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**THE "IN"
PEOPLE**

(PAGE 4)

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MESSAGES OF INTEREST IN
THIS NEW ISSUE!

The Challenge to the
Church of God

The Value of Time

Bible Teaching Concerning
Jesus

The Fruit of the Spirit

Heir to David's Throne

The Faithful God

Blessings From Troubled
Waters

The Modern Church

The Mission of the Church
of God

And many editorials and
short features

GETTING READY FOR WINTER

Snow fences and warm clothing herald the
soon coming of winter.

(Schrock photo)





The Editor's Opinions



FIRST MONTHLY ISSUE

This is the first issue of THE RESTITUTION HERALD as a monthly magazine. From time to time the size and layout of the paper will change and we trust that you will find each issue interesting and beneficial in the presentation of Bible-based information.

“PICKING AND CHOOSING” DOCTRINES

A syndicated column by Louis Cassels, United Press International, observes that “there is a growing tendency on the part of church members to pick and choose among their denomination’s official doctrines, accepting some and silently rejecting others. This cafeteria approach to creeds is encountered not only in liberal Protestant bodies, but also among fundamentalist Protestants and even in the Roman Catholic Church. Catholic teaching categorically rejects the idea that individuals have the ‘right of private judgment’ in deciding what they find credible.”

Mr. Cassels has correctly analyzed a current phenomenon of the church. In some ways this attitude is good and in others it is indicative of an underlying rebellion and doubt.

The Church of God has always claimed that “the Bible is our only creed.” This has given to the individual the “right of private judgment”; the responsibility to “try the spirits”; the admonition to test the faith; and to examine himself whether he is “of the faith.” This approach does mean that there will be differences of opinion in non-essential matters. It also means that unity on belief will be based on personal conviction and understanding rather than mere intellectual acceptance of a creed. As a church becomes more authoritarian it will have more people within its ranks who are “silent dissenters,” disagreeing with the official position of the church, and people openly rebelling against the church.

The “picking and choosing” attitude has an adverse effect, however, in that many religious groups try to accommodate themselves to this spreading skepticism by becoming more and more liberal and requiring less and

less adherence to Bible faith and Bible morality. This causes some to lose confidence in the leadership of the church and to regard it as just another social-political organization.

The Roman Catholic Church is wrestling with this problem of tension between freedom and necessity to preserve the doctrines of the church. The synod of bishops is an attempt to grant more authority to the bishops of the church and to head off what it considers to be dangerous deviations from the faith developing within the church.

One of the responsibilities that rests upon the leadership of Protestant churches, and the Church of God, today, is to try to resolve this tension and find the middle ground of truth. What is the proper relationship between tolerance and truth? To what extent should the church adopt “official” positions in regard to matters of doctrine? To what extent should members be allowed to “pick and choose” in matters of Christian faith and Christian life?

This rising tension presents an opportunity to the Church of God. Since people no longer believe a doctrine because “the church teaches it,” they may be more open minded to hear the Word of God and to be persuaded of truth because “the Bible teaches it.” In solving its own problems of difference of opinion, the Church of God must be careful that it does not begin closing the door to open-minded people who do believe in the “right of private judgment” and who see in the Church of God the freedom and truth and fellowship they desire.

As Mr. Cassels observes: “No religious body can expect an enthusiastic response to the naked appeal to authority.” The philosophy concerned in these remarks is also involved in the article in this issue, “The Challenge to the Church of God,” which deals with the presentation of the gospel to the world. The authoritarian approach could be defended, but it does not gain the desired response.

The intellectual atmosphere in which the church operates today presents a challenge to the best thinking of the leadership of the church.

BISHOP PIKE AND THE SEANCE

Bishop James Pike, Episcopal Church, recently won his battle with his church to either try him for heresy or change its rules about heresy. The general convention of the church changed its canon law to make it virtually impossible to try any bishop for heresy. Pike considers the change a vindication of his position, and thinks that some other bishops are probably relieved that he will not be tried, since they share some of his heretical ideas.

Having completed this sideshow, Pike went on to new headlines with a seance in which he claims to have made contact with his son who committed suicide in early 1966. Aided by a Disciples of Christ Minister, Arthur A. Ford, a spirit medium who claims that a spirit called “Fletcher” speaks through him, Pike supposedly contacted his son and some old friends.

Unlike Saul and the Witch of Endor, Pike heard what he wanted to from his son—that he was happy and did not blame anyone for his mental illness and death.

One is reminded again of the prophecy of Paul about the last days. He predicted that many people will be deceived “because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie” (2 Thess. 2:10, 11).

It is only a few steps from discarding the authority of the Bible, to disbelief in a personal God and his power and miracles, to dependence on spirits and other superstitions. This reversion is taking place throughout the religious world, as was predicted. Bishop Pike is one of the leaders in the downhill march.

THE “UNDERGROUND” CHURCH

An unusual movement gaining ground in the United States, and in one form or another in other countries, is an “underground” church. This descriptive name is given to a non-organization—informal groups of people who meet in homes or halls for religious discussions, and sometimes observance of a form of mass or Protestant communion. The groups are usually made up of people from various denominations or no denomination, and sometimes include clergymen, atheists, and a general cross section of any given community. The groups meet without “official” church sanction and are not affiliated with any organized religion. In fact, the groups

are usually formed in opposition to the "establishment" in religion.

In some cases the "underground" church has Roman Catholic "connections" through members and priests who have become dissatisfied with development of reform. One cell in California is attended (according to *Time* magazine, September 29) by renewed-minded priests and nuns as well as lay members.

Other cells may have no such orientation, or may be made up of a variety of persuasions.

It is interesting to notice that the basic reasons for the development of this "underground" or grass roots religion are: dissatisfaction with the modern church; desire for deeper study of religious beliefs; desire for greater relationship between doctrine and life; desire for greater fellowship between believers with different denominational ties; desire for more informality and depth discussion, rather than liturgy and form; and the benefits of a type of group therapy in discussion of personal questions and problems.

Every church should examine itself to see if it cannot fulfill these needs within the framework of the organized church and thus give its members the benefits of the "underground" church along with the benefits of a stable church institution.

MASADA

Time magazine (Oct. 13, 1967) carries an interesting item about the excavation of the fortress of Masada on the Dead Sea. Here a group of 967 Jewish Zealots held off 5,000 men of the Roman Tenth Legion and finally committed mass suicide in 73 A.D. A Jewish revolt had begun in 66 A.D., and Roman armies had poured into the land, completely destroying the city of Jerusalem. The men of Masada, casting lots, chose ten men who killed all the rest of the survivors of the siege. They then cast lots among themselves and one of the ten then killed the other nine and then himself, rather than fall prisoner to the Romans.

The excavations prove the accuracy of the historical writings of Flavius Josephus, who described the siege and fall of Masada in great detail. In fact, eleven small potsherds have been found, which may have been used in the final casting of lots.

The siege and fall of Jerusalem and the land of Judah had been predicted by Jesus in Matthew 24, almost forty years before this rebellion and the invasion by the Roman armies. Another such siege has also been prophesied in

Zechariah 14, and is as certain as was Jesus' prophecy.

FAD FUNERAL

In San Francisco's Haight-Ashbury district, center for hippies, an unusual funeral was conducted in early October. The oversized coffin symbolized the death of the flower children.

Veteran hippies realize that the movement is out of hand. The district is filled with drug addicts, venereal disease, hepatitis spread by contaminated needles used for drug injections, and various kinds of deviates and degenerates who drift into this kind of movement.

Based on rebellion against established morality and the Christian foundations upon which this nation's culture was founded, it was inevitable that the movement would become a catch-all for much of the scum that always floats around on the fringes of society.

The Bible truth that "we reap what we sow" is proven again and again. Sowing seeds of rebellion, nonconformity, immorality, and drug addiction, the movement had within itself the fruit of destruction.

There are still hippies, and there will always be dropouts from society, but they will always bring about their own punishment as they fly in the face of God.

GAMBLING EXEMPTION FOR CHURCHES

In spite of the fact that gambling is illegal in most states, church and fraternal organization gambling is often left undisturbed.

In Parma, Ohio, there is a city ordinance against gambling, as well as a state law against it. Several weeks ago Safety Director Walter Tracy wrote the churches of Parma informing them that at the end of the year he will begin enforcing the city's gambling laws. Councilman Jerome Stano then introduced an ordinance exempting religious, charitable, and veteran's organizations from the gambling laws. Stano says that "carnivals are necessary in order for the churches to exist." Carnivals where games of chance are played are to be the first target of the city Safety Director, who then intends to go after raffles and bingo games.

Lawyers believe the exemption ordinance is illegal because there is already an Ohio state law against lotteries and other gambling and there are no exceptions.

Several questions come to the mind (Please turn to page 22)

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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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The "IN" People

By Pastor C. E. Lapp, Eden Valley, Minnesota

MANY people use the expression **IN** "In" to indicate that someone belongs to the accepted group. When one is "in," he becomes one of the group. To become a "hippie" one must think, act, and dress like the "hippies." Then he is "in." To be a beatnik, one must have an unkempt, slovenly appearance, with straggly hair, or black clothes. Then he is "in." To "take a trip," one must smoke marijuana, take LSD or some other drug, have a few hallucinations, get away "out" mentally, and then he is "in."

Look, June 13, 1967, said: "More than 1,000 young people committed suicide last year, and ten times that number tried to, but were unsuccessful. Suicide is the second cause of death among students after accidents. It is all a part of the high cost of low living, and low living only can bring death spiritually and physically."

We today can be in one of two places; either on the outside looking in, or on the inside looking out, but

we cannot be in between. There is no middle ground.

Being In

What does it denote to be "in"? It is a situation or position with respect to surroundings. The cow may be "in" the pasture, and we know she is surrounded by the fence. A man may be "in" the house, and we know he is confined by the walls of that house. A person may take a walk "in" the woods, and we know he is not near to, not walking by, nor is he close to, but he is surrounded by trees on every side; therefore he is "in" the woods.

In Men

Noah could be called an "in" man. God saw that the earth was filled with violence and that wickedness prevailed on every hand, so he spoke to Noah and told him to build an ark. When the ark was completed, God invited Noah into the ark. Then God revealed to him the plan. "I will destroy every living substance that I have made from off the earth." God

then spoke to the animals and they came into the ark. Then God shut Noah and the animals "in" where they were all safe until the flood was over. God must have been in the ark, for he invited Noah "in." How wonderful to be an "in" man when God is there. There was fellowship, there was peace, there was safety "in" the ark, for Noah had found favor with God and was found to be righteous in his sight.

It was then that all those who thought they were "in" were "out," and those who had been considered as "outs" were "in." All flesh died that moved upon the earth.

In Men Live Separately

"Lot sat in the gate of Sodom" (Gen. 19:1). He had formerly lived with Abraham upon the hills of Canaan, but had been given the privilege of moving his flocks to a better place. He chose all the plain of Jordan. There he became a part of the system of the day, and sat "in" the gate of Sodom. He became one of the

men of Sodom, one of its city council, one of the judges who was looked to with respect. He was "in," but with the wrong crowd.

When God sent the angels to destroy the cities of Sodom and Gomorrah, Lot escaped by the skin of his teeth, but he lost position, honor, daughters, sons-in-law, and later even his wife. It all came about because he lived "in" the community of sin and his testimony was of no value. He was mocked at by those nearest to him because of the part or place he had "in" the community. Being "in" can be bad if it is with the wrong crowd.

In Christ Is Safety

Paul spoke in 2 Corinthians 5:17: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Is it possible to be part way in Christ, or so near to Christ that you will be safe, or just be in the vicinity of Christ so that some of his righteousness will rub off on you? It would be about as sensible to say that a man is married if he is close to his bride, or is in the immediate vicinity of his bride, or is in her company most of the time. The relationship of a man and his wife is likened to that of Christ and his church. As the man and his wife become one flesh, so, spiritually, Christ and his church are one in spirit. Those "in" Christ are safe. There is close fellowship there. There is a oneness which cannot be described or explained except by those who are "in" Christ.

No Exceptions Made

A devout man of high religious zeal came to Jesus one night seeking the way of salvation. He was told by Jesus that except he was born again, he could not see, neither enter into the Kingdom of God. (John 3:3, 5.) In order to be "in" Christ, it is just as if a man has had a new birth, or become a new creature. If this does not take place, Jesus said no exceptions would be made.

As Noah went into the ark and found complete safety, so anyone who will become "one" with Christ, believes that he is God's only begotten Son sent into the world to save sinners; and adheres to him as boards are glued together is "in" Christ. He who trusts in him as the only hope of salvation, and commits himself completely into the hands of Christ in everything, both for the present and the future, is "in" Christ.

Godly Sorrow

This part of being "in" Christ is

often overlooked, but when there is a godly sorrow of heart and mind because of past sins, then God can use that sorrow to bring about a change of heart. Until that occurs, no one can be "in" Christ. Repentance from the sins of the past are a must. When tears flow freely, and the heart is washed by faith in Christ's shed blood, only then can one even start toward being "in." But when this does come, then God can use that experience to start a new life of spiritual thinking and acting which is opposed to carnal thinking and acting. It is then that one is ready to be buried into union with Christ in baptism, and rise from the watery grave as one who is resurrected from the dead. There can be no pretense or acting or doing because of someone else; it must be of the heart of that one who wants to be "in" Christ. True worship of God and our Saviour comes in spirit and in truth.

To Be "In" When Jesus Comes

Most of Matthew 24 records things that will happen at the coming of our Lord Jesus Christ. Matthew 25 begins, "then." At that time when Jesus shall have come, the Kingdom shall be likened to ten virgins who were going to a wedding. All had lamps. All were going out to meet the bridegroom. All seemingly were ready, but five were wise and five were foolish. Foolish means morose, or immature. Five took extra oil, but the other five made no provision for extra need, and while the bridegroom tarried, they all slumbered and slept. At the midnight hour the call came, "Go ye out to meet him." Then the foolish trimmed their lamps and saw they were unprepared. Their lamps were going out. But the wise told them to go and buy, so they went. "While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut" (Matt. 25:10). Sad but true, the foolish ones came late, but the door was shut. Who, then, were the "in" ones? Those who had made ample provision for the great event and who at that great moment did not have to wait or do some other thing to prepare! They were ready! Their lamps were full; their lights were lit; they went in to the marriage.

The Lamb's Marriage Is Coming

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the

fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:7-9).

As it was in Noah's day, they that were ready went "in" to the ark and were saved because they walked with God. They were "in" favor with their Creator. So it will be when Jesus comes. Those who have died to sin, and have their lives hid with Christ "in" God (Col. 3:3, 4), will be "in" him when he calls them to meet in the air. They will be "in" because they have learned to worship in spirit and truth. They will be the "in" ones who have walked with God by faith in Jesus. They will be "in" who have their lights brightly burning and continue to be a witness of God's saving grace.

Which do you want to be when our Lord comes? One of those "in" Christ? or one of those who received his word, "Depart, I know you not"?

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MAN'S JUDGMENT

Jesus said, "Judge not, that ye be not judged" (Matt. 7:11). Because of our mortality, our judgment is fallible and we often err.

An example of miscarriage of justice through man's fallible judgment is seen in the recent news story from Idaho. Dr. John Marks, superintendent of the Idaho State School for the Mentally Retarded has found a man in his school with an IQ of 135—almost genius. He said that the man had been left in the school as an infant when his parents thought he was mentally retarded. A new testing program has discovered the error. The tests showed that the man has been doing calculus problems in his head for the past several years. The tests revealed he was deaf, not retarded. Because he has been in the institution for thirty years, however, he is socially inadequate now and will have to undergo a period of rehabilitation before he can be released.

There are judgments that have to be made in society, and sometimes there will be errors. Because of this probability, man should avoid unnecessary judgment and always give others the benefit of the doubt.

It is easy to misjudge, to jump to wrong conclusions, to assign motives to others, and to act on the misjudgments of others without testing for the truth ourselves.

The Challenge to the Church of God

By Irving Feldman, South Bend, Indiana



THE Church of God rests in a unique position today in the Christian community. Free from many of the distortions which have crept into the gospel message in the past two thousand years, it can be a solid bridge of understanding for those who are searching for salvation. Its message is sound, its appeal reasonable, and it has no hidden surprises for those who embrace the faith.

It is particularly consistent in its attitude, and adherence to the concept of One God.

Unfortunately, however, it does truly *rest* in this position, holding a treasure it wishes to share with the world, yet not being able to disclose it to the waiting and wanting millions.

Individually, we tend to be critical of those who have special talents and seem to husband them. Should we be any less critical of ourselves when we know we have a special blessing and seem not even able to give it away?

What Can We Do?

What can we do in this highly sophisticated world, where the customs, the pace, the seeming lack of interest leave us with no clear-cut entry into the minds of those we would like to reach?

Acknowledging the fact that the testimony of our own lives and the evident expression of love must first exist before we can create the arena for dis-

cussion; even then how do we get into the subject?

At times it seems that everything grows naturally except faith. Trees grow, and people grow, and populations grow. But a church seems to start with a dedicated group of committed Christians, and by the end of the next generation its fervor is slightly watered down, and by the time the third group has taken control it is hardly recognizable.

From a highly blessed group, it becomes a "friendly" church, out chasing for committee members and not seeming to understand its own reason for existence.

You can trace this loosening up in almost any family you know, particularly in the family of the original founding pastor.

Since we have trouble holding those we already have, and are not interesting those on the outside, evidently we are not getting our story across. The fault must lie with us, or with our audience!

Let's see if we can search around to find some reason for this lack of movement, and if anything suggests itself to improve this situation.

Christianity has two appeals, one fairly, obvious and the other quite hidden.

For the sick, for the lonely, for the poor, there is attraction in the appeal of the faith. People who are very

much aware of their need are likely to be either searching or receptive, and when we answer their cry for help, we do get a responsive audience.

Granted that this appeal is often abused, people do find salvation in this way, do accept the promises of God, and it is certainly not our place to criticize something that does have evident good effect.

But the others—the rich, the satiated, the occupied—cannot so easily be reached. Even though we believe they have a need to find and be with God, they may not recognize that need and simply have to be approached at a level of reason, rather than feeling.

Whether we can reach these minds with tracts in the street, written dogmatically, and quoting authorities they do not accept, is questionable.

We may be failing to reach them, and the younger generation, because they are becoming accustomed to sophisticated and modern methods of communication, giving an air of unreality to the words that we use and the way that we use them.

I am suggesting, then, that the problem lies with us and not with our audience, and that we can do little to show people the great promise until we face the fact that we are losing in the competition for the minds of those we want to interest.

Let us search in one area for a possible clue to the solution.

Nothing in life remains completely static. It moves in one way or another. It grows, it rusts, it dies; it does not just stand still.

God himself moved from the Old Testament to the New, and it certainly suggests that religion should not remain static either. As knowledge, and customs, and needs change, a rigid, concrete adherence to the ancient words and rituals may be a violation of this need for things to change.

People realize this, and when we make an absolute statement that "this is so, because it says so in a book that I believe in, we tend to alienate people we are attempting to reach. Maybe someone else has a book that he believes in that says something different.

If you say something is "just exactly so" to an educated person, he is likely to test what you say and discredit *everything* by breaking any one of loosely formed links in your presentation.

It looks as though we may have to examine all the *absolute* premises on which we have been resting, and to test them in the light of the year 1967.

Now we will get into a touchy area.

I doubt if anyone knows just how many variations of doctrine exist in the Christian faith. From denomination, to split, to splinter, the figure must be fantastic.

Yet the reason these variations do exist is because they were formed by people who felt they were *absolutely* right and that the others were partially right, but not *absolutely* so. Now this is an absurd position to take *publicly*, in the light of the fact that so many wise and learned and thoroughly competent people will stand in opposition to your particular position.

What I am saying is not that it is absurd for you to feel that you are right in the way you believe, but *the absurdity lies in trying to convince others that your position alone sits in command of the truth*, and the whole truth, because *others are saying the same thing!*

Occupying ourselves with the business of pointing out the strength of our position within the differences in the faith, we miss the point that people will be attracted by the areas of *agreement* in the faith, *not the disagreements!*

While we are so busy defining the exact areas of difference and the superior quality of our position, people are dying and never really hearing what it is all about.

Several years ago a new business was started in South Bend, Indiana, in

over-the-counter securities sales. It isn't necessary to explain here exactly what it is, but it differs somewhat from the sales of securities in the Big Board, or the stock exchange.

In a sense, they were competitors, but in another respect the over-the-counter stocks have something different to offer, and the organizers of the firm made it a point *never* to discuss the other area. If questions came up, they said they knew very little about it . . . it seemed to have a place in some investment programs . . . but that they had a very special investment idea and could help people make money if they would hear about it.

Never arguing, never comparing, telling only what was good about their product, they did amazingly well. They simply *ignored* the competition, and used their energies creatively telling people how they could help them—not how others could hurt them!

It was all positive, and they did have something different and special for some people. They had a happy and prosperous time telling what was good about what they had to offer.

The same principle can be effectively applied in any religious discussion. You can tell someone how much better your understanding is than that of another church, but the probability is that he couldn't care less about either.

But, telling him what the Church of God has to offer is another matter. That is, if you believe the Church of God has something to offer.

Do you think so?

Times are changing; thoughts are changing.

Today the Roman Catholic Church recognizes its approach must be brought into line with today's living. The major Protestant denominations also have learned that they must emphasize their agreements, not their differences. So must we, as individuals, examine our basic attitudes about the way to carry out our responsibility to witness for God.

If we bear down on the important, the substantial, we won't be wasting our time fretting about minor points of doctrine that have no bearing at all on a person's salvation.

Perhaps we need to re-examine everything we think we know, with confidence that Christianity does not have to fear understanding and does not have to get along on tired expressions and rigid attitudes.

Where do we start?

With love.

Where Christianity always starts.

With love we can face the great task that lies before us, to renew, to rededicate ourselves, to get seriously into the business of understanding people and learning how to deal with people; and to break out of the quicksand of complacency that leaves us just exactly where we started, only a little more tired.

WHO ARE YOU?

Who are you?

And how shall I find out who you are?

Are you Joy?

Yes, you are Joy, but something more.

Are you Hope?

Yes, you are Hope, but something more.

Are you Love?

Yes I think that you are Love,

embracing

overcoming

encompassing

gently probing underneath the

overspreading folds,

reaching down and placing

in the hollow center void,

the sweet nut-meat of love.

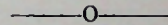
But yet you are not wholly Love.

I know who you are and what You are.

You are Light!

That is who You are and what You are.

You are Light!



India Deplores Conversions

There is renewed agitation against Christians in India because a group of Hindus object to the number of people converting to Christianity. They have called upon the government of India to make it a penal offense for other religious faiths to seek converts among Hindus.

Nepal, a neighbor of India, has already adopted a social code which states that even after conversion a Nepalese Hindu must remain a Hindu. In Nepal one can be sentenced to up to three years in prison for proselytizing. Hindus in India would like to have the same law apply in their land.

As the age progresses, Christianity is moving more and more into a minority position in the world. Some of the problem of diminishing influence is due to the activities of the church itself and its departure from the faith. Some of the problem is due to the increase of evil in the world and determination to destroy the Christian faith and its God.



The Value of Time

By Pastor Hollis Partlowe, Phoenix, Arizona

MOST people live their lives foolishly by God's standards. They waste their weeks, months, and years and then go in Christless graves without any hope of immortality in the first resurrection. God's Word, however, admonishes us to make our "calling and election sure" (2 Pet. 1:10). We have just so many days to do it. No man knows the day of his death. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27) "The living know that they shall die: but the dead know not any thing" (Ecl. 9:5).

We are all equal as far as time is concerned. Each day contains twenty-four hours, and all the money in the world cannot buy one minute more. Each person, home, and community has a clock or watch for keeping time. Time is precious to us. The clock is a powerful thing; it moves a lot of people. Perhaps all of us are slaves to it to some degree.

How do you spend your time? How much is your time worth? How much do you give to the Lord? Do you feel that a day a week is too much? If you do, I would like to reason with you a little bit. Again and again we are admonished to use prudence in the Christian life. We are also warned of the brevity of this life. "What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away" (Jas. 4:14). "All flesh is grass . . . The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass" (Isa. 40:6, 7). Moreover, we are reminded about urgency of obtaining salvation now: "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Not tomorrow, but today! As someone has said, "Some who plan to repent at the eleventh hour die at ten-thirty." Let's notice some passages that stress doing God's work promptly.

"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" (Ecl. 9:10). Yes, now is the time to do what you will for God. It's too late when death comes. Procastination is the great enemy of the church.

John the Revelator saw a mighty angel come down from heaven and stand with one foot upon earth and the other upon the sea. Among other things, he said, "There should be time no longer" (Rev. 10:1, 6). Scripture shows in vivid scenes that human history will end. The glory of earthly empires will pass away. Swiftly and suddenly the Bible declares there shall be "time no longer." "The day of the Lord will come as a thief in the night" (to the world, not to the church), (1 Thess. 5:4, 5). "All these things shall be dissolved . . . looking for and hastening unto the coming of the day of God" (2 Pet. 3:10-12). Yet, as Christians, we do not find the end of history a subject of gloom, because the passing of this age is associated with a better day. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (v. 13). While waiting for that glad day, we are to "pass the time of [our] sojourning here in fear" (1 Pet. 1:17). Yes, the Christian is to stand in reverential fear of God. "Stand in awe of him."—N.E.B. Let's face it! Scripture declares that we are sojourners, strangers, and pilgrims in this life. Our citizenship is in another age—the world to come. We have little time here. This world is not our home. This realization will cause a godly carefulness.

Again we are reminded by Paul: "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when

we believed. The night is far spent; the day is at hand" (Rom. 13:11, 12). A part of this passage, according to the Phillips translation, reads: "The present time is of the highest importance—it is time to wake up to reality." The contrast between night and day and light and darkness is a familiar biblical theme. Although believers know the difference between evil and righteousness, reminders are necessary. We need to stay awake and not go to sleep with the nominal church. Luxuries of life can lull us to sleep while the age dies.

We are also admonished to "walk circumspectly [carefully] . . . redeeming the time" (Eph. 5:15, 16). As we live from day to day we are to buy up the opportunities to witness for Christ. It makes a difference how we use our time. If we seek the pleasure of the world and neglect the things of Christ we become enemies of God. (Jas. 4:4).

Few nations have had more gospel opportunities than the United States. We have tools and methods that no other generation has ever had. Needless to say, God expects more of us. We have so much to do that we have no time to waste or lose—we should be "redeeming the time because the days are evil." "This I say, brethren, the time is short" (1 Cor. 7:29). What a rebuke will be ours if we live as those who slept. May God help us discern the times and live with vision and purpose "in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:15-16) ! Let's work "while it is day: the night cometh, when no man can work" (John 9:4).

Solomon, in a world where everything passes away and fails to satisfy, sets himself to answer the question, What is the solution to life in such a world? (Read Ecl. 3:1-8.) It is a meditation on the unending monotony of things earthly with their endless round of events. For example, he says there is "a time to plant and a time to pluck up." Man can no more reverse the times and order of planting and harvesting than he can the time of his birth and death. To make things of this life the chief end is vanity, however good they be in order and season. What we are is more important than what we own.

Doubtless there are many ways to waste time, but we will mention only one. Perhaps you never thought of it this way, but indecision is a great time waster. It is slow poison. The inability to make up one's mind can

be more damaging than making a poor decision. Why? Because indecision begets do-nothingness, and it gets to be a habit. Two pests that bother us so much are hurry and indecision.

The church does not and should not waste time apologizing for the second coming of Christ. It is the blessed hope—the righting of all wrongs. Shout it from the housetops, but do not apologize. It is the event to which the church has looked for nearly two millenniums. Incidentally, those most ready for the second advent are those who are most interested in his first coming to die for our sins.

God has given us just so many days to prepare for this grand event. The average life span is “threescore years and ten.” Small wonder the Psalmist exclaimed: “So teach us to number our days, that we may apply our hearts unto wisdom” (Psa. 90:10, 12). That was good admonition then, but it is better now, seeing the lateness of the hour. The hour is late!

One of the most uncertain factors of life is tomorrow. “Boast not thyself of tomorrow; for thou knowest not what a day may bring forth” (Prov. 27:1). The future is not yours; it is God’s. For you there is only now. Yesterday is in the tomb of time, and tomorrow is in the womb of the future. Only now is yours. Do not waste it! Rather, use it to the glory “of him who hath called you out of darkness into his marvellous light” (1 Pet. 2:9).

When plagues were devastating Egypt, Pharaoh said, “Tomorrow.” Felix, when troubled by Paul’s preaching, said, “Go thy way for this time; when I have a convenient season, I will call for thee” (Acts 24:25). As far as we know that more convenient time never came for him, and it may not for you. When God says “Today” do you say “Tomorrow”? The Bible says, “Today if ye will hear his voice, harden not your hearts” (Heb. 3:7, 8). “Seek ye the Lord while he may be found, call ye upon him while he is near” (Isa. 55:6). “The present time is of the highest importance. Wake up to reality!”

Today is often crucified between two thieves—yesterday and tomorrow. Everything has its hour. You have yours, and it is now. Never mind about debates or arguments or excuses.

When we say with Paul, “I determined not to know any thing among you, save Jesus Christ, and him crucified” (1 Cor. 2:2), we will use our time wisely and realize more fully the value of time. Just keep this thought in mind each day.

Bible Teaching Concerning Jesus

By Ronald Bray, Victoria, Australia

THERE are many voices in the world today questioning the relevance of traditional religion. Many of the rites within our churches seem to belong to a past age. As one young person remarked to me recently, “What is the point in all the mumbo-jumbo in an average church service?” I must confess some sympathy with our young questioner, who finds difficulty in fitting into the world he knows some medieval practices from a superstitious age.

Unfortunately, he saw the Bible itself as part of these outdated ways of thinking. This deduction is quite unjustified, for the Bible is timeless, as wisdom is timeless. Out and beyond our world is a Creator, while we live in the world. Because he wants us to know of him and his purpose in making things in the way he has done, he, as it were, put a message under the door into our room. That message is the Bible. Doubtless, our young questioner will say, “How do we know that it is a message from a Creator?” Here we meet our first difficulty, because our friend will not read the Bible until he is convinced of its relevance, and we have no basis for discussion until he has read it and knows what we are talking about.

My subject is to be Bible teaching concerning Jesus, using just four references. Very few will deny that this man named Jesus lived about nineteen hundred years ago. He is an historically established figure, and even agnostics find it impossible to question the fact that this man Jesus did in fact live, teach some rather revolutionary ideas, and die a violent death in Palestine. The fact that he is still venerated, indeed worshiped, is a token of his impressive personality. But, of course, this is also true of Buddha, and Mahomet, and, in itself, proves nothing.

My first reference is 2 Samuel 7:12-14. Here we read of a promise to David, Israel’s outstanding king. He was promised a descendant ordained to occupy his throne forever. No succeeding king proved to be the fulfillment of this promise, and eventually the kingdom and the throne were brought to an end, and the nation

scattered among the surrounding peoples.

My next reference is Ezekiel 21:25. Ezekiel prophesied during the days of the last king of Judah. Here we read of the end of the kingdom which, in fact, occurred following an invasion by the Babylonians. From a human point of view, there was a degree of finality about this overthrow, and even the subsequent restoration during the days of Persian dominance resulted in a merely satellite existence for Israel. After the Persian and then the Greek dominion, Israel was subject to Rome, a state of affairs that existed at the start of the Christian era. The promise to David, to which we referred, seemed as far from fruition as ever.

My third quotation is from Luke 1:30-33. Here is recorded a message to Mary. The message clearly related Jesus to the promise to David, yet he did not reign. He was cruelly murdered instead. Does this mean that God failed in his promises? Of course not!

Our quotation is Acts 2:29-32. Even those who deny the importance of the Bible must surely admit that the verses quoted all relate to one another and all relate to Jesus Christ. In passing we would draw attention to the reestablishment of the state of Israel, an obvious prerequisite to the fulfillment of the promise.

Our critics may say that this is a very complicated way of fulfilling a comparatively simple promise. That is true, and if Jesus was only to be king of Israel, doubtless the death that he experienced was unnecessary. But he is not just a foreordained king, but also a redeemer, to “save his people from their sins.” If this were not so, he would be an immortal king reigning over a dying people, an inconceivable finality.

The speaker quite understands the difficulty many find in accepting the Bible stories when isolated from their main theme. This theme is the redemption of man from sin and its consequences, the main consequence being mortality.

If you want a reason for believing
(Please turn to page 21)



Brief Messages for Busy People

GOD SPOKE FIRST

By Pastor Harry Sheets

July 14, 1967, the United Nations Organization voted 99 to 0 to demand that Israel return the Old City of Jerusalem to Jordan. (Eighteen nations, including the United States, abstained from voting.) The nation of Israel has repeatedly warned the U.N. that it will not surrender the Old City. They believe it is rightfully theirs to have and to hold.

Israel does have a strong claim to "the city of the Great King" by virtue of promises. Some three thousand years ago "the Lord said to Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13:14, 15, 17). "I will give it unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8). God gave Palestine to Israel. It is theirs to keep.

God confirmed the covenant with Isaac (Gen. 26:2-4, 24) and with Jacob (Gen. 28:10-15). God, at a later date, gave definite boundaries for their inheritance. The western boundary was the Red Sea, the Nile River, the Mediterranean Sea as far north as Dan. The east boundary was the Euphrates River—more territory than they now possess by the latest conflict.

In his book "The Rebirth of Israel," Dr. Kac observed: "It is true that the uninterrupted possession of the Promised Land by Israel depended upon Israel's faithfulness to God's covenant with her. But her ownership of the Land, her title to it, was never to be affected by her conduct."

Dr. Kac's statement was founded upon solid Scripture. For God said, "Yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break

my covenant with them: for I am the Lord their God" (Lev. 26:44).

Moses warned Israel that if they did not obey his commandments that he would scatter them all over the world. Jeremiah reminded Israel of God's warning, saying, "Behold, the days come, saith the Lord, when I will sow the house of Israel and the house of Judah with the seed of men, and with the seed of beasts." He followed this warning with a promise. "It will 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" (Jer. 31:27, 28).

Jeremiah prophesied of the regathering of Israel: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt: but, The Lord liveth, that brought up the children of Israel from the land of the north, and from the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers" (16:14, 15).

God is bringing the Jews back from all countries. At least ninety-six countries are represented in Israel today. (God is not dead!)

God chose Palestine, and Jerusalem, many centuries before the U.N. was heard of. Even a unanimous vote in the Security Council cannot change God's plan. Jerusalem belongs to Israel. God spoke first!

"I AM THE SON OF GOD"

By Gerald L. Cooper

Recently I was shopping at a pharmacy and was exchanging pleasantries with the pharmacist and another gentleman when, without any warning, a voice literally filled the room with the emphatic statement: "I am the son of God." For a few seconds (though it seemed a long while), we all three were visibly shocked, before realizing that the words came from a radio speaker, one of which is in each room of the Medical Center where the pharmacy is located. Someone had

"tuned in" on a part of a sermon. One of the men said, "Is someone trying to tell us something?" The pharmacist, an old friend, asked, "Did you have anything to do with that?" It was, of course, pure coincidence. Nevertheless, the "odds" of such happening again would be astronomical.

Later, as I thought of this unusual happening, I wondered if it would be something like this when the "Son of God" shall indeed announce himself when he comes again. I recalled the words of 1 Thessalonians which say that Jesus shall descend "with a shout, [and] with the voice of the archangel." Even "those who are in the graves" shall respond to this call and be resurrected to immortality. Those who are "alive and remain," and who hear and respond to his voice, "shall be changed, in a moment, in the twinkling of an eye." Changed, that is, to be like Christ—immortal!

Will you hear his voice when he returns? It will be just as sudden and startling as the voice we heard via the radio. But then, there will not be time to decide whether or not to respond to his call, for "now is the time of salvation."

May you, may I, be ready for the great shout of the announcement of the coming of the Son of God.

WHAT OF THE NIGHT?

By Beth Briggs

The somber grayness of the day
has left no trace of light
or cloud.

Now midnight rides the deep,
blankets the world.

Doubt and uncertainty reach
with clutching hands,
And again we hear the cry,
"Watchman . . . what of the night?"
Oh, soul, submerged in sorrow,
a new day is here;
radiance will stream out
over the stricken land.

Then shall the morning be a greater
glory,
for immortality shall reign
over death and tears;
And the memory of earth's lamentations
vanish with the night.

NOW IS THE TIME

The Lightstand, South Africa

There can be few who have not been greatly exercised during the past few weeks over the Middle East war. The newspapers and radio have suddenly become of vital importance to us all, running parallel in so many respects with many of the prophecies which we know so well and whose fulfillment we anxiously await.

Those with a knowledge of God's plan are, however, by no means the only ones interested. Any thinking person today knows that, unlike former wars, a clash in the Middle East could well erupt into total war and involve us all within a matter of weeks or less, and suddenly, with this prospect almost upon us, we see "men's hearts failing them for fear." Of course, there are still those who, when approached on the subject, still maintain that "it won't happen." This optimism (a product of wishful thinking) is however confined to the less serious of our friends, and among the majority there is fear and concern.

What a wonderful opportunity we now find in front of us for preaching, and possibly for gaining a number of converts. Is this the eleventh hour, and will there be a rush to jump on the salvation bandwagon?

Surely, if ever there was a time to examine our motives carefully, it is now. Firstly, we must examine ourselves. Are our own houses in order? Are we living each day as if it were our last? Suddenly, with the possibility of the second advent being very near, the thought of facing our Master becomes more of a reality, and we see that we have been deluding ourselves in many ways. The prayer of the publican springs to our lips, "God be merciful to me, a sinner."

Then there is our responsibility to those around us. True, there appear to be more who are ready to hear the gospel now, but we must not take advantage of this to rush them unthinkingly through the waters of baptism. "Turning many to righteousness" refers to more than just this. An emotional, rushed conversion may turn out all right, but we must be sure that the convert understands the responsibility which he is undertaking, and that he is doing it out of love and obedience for God and not just as a sort of insurance cover.

A friend who was discussing baptism recently told us how she had to undergo an operation recently. She was tempted to be baptized before the operation "just in case," but felt

that this was not being strictly honest. She wanted to be sure of the right motive. This surely was something to be admired. It is our prayer that she and many others may yet pass through the waters of baptism and, whether our Lord returns shortly or after a long period, that they and we may remain steadfast to the end.

WORK FOR YOU AND ME

If people at large were more concerned about spiritual things instead of the temporal and transitory things of life, we would find things much better than they are today. Gen. Omar Bradley once made the remark: "We have too many men of science, too few men of God. We have grasped the mystery of the atom, and rejected the Sermon on the Mount. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living." He continued: "But, what can we do about it? Well, the very question makes us begin at the right place. The change must begin in individuals seeking the will of God more than their own." How true are these remarks coming from an army man. Jesus tells us in John 6:63, "The words that I speak unto you, they are spirit, and they are life."

Not only must we be hearers of the Word, but doers also. We have a work to do, a duty to perform that we may consecrate ourselves to him completely. In these days of world tensions when the faith of many is being tested as never before, how thankful we should be that we have the true Word of God to rely on. We know that God is not slack concerning his promises, and we know that eye has not seen, nor ear heard the things God has prepared for them that love him. Yes, we need to prove our reverence for our heavenly Father by our works, for James tells us, "Faith without works is dead." In the flesh dwells no good thing, so let us stand firm in the faith and leave these things alone that are to perish.

THE NEED FOR FELLOWSHIP

By Pastor Richard Worley

In Acts two we are told the early church met together daily. It also states that the early church grew, not only in number, but in favor with the people. It is only natural for a group of people to desire fellowship with each other when they share the common goal and ideals of life.

The question before us is, "How often should we meet in this day and age?" Too often we try to run the church on the minimum amount of money, time, and efficiency. What does this attitude show to the world around us that is observing, many times with great relish, our various activities?

Hebrews 10:25 gives the admonition that we should not be "forsaking the assembling of ourselves together." The word "forsake" means "wilfully giving something up." This is dealing with things that we forfeit on our own account, not something that is taken away from us by force. Reading on in Hebrews 10:26, those who wilfully neglect the coming together are described by these words, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." This makes us wonder about the importance of the things that take us away from our worship.

In Malachi three, the people were rebuffed because of the laxity in the Lord's service. In verse 16, those who were convinced of their wrongdoing made amends and "spoke often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." In verse 17, these people are called "Jewels."

How seldom can we see and fellowship with those of the faith and still be one of the "jewels" of Malachi 3? Let's not worry about the minimum! Let's not try to "just get by." Frequent fellowship is strengthening for you and the church!



The boys next door sometimes knock their baseball into Pa's garden and trample on his lettuce and tomato vines looking for it. "Of course I want you to play ball," Pa roars at them, "but you don't have to do it in my garden." In giving rights to other people, we have to accept the fact that it may affect some of our own.

The Fruit of the Spirit

By Beth Briggs

THE WISDOM that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (Jas. 3:17).

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

It would be impossible in one article to go into detail on each of these desirable traits, so we will merely touch upon each one. Suffice it to say that we must cultivate all of these characteristics if we wish to enter into the Kingdom of God.

The definition of "pure" is "free from mixture"; "moral"; refined." "Pure" means far more than being morally clean, although that is one of the most important meanings. We speak of pure doctrine, pure water, pure air, and pure food. It is difficult to obtain pure water and air these days when everything seems to be contaminated from one source or another. In years past our food was pure, but that is no longer the case, for much of it has become mixed with

various chemicals to make it last longer, and the best part of our food is often removed. Contamination also can creep into faith and character.

Just what does being pure mean in reference to us, God's children?

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psa. 12:6). The Word of the Lord is without mixture. It is not half good and half bad; it is absolutely pure and we can rely upon it. We cannot rely on the words of many of the people of the world, and even the words of a few of our own brothers and sisters are sometimes open to doubt.

"The commandment of the Lord is pure, enlightening the eyes" (Psa. 19:8). His commandments are pure, unadulterated with error of any kind, and we can obey them without investigating to see whether or not they are pure. We know they are.

"Even a child is known by his doings, whether his work be pure" (Prov. 20:11). Yes, we are judged by our doings, and it doesn't take long for people to find out whether we are pure or not. Our brothers and sisters might never find out what we think about, read, or look at, but God knows. The people of the world, among whom we often become careless, judge us by what we read, say, and do.

"Whatever things are pure . . . think on these things" (Phil. 4:8). It is only by thinking and dwelling upon pure and holy things that our minds and words become pure.

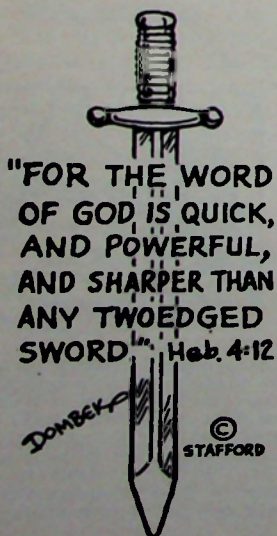
James tells us what pure religion is. It is "to visit the fatherless and widows . . . and to keep himself unspotted from the world" (Jas. 1:27). It is quite an effort to keep ourselves unspotted from the world when we have to mingle with it all the time, but that is something we are commanded to do. They may laugh at us, call us "squares," and make things very uncomfortable for us at times, but it is necessary that we stand our ground.

"Peaceable" in this connection

seems to mean "quiet," "tranquil," "concord," etc. If we are peaceable we will not be quarrelsome. It is so easy to be quarrelsome, to always be at "odds" with people; to "carry a chip on the shoulder" which is sure to be knocked off because we are expecting it to be. Why not be peaceable and overlook what we consider slights and neglect? Perhaps the person we thought had slighted us had his mind on some problem and did not see us. He might be shocked if he knew we carried such unchristian thoughts about him. As God's children, we must not be faultfinders, but look for the good in everything and everybody. If we are always quarrelsome, people will avoid us whenever possible; if we are peaceable, they will sometimes seek us out and ask us to try to help settle their differences with somebody else. We may then have an opportunity to tell them "the glad tidings."

The next virtue that we note is being "gentle." "Gentle" means to be "mild" or "kindly." You have seen a mother with her child—how gentle she is with it, how kind, how she looks after its every want! We must be like that with others. If we are gentle, we will be "easy to be entreated." If somebody needs help, it will not be necessary for him to plead with us to help him. If there is a genuine need, we will do something about it at once, and not wait for tears and supplications.

"Full of mercy." If we are God's dedicated children, we will be full of mercy. We will never judge anybody harshly who is striving to reach the Kingdom. We will be merciful even toward those who have strayed far from the path of right. One of the world's greatest men once said when he saw a drunkard lying in a ditch: "There, but for the grace of God, am I." Let us remember that when we are inclined to be too harsh. We cannot understand what circumstances brought them there. Perhaps if we had been tried as they were, without



our God to help us, we would be no better than they. Christ said: "I came not to call the righteous, but sinners to repentance" (Mark 2:17).

"Without partiality." We will not be partial if we are true followers of the Lord Jesus Christ. We will not be kinder to, and more thoughtful of the educated or wealthy brother or sister than we would be toward the uneducated and poor. It is impossible not to love some brothers and sisters more than we do others. We are not expected to have personal love for all of God's children, but we should have Christian love for them, and be impartial in our judgment and treatment of them. The second chapter of James goes into detail regarding this matter.

"Without hypocrisy." Most of us would be outraged if somebody called us hypocrites. We don't intend to be, but let us examine ourselves carefully and see if in some respects we are not a bit hypocritical. We might occasionally appear kind and gentle on the surface to certain people, when, underneath, we feel unkind and far from gentle. We must not, for the sake of appearance, do things for others, wishing all the time that we did not have to do them. We should do them willingly or not at all. Do we sometimes say nice things to people openly, and then criticize them when they are not present to defend themselves? This is the worst form of hypocrisy, and we should never indulge in it.

"Love." If we read and diligently study First Corinthians 13, we will find a dissertation on love that has never been surpassed. In fact, it would be a good thing to read it every day, as it might change our lives. We will just say in passing that love is the greatest of all virtues. As Paul says, we can possess every other virtue that the Bible mentions and if we have not love, we will be condemned at the judgment seat.

"Joy" is a virtue that every true follower of Christ should have at all times. How do we get this joy? By "looking unto Jesus . . . who for the joy that was set before him endured the cross, despising the shame" (Heb. 12:2). So it should be with us! We can have a certain sense of joy in even the greatest tribulations if we look beyond them to the eternal joy that is awaiting us. We cannot, humanly speaking, be joyful when undergoing severe temptations, but James says that we should "count it all joy when we fall into divers temptations" (1:2). We should *count* it all joy. Why? Because by means of these

temptations and tribulations we may become "perfect and entire, wanting nothing" (v. 4), and we must reach this state of perfection before we can enter the Kingdom of God. We should be joyful because we are following in the footsteps of our Master, sharing in his shame, and thus will be accounted worthy to receive the great reward when he comes.

"Peace." We all desire and pray for peace, but we know that it will not come until Christ sets up his Kingdom. "Pray for the peace of Jerusalem," which will be the answer to all the prayers for peace that have been uttered for ages past, and are still being uttered today.

"Longsuffering." If we are longsuffering, then we endure or suffer patiently. We do not give way under sorrow and trouble. We do not wish to be like the ones who receive God's Word joyfully, yet because they have no root they wither away when persecution comes. (Matt. 13:6.) Paul was longsuffering and his longsuffering was accompanied with joyfulness. He could be joyful in all circumstances because he, like Jesus, looked forward to the joy that was set before him. So must we likewise be patient and longsuffering. We can be by keeping our eyes on our Pattern and following in his steps.

"Goodness." Goodness is having excellent, useful, and admirable qualities. We must have useful qualities. We must be doing something worthwhile in the world. We must "do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). "Goodness" also means having admirable qualities. We have always admired people who are kind and good, even if we ourselves had to put up a struggle to be that way.

"Faith." "Without faith, it is impossible to please God" (Heb. 11:6). Read and diligently study Hebrews 11 to see what faith meant to the prophets and saints of old. Do we have that kind of faith? If we do not, let us acquire it and be ready for any emergency that could possibly arise. It is our opinion that we could have many more blessings from God if we had the faith to receive them. Let us step out on faith, believing that we will receive what we ask for if it is in accordance with his will. But let us always close our prayer with the words, "Thy will be done," and then confidently await God's answer, which will be the best for us, whatever it may be.

"Meekness." To be meek is to be of a gentle and longsuffering disposition.

It is to be submissive and lowly. "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). First Peter 3:4 speaks of meekness as an ornament of great price in the sight of God. We have seen what a long-suffering disposition is, and also what the word "gentle" means. We are supposed for the most part, to be submissive in our daily lives. We are not to quarrel and fight back in our own defense, when nothing serious is involved, or there is no principle at stake. We are to be submissive to law and authority where there is no conflict with God's laws.

But being meek does not mean that we should always submit to everything without any opposition. Moses was a very meek man, but when he came down from Mount Sinai with the tables of stone on which the Ten Commandments had been written and found the Israelites worshipping a golden calf, he was very angry. He ground the calf to powder, threw it in the water, and made the people drink it. Jesus was always meek unless a principle was involved. But when he found the Jews buying and selling in the temple, he made a whip and drove them out. He certainly was not meek when he told the hypocritical Pharisees and Sadducees of their sins. The Bible says there is such a thing as righteous anger. Jesus knew when to use it, but we must be certain that it is righteous anger and not something that is merely displeasing to us.

"Temperance" means moderation in all things. We must, of course, abstain from intoxicating liquors, but we are also to be temperate in our food, wearing apparel, and in every walk of life. Paul speaks of temperance as being one of the virtues which an elder or deacon in the church should possess. (Titus 1:8.) Of course that applies to everyone. "Let your moderation be known unto all men" (Phil. 4:5). So let us be moderate in every way.

May the Lord help us to cultivate all of these virtues, and in so doing to become more like him day by day.

—()—

JUST A PRAYER AWAY

By Ann J. Lunderby

Have you wandered from the presence
Of the blessed Father's care?
Would there be darknes all about you,
And chaos everywhere?
Just remember, wayward child,
That he casts you not away.
Tho you wandered from his presence,
You are just a prayer away.

Heir to David's Throne

By Edward H. Goiz, Sr., Tonawanda, New York

IN Matthew's Gospel, *Jesus Christ is established as the son of David and the rightful heir to David's throne.* Matthew wrote, "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1).

Paul in his preaching at Antioch in Pisidia declared, "He raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus" (Acts 13:22, 23).

Jesus stated in the Revelation to John, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star" (Rev. 22:16).

No less than twenty times in God's Word, Jesus is referred to or called David's seed. (See Isa. 11:1; Jer. 23:5; John 7:42; Rom. 1:3; 2 Tim. 2:8; Rev. 5:5.)

Proven Genealogy

Inspired Bible writers recognized that no Messianic claim could be considered valid unless there was a proven Davidic genealogy. No doubt, it is for this reason that Jesus is constantly referred to as the seed of David.

Israel's Messiah was to receive his body through the loins of King David, and his royal standing through King Solomon. The curse of Jeconiah (Isa. 22:24-30) was on the line of Joseph (Mary's husband), descendant of David through Solomon. Christ received his body through Mary who was a descendant of David's son Nathan. The royal line lay in Joseph's children, but the curse on Jeconiah rendered them ineligible to the throne of David. Since Jesus was conceived by the union of Mary and the Holy Spirit (power of God), and not of Joseph, Jesus was not Joseph's issue. Thus, Jesus escaped the curse pronounced on Jeconiah. However, being



born after the marriage of Joseph and Mary, he was Joseph's legal son, and thus eligible to the throne of David. (See Matt. 1:1-17, 22-25; Luke 3:23-38; 1:26-35; Jer. 22:24-30.)

God's Ways

God's Word describes four ways of creating a human body.

1. God created Adam from the dust of the ground without the agency of either man or woman. (Gen. 2:7.)

2. God created Eve through the agency of just man, by forming her from Adam's rib. (Gen. 2:21, 22.)

3. God created Cain through the agency of both Adam and Eve (man and woman). This is the common way, the way we have received our flesh and blood. (Gen. 4:1.)

4. God created Jesus through the agency of just a woman. Jesus was born to a woman (virgin) "who knew no man." This is the only recorded instance of this type of creation. This "new thing" is called the

virgin birth. (See Isa. 7:14; Jer. 31:22; Matt. 1:22-25; Luke 1:26-34; Gal. 4:4.)

Blood Relates All Men

Since Adam disobeyed God's command, man's blood has carried the sentence of death. Recalling God's statement, "The life of the flesh is in the blood," we note that man died because the curse of death has been placed over his life which is in the blood. (Lev. 17:11.) It would logically follow, since man's life is in the blood when Adam died, something had happened to his blood and not his body except indirectly because it is supplied by the blood. For this reason sin is not in the flesh but in the blood, and flesh can be termed sinful flesh in the sense that blood is the nourisher and life of the flesh. *The curse of sin is transmitted through the blood.* Since God "hath made of one blood all nations," the sin of Adam is transmitted to all his descendants. For in that one sinned, all have sinned. (See Acts 17:26; Rom. 5:12, 19.)

Virgin Birth

This very fact that the curse of sin affects the blood necessitated the virgin birth of Jesus in order that he might be a son of Adam and yet a sinless man. Before Adam sinned, his blood was free from the curse of death. He was subjected to temptation and failed his trial, thus reaping God's curse. Christ could share Adam's flesh which is not inherently sinful, but he could not partake of Adam's blood which was completely under the curse of sin.

God made a way by which Jesus, born of a woman (not man), could be a curse-free creature. This way was the *virgin birth*. The blood that was given to Jesus was the result of a supernatural conception (virgin birth). It is written, "Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). It is noteworthy that

"the children" (Adam's descendants) are said to be partakers of flesh and blood, and then, speaking of Jesus, that he likewise took part of the same. The word for "took part," as applied to Christ, is an entirely different word than the word partakers as applied to "the children." The Greek word for "partakers" is *koinoncho* and means to share fully, so that all of Adam's children share fully in Adam's flesh and blood. The Greek word for "took part" is *melecho*, which means to take part of but not all. Jesus took Adam's flesh, but not his blood, and thus escaped the curse.

Jesus was conceived by the union of the virgin Mary and the Holy Spirit, and, as a result, biologically, he had sinless blood. His blood was as Adam's was prior to the curse of sin. In this manner, as Adam, he could be subjected to temptation and "tried in all points like as we are."

It is wonderful to behold the miracle God worked to perform his purpose. God's way satisfied the requirements for the heir to David's throne in every respect. The only thing lacking now is for Jesus to return to this earth, establish the Kingdom of God, and sit on the throne of David as King of Kings.

The dynasty of the Kingdom of God is firmly established in God's Word. While David was a mere lad, the Lord God instructed Samuel to anoint him as the future king of Israel. Was it not marvelous how God selected one nation, even Israel, out of all the nations, to glorify him, and then out of Israel's twelve tribes selected Judah? God then narrowed his choice to one family from this royal tribe, the family of Jesse, and then even further to one son of many, even the lad David. He chose David to be king over his chosen people Israel.

A king was promised for this kingdom who would be a descendant of David according to the flesh. David, realizing that this promise could not be fulfilled in his son Solomon, looked beyond him in hope to its fulfillment in Jesus. He realized the crucifixion could not stay Christ's right. He believed God, and accepted the prophecy of Jesus' resurrection from the dead on the basis of faith. He looked forward to the cross and empty tomb of Jesus as we look backwards. In faith, he, too, could say, "He is risen!" (See Psa. 16:10; 22; Acts 2:29-36; 13:33-36.)

God's Covenant

Almost three thousand years ago, David was aware of the everlasting,

unconditional covenant God had made with him. This covenant reads, "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. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 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). (See 1 Chron. 17:11, 12; 1 Kings 2:4; 8:25; 2 Chron. 7:17, 18; Psa. 89:3, 4, 27-29, 34-37; 132:11, 12; Amos 9:11, 12; Isa. 9:6, 7; 11:1, 10; Mic. 5:2; Jer. 22:24-30; 23:6; 33:15-17, 20, 21; Zech. 3:8; 6:12, 13; 9:9, 10; Luke 1:30-33.)

God's covenant with David has five major points which we have italicized in the passage above. In this writing we wish to discuss three of these points; the seed, the Kingdom, and the throne.

Promised Seed

A *promised seed* is the foundation of all God's promises, the fulfillment of Abraham's faith, and the hope of all the ages as predicted by God's holy prophets.

It is written, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ" (Gal. 3:16). Christ is that promised seed, the hope extended to mankind from his exit from Eden, the pledge to Abraham and then renewed in Isaac and Jacob. Jesus is that promised seed assured David. He is that seed that shall rule from the throne of David reestablished in Jerusalem.

Israel's distinct existence throughout ages of oppression and helplessness gives credence to God's prophetic truth of a promised seed to rule from the throne of David. Israel's birth as a nation in our years from the graveyard of the world is confirmation that God's promise to David is soon to be realized.

Kingdom

The Old Testament is more than literature. It is God's story of his nurturing the Hebrew nation to bless all nations through the Branch of David. Today, in God's purpose, the nation of Israel is no longer the head

of the nations. Today, the Gentile nations are being given an opportunity that was Israel's. Tomorrow, Israel shall be restored to her chosen position in God's plan of the ages.

Ezekiel the Prophet dreamed of an age when there would no longer be a divided kingdom of Israel. He foretold Israel's restoration under one king. "I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. 37:22).

Is it not noteworthy that Israel is once more in her land as one kingdom and an undivided Jerusalem? The place of the King and the capital of his kingdom shall be Jerusalem. (Zech. 14:16, 17.) God is working his purpose in Israel today. God shall soon send his beloved Son to establish the Kingdom of God.

Today mankind is living in the church age. It is written, "After this I will return, and I will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up" (Acts 15:12-17).

God's covenant with David necessitates a literal restoration of the kingdom of Israel as the nucleus for the promised Kingdom of God. It will be a literal restoration! As God literally scattered Israel among the nations, he has promised that he shall literally regather them to their Promised Land. It is written, "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" (Jer. 31:28). Isaiah predicted, "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (Isa. 61:4). Is this not being literally begun in our year?

In the past, God's Kingdom was recognized as the kingdom of Israel. When the whole household of Israel existed as one nation of twelve tribes, it had Saul, David, and Solomon as its kings. Idolatry divided the kingdom of Israel into two kingdoms; the Northern and Southern. In time, these two divisions were buried in captivity and overturned.

In approximately 587 B.C., because of sin, the kingdom of Israel, after approximately four hundred years of existence, came to an end. Israel, who had risen to the head of the nations.

was brought down to the tail. She was turned upside down because of sin. God said, "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high, I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:25-27). The head-dress of the high priest and the crown of the king of Israel were to depart until, "he come whose right it is."

Whether repetition, "overturn, overturn, overturn" was used to make the declaration more impressive, or is to be regarded as threefold fulfillment matters not for our present purpose. The important fact is that Israel ceased to exist as a kingdom. The word "until" refers to the second Advent of our Lord Jesus. We note that David's throne was not overturned forever but, "until he come whose right it is." There can be no question as to whose right that is. (See Luke 1:30-33.)

Hope of a coming Messiah has been Israel's hope in its years of blindness. God's prophets foresaw fulfillment of the Davidic covenant in Jesus. Jeremiah wrote, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). (See Acts 26:6, 7; 28:23, 30, 31; Isa. 4:2; Jer. 33:17; Dan. 2:7; Rev. 11:15; 19:16; Psa. 72:1; Matt. 19:28; 25:31.)

God's Kingdom will not be just a new social deal for mankind. It will not be a "New Deal," "New Frontier," or a "Great Society." The kingdoms of the world will become the kingdoms of Jesus and all dominions shall serve him. It will be a universal kingdom under the sovereignty of the seed of David. It will be a place of peace, and God's Word shall cover the earth with its influence.

Throne

David's throne was not overturned forever but was discontinued for a while, a period of time, to permit the "whosoever wills" to have an opportunity to accept or reject Jesus. God's Word teaches that this throne will be reestablished when "he comes whose right it is." We know not the hour any more than the disciples did who inquired of Jesus just prior to his ascension, "Wilt thou at this time restore again the kingdom to Israel?"

(Acts 1:6). Jesus replied, "It is not for you to know the times or the seasons which the Father hath put in his own power" (Acts 1:7).

Jesus' right to the throne of David is a double right. God has two thrones. One throne is in heaven and the other is on this earth. Solomon, as well as David, sat on the "throne of the kingdom of the Lord." It is written, "Of all my sons (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel" (1 Chron. 28:5).

This is the throne promised to the seed of David. It is an earthly throne. It is not a throne in the heavens, nor a spiritual throne on the earth. It is a literal, physical throne reestablished on this earth. Jesus is an heir to this throne as the Son of God, as well as being an heir as the seed of David according to the flesh. *He has a twofold right to the throne of David.*

Jesus' right to rule from the throne of David was the major message of the Angel Gabriel when he made the announcement of the impending birth of Jesus to the virgin Mary. It is written, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

The sureness of Jesus' reign from the throne of David is as sure as the

covenant of day and night. "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their seasons, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne" (Jer. 33:20, 21). (See Matt. 2:2; Micah 5:2.)

God's Word firmly establishes Jesus as the Christ, the rightful heir to the throne of David. He is declared and proved as the seed of David *according to the flesh*. The virgin birth was God's way to fulfill his purpose in giving to the world his only begotten Son, free from sin, as in the beginning he gave a sinless Adam as the crowning achievement of his creation. Jesus led a sinless life and thus could bear mankind's sins on the cross to provide the necessary covering, even his life's blood.

As a descendant of David, he was an heir to his throne and could fulfill God's covenant made with David. In our years, God's timepiece for the nation of Israel is about to start once more, if it hasn't already. God's Kingdom is soon to be realized through a living Israel. Jesus, whose right it is, is soon to return to this earth and reestablish the throne of David as its rightful heir. He has promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). Will you overcome? Will you sit and rule with Jesus from the throne of David in God's Kingdom?

MUZZLE THE MOUTH

By J. Arlen Marsh

A LONG time—perhaps as much as a thousand years—before Jesus was born, David came up with an idea that's as useful to Girl Scouts as a manual on how to keep from falling in a creek.

David sang (for this was the beginning of the thirty-ninth Psalm), "I will take heed and guard my ways, that I sin not with my tongue; I will muzzle my mouth as with a bridle."

Now that's hard. It's altogether too easy to say the wrong things. Often, we say them, not because we really want to, but because we simply get so mad we can't control ourselves. Other times, we say the wrong things simply because we don't stop to think. And, of course, sometimes we say

the wrong things because we don't know what the right things are.

James, who wrote a New Testament Letter to Christian churches everywhere, commented that "the human tongue can be tamed by no man. It is an undisciplined, restless evil, full of death-bringing poison" (*Amplified Bible*).

We talk about other people for doing the same things we do ourselves. We call people names when we actually don't mean to. Husbands and wives have been divorced merely because one or the other—or both—got fed up with constant loud argument over nothing.

But there's another side to it.

(Please turn to page 21)

The Faithful God

By Pastor Francis E. Burnett, Grand Rapids, Michigan

KNOW therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:9).

In recent months, students of Bible prophecy have been thrilled, in one sense of the word, at the movements of the nations in the Middle East. This does not mean that anyone has been delighted with the war or the death of Arab people. Yet we know that the people known today as the Jews are descendants of Jacob. They are God's people. Israel has been labeled as the aggressor. The people have been described as murderers, but the leaders of the Arab countries have for years made known their hatred for the Jews.

On May 26, 1967, Gamal Nasser, president of the United Arab Republic and leader of Egypt, said, "If war breaks out, it will be a total war and the objective will be to destroy Israel." In recent years, other Arab leaders have made similar statements.

As we read and watched the war situation and the movements of the Arab nations, we were reminded of the Word of God. "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). Several times there appeared in print contrasts of the strength of the Arab nations and that of Israel.

In all of it, there was the defiance of the true and living God. Some may wonder at the taking of Jerusalem without much effort. We read, "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it" (Isa. 31:5). God will watch over this city. In the days of Hezekiah, God promised him there would not be an arrow shot into the city and it was so. (See Isa. 37:33-36.) In 1918, General Allenby took the city without warfare in it.

Why is Jerusalem more important

than Washington, D.C., or London or Moscow? Because it is God's chosen city. It is someday to be the capital of the world. "Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel; but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel" (2 Chron. 6:5, 6). This is why it is called "the city of the great King" (Psa. 48:2).

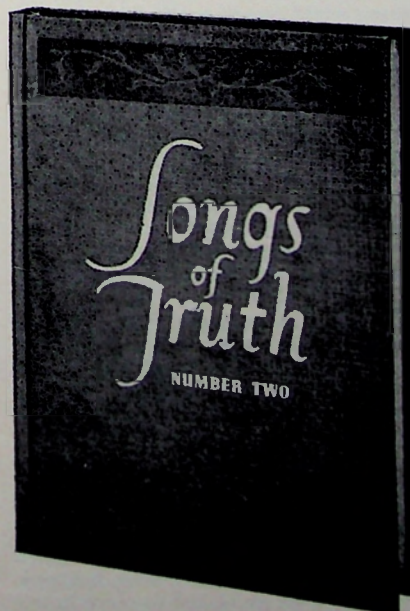
Let us acknowledge that, according to our understanding of the Scriptures, Jerusalem is yet to suffer from war—in the final conflict. "The city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zech. 14:2).

The land of Israel has long been called the land of promise. It is a covenant land. God made the covenant

with Abraham, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). Do you know that this land here described is the land of the Arabs who were fighting against Israel! Most of this land is now useless desert; but God will give it to the descendants of Abraham, Isaac, and Jacob. He will make the desert to "blossom as the rose." Stephen preached about this covenant. "He gave him [Abraham] none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:5).

There is another promise God has made to Israel that we should always keep in mind. "Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished" (Jer. 46:28). Further we read, "Thus saith the Lord of hosts: The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. Their Redeemer is strong; the Lord of hosts is his name; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon" (Jer. 50:33, 34).

God will remember all of the covenants and promises that he has made!



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RECENTLY we were visiting friends in Indiana who told us about attending a church of another denomination. The sermon was based on the miracle performed by Jesus when he healed the impotent man by the pool of Bethesda, as recorded in John 5:1-9. They said that the pastor used every conceivable means to discredit this miracle and show that "his God was not that kind of God. He would not heal one and not heal others."

Though it is foretold that in the latter days there will be false teachers and antichrists, nevertheless, it is grievous to hear of those "having a form of godliness, but denying the power thereof."

How true are the words of Isaiah, as he wrote, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9). As finite creatures, we are limited in our understanding of the will of God. Some are more limited than others. Therefore, in order to prevent error in our teaching, preaching, and understanding, I believe that we ought to restudy some of the most basic, elementary principles of the Bible; namely, the miracles and parables of our Lord which have been neglected in recent years.

The thoughts of man become so saturated with self-pity and involved with personal concern that we often fail to behold the grace and mercy of God. Some even lie awake at night thinking of things to complain about. Instead, thanks be given to God for the abundant blessings we receive. This social illness is common in the world as well as in our churches. We only see the troubled waters instead of the silver lining.

A few weeks ago I visited with a man whom I had not seen for many years and who had to have a leg amputated because of impaired circulation. He was looking in very good health and I told him so, to which he replied, "I feel pretty good, but I wish I had the other leg." I reminded him that he might have been in the condition of another man I knew who had no legs and that he should be thankful for the capacity and health he does have.

Likewise, in my own family, we sometimes complain about not having shoes as nice as we would like, and then I remember people in Ghana and Nigeria where many people have no shoes at all. Some murmur about having to pay too much taxes, which di-

BLESSINGS From Troubled Waters



By Pastor Lee McQuinn, Lombard, Illinois

rectly reflects our earning capacity. But we ought to give thanks, for there are those who are out of work or sick and not able to have an income to provide the necessities of life and have proportionate taxes to pay. A husband often grumbles about his "nagging" wife, or the wife may become furious at her thoughtless husband—until they consider those whose mates have preceded them in death. They would rejoice if they could once again have the former domestic problems with their deceased mates. Are there any who do not allow petty problems and troubled waters to defeat them in the Christian life?

The impotent man of Bethesda was only one of many who was in need. But he did not complain, even though he had tried valiantly for most of thirty-eight years to be healed when the pool was agitated. When Jesus passed that way on his way to the feast at Jerusalem, he had compassion on him and asked, "Wilt thou be made whole?" At first, this seems like a ludicrous question to ask a man who had been impotent for thirty-eight years. But with careful consideration, we realize that being "whole" brings increased responsibilities and added duties at home, in our communities, and to our God.

"Wilt thou be made whole?" Is this not a finger of accusation pointed at many of us in our churches and communities today? Do we really want to be made completely "whole"—spiritually? We want to be friends with the pastor and to have a speaking acquaintance with him in case of sickness, death in the family, or other forms of troubled waters in our lives. Others may go to church to broaden the potential profit in their business. But when we are asked to serve in one

of the church offices, to repair the roof, to care for the little ones in the nursery, or to mow the church lawn, we throw up our hands and say, "No more." We do not want to be healed so well spiritually that we have that much responsibility. It might interfere with our golf time, bowling activities, or favorite TV program. This makes as much sense as telling the surgeon before surgery to only perform a partially successful operation.

The author of the Hebrews (6:1) challenges us to "go on unto perfection." The Greek word for "perfection" means "full growth or maturity." The extended thought may even mean "wholeness or completeness" in our Christian responsibilities to fulfill our "reasonable service" to God.

The impotent man of Bethesda, beyond all doubt, earnestly desired to be "made whole," not by his words but by his action. For he related, "Sir, I have no man, when the water is troubled to put me into the pool: but while I am coming, another steppeth down before me." He demonstrated persistent effort to be healed and sufficient faith to be healed by the troubled waters. But, he had "no man" to help him into the water. No one cared—until Jesus passed that way. The man could not be healed by his own strength. He needed some "man" to help him. Nevertheless, he lived daily with that persistent faith, believing the words of Jesus who invited even the impotent to "ask, and it shall be given unto you, seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8).

Although the impotent man did not "ask" Jesus to heal him, I believe

that this omission is because of his humility and feeling of unworthiness of such grace and mercy of God. Perhaps he had the same spiritual perfection as the justified publican in Luke 18:13, as he prayed, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

Then, as Jesus stood on one of the five porches by the pool of Bethesda, he invoked the Holy Spirit, the power from God, and commanded the impotent man, "Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked" (vv. 8, 9). This was the same power Jesus called from God as he commanded Lazarus, who was impotent in death, to "come forth" from the tomb.

O, that the impotent people of our communities and churches might be "made whole," by getting off their couches and pews to walk in the Lord's service like the impotent man of Bethesda who immediately responded to the command, "Rise, take up thy bed, and walk." He did not argue or have self-pity, saying, "Lord, you must be kidding; you do not mean that. Can you not see that I am weak and cannot walk?" No, this was not his response. Rather, at the voice of Jesus, and with all the desire and determination he could exert, added to the sufficient grace and power of God, he was able to respond to Jesus' command. As he tried, he could feel a new surge of strength go through his body and limbs, and up from the couch he arose triumphantly.

With this faith, and with the power of God through Jesus, we, the Church of God, can become a more vital and useful organism for our heavenly Father by telling our friends about Jesus and inviting them to church. Many times I have heard people say after an inspiring message, "I wish more people could have heard that sermon," but, deep in their hearts, they do not really mean it, because they do not make an effort to invite others to church, the pool of healing waters.

The man of Bethesda, as he left the temple, is said to have "told the Jews that it was Jesus, which had made him whole." What a blessing it would be from God to our churches if we would leave a living testimony like the miraculously potent man of Bethesda, after our spiritual healing, by telling our friends that it was Jesus who healed us of our Christian impotency and calmed the troubled waters.

THE MODERN CHURCH

By Pastor C. E. Randall

Paul speaks much about the condition of the church in the last days. The term *church* is used in the sense of Christendom. In 2 Timothy 3 Paul gives a preview of the conditions prevailing in the nominal church in the last days. He says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures, more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away . . . Ever learning, and never able to come to the knowledge of the truth" (vv. 1-7).

This prophecy is said to pertain to the *last days*. Further, it concerns people who have a form of godliness but who void the power of the gospel. Who can this belong to other than those who profess to be of the godly class? The nominal church today winks at social and moral infractions of the code of discreet living. Paul indicts the powerless professing Christians of the last days. Churches have commitment Sundays to get their members to sign pledges of abstinence and temperance. Why should it be necessary for one who has committed his life to the Lord Jesus Christ and follows the rule laid down in the Bible to "abstain from all appearance of evil" to have to sign a card that he will refrain from practices that will keep him out of the Kingdom?

The modern church is getting worldly. The dance has become a part of the social life of many, many churches everywhere, and there is no social activity apart from the liquor traffic that has contributed more to the moral downfall of young people than has the vicious modern dance. Yes, a form of godliness without the power was to be much in evidence in the last days. The very moral foundations of church life and society are being undermined. One cannot be true to his ministerial calling and fail to warn people of the trends which are robbing them of the dynamic power of the Christian life, leaving them but a

hollow husk—just a form of godliness.

Paul says people will be more "lovers of pleasures than lovers of God." Could it be that people have become so overcome with love of pleasure that this is one of the contributing causes to forsaking the house of God on Sunday evenings? I am not saying this is the cause, I am merely asking the question for consideration.

The church has a message for the world. It is a message that will lift men and women out of the morass of sin and shame and plant their feet on the solid rock of Jesus Christ. To get down in the middle and muddle of the problems of the world, the church will become so smeared and scarred and the potency of its message will be so diluted it will have little redeeming grace.

James 5 discusses the strife that will exist between capital and labor. James also admonishes a third class, the brethren, to not become entangled in the affairs of men that gender strife, but to be patient until the coming of the Lord. Thus it will be seen that the role of the church is to maintain a strict discipline over itself and to keep itself free from entangling alliances. To do otherwise, will lead the church away from its primary purpose and will tend to increase a trust in men rather than in the true and living God.

Bringing the problems of the world into the church has taken a toll of spirituality that has resulted in a slackening of the power that is embedded in the gospel of Christ. The church has been called to preach the Word! There is no substitute for the Bread of Life. Book reviews, round-table discussions of current social, political, and economic problems may be interesting, timely, and edifying as far as the natural man is concerned, but they fall far short of the power of God unto salvation which is found in the Bible.

There never was a time when the world needed the pure, unadulterated Word of God as it does now. Jesus did not come to save a decaying society, but he did come to redeem people from sin. The life which Jesus came to give cannot be found apart from the Word of God. *Preach the Word!*

The Mission of the Church of God

By J. Ronald Rankin, Cashmere, Washington

THE WORD of God teaches distinctly concerning all phases of life and godliness. As long as the Church of God declares "the whole counsel of God" it shall continue to teach the distinctive doctrines which separate it from the world, its religious and non-religious organizations. Not to do so is to become guilty of the blood of other men.

The Apostle Paul testified of the seriousness of this matter in Acts 20:24-27. He spoke of the ministry which he had "received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." The modern spirit of ecumenical union is not compatible with the Spirit of God, who desires that men worship him "in spirit and in truth" (John 4:23, 24), and thereby remain separate. "Be ye separate . . . and I will receive you" (1 Cor. 6:17, 18). The religious union being accomplished throughout the earth in these last days neither glorifies the Father nor the Son; nor does it proclaim their gospel. It does emphasize a form of godliness. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves . . . having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:5).

For the Church of God to fall into this error, will bar the way of entrance into the favor, and ultimately the Kingdom, of God. It is not an expression of love to withhold the gospel, "by which also ye are saved" (1 Cor. 15:1-3), so that religious union might be accomplished.

The mission of the Church of God is to continue preaching the distinctive gospel of Jehovah in the name of the Messiah. The result will be division. Jesus said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in

one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter; the mother in law against her daughter in law, and the daughter in law against her mother in law" (Luke 12:51-53). The church of God must discern the signs of the times; godliness must be deeper than form.

The Great Commission as given to the apostles was: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

The word "mission" comes from a Latin word meaning "send." The parallel Greek word which we find in the New Testament is *apostello* and is translated "send." The apostles were the "ones sent"—the messengers. The gospel was the message.

The apostles fulfilled their mission as the Apostle Paul truthfully stated: "Continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Col. 1:23). This in no way relieves the Church of God of its responsibility to preach, but rather emphasizes its responsibility to "continue" the preaching. In no other way can saving faith come to the lost. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not

heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world" (Rom. 10:14-18). Let us not delay the coming of our Lord by saying that the gospel has not already gone into all the world, but recognize that he may come at any time. The speed with which world events take place could find us at that "hour we know not."

The obligation of the Church of God knows no geographic boundaries. "Ye are the salt of the earth . . . Ye are the light of the world" (Matt. 5:13-16). We have the help of the Lord in fulfilling our obligation to preach, for wherever they be who desire to know him, he will show the way. Remember Cornelius and Peter!

We cannot follow in the steps of the apostles without a strict adherence to the distinctive gospel of the faith of Abraham. We cannot do it by permitting promiscuous fellowship with the world. The Church of God has the mission, not to fellowship the world, but to bring those of the world who will into the true fellowship in Christ.

The spirit of the church's missionary activity must be as Paul described to Timothy, coupled with an earnest desire for the salvation of others. "The servant of the Lord must not strive but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:24-26). True love in the members of the body of Christ, the church, imparts the word of salvation to the lost. "In this wa:



"Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus."

manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (1 John 4:9-11). Jesus said, "Love your enemies . . . and if ye salute your brethren only, what do ye more than others? do not even the publicans the same?" (Matt. 5:44, 47).

The loving service of preaching the gospel should be neither weak nor naive, but "earnestly contending" for the faith once delivered to the saints. (Study Jude 3-5.) The Church of God should not be discouraged that it finds itself in days likened by Jesus to Noah's days. Remember how that Paul "planted, Apollos watered; but God gave the increase" (1 Cor. 3:6). "Except the Lord build the house, they labour in vain that build it" (Psa. 127:1). We have not the right to sacrifice the gospel, even the faith of Abraham, for the sake of expanding the size of the church numerically. This type of unnatural growth would be a swelling from spiritual disease, and the only remedy is "spirit and truth."

Our mission is great. Let us awake and be counted among the wise whose lamps brightly beam the hope of God in these days of darkness. Our Lord is coming soon.

—O—

BIBLE TEACHING CONCERNING JESUS

(Continued from page 9)

that the Bible is truly involved in the world today, you need look no further than the Middle East. For the promise to David to be fulfilled, the reestablishment of Israel as a nation is essential. Is not this relevant to present-day events? God cannot allow his people to be deprived of their land. Is not this also an important factor in today's world? Do we not still live and die as have all men throughout all history? Is not the need for a Saviour still fundamental to the happiness of mankind?

There are four questions, none of which can be answered without the Bible in any satisfactory way. The quotations that I have given are from different parts of the Bible, and were written in differing eras. Over one thousand years separated the time when David was promised a descendant to be an eternal king, to the time when Mary was told that Jesus was to

be king. Nearly two thousand years have elapsed since Jesus died and rose from the dead, but the Middle East events tell us that fulfillment is near.

The Bible ends with the words, "Behold, I come quickly. Even so, come Lord Jesus."

—O—

MUZZLE THE MOUTH

(Continued from 16)

Now and then we need to "let go." Even Jesus called some of the people in his day, right to their faces, liars and hypocrites. He did so, however, not because he was mad, not because he wasn't trying to help them as well as others, but because they pretended to be righteous when they stole (even from their own families) and gossiped and boasted and cheated and did everything they could to kill real religious faith in their country.

If we didn't "let go" now and then, we couldn't correct sin. The policeman who doesn't get mad over the antics of those who take LSD, the parent who doesn't get stirred up when his daughter stays out till after midnight without any reason, the girl who doesn't see red when other girls gossip about her without any reason—well, they haven't much character, and they haven't much interest in improving the world.

Nevertheless, when we do "let go," we need to keep ourselves under control. That's what David meant when he sang, "I will muzzle my mouth as with a bridle." A bridle doesn't keep a horse's mouth tight shut—it simply lets the rider or driver control the horse. Even when we are mad, even when we have real reason to blow up and "let go," we must try—not always successfully, perhaps, but still try—to control what we say. If we don't, we probably shall be in much worse trouble than we are already.

—O—

"CLERGYMEN, GO HOME"

Television station KSTR, Minneapolis, Minn., recently asked its viewers whether clergymen should take part in civil rights marches. There was an immediate response of incoming calls that jammed the station's lines and short-circuited the switchboard of a nearby hospital. Of the 4,326 callers who got through to the station, 62% said that clergymen should "stay in the pulpit and off the pavement," according to *Time* magazine. Though polls are notoriously unreliable, this response was at least interesting.

BIBLES AND STUDY BOOKS

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THE EDITOR'S OPINIONS

(Continued from page 3)

when one thinks about this matter. Why do state and city governments not enforce gambling laws? Why are church, veteran, and fraternal organizations allowed to operate gambling games and lotteries? Why do churches think it is necessary to engage in illegal business in order to carry on what they regard to be the Lord's work? Why, if the state frowns on gambling, does it license race tracks and pari-mutuel betting?

POLYGAMY

Ladies' Home Journal (June) reports that there are now 30,000 Americans living "in plural marriages, and the practice is increasing." The majority of those practicing polygamy (outlawed by a Federal statute in 1890) are residents of Utah where 72 percent of the population are members of the Mormon Church. While the church has officially renounced polygamy in keeping with the law of the land, its theology on the matter has not changed.

THE MOON RACE LIKE THE ROMAN CIRCUS

Lord Bowden, former British Minister of State in the Department of Education and Science in the United Kingdom, attacked the United States space program in September as an extravagance similar to that of imperial Rome.

"Has there ever been anything like

it since the government of Imperial Rome ruled the world, and ruined itself by spending forty percent of its revenue on the circus?" The United States expenditure of eighty billion dollars per year for defense and space programs is greater than Great Britain's entire gross national product.

An observation of similar nature was made by Congressman Bill Dickenson in the United States House of Representatives in July. As recorded in the *Congressional Record*, he said:

"The fact is, Mr. Speaker, you cannot buy friends. You cannot buy respect, and all the money in the world will not make people obey the law. . . .

"You cannot bring about prosperity by discouraging thrift.

"You cannot help small men by tearing down big men.

"You cannot strengthen the weak by weakening the strong.

"You cannot lift the wage earner by pulling down the wage payer.

"You cannot help the poor man by destroying the rich.

"You cannot keep out of trouble by spending more than your income.

"You cannot further brotherhood of man by inciting class hatred.

"You cannot establish security on borrowed money.

"You cannot build character and courage by taking away man's initiative and independence.

"You cannot help men permanently by doing for them what they could and should do for themselves."

RUSSIA AND THE ARABS

Scripps - Howard writer, Fred Spark, stationed in Cairo, Egypt, reported recently that he had learned that Russia has threatened the Arabs that it will allow up to a million Russian Jews to leave Russia and settle in Israel, unless the Arabs toe the line. Russia, according to Sparks, wants the Arabs to settle back and not try any counterattack on Israel, at least this year. If Russia were to allow its Jews to leave and settle in Israel (now it allows only a few old people to leave each year), the larger Jewish population would strengthen Israel's hand in the Middle East—something that the Arabs hate to consider.

The fact that it is predicted that God would gather Israel out of "all the countries" (Ezek. 36:24) encourages our speculation that Jews in Russia might be released to return to their land in these last days. The means used may be as unusual as some that God has already devised to persuade nations to release his people.

—O—

CONSCIENCE

The Bible Advocate tells about former farmer, Neil Shontlemire, who received \$250.00 from a man who stole eight or ten sheep from him more than thirty years ago. Shontlemire said: "I feel sorry for the poor guy. I only worried about those sheep for thirty days, but he has been worrying about them for thirty years."

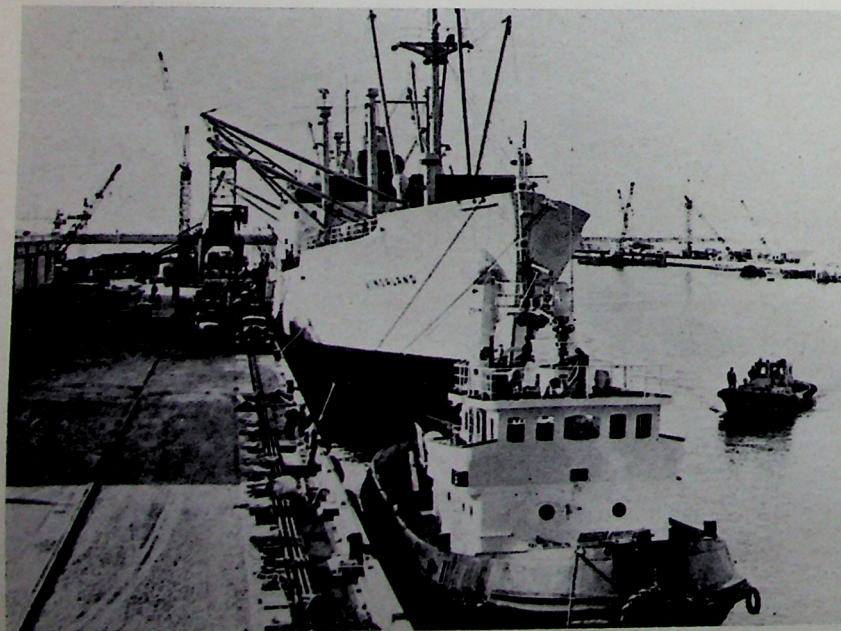
ISRAEL SHIPPING AIDED BY CLOSING OF SUEZ CANAL

The new deep-water port of Ashdod, recently inaugurated, greatly expands Israel's capacity for international trade. It supplements the ports of Haifa and Eilat.

Since the Suez Canal has been closed, more and more goods are being delivered at the port of Eilat and shipped overland to one of the Mediterranean ports for reshipping. While Egypt suffers loss of revenue in its failure to clear the Canal, Israel is experiencing greater trade as shippers avoid the trip around the Cape of Good Hope.

Israel plans improvement of its shipping facilities between the Red Sea and Mediterranean Sea to entice even more trade through this route. It seems evident that the Lord is blessing the nation in various ways to increase its wealth and prestige in the world.

—Israel Information Services Photo





CALENDAR OF EVENTS

November 5—Missionary Day in Churches of God.
 November 8-17—Special Meetings, Ripley, Ill. Richard Worley, guest speaker
 November 9, 10—Church of God General Conference Board of Directors meeting
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The
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Volume 57, Number 2
December, 1967



The Editor's Opinions



CHRISTMAS AROUND THE WORLD

As symbolized by the cover picture, Christmas-time is an ancient period of celebration observed around the world. Long before the birth of Christ, pagan people regarded the time of the winter solstice—the return of light—with special celebrations. More than two thousand years before Christ, the Aryans celebrated yuletide when they thought that the dying sun had been “born again” as it grew stronger each day. There was a period of great rejoicing at the season of rebirth.

Druids in England celebrated the season before the advent of Christianity in the British Isles, as “the time when the sun returns to his glorious course.” They held festivals to Woden, Thor, and Saturn, and their Councils of Wise Men (the forerunner of Parliament) met at this time.

Tribes of northern Europe, Persians, and pre-Christian Rome all had celebrations at this season. The Roman celebration—Saturnalia—was observed December 17-24. During the celebration all work stopped, schools were closed, war ceased temporarily, public places were decorated with flowers, and presents were exchanged by the people. The rich gave gifts to the poor, and children received clay or paste images as toys. The Roman feast actually extended into January as a celebration of the New Year.

The Jews also celebrated the Festival of Lights or Hanukkah at this time. Jewish homes glow with the lights of eight candles in a nine-branched candlestick called the menorah. The festival is in commemoration of the victory of the Jews under Judas Maccabaeus in 165 B.C., over the Syrian oppressors under Antiochus Epiphanes. When Antiochus was defeated, the temple was cleansed of its Greek gods, and worship of Jehovah was renewed. The menorah was returned to its place in the temple, and it has become the symbol of the season. Judas proclaimed an eight-day festival at the time and it is still observed with singing and rejoicing. (We would suppose that this year, 1967, will be a time of special rejoicing at Hanukkah, as the Jews will be able to gather again in their own city of Jerusalem.)

When Pope Gregory sent missionaries to the British Isles, he directed that the pagan feasts should “be made Christian.” The converts were to “kill and eat at the Christmas festival a great number of oxen, to the glory of God, as they formerly had done to the glory of the devil.”

The attempt to Christianize the pagan festival was somewhat unsuccessful. By the year 1635 the Christmas celebration had gotten out of hand. The holiday had been expanded by pleasure-loving monarchs to extend from Halloween to February 3. Drunkenness, gluttony and unbridled revelry became the marks of the season. One of the early kings began the custom of appointing a Lord of Misrule who was the overseer of the holiday, setting the pace for the revelry.

Abuse of the Christmas holiday became so great by 1644, that the Parliament, then with a Puritan majority, passed a resolution that led to the abolishment of the celebration. When the Puritans came to America, they were still of the same frame of mind and Christmas was not celebrated in the early settlements in New England. Christmas celebrations gradually returned to England with the restoration of the monarchy, but it was not celebrated in New England for many years. Governor Bradford was opposed to the holiday and required that people either work on that day or stay in the homes or go to church. There was to be no “gameing or revelling in ye streets,” according to the Governor’s proclamation.

Perhaps the abuses of Christmas in our times has its roots in the history of the season. Much of Christmas celebration seems to be out of keeping with the Christian purpose of celebration—commemorating the birth of Jesus Christ, the Son of God. The holiday is celebrated in all its pagan forms by non-believers who will look upon the occasion as a reason for drunkenness, gluttony, and

reveling, while Christians observe the day as the time for rejoicing that the Son of God, the Light of the world, was born of the Virgin Mary as Saviour and King of the world.

Each Christian today must determine for himself whether or not he will commemorate the season and the event; in what way he will do this and to what extent he will rebuke the abuses of the celebration. Understanding the background of the holiday may help us to make this determination and to better identify those elements of the Christmas season that have nothing to do with the birth of the Lord.

PEACE PROTESTERS

In his remarkable book “1984,” written several years ago, the late George Orwell foresaw that by that date people will be under constant watch by “Big Brother” and his super-government, everyone will be regimented and cared for by “Big Brother,” and violence will be so common that people will believe “Big Brother’s” slogan, “War is peace.”

It seems that we live in a time when some people think that war is peace, and that violence is the way to promote peace. October 21 and 22, 1967, saw about 35,000 ranting, raving protesters encircle the Pentagon building in Washington, D.C., and engage in a violent attempt to disrupt government, invade private meetings, and prevent the right of people to go peacefully and quietly about their business. Led by seruffy beatniks, drug addicts, Communist rabble rousers, some clergymen, a drunken author (Norman Mailer), and Dr. Benjamin Spock, the motly crowd set out to show its love for peace. The result was that it required 8,500 troopers, 435 arrests, and 13 injuries to restore order and protect property. Similar groups of “peace” lovers engaged in fights and carried on their juvenile activities in Detroit, Madison, Boston, New York, and other places.

Like the misled people in Orwell’s book, the protesters act as if violence is peace. The attitude seems to be that ascribed to Stalin by a comedian: “I want peace. Anyone who does not want peace will be destroyed.” The protesters are opposed to war and violence except for that which is initiated by the Communists or by themselves.

The peace protests actually cover a deeper purpose. This purpose was expressed by Jerry Rubin, the wild-haired co-leader of the Washington

fracas. He said: "We are now in the business of wholesale and widespread resistance and dislocation of the American society." American Negro, Archie Moore, objecting to the demonstrations in testimony before Congress, later said that the Communists are waiting by the sidelines to capitalize on the dislocation when it takes place.

Dr. Benjamin Spock, who was a leader in the protests, is also the chairman of the National Conference for New Politics. This group has denounced Israel as an "imperialist" power, and has come out in support of wars of "liberation" no matter where they are conducted or by whom. These are wars like that in which Castro "liberated" Cuba, and in which the Viet Cong are trying to "liberate" South Vietnam. The public protesters are selective in their desire for peace, wanting Communism to be at peace to take over the world and themselves to be left at peace to "dislocate" society.

The words of Jesus, "Blessed are the peacemakers," can hardly be applied to the likes of Jerry Rubin, Benjamin Spock, Norman Mailer, or other rabble rousers.

THE WAY TO PEACE

Lest someone think from our evident disgust with the noisy peace movement and its irresponsible activities that we are against peace, let us put that thought to rest. No person who stops to consider its effects can be in favor of violence as a method of settling problems. While there are occasions when it appears that this is the only course open to a nation, just as self-defense may sometimes seem to be the only course open to an individual who is attacked by a maniac or a criminal, a deliberate course of war is a form of national suicide. It would be difficult to point to any war in which the ultimate good outweighed the ultimate bad.

The way to peace is not through demonstrations, legislations, surrender to Communist materialism, balance of power, or the United Nations Organization, however. Peace within the individual is a fruit of the spirit of God. The Apostle Paul wrote, "The fruit of the Spirit is love, joy, peace . . ." (Gal. 5:22). Peace is a result of one's having the spirit of God within, thus being reconciled to God and having the inner quietness which comes with freedom from guilt and fear.

When one has this personal peace, he can live at peace with others. Only

when this condition exists can there be world peace. Universal peace within individuals and between individuals waits for that ideal condition of sinlessness that will exist after Christ returns to establish his Kingdom. Till then, peacemakers who are most effective are those who are obedient to the gospel and who lead others to a knowledge of the salvation that is to be found only in Christ. The Christmas hope—"Peace on earth good will to man"—will finally be fulfilled in the Kingdom of God.

Writing in *Glad Tidings*, a publication from the United Kingdom, F. Whiting observes: "Meanwhile the world's press turns to more immediate trouble spots, and they are not hard to find. In the light of human history, this will always be the case—until the end of that sad record. A Soviet journalist, writing in the *UNESCO Courier*, quotes authorities for the tragic figure of 14,500 major and minor wars fought during the past 6,000 years. He quotes Karl Marx as saying concerning war: 'From a purely economic point of view it is tantamount to a nation throwing a portion of its capital into the sea.' He adds that sixty percent of the national revenue of the Second World War antagonists was lost forever. Small wonder that the specter of starvation casts its shadow over the greater part of the earth. The amazing thing is that the richer nations continue to squander their capital on war and the preparation for war, impoverishing themselves in the process.

"President Johnson's critics at home claim that his election commitment to the Great Society is being cancelled out by the ever-rising cost of the Vietnam war. The British government's attempt to reduce its military budget to manageable proportions meets with strong opposition from her allies. So the world's statesmen find themselves enmeshed in the web of events.

"At the same time the extent of poverty prevailing within the world's richest country, revealed by racial unrest, when set against the astronomical sums voted for war and space research, causes the social reformer to despair. But the U.S. and Britain are not alone. Almost every nation with patriotic pretensions is guilty of misusing its resources in a similar way, if not to the same degree. Seemingly, nothing can be done in the prevailing state of suspicion and envy to change this trend. It will take the completely

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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.

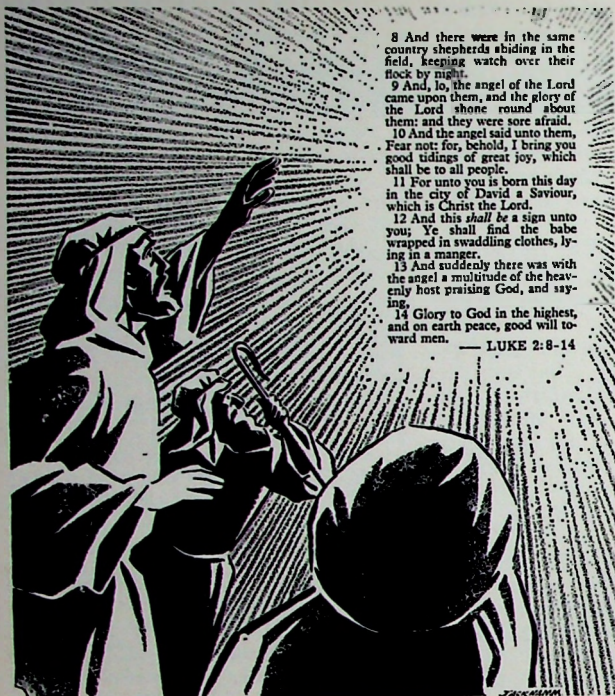
The *Restitution Herald* advocates: the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the 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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8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men. — LUKE 2:8-14

ONE SOLITARY LIFE

By Pastor Rex Cain, Bedford, Ohio

THERE is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

"While still a young man, the tide of opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying—and that was his coat. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today he is the centerpiece of the human race and the leader of the column of progress.

"It is far within the mark to say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat,

and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that one solitary life."

Not willing that any should perish, but that all should come to repentance, we find the Lord has stayed his return and another season is here when we recall the miracles and fulfilled prophecies surrounding his birth.

We pray that many who last year were blinded by the merchant's cry: "Buy now, and pay next year," and those who swallowed the misleading propaganda that the true spirit of Christmas was to buy your friends and bosses expensive gifts, have now come to know the truth: Jesus Christ is the Son of God! For those who have accepted Christ this past year, and for all Christians, if we can ignore the shallow thinking of the majority of people, we will indeed find Christmas a time of great rejoicing!

Being Christian doesn't mean we are going to "miss out" on any of the fun of Christmas. As a matter of fact, the world doesn't know what it's missing, when they do not have Christ in Christmas! Only Christians know the real meaning in this statement.

I want to consider three individuals in the life of Christ who graphically portray various attitudes toward the Christ-child in this day and time.

The Innkeeper

Whether we like it or not, this child and the salvation promised in this child have been thrust upon us. Because of the sin of Adam and Eve, God in his lovingkindness has provided a way of escape from sin through his Son, and in this sense, this Nazarene has been thrust upon us. What will we do with him? Consider the attitude of the innkeeper when Mary approached him.

The city was crowded with people who had come to pay taxes. The inn, or what we would call a motel today, was full. *There was no vacancy!* It is true that the innkeeper did not know she was to be the mother of the King of Kings, but she was, as the Scripture says, "great with child." Surely, if he had been so disposed, he could have persuaded someone to relinquish his bed for this woman who probably was in pain and great discomfort—especially after having traveled either by foot or on mule for nearly seventy miles! But no, they were forced to stay in the stall where the animals were kept, and to put the child after he was born in a manger.

Do you see the spiritual parallel? The innkeepers of today quietly close their mind's door and justify themselves that their house and lives are too full of other things to permit the child's entrance into their lives.

Millions, like the innkeeper of old, seemingly do not realize the critical mistake they are making by closing the door in the face of Jesus. It is reasonable to assume, in the light of the events which followed, that the innkeeper came to realize the truth about "the peasants" who wanted shelter. However, it was too late to make amends—just as it will be too late someday for those who have closed the door of their hearts against Jesus.

We've observed the attitude of the innkeeper: what will you do with this *one solitary life*?

Herod the King

"Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage and he sent and killed all the male children" (Matt. 2:17, R.S.V.).

Here was a man who sought the child Jesus under the pretense of wanting to worship him. In reality, he harbored a burning rage to have him destroyed. Many innocent children lost their lives as a result of his uncontrollable hate!

A commentator made the following interesting observation concerning Herod: "When Herod heard that among those male infants about two years old, which Herod, King of the Jews, ordered to be slain in Syria,

one of his sons was also murdered, and King Herod said at the time: 'It is better to be Herod's hog than his son.' The point of this saying consists in this: Herod, professing Judaism, his religion forbade his killing swine, or having anything to do with their flesh; therefore, his hog would have been safe where his son lost his life!"

Do you think this kind of attitude has changed now that we live in the Twentieth Century? We note just one instance within our denomination. It was not over three years ago that Bro. Eleodoro Ortiguero's brother-in-law was murdered because of his faith! Can you find much difference between Herod's hatred, and the hatred that stimulated the brutal attack on the children of Bethlehem?

We wonder why Herod hated this child so much. The answer, I believe, is that he was told, and probably knew enough of the Scripture himself, that this child was the Messiah or the future King of the Jews. Obviously, his throne was threatened! He was already jealous and spiteful of this child. Even at this early age Jesus was drawing the wise men from the east to the side of his cradle. Herod, aware of the potential, wanted the child dead. Herod's mistake was failing to realize he was fighting not man, but God!

I believe if this child should come

again the same way he came then, the steps right up to his death would fit almost perfectly the same pattern that was molded nearly two thousand years ago! Why? Because the heart of man is the same today as it was then!

In Herod, then, we see an attitude of vengeful hate; that quite obviously has changed very little in the hearts of some people. When men can still kill another man because of his faith—the heart and intent of Herod are still with us!

Consider Herod and ask yourself: What am I doing with this *one solitary life*?

The Wise Men

"Going into the house they saw the child with Mary his mother, and they fell down and worshipped him" (Matt. 2:11, R.S.V.).

These, indeed, were wise men! They understood the Old Testament scripture, and were therefore aware that the child who lay before them was the Messiah, the Son of God, the Saviour of the world!

We can praise God that yet today there is a minority of wise men in this world who seek this child for a good reason: to serve him!

These men followed a star, a light. There is only one light for men to

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Reflections on Recent Riots

By Congressman John B. Anderson, United States House of Representatives

The recent riots which have sent convulsive shudders throughout the length and breadth of our land as they have left death and destruction in their wake are far more than the manifestations of a problem in race relations in this country, serious as that remains. They also reveal a growth of hoodlumism and general disrespect for law so gross that some people were literally surprised to learn that looting during a riot is a serious crime and not simply in the category of pilferage or petty larceny.

To be sure these attitudes are rooted in various environmental causes such as big city slums, inadequate education, lack of equality in employment opportunity, etc. But what we seem to be in danger of losing sight of is the fact that these causes do not constitute any justification or excuse for criminal activity. These various factors

that I have enumerated may help explain a breakdown in law and order, but they should not constitute reason for condonation.

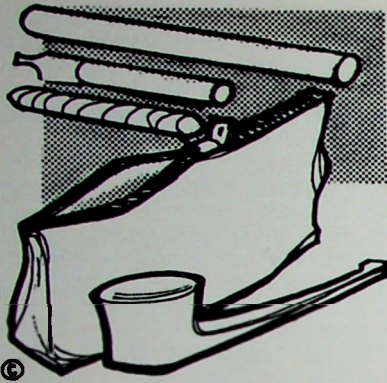
I think the general belief that religion is losing its influence on American life and the fact that the average American is almost as materialistic in his outlook as the most convinced Marxist are danger signs that cannot be ignored. We desperately need a reaffirmation of the idea expressed by Alexis De Tocqueville more than a century and a quarter ago. For it was his conviction that the greatness of America stemmed not from its manufactures, nor its commerce, or the produce of its mines and forests and fields. Rather the greatness of America flowed from the fact that she was good! In our homes, schools, churches, synagogues, and places of worship we need a national rededication to the

task of building higher standards of personal morality and decency and teaching an appreciation of the spiritual bases of American democracy.

In many respects this task will be far more difficult to achieve than a face-lifting of our slums and ghettos and the opening up of equal educational and employment opportunity. Yet, I think it should enjoy the first priority. Indeed, it must be the foundation on which we would repair the crumbling walls of the Great American Dream.

More than thirty years ago the late, great Carl Sandburg summed up his hopes and aspirations for the future destiny of America:

"The people will live on
The learning blundering
people will live on . . .
this old anvil laughs at
many broken hammers."



How Do I Stop?

By Mrs. Phyllis Sheets

From the September, 1967, issue of Bishop Clarkson Memorial Hospital NEWS. Printed by permission.

ONE CLARKSON doctor stated for publication last spring, "The surgeon-general's report in 1964 proved what many doctors have felt for years, that there's a definite link between cigarette smoking and cancer . . . and indicated that the death ratio of cigarette smokers over non-smokers was significantly higher in diseases such as bronchitis, emphysema, cancer of the larynx, oral cancer, cancer of the esophagus, and peptic ulcer. Cigarette smoking was also listed as a factor in heart and circulatory diseases."

A vast body of specific cause research has been reinforcing the incidence and distribution evidence of the 1964 findings. These include (1) a growing accumulation of evidence of the direct effects of smoking on human cells, tissues and organs; (2) significant advances in a study that already has established the first biochemical link between smoking and cancer; (3) findings that connect smoking-induced pulmonary disease and lung cancer with pulmonary ills and coronary heart disease; and (4) suspicion that nicotine may trigger coronary thrombosis.

"Death from lung cancer at a relatively young age is the chief threat from cigarette smoking. In relation to other cigarette linked diseases, the major effect of smoking is premature old age," a doctor summarizes succinctly.

Are People Impressed?

Are smokers generally convinced by the evidence? Although surveys indicate 86 percent of the nation's smokers are dissatisfied with the habit, per capita consumption of cigarettes is climbing toward the 1963 record level, following a temporary drop after the

1964 report. Nevertheless, 18 million Americans have stopped smoking.

Among the foremost group of those who have stopped or drastically curtailed smoking are doctors. Physicians, according to a study revealed in May, are smoking 50 percent less than they did before the 1964 report was released.

The United States Surgeon General has reported that despite intensive warning campaigns more than half of all teen-agers become regular cigarette smokers by the time they are 18. However, the U.S. Public Health Service allots large sums to anti-smoking campaigns, starting on the grade school level, and there is evidence that it may be paying off with some teen-agers. The *Wall Street Journal* on January 9, 1967, reported, "There already are indications in fact, that more of the nation's young people are scorning cigarettes. Only seven percent of last year's freshman class at Princeton University said they smoke cigarettes, the lowest percentage since the school started keeping track in 1948."

Studies show that the student who ranks high in his class scholastically, plans to go on to higher education, and contributes somewhat to his own support is least likely to smoke.

Individual Warning Counts

Another identifiable group who have stopped smoking are those who have experienced some cigarette-linked disability. A Clarkson physician, who feels that about 98 percent of his patients with cancer of the nose and throat are heavy smokers, says the only way he knows to get most people to stop smoking is to seriously frighten them. Even then, one study shows that among heart patients ordered to stop, only one in four complies.

Men apparently find it easier to break the smoking habit than women.

One survey of college students showed a correlation between parental smoking and that of their offspring. This study indicated more mothers than fathers were setting the example.

The task force on chronic bronchitis and emphysema concluded that the prevention of a major portion of chronic bronchitis and its complication can be accomplished by a drastic reduction in cigarette smoking. They recommended working toward the ultimate rejection of smoking as acceptable social behavior and developing a method to assist cigarette smokers who wish to stop smoking.

Virtually no information is available on the processes by which people accomplish this act, since most people discontinue smoking on their own, according to a report in the February 1967 issue of *Environmental Health*.

No Two Answered Alike

For the past three months we have been asking everyone we know who stopped smoking how they accomplished the feat. We came away with a variety of answers that indicates stopping smoking as a strongly individualized matter tied in with the person's social and psychological needs and his physiological response to the action of nicotine on his central nervous system.

There is the doctor who gave up smoking five years ago and insists that a day never passes that he doesn't crave one. On the other hand there is the patient who gave up smoking after a particularly bad night of coughing. He says that food tastes better, his smelling senses are keener, breathing easier, and the thought of smoking is unpleasant now.

While most of those who have quit smoking don't have the doctor's continual battle, few of them found it easy to quit and to continue as non-smokers.

A medical student reports reaching a decision after seeing the black lung tissue of a heavy smoker.

"This was just not meant to be," he says, shaking his head in disapproval.

Another doctor with a unique method of breaking the habit told us he quit smoking after a bad cold.

"They didn't taste too good at the time," he explains, "and I decided to quit. I found it the most difficult not to smoke at a luncheon meeting, in an evening social situation, and during periods when there was a lull in activity. I took a cue from my father who used to chew cigars. I carried a couple of cigarettes in my pocket and I might get one out and suck on it but never lighted it; just for something to do."

A nurse who was advised by her doctor to give up smoking following an episode in which a blood vessel hemorrhaged in her ear found it helped to suck on a mint.

Deep Breathing Helped

When tension mounted, an office worker tried breathing deeply for a few seconds instead of lighting a cigarette. She also thought that not keeping cigarettes, matches, and ashtrays handy aided her in breaking the habit.

A woman with constant postnasal drip and sinus problems complicated by headaches and ringing in the ears says she feels like a new person after stopping smoking. She emphasizes the habit was not easy to break. She tried to avoid spending time sitting around visiting with people who were smoking. She also found spending more time in sports activities helped.

Several admitted to trying to quit or reduce intake by "stopping buying cigarettes." This is not popular with cigarette smoking associates, but it has helped in at least one case. This man said that on the thirtieth day, he realized he had only "bummed one cigarette." He then stopped entirely and hasn't smoked for a year.

Others have made pacts with mutual forfeiture agreements or bets involving two or more people who want to quit. None has been recorded as successful in its purpose, but some individuals originally in the pact have quit on their own.

Does Weight Gain Follow?

A clergyman tells of visiting a male parishioner with lung cancer. The patient had been a heavy smoker. The clergyman decided in the hospital room that day never to smoke again.

"I missed a cigarette after the evening meal for six or seven months. To

overcome this I made an agreement with my wife that I would be excused to do something so I wouldn't wait around and crave cigarettes. Now I don't think about them. I gained about 15 pounds, which I have since lost."

We asked a doctor, who frequently finds it necessary to recommend that his patients stop smoking, if gaining weight is a natural result.

"The excuse of gaining weight is just a crutch for people who really don't want to stop smoking," he explained. "Stopping smoking doesn't cause them to gain weight. Substituting eating may. Generally, however, while some people may gain for the first three or four months after stopping smoking, most of them will lose it in the following months."

While the concept of a trade-off between cigarette smoking and obesity cannot be used meaningfully with present knowledge, a well-known statistician has said that he estimates it would take a weight gain of over 120 pounds to offset the deleterious effect on longevity of two packs of cigarettes a day. He figures smoking a pack of cigarettes a day is about as bad for a person as being 90 pounds overweight.

Do Drugs Help?

Clarkson doctors do not generally feel that drugs are an answer to the smoking problem. They say a nicotine substitute may be initially helpful, but evidence is against its having any continuing effect.

Some feel that if giving up the cigarette smoking habit proves beyond the smoker's capability, perhaps the substitution of pipe or cigar smoking is one answer. While this is not without certain dangers, it is relatively safe in comparison to the use of cigarettes.

The methods varied, but all of those with whom we talked who have broken the habit were, for one reason or another, strongly motivated.

One nurse who was working on a university degree in nursing education did a term paper on the cigarette habit. After reading all the damning evidence she decided to quit smoking, not primarily because of her own health but because she has a teen-age daughter.

"People have to learn to like smoking. I think teen-agers smoke because they feel that in the eyes of other human beings smoking makes them more desirable people," she says.

STAMPS OF PROPHECY

In the magazine *Linn's Weekly Stamp News*" (Sept. 25, 1967), which was sent to me by a subscriber, Josephine R. Harper writes about her display of stamps of prophecy. Using stamps from Russia, Israel, the United States, Egypt, and the Arab nations, she has dramatized the fulfillment of Bible predictions in modern times.

She explains that her display of stamps from Russia show the military nature of the nation. The stamps have pictures of guns, tanks, soldiers, etc., glorifying Russia's military might. Of particular interest is her stamp of 1930 showing the Four Horsemen riding southward along a line leading to Israel. The horsemen are pictured against a cloud background. (See Ezek. 38.)

Stamps from Israel depict the miracles of regathering of the people and the redevelopment of the land. Jewish hopes for the liberty and peace of Jerusalem; for the reign of peace by its Messiah; and its sense of impending judgment; are also depicted in stamps. The use of the "chased roe" on several Israel stamps looks back upon its history of dispersion and, per-

haps, forward to the fulfillment of Isaiah 13:9.

Egypt's stamps reveal its frustrations and hopes. One 1948 stamp was a map of the Middle East showing much of Israel, north Africa, Iraq, Arabia, Syria, and Lebanon shaded to imply that this area was under Egyptian dominance. Another Egyptian stamp shows its armies marching toward Israel in an unending stream—a reflection of its dream of driving Israel into the sea.

The display also shows many stamps from western nations which carry pictures of the dove of peace, the printing of the first Bible, occasional religious scenes or figures, the Pilgrims arriving, Washington on his knees at Valley Forge, and pictures depicting liberty and freedom. These stamps are a general reflection of the Christian foundations upon which these nations have been built.

Stamps may be symbolic in some ways of the nations which issue them, and it will be interesting to notice more carefully the pictures we see on stamps in the future as a result of the article by Josephine Harper.—*Editor*.



Signs of the Near Coming of Christ

● By Beth Briggs, Huntington Park, California

PROBABLY the most significant sign of Christ's near coming is the return of the Jews to their homeland. Since that subject has already been adequately dealt with, we shall mention but two points in passing.

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24). That word *until* is very important, and has proved to careful readers that a time is coming when Jerusalem would be recovered by the Jews. Israel took old Jerusalem several months ago in the Arab-Israel war and thus ended the Gentile times.

The Bible often speaks of the Jewish nation as a fig tree, as in Luke 21:29-32. "So likewise ye, when ye see these things come to pass [the things mentioned in this chapter], know ye that the kingdom of God is nigh at hand. This generation [the generation that sees these things] shall not pass away, till all be fulfilled." This seems to indicate that some of this generation now living shall see the second coming of our Lord. That makes his coming very near!

Another outstanding sign of our times is the existence of the Laodicean church mentioned in Revelation 3:14-18, the description of which seems to fit the majority of the churches today. They are neither "cold nor hot," but lukewarm. Jesus said he will "spue them out of his mouth." "They pro-

less that they know God; but in works they deny him" (Tit. 1:16). "There will be a famine in the land for hearing the words of the Lord . . . they shall run to and fro to seek the word of the Lord and shall not find it" (Amos 8:11, 12). We can verify this by visiting some of the churches today. They (the ministers) usually talk about anything and everything except the Bible, and when you leave you feel that nothing that has been said inspired you to live nearer to Christ or gave you a "lift" for the coming week. "Having a form of godliness, but denying the power thereof" (2 Tim. 3:5). There are of course, a few churches here and there to which this does not apply, but it does apply to the majority of them.

Another sign of Jesus' soon coming is the effort of Catholics and Protestants to find a common basis for uniting. Some are even thinking of changing portions of the Bible so it will be acceptable to all concerned. We know what will happen to those who add or subtract from the words of the Bible. (Rev. 22:18, 19.) Some churches believe and say with the utmost conviction that God is dead. Many people feel that God has served his purpose, and that now there is no further need of him. Science, they say, has taken the place of religion, and religion is just an opiate to keep the people quiet and contented in the face of

poverty and trials. When the great time of trouble breaks in full fury upon the world, these godless, self-satisfied people will then realize that God is very much alive, and is still looking after the affairs of this earth. At that time their science and wisdom will be of no avail to save them.

The breakdown of law and morality in the land, which was prophesied in Matthew 24:37-39, is another sign of our times. "As the days of Noe were, so shall the coming of the Son of man be. They were eating and drinking, marrying and giving in marriage . . . and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." There is nothing wrong in eating, drinking, and giving in marriage, but the harrow lay in thinking of nothing else. They were completely worldly and wicked, and had put God entirely out of their lives. So it is today, with the majority of both old and young.

There was an article in a recent issue of a prominent news magazine about the young people of Europe who care nothing about world problems or their fellowmen, but only for material comforts such as a new car, a nice home, a good job, and having a good time. They are not afraid of Russia; in fact, they consider her a business partner. Red China does not bother them, and they do not think of Communism as a threat. The United States is con-

cerned about the impact of this thinking on our own young people. Some young people are in the same category, and many of the older generation, too. People used to give a full day's work for a full day's pay, but workers today are interested only in short hours, vacations, fringes and coffee breaks, and not much in the type of work they are doing. The news magazine above mentioned stated that it is difficult to get anything repaired, and work is so very poor and expensive that men of the family are endeavoring to do the repair work themselves.

Law, too, has broken down. Many rioters and criminals (white and black) have taken the law into their own hands. They say they will obey the "good" laws, but will not obey the "bad" ones. Each man or woman decides for himself or herself which laws should be obeyed and which should not be obeyed. The police have their hands tied by court decisions and are often helpless to stem the tide of crime. Many people themselves are either afraid to help those who are being robbed or murdered (because many have been blamed or punished when they tried to help), or, more often, they assist the criminals to defy the law. People have become so accustomed to crime, and are so totally indifferent to the suffering of victims, that they have been known to look on apathetically while others are being attacked, and have not even taken the trouble to call the police.

We see the decline of morality on every hand. One of the principal law enforcement agencies tells us that conditions are such that many happenings cannot be published in the newspaper. Decent, law-abiding citizens have no idea of the really unspeakable condition that much of the world is in. It was also pointed out that unmentionable conditions exist in many universities and colleges today, and that those who try to hold to their ideals are ostracized, scorned, and laughed at.

Another sign of the times is the increase in the taking of drugs by young people who cannot face life (and sometimes you can't blame them), drop out of society, usually live in poverty, are not too much concerned about cleanliness, and "take trips" as they call it on LSD and other drugs. The situation is alarming, not only among the "hippies," but among many others, young and old. The country has belatedly awakened to the fact, and is trying to do something about it. What they will accomplish depends, of course, upon the support they receive

from the courts and the populace in general.

The breaking up of the home in another indication of end times. One out of three marriages (sometimes more) goes on the rocks because the partners have nothing to hold them together. They get married with the idea that if it doesn't work they can always get a divorce. Most of the marriages are not spiritual marriages, so when the novelty wears off they are ready for the next adventure. It is nothing today for a person to be married three or four times, or not to be married at all.

Television, radio programs, books and magazines contribute largely to this state of affairs. They cater to the bad taste of the people and even "go them one better" in their programs and publications. Very few people care for uplifting music or literature, nor do they care for real art. Ear-splitting jazz, poetry that sounds like the work of a first grader, and pictures that a real artist would scorn even to look at, not to mention pictures made by worms crawling over the canvas, are the order of the day.

"Many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). This is another sign of the times. If ever people ran to and fro, that time is today. They are constantly traveling, by bus, train, boat, and plane. Now that jets take them in a few hours to the remotest parts of the earth, people are scrambling to get in all the travel they can possibly afford. In the United States people are continually on the move, and are running to and fro on highways and freeways, often at top speed, causing more deaths than those caused by war. Some are not satisfied in exploring the earth. They want to land on the moon, and eventually on some of the other planets, too. Vast sums have been spent in space travel, so much that if that amount had been spent for the poor and needy we would not need an elaborate and expensive poverty program to meet their needs.

Knowledge has been increased in an amazing way in the past hundred years. There have been wonderful advances in the field of medicine, especially surgery, that have saved many lives. A few years ago people were terrified at the idea of an operation; but, today, the skill of the surgeon is so great that, unless the trouble is extremely serious, they think nothing of it. There have also been many new, lifesaving drugs that far outweigh those that had to be taken from the market to prevent harmful effects.

Think of all the wonder-working machines that human beings have learned to make and operate that require the utmost skill and knowledge. Consider the terrible and awesome instruments of war and defense, which, when turned on a helpless world, could destroy humanity if God did not intervene and save some. (Matt. 24:22.)

"There shall be famines, and pestilences, and earthquakes, in diverse places" (Matt. 24:7). Famine is no longer a possibility, but a probability in several nations. Many countries are already suffering from a lack of food, which they are depending upon the United States to supply. If the United States runs out of surplus wheat, which may happen in spite of the present big wheat crops, there will be famines in many places.

There have never been so many devastating earthquakes and hurricanes, floods, fires, tornadoes, and accidents.

There are strange sights in the heavens, too, as the Bible declares there would be. (Joel 2:30.) Flying saucers have been seen by many people. A number of these objects have been traced to natural phenomena, but even the wise scientists of today have been unable to identify some of them. Even the weather is freakish. It has been cold where it is usually hot, and hot where it is usually cold. Nothing seems to be normal.

Yes, this is a century of marvelous inventions and progress that exceed anything that has ever gone before, and yet is a century of trouble such as the world has never seen. There have been two great wars which some of us remember, and two other wars almost as terrible, Korea and Vietnam, not to mention all the "little wars" all over the world, and the "cold" war which has been going on for years and is likely to turn into a "hot" war at any time. Russia is becoming more and more aggressive, and is giving up the pretense of "peaceful coexistence" and is furnishing the latest in arms and planes to North Vietnam, making it practically a United States-Russian war.

This dreadful war in Vietnam is but a prelude to other wars which may break out at different places at almost any time. The last great war when Russia and her allies come down against Israel will lead to her total destruction and the end of Communism when she and her allies shall fall upon the mountains of Israel. (Ezek. 39:4.)

"Men's hearts [are] failing them
(Please turn to page 17)



Does One Form of Life Evolve Into Another?

Reprinted from "Awake," April 22, 1967

IF THE evolution theory were true, we would reasonably expect to find transitional or intermediate forms of life. These "links" would serve to demonstrate that plants and animals can bridge the gap between fundamental kinds. Do we see such "links" in existence today? Or is there a discontinuity, that is, a definite line of demarcation between basic kinds?

The prominent evolutionist Professor Theodosius Dobzhansky observed in his book *Genetics and the Origin of the Species*, Third Edition, pages 4 and 5: "A more intimate acquaintance with the living world discloses a fact almost as striking as the diversity itself. This is the discontinuity of the variation among organisms. . . . The living world is not a single array in which any two variants are connected by unbroken series of intergrades, but an array of more or less distinctly separate arrays. . . . Biologists have exploited the discontinuity of variation to devise a scientific classification of organisms."

This discontinuity in living things today is one of the most obvious defects in the evolution theory. Nowhere do we see one kind of plant or animal evolving into another. And, admittedly, in all of man's recorded history, it has never been observed. An amoeba has always remained an amoeba, a fly has stayed a fly, monkeys have continued to be monkeys, and so forth.

Since there is no evidence in recorded history that one kind of life evolved into another, did it occur in the distant past? Evolutionists say, "Yes." They claim that it took hundreds of millions of years to happen. Well, then, does the fossil record re-

veal the existence of "links," or intermediate forms?

Testimony of the Early Record

Regarding the early geological record, the book *The World We Live In*, published by *Life* magazine, observed: "For at least three-quarters of the book of ages engraved in the earth's crust the pages are blank. While the oldest rocks bespeak the rise and fall of ancient mountains and the advance and retreat of primeval seas, so far as life is concerned they stand all but mute. The first creatures whose outlines are clearly etched in fossil remains date from the period called the Cambrian."

After theorizing how life supposedly spontaneously generated, this source continues: "Just how more complex creatures evolved from these veiled [one-celled] beginnings remains another obscure chapter of life." However, the book does not hesitate to go on and assert: "The gulf between one-celled animals and the first organized multicellular creatures *may have been bridged* by colonial flagellates . . . In succession up the evolutionary ladder *there must have appeared* forms like the sponge . . . Sometime in the late Pre-Cambrian *there must have appeared* a small but important worm-like creature, the ancestral echinoderm." (Italics added.)

But these assertions are baseless! They are deceptively false! For the *New York Times* of October 25, 1964, observed: "The chief puzzle in the record of life's history on earth [is] the sudden appearance, some 600 million years ago, of most basic divi-

sions of the plant and animal kingdoms. There is virtually no record of how these divisions came about. Thus the entire first part of evolutionary history is missing. . . .

"The assumption has been that the earlier record was destroyed or that previous life forms did not have shells or skeletons hard enough to leave a record. Yet soft plants and animals also leave their prints in the sands of time and they, too, were absent."

What a devastating blow to the theory of evolution! Not only is there no explanation as to how the tremendous gap from inorganic matter to the first one-celled organism was bridged, but even after life came into existence, "three-quarters," or "the entire first part," of the evolutionary claim is missing!

The *Natural History* magazine of October, 1959, also acknowledged this serious problem in the evolution theory. Writing in that magazine, the prominent evolutionist Alfred S. Romer, professor of zoology at Harvard University, spoke of "the sudden appearance of groups of allied species," and noted: "This situation is . . . one admitted by Darwin to be a serious difficulty for his theory. . . . Below this [Cambrian strata], there are vast thicknesses of sediments in which the progenitors of the Cambrian forms would be expected. But we do not find them; these older beds are almost barren of evidence of life, and the general picture could reasonably be said to be consistent with the idea of a special creation at the beginning of Cambrian times.

"To the question why we do not find rich fossiliferous deposits belong-

same source also admitted: "Unfolding to these assumed earliest periods prior to the Cambrian system," said Darwin, "I can give no satisfactory answer." Nor can we today."

The evidence admittedly indicates special creation, but evolutionists generally refuse to accept it.

Are There Transitional Forms?

In his *Origin of the Species* published in 1859, Charles Darwin discusses the problem of missing transitional forms, or "links," and says: Geological research "does not yield the infinitely many fine gradations between past and present species required on the theory; and this is the most obvious of the many objections which may be urged against it." However, Darwin offers the explanation: "I believe the answer lies in the record being incomparably less perfect than is generally supposed."

Well, then, has an examination of the geological record in the succeeding decades revealed these missing "links" in fossil form? Harvard Professor Alfred S. Romer declared: "Links" are missing just where we most fervently desire them, and it is all too probable that many 'links' will continue to be missing." Another prominent zoology professor, Richard B. Goldschmidt, said: "The facts fail to give any information regarding the origin of actual species, not to mention higher categories. . . . Nowhere have the limits of the species been transgressed, and these limits are separated from the limits of the next good species by the unbridged gap, which also includes sterility" (*The Material Basis of Evolution*).

After a careful examination of the evidence Lecomte du Nouy made similar observations, saying: "Unfortunately, the greater part of the fundamental types in the animal realm are disconnected from a paleontological point of view. . . . By link, we mean a necessary stage of transition between classes such as reptiles and birds, or between smaller groups. . . .

"All types of reptiles belonging to the three orders (Ichthyosauria, Saurischia, Lacertae) appear 'suddenly' and it is impossible to link them to any terrestrial ancestors. The same is true of the tortoises. We have put the word 'suddenly' between quotation marks so as to make the problem stand out. . . . we have no precise facts to go on, and no trace of intermediaries" (*Human Destiny*, pages 71, 72, 75).

So, in the many intervening years since Darwin's day transitional forms have not turned up! Thus Professor

D'Arcy Thompson concluded in his book *On Growth and Form*, pages 1093, 1094: "Eighty years' study of Darwinian evolution has not taught us how birds descend from reptiles, mammals from earlier quadrupeds, quadrupeds from fishes, nor vertebrates from the invertebrate stock. . . . We used to be told, and were content to believe, that the old record was of necessity imperfect—we could not expect it to be otherwise. . . . But, there is a deeper reason. . . . A 'principle of discontinuity,' then, is inherent in all our classifications. . . . and to seek for stepping stones across the gaps between is to seek in vain, for ever."

If evolution were true, would there not necessarily have been thousands, yes, millions of transitional forms? Yes, indeed! But there are none. Now, think: Is it not simply beyond the realm of possibility that not one survived, either in fossil form or among living things today?

"According to Their Kinds"

The facts point conclusively to special creation by Almighty God, just as the Bible says. It is admitted that today living things produce according to their kinds. And it has always been that way! The fossil record proves it. It should be obvious that the gap between basic kinds cannot be overstepped.

Regarding this, biology professor Frank Lewis Marsh wrote recently: "One of the incomprehensible mysteries of our day is how sincere scientists can observe the discontinuity among fossils (where no true connecting links bridge the abysses between basic types), and how they can multiply so many cases of variation among living forms (which never are more than additional varieties of basic types that already exist), and still miss the law of reproduction that in stentorian accents cries to them from every side, the law that declares, 'No new basic types!' Any other natural process that was even half so obvious would have been declared a law long ago!"

But what about the gap that separates man from the apes? Have "missing links" between man and the apes been found? Or do the facts indicate that man also is a special, distinct creation by God?

Origin of Man

The Primates, a 1965 volume of *Life* magazine's Nature Library, explains further: "Unfortunately, the early stages of man's evolutionary progress along his individual line remain a total mystery." Earlier this

fortunately, the fossil record which would enable us to trace the emergence of the apes is still hopelessly incomplete. We do not know either when or where distinctively apelike animals first began to diverge from monkey stock."

Regarding the great lack of evidence, evolutionist Loren Eiseley said in *Scientific American* of June, 1956: "For the whole Tertiary Period, which involves something like 60 to 80 million years [reaching down to one million B.C.E.] we have to read the story of primate evolution from a few handfuls of broken bones and teeth. These fossils, moreover, are from places thousands of miles apart on the Old World land mass. . . . In the end we may shake our heads, baffled."

It is, therefore, with good reason that the *Scientific American* of July, 1964, should say: "It may be wiser not to insist that the transition from ape to man is now being documented from the fossil record."

But what about the prospects of finding fossils that would link man to apelike ancestors? A prominent evolutionist, Professor Emeritus of Anatomy of the University of Oxford W. E. Le Gros Clark, noted in his book *The Fossil Evidence for Human Evolution*, 1964, page 41: "The chances of finding the fossil remains of actual ancestors, or even representatives of the local geographical group which provide the actual ancestors, are so fantastically remote as not to be worth consideration." Yes, the facts unearthed by geologists agree with what the Bible says about special creation.

Man About 6,000 Years Old

According to the Bible, God created man about 6,000 years ago, and in recent years this has many times been confirmed. The *Review Text in Biology*, a 1966 textbook now used in New York City schools, observes: "The invention of writing, about 6,000 years ago, ushered in the historic period of man. The time prior to 6,000 years ago is known as the prehistoric period."

Another textbook, *Biology and Its Relation to Mankind*, by A. M. Winchester, Third Edition, 1964, page 600, states: "Historical records go back to about 3,000 B.C." That is the fact. However, this textbook then states: "But this is only a small fraction of the time that man has lived on earth." This is not a fact, but an assertion, based on reliable evidence.

Think about it: Why are the last 6,000 years called "the historic period" (Please turn to page 17)

The Genesis Creation

By Donald Hightower, Oregon Bible College

THE FIRST chapter of the Bible, Genesis one, tells us of the creation of the earth. For centuries, Christians have read the words and been thrilled by their power and astounded by their profundity. Until the last century or two, with the rise of science, the account was pretty well accepted as written, with little questioning of ways or means. But now science has asked several questions on the creation, and Genesis one must be studied anew. "There is a vague idea in many minds that science demands a much greater antiquity for the world than the Bible account will allow. This impression has probably been gathered from the statement in the margin of many Bibles that creation took place in the year 4004 B.C. It is well, therefore, to be reminded that this marginal note is not a part of the Bible. It originated in calculations, both Jewish and Christian, which are now admitted to have been based on imperfect knowledge. The sacred writer in Genesis does not commit himself to any definite limits of time, but simply speaks of the creation as taking place 'in the beginning,' and this phrase is elastic enough to cover the modern scientific position." — J. R. Dummelow, *A Commentary on the Holy Bible*.

Science demands too much for us to believe that Adam was created in 4004 B.C., as it was first suggested by the Archbishop of Armagh, James Ussher (1581-1656). Although we cannot allow science to dictate our thinking, we must respect the findings of men who have studied science and Scripture. It is now common to read of archaeological findings that date Middle East villages long before 4000 B.C. Many even place the date of the flood long before this, as one example: "It is, archaeologically, fantastic to place the Noahic flood so late as 2348 B.C. (Ussher's exact date), as would be the case if the Genesis genealogies are used for chronological purposes. The deluge certainly took place long before 4000 B.C." (Bernard Ramm, *The Christian View of Science and Scripture*, p. 233).

What about these statements? Can

we accept them and still believe God's Word? Can we harmonize science and Scripture? We can quickly say that we must have an answer, a good working answer, that will best satisfy the questions of our own mind and of others. Students of Scripture should always be studying the Bible in constant search of answers that will stop the critics and yet help them to understand God's plan.

Before we begin to search for any lengthy, highly technical theories of creation, we should remember the language of Genesis one. It is simply an outline of events, summing up in a few verses what volumes could take to explain. Students cannot be too careful in saying more than the Biblical account says. The Bible writer does not attempt an explanation of creation and we should never attempt to squeeze out more than is written. "The object of Moses is simply and absolutely religious." — Joseph Parker, *The People's Bible*, p. 123.

Since the Bible account is not scientific we must carefully blend the knowledge of science with the Bible in order to get the best working theory of creation. We can quickly rule out evolution, either of the earth, or of man, for in reading over the comments of Bible-believing scientists, I find none that reserve evolution as having even a slight chance in helping to clarify Genesis one. Even theistic evolution provides no help. One modern scientist states that it is "absolutely impossible" to try to reconcile theistic evolution with the Bible. (Henry M. Morris, *The Bible and Modern Science*, pp. 33, 34.) It is still the mind of a materialist and leaves no room for God.

Notice the facts in Genesis one, and how they confirm or refute certain theories. Some of these facts are: there was a definite beginning of things: things came by an orderly purpose and not by chance and confusion; there was a living, personal Creator; and he brought things into existence for man, the whole purpose of the creation.

In order for God to make anything,

there must be a use of materials. But where did God get the materials for his creation? There are two theories on this—the *ex nihilo* theory and the restitution theory. The *ex nihilo* theory says that God created "out of nothing," the meaning of *ex nihilo*. There were no existing materials, but God brought forth the substance from nowhere and started creating. This is not as silly as it sounds, for the materials must come from somewhere, and God is the only possible answer. God had to create the materials somewhere in the course of time. Leupold shows this doctrine being taught in Romans 4:17; Hebrews 11:3; Psalm 33:6, 9; and Amos 4:13. (H. C. Leupold, *Exposition of Genesis*, I, 40, 41.)

The restitution theory is the other explanation of the origin of materials. This theory says that Genesis 1:1 is an account of an earlier creation that proved to have sinful angels in it and the world was destroyed in verse 2, and then re-created as in the rest of Genesis one. The authors of this theory feel that this can be harmonized with the rest of Scripture and that it can answer to the findings of science, especially to the dating of man at several thousand years B.C. Thus, they say, these are the bones of the angelic beings in the first creation of Genesis 1:1 and 2. They point us to read Isaiah 45:18; Ezekiel 28; and 2 Peter 3:5-7 to support this theory.

Expositors and commentators do not agree with this line of reasoning on these passages. It seems that the followers of the restitution theory have only grasped at a few supporting passages in order to remain Biblical.

The restitution theory relies heavily upon two Hebrew words, *bara* and *asah*. Rimmer says that *bara*, used in Genesis 1:1 for *created*, "appears in the Hebrew text fifty-five times, and always means the instant, miraculous creation of something which had no previous existence in any form whatever" (Harry Rimmer, *Modern Science and the Genesis Record*, p. 24). Leupold contradicts this and says that Isaiah 65:18 uses *bara*: "Behold, I create Jerusalem a rejoicing, and her

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people a joy" (H. C. Leupold, op. cit., I, 40, 41). *Asah*, used from verses 3 on, is then supposed to mean, "to create from existing materials" or "to release from restraint." But Ramm shows that *bara* is not as strong a word as they wish, nor is *asah* as weak a word as they wish. (Bernard Ramm, op. cit., p. 203).

Next, the restitution theory places much emphasis upon the language of verse 2. This theory says that it may read, "But the earth had become desolate," instead of, "the earth was desolate." Again, Ramm shows the futile argument in this. (Ibid., pp. 202, 203.) Other Hebrew scholars agree with Ramm.

Two more prominent theories now appear that are used to explain the great length of time needed in the creation account. These theories are called the age-day theory and the time-between-days theory. The meaning of "days" in Genesis one has been argued for years without any definite conclusions. It is true that "day" has many meanings and can mean "age," but the authors who tackle this problem all seem to agree that here "day" is a twenty-four-hour period, at least after the sun came into existence, if not before that. Whenever definite numbers are attached, the meaning is always a first twenty-four-hour day and second twenty-four-hour day, etc. (Henry M. Morris, op. cit., p. 31.)

The time-between-days theory is also weak, in the fact that the vegetation could not have withstood thousands of years, waiting for the light of the sun that was created later. Besides, the solar system would become rather confused at this stop-and-go system.

The very last explanation of the Genesis creation has the least number of problems and seems to suit both the Bible and science. The theory is called the pictorial revelation theory. It has been defended by J. Pohle, Hugh Miller, P. J. Wiseman, H. J. Kurtz, Canon Dorlodot, A. H. Strong, L. F. Gruber, and Bernard Ramm. (Bernard Ramm, op. cit., pp. 218, 219.) This theory says that the creation was given in a series of seven visions, in seven days, to the author Moses. The events in Genesis one are typical rather than chronological and were revealed to Moses in visions. The prophets saw the future by extensive visions. Why could not have Moses seen the past in visions? The rules of hermeneutics say that this is proper interpretation. The days are not literal days nor age days of creation, but are
(Please turn to page 16)

THE BOOK

By Pastor Harry Sheets, Hector, Minnesota

Of all books published, there is but one which is known as *The Book*.

Our Bible is really a collection of books, written by many authors over a long period of time. This is the only book with such a history. There is a unity of thought running through the whole, which suggests but a single author.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). "For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). God is the "single author." The Bible is his Book.

The Psalmist sang: "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). It has proved just that to those who have believed its message, obeyed its laws, and worshiped its Author—God. People, races, and nations under the influence of the Bible have prospered socially, materially, and culturally more than those without God's Word.

People in our own country are turning away from the Bible, refusing to heed its teachings, rebelling against its standards of morals and righteousness. This results in increased crime in every category. While our population was increasing 8% our crime rate was increasing 46%.

Juvenile arrests have increased 47% for crimes of murder, rape, assault, robbery, burglary, larceny, and auto theft. Conditions are getting progressively worse and will continue to do so as long as we turn away from God and his Book.

Jesus predicted that the days of Noah would be repeated before he returned to this earth. Violence is filling the earth again. We look for it to become even worse, for the cup of God's wrath is not yet full.

There is but one source of help for our people. The Psalmist asked: "Wherewithal shall a young man cleanse his way?" "By taking heed thereto according to thy word," was the answer. Many young people are rejecting God's Word as "old hat" and Christians as "squares." Until this thinking is changed, and God's

Word again has first place in human hearts, crime will increase.

Amos the prophet wrote: "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). The famine has started.

Not all people who read the Word of God respond in the same manner, nor to the same degree. However, no one can remain strictly neutral to The Book. Some will ignore it; others will hate it; many will consider it a mere collection of folklore stories; but the wise will read the Bible as the voice of God speaking to them. They are convinced that "all scripture is given by inspiration of God."

In a pensive mood, David, the sweet singer of Israel, cried, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth" (Psa. 119:103, 105). With the Word of God hidden in his heart, he knew he could overcome evil. (Psa. 119:11, 24.)

Paul declared that the gospel "is the power of God unto salvation, to every one that believeth" (Rom. 1:16). This faith in God's Word caused Paul to rejoice when people believed it. So we are continually thankful that when you heard us preach the Word of God you accepted it, not as a mere human message, but as it really is, God's Word, a power in the lives of you who believe" (1 Thess. 2:13, Phillips).

Not all people are willing to accept the Bible as the Word of God, neither will they let it influence their lives. (They will discover their error too late.)

Jeremiah, under instructions from the Lord, sent a message of warning to Zedekiah, a wicked king of Israel, to tell him that he and all Judah would be taken to Babylon. Zedekiah didn't like the message, so he cut the scroll into pieces and burned them. He then ordered the arrest of Jeremiah and his scribe. Destroying the scroll did not change the verdict of God in the least. He and Israel were captured by the Babylonians.

Many are repeating Zedekiah's mistake. They ignore God's warning
(Please turn to page 16)



Brief Messages for Busy People

IN THE CITY OF DAVID

Nearly two thousand years ago, in the City of David, an event took place that virtually turned the world upside down. Here, in this small, picturesque town—Bethlehem, Judea—the birth of Christ became the single event that has influenced more people and modified the course of human history to a greater extent than any other.

To one traveling south seven miles from Jerusalem, Bethlehem looks to be merely an ancient town, yet the birthplace of Jesus, even in those times, was a place of many important historic associations. Students of Old Testament history know that this "City of David" was the burying place of Rachel and the home of the Davidic family called Ephrathites. Ruth lived fifteen miles to the south in Hebron—the home of Abraham, Isaac, and Jacob—and gleaned the fertile fields of Bethlehem. The name "Bethlehem" means "house of bread."

Ten miles to the northwest from Bethlehem was Gibeon, where Joshua commanded the sun to stand still; twelve miles to the west was Socoh, where David slew Goliath; and to the north, of course, was Jerusalem, the magnificent capital of David and Solomon, the scene of the ministry of Isaiah and Jeremiah, and, as one historian put it, "the center of God's age-long effort to reveal himself to mankind."

Today in Bethlehem, under the ancient Church of the Nativity, tradition identifies the manger room, which is connected with the ancestral home of David, Boaz, and Ruth. Another cavelike room beneath the Church of the Nativity is the room in which Jerome, the Latin scholar, spent thirty years translating the Bible into Latin. Just east of town, the modern pilgrim is shown the shepherds' field where the angels heralded the joyous advent of "the Saviour who is Christ the Lord."

But Bethlehem is much more than just a place in history. It is a pivotal point upon which has turned and turns the past, present, and future of every man, woman, and child. Regardless of an individual's personal belief, no single event has touched so

many lives. It is the point in time upon which our calendar depends. It produced a man like no other man. Even to the nonbeliever, that event in the City of David is the pivotal point.

Christian and Jew look to this period of the year for spiritual renewal, for Bethlehem is a hub of both Christian and Jewish culture. It is more than a town; it is an event. As Christians all over the world gather to honor the birth of him who came that man might live more abundantly—free of guilt, braced by faith, and constrained by divine love—Bethlehem is the symbol of life itself. The Babe of Bethlehem became the Light for a world enshrouded in darkness.

In the year 700 B.C., the Hebrew prophet Micah, in a beautiful and moving example of classical Hebrew poetry, expressed his thoughts thus: "But thou, Bethlehem Ephratah,

Though thou be little among the thousands of Judah,
Yet out of thee shall he come forth unto me that is to be ruler of Israel

Whose going forth has been from of old, from everlasting."

So, at this Christmastime, the anxious faces of a disturbed world once again look to "the City of David" for wisdom, comfort—and, yes, salvation. —*Health magazine.*

WHY WE CELEBRATE CHRISTMAS

By Pastor T. M. Ferrell

There are times when all of us wonder if we should celebrate Christmas. But, when we investigate the reason why some do not observe Christmas, it makes our reasons for keeping Christmas more clear.

Whether the date is correct or not, Christmas is the celebration of the *birth* of Christ. Who could see the importance of the *birth* of Christ more than we of the Church of God? The majority of nominal Christendom should see little importance in the *birth* of Christ when they believe he is God and preexisted his birth.

Matthew 2:1 says, "Now when Jesus was *born* in Bethlehem of Judaea in the days of Herod the king." The literal definition of

"born" is: "brought into existence by birth" (Web.). Jesus did not have a pre-human existence. The giving of a Saviour was predicted in the Scriptures, and fulfilled in the *birth* of Jesus. Jesus Christ did not exist until he was *born* in the days of Herod the Great.

There was great joy among the people at Jesus' *birth* because they knew that Messiah had been *born*. While we look for Jesus' personal second coming in glorious majesty to rule the world, we realize that he could not do this if he had never been *born* as he was.

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is *born* this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

In our celebration of this Christian holiday, let us not forget *why* we are celebrating, and really observe Christmas in a way that will bring honor to the King! Let our thoughts, our cards, our programs, our family gatherings, all reflect the meaning of the day, and our gifts express *our* love, as God did his in the giving of his Son.

LOOK TO YOUR LIGHT

Has someone seen Christ in you today?

Christian, look to your heart, I pray. The little things you have done or said,

Did they accord with the way you prayed?

Have your thoughts been pure and your words been kind?

Have you sought to have the Saviour's mind?

The world with a criticizing view Has watched—but did it see Christ in you?

Has someone seen Christ in you today?

Christian, look to your life, I pray. There are aching and blighted souls Being lost on sin's destructive shoals, And perhaps of Christ their only view

May be what of him they see in you. Will they see enough to bring hope or cheer?

Look to your light—Does it shine out clear?

THE MESSAGE OF THE STAR

By Pastor Francis E. Burnett

In December of 1962, Queen Elizabeth delivered her annual Christmas message to the British Commonwealth. Something new had taken place in the world that year. The United States had launched Telstar. Referring to Telstar, the Queen said: "The wise men of old followed a star. Modern man has built one, but unless the message of this new star is the same as theirs, our wisdom will count for naught."

The wise men came enquiring, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

Early in the history of man, God told the prophet Balaam, "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth" (Num. 24:17). Jacob's name was changed to Israel; therefore we know that Jesus was of Israel.

The "star" indicates a shining one—one who would give light. How well we know that without the Saviour we would still be in the darkness of sin. The "sceptre" shows rulership. The message of the angel to Mary included the promise of Jesus being a King. "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 [Israel] for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). The message of the "star" by Balaam promised all this.

There is a message of the star that is for us also. Jesus promised in the message to the seven churches recorded in Revelation: "He that overcometh, and keepeth my works unto the end . . . I will give him the morning star" (Rev. 2:26-28). We understand this to be a promise of authority, as also written in the words of Paul: "If children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17). Further promise to the followers of Jesus of authority is written in Revelation 5:10: He has "made us unto our God kings and priests: and we shall reign on the earth."

There was a special star seen by the wise men. It cannot be seen by us, but the promises of God remain constant. Jesus is the "bright and morning star" (Rev. 22:16b), and will guide us by the "light of the Lord."

THE HOLY SPIRIT IS A MISSIONARY SPIRIT

By Pastor C. F. Pryor

"As my Father hath sent me, even so, send I you . . . Receive ye the Holy Spirit."

The gospel was confined to an upper room until God sent his Holy Spirit and turned the believers into missionaries. "Ye shall receive power . . . and ye shall be witnesses." This was the promise Christ gave his disciples, and that promise came true. Had it not, you and I would still be in pagan darkness.

The Holy Spirit is a missionary spirit. It should not be necessary to prove this statement, but I will try to do so. Inspiration to write the Bible came from the Spirit of God, and the Bible is a missionary book. The divine Spirit of God says Go, Speak, Teach, Stand, Walk, Run. The Bible outlines God's program to reach the world with the message of salvation, starting with his gospel promise in Genesis 3:15 and ending with the hymn of conquest, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ!" There is not a book in the Bible that does not somehow reveal the heartbeat of God to win lost humanity to himself.

By the Holy Spirit of God the New Testament church was formed, and the marching orders of the church are to take the gospel to every nation. Not to obey this commission is to grieve the Holy Spirit of God. The Spirit empowers Christians to be witnesses. By the Spirit of God the Word is brought to our remembrance that we might be able to share it with others and show them the way of salvation. To attend Bible study or to study the Bible at home simply for personal profit is selfish. The Spirit teaches that we, in turn, should teach others the wonderful message of salvation.

We often think of "grieving the Spirit" in terms of carnal sins and worldly practices. Perhaps we grieve the Spirit more by neglecting to do the one thing God has commissioned us to do—get the gospel out to the most people in the shortest possible time. Our own nation, filled with strife, racial war, and crime, needs the gospel of salvation through Jesus Christ. To fail to pray for missions or give to missions, to fail to be witnesses ourselves—these sins grieve the Spirit, yet rarely do we hear these sins confessed.

The Holy Spirit is a missionary spirit, and if you and I are walking in the Spirit, we will be missionaries too.

THE PSYCHOLOGY OF BLACK

Have you considered that part of the problem of prejudice in regard to the Negro race may be the fact that we are oriented to think that "black" means evil? Black deeds; a black heart; the "darkness of sin"; a black mark against you; being blackballed—all associate black with evil. Does this unfortunate use of the word prejudice our minds—even subconsciously—against the person of color?

A PRAYER FOR THESE TIMES

By Orin L. Crain

Slow me down, Lord!
Ease the pounding of my heart
By the quieting of my mind.
Steady my hurried pace
With a vision of the eternal reach of time.
Give me, amidst the confusion of my day,
The calmness of the everlasting hills.
Break the tensions of my nerves
With the soothing music of the singing streams
That live in my memory.
Help me to know
The magic, restoring power of sleep.
Teach me the art of taking minute vacations.
Of slowing down
to look at a flower;
to chat with an old friend or make a new one;
to pat a stray dog;
to watch a spider spin a gossamer web;
to smile at a child;
or to read a few lines from a good book.
Remind me each day
That the race is not always to the swift;
That there is more in life than increasing its speed.
Let me look upward
Into the branches of the towering oak
And know that it grew great and strong
Because it grew slowly and well.
Slow me down, Lord!
And inspire me to send my roots deep
Into the soil of life's enduring values,
That I may grow toward the stars
Of my great destiny.



Christmas decorations have filled store windows and hung in city streets for weeks. Counters are piled high with gifts, colored lights shine from windows and doorways, and lawns sprout Santa Claus and reindeer. "Folks work so hard to make it look like Christmas and then forget to act like it," Pa said. "It's easier to stiek a star in a window than to spread peace and good will."

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PLASTER EXAMPLE

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Early the next season he went into his field and sowed some grain. Close by the path where men would walk he traced with his fingers some letters and put plaster into them, then sowed the field broadcast. After a short time the seed sprang up. His neighbors as they passed that way were very much surprised to see in brighter green than all the rest of the field the writing in large letters, "This has been plastered." Franklin did not have to argue with his neighbors about the benefit of plaster for fields.

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THE BOOK

(Continued from page 13)

and seek to destroy his Word. Zechariah might well have been speaking of them, instead of Judah, when he said, "Yea, they make their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts" (Zech. 7:12).

As Jesus warned, some seed will fall by the wayside, some on shallow soil, some on stony ground, but, thank God, some will fall on good ground and bring forth a good crop. Our task is to sow the seed.

THE GENESIS CREATION

(Continued from page 13)

literal days of revelation. Archaeologists tell us that excavations around Babylonia show that creation accounts were put on six tablets, perhaps corresponding with the record of Moses. The pictorial revelation theory allows any length of time for the creation.

God could have created in six days or in thousands of years. He could have allowed the coal and oil to form, as it does take countless ages, inserting a creative act at the proper time, and finally forming man. This is not theistic evolution, but progressive creationism. The theory of pictorial revelation does not contradict the inspired Word or science. It seems to be a good working formula.

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ONE SOLITARY LIFE

(Continued from page 5)

follow today: the Bible, the Word of God. This is our "star" that leads us to Christ. Peter said: "We have a more sure word . . . and ye do well that ye take heed, as unto a light that shineth in a dark place" (2 Pet. 1:19).

"Take heed! Take heed! Take heed!" These words should echo in our minds! This world is blackness; and the Bible a flickering light. For the man who wants to escape, his eye will catch the flicker, and follow it to eternal life! "Take heed!"

Note the presents of these men: their most precious gifts. That was the intent of these men, because they knew before whom they knelt!

The "chief of sinners" once said: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

God does not want from us a thousand rams as a sacrifice, or ten thousand rivers of oil, neither our first-born, nor any great thing: simply, yield our lives to his Son! So simple, and yet the world has not discovered it! The reason? They flatly refuse to admit that God, his Son, and the Word are real and alive, and vitally necessary in their lives.

We find, then, in these wise men the proper attitude of humility and devotion to the Saviour.

The question still remains: What will you do with this *one solitary life*?

In Closing

What will you see in this Christmas season? Trees, holly, glitter, gifts, and the like? Or, will you see Mary, Joseph, and the child?

Will you be like the innkeeper who, put out a "no vacancy" sign of indifference and rejection with the result of your lives.

Are you like Herod the king? A man who would treat a hog better than his own son! Will you let jealousy and greed take command of your life? Will you give an air of wanting to worship him, but, if given the chance, would murder him?

We pray the wise men will be your example, and that you will permit the Bible to be a light to guide you to Jesus the Messiah. After you have found him, render to him your best in service as your gold, frankincense, and myrrh.

What will you do with this child? What will you do with this *one solitary life*?

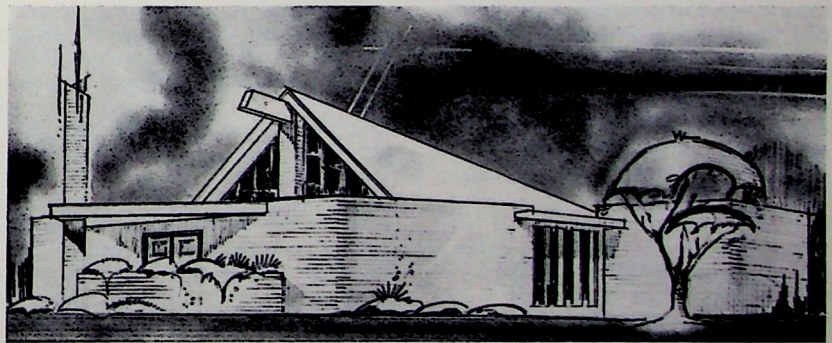
SIGNS of the NEAR COMING

(Continued from page 9)

for fear, and for looking after those things which are coming on the earth" (Luke 21:26). No wonder men are frightened, with a sword hanging over their heads and Red China muttering continual threats, and riots that have left cities looking as if a battle had taken place.

If we look at these things from a human standpoint, there is not much hope. But God's children know there is hope, for all these troubles at the time of the end (the end of this present evil world) were prophesied in the Bible years ago. The Bible also foresaw the Kingdom of Christ which will be ushered in to abolish war, sin, sickness, and death forever. So, let not the suffering world be discouraged, for all these terrible upheavals in the world today are but the signs that foretell the near coming of our Lord.

The Bible tells us to lift up our heads when these things begin to come to pass, for our redemption draws near. (Luke 21:28.) So, let us who have been privileged to understand these things go forth and proclaim the wonderful tidings to all men.



Mission Builders Appeal Number 19

Bible Church of God, Phoenix, Arizona

The Bible Church of God at Phoenix, Ariz., was organized in 1965 with thirty-five members. The present membership of the church is seventy-seven. A fine building site has been purchased and construction will begin soon on the sanctuary building pictured above.

The church will be assisted by the Mission Builders League, and an appeal is in the mail to all Mission Builders.

If you are not now a Mission Builder, and will agree to send at least \$5.00 for each new church designated for assistance by the League, we urge you to enroll now by sending the coupon.

NEW MISSION BUILDERS

1091. Mr. and Mrs. Marvin H. Cooper
1092. L'Anso Church of God

DOES LIFE EVOLVE?

(Continued from page 11)

of man"? Really, it is because in this period man's existence can be proved. There are records, documents, cities, monuments, writings and other artifacts to show that man has lived on earth for nearly 6,000 years. However, the period before that is called "pre-historic" because there is no evidence of man's having existed at that time. The proposed periods of time are built merely on theory, to support another theory, evolution.

Interestingly, Professor P. J. Wiseman notes in his book *New Discoveries in Babylonia About Genesis*, pages 28, 32 and 34: "No more surprising fact has been discovered by recent excavation, than the suddenness with which civilization appeared in the world. This discovery is the very opposite to that anticipated. . . . In the face of these facts, the slow progress of early man is a disproved assumption, and the idea that an infinitely prolonged period elapsed before civilization appeared cannot be maintained. . . . Life at the beginning was necessarily simple, but it seems that it was not only enlightened, it was cultured."

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- 1094. Columbia Ladies Circle
- 1095. Glad Tidings Chapel Missionary Soc.
- 1096. Mr. and Mrs. Russell Young
- 1097. Fidelis Class, Glad Tidings
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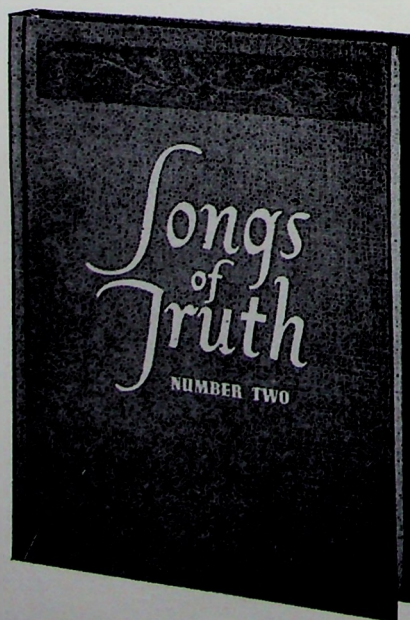
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THE BOOK

(Continued from page 13)

and seek to destroy his Word. Zechariah might well have been speaking of them, instead of Judah, when he said, "Yea, they make their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts" (Zech. 7:12).

As Jesus warned, some seed will fall by the wayside, some on shallow soil, some on stony ground, but, thank God, some will fall on good ground and bring forth a good crop. Our task is to sow the seed.

THE GENESIS CREATION

(Continued from page 13)

literal days of revelation. Archaeologists tell us that excavations around Babylonia show that creation accounts were put on six tablets, perhaps corresponding with the record of Moses. The pictorial revelation theory allows any length of time for the creation.

God could have created in six days or in thousands of years. He could have allowed the coal and oil to form, as it does take countless ages, inserting a creative act at the proper time, and finally forming man. This is not theistic evolution, but progressive creationism. The theory of pictorial revelation does not contradict the inspired Word or science. It seems to be a good working formula.

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ONE SOLITARY LIFE

(Continued from page 5)

follow today: the Bible, the Word of God. This is our "star" that leads us to Christ. Peter said: "We have a more sure word . . . and ye do well that ye take heed, as unto a light that shineth in a dark place" (2 Pet. 1:19).

"Take heed! Take heed! Take heed!" These words should echo in our minds! This world is blackness; and the Bible a flickering light. For the man who wants to escape, his eye will catch the flicker, and follow it to eternal life! "Take heed!"

Note the presents of these men: their most precious gifts. That was the intent of these men, because they knew before whom they knelt!

The "chief of sinners" once said: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

God does not want from us a thousand rams as a sacrifice, or ten thousand rivers of oil, neither our first-born, nor any great thing: simply, yield our lives to his Son! So simple, and yet the world has not discovered it! The reason? They flatly refuse to admit that God, his Son, and the Word are real and alive, and vitally necessary in their lives.

We find, then, in these wise men the proper attitude of humility and devotion to the Saviour.

The question still remains: What will you do with this *one solitary life*?

In Closing

What will you see in this Christmas season? Trees, holly, glitter, gifts, and the like? Or, will you see Mary, Joseph, and the child?

Will you be like the innkeeper who, put out a "no vacancy" sign of indifference and rejection with the result of your lives.

Are you like Herod the king? A man who would treat a hog better than his own son! Will you let jealousy and greed take command of your life? Will you give an air of wanting to worship him, but, if given the chance, would murder him?

We pray the wise men will be your example, and that you will permit the Bible to be a light to guide you to Jesus the Messiah. After you have found him, render to him your best in service as your gold, frankincense, and myrrh.

What will you do with this child? What will you do with this *one solitary life*?

SIGNS of the NEAR COMING

(Continued from page 9)

for fear, and for looking after those things which are coming on the earth" (Luke 21:26). No wonder men are frightened, with a sword hanging over their heads and Red China muttering continual threats, and riots that have left cities looking as if a battle had taken place.

If we look at these things from a human standpoint, there is not much hope. But God's children know there is hope, for all these troubles at the time of the end (the end of this present evil world) were prophesied in the Bible years ago. The Bible also foresaw the Kingdom of Christ which will be ushered in to abolish war, sin, sickness, and death forever. So, let not the suffering world be discouraged, for all these terrible upheavals in the world today are but the signs that foretell the near coming of our Lord.

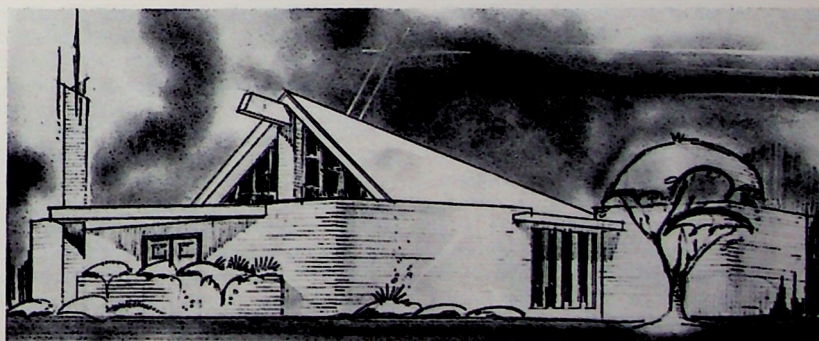
The Bible tells us to lift up our heads when these things begin to come to pass, for our redemption draws near. (Luke 21:28.) So, let us who have been privileged to understand these things go forth and proclaim the wonderful tidings to all men.

DOES LIFE EVOLVE?

(Continued from page 11)

of man"? Really, it is because in this period man's existence can be proved. There are records, documents, cities, monuments, writings and other artifacts to show that man has lived on earth for nearly 6,000 years. However, the period before that is called "pre-historic" because there is no evidence of man's having existed at that time. The proposed periods of time are built merely on theory, to support another theory, evolution.

Interestingly, Professor P. J. Wiseman notes in his book *New Discoveries in Babylonia About Genesis*, pages 28, 32 and 34: "No more surprising fact has been discovered by recent excavation, than the suddenness with which civilization appeared in the world. This discovery is the very opposite to that anticipated. . . . In the face of these facts, the slow progress of early man is a disproved assumption, and the idea that an infinitely prolonged period elapsed before civilization appeared cannot be maintained. . . . Life at the beginning was necessarily simple, but it seems that it was not only enlightened, it was cultured."



Mission Builders Appeal Number 19 Bible Church of God, Phoenix, Arizona

The Bible Church of God at Phoenix, Ariz., was organized in 1965 with thirty-five members. The present membership of the church is seventy-seven. A fine building site has been purchased and construction will begin soon on the sanctuary building pictured above.

The church will be assisted by the Mission Builders League, and an appeal is in the mail to all Mission Builders.

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THE EDITOR'S OPINIONS

(Continued from page 3)

new atmosphere of the Kingdom of God to produce a situation in which nations will beat their swords into plowshares, and their spears into pruninghooks—"nation shall not lift up sword against nation; neither shall they learn war any more" (Isa. 2:4)."

NEW ATTACK ON CHRISTIANITY AND THE BIBLE

John Marco Allegro, a lecturer on the Old Testament at Manchester University (England), alleges that Christianity's roots lay in a drug-taking cult and the New Testament is just a "cover story for it." Supposedly basing his attack on his studies of the Dead Sea Scrolls, Allegro thinks that the prophets of the Old Testament must have been taking LSD "trips" when they saw various visions recorded by them. He likewise attributes the events of the Day of Pentecost, when the apostles spoke in tongues, to the effect of drugs. He deduces that the leaders of the early church were actually dope pushers, and that the elect inner circle was aware of the fact. The New Testament was written to "cover" for the strange groups among whom it circulated. He thinks that the Roman government's attempt to destroy the church was based on its knowledge of the drug use and that it was trying to stamp out this evil. Allegro is sure he has hit upon information that will be the ruination of the church and the New Testament.

There will never cease to be detractors. The Bible foresaw this and warned us about "scoffers, walking after their own lusts" (2 Pet. 3:3) in the last days. It is distressing to see educated men wallowing in their self-made bogs of unbelief, desperately looking for some way to justify their rebellion against God and his Word of truth.

EX-PRIESTS SPEAK OUT

Two ex-priests of the Roman Catholic Church have written books now on the market taking their church to task for failure to reform. British theologian Charles Davis, who left the church and got married a year ago, to the dismay and embarrassment of the church, has written "A Question of Conscience" (Harper and Row). His book attacks the church on two major points: It is not now a credible representation of what the body of Christ ought to be, and it cannot historically prove its contention that it is founded by Jesus through the apostles.

James Kavanaugh, an American who has resigned from the priesthood, is more outspoken than Charles Davis. His Book, "A Modern Priest Looks at His Outdated Church," protests canon law, mass in English, clerical celibacy, the arrogance of the hierarchy, etc.

There is great unrest, doubt, private questioning, self-examination, and re-appraisal going on in the church today. One can hope that this will lead some back to the Bible to find the answers.

CHURCH AND STATE

When churches become involved with government it is inevitable that they will not only lose sight of their ordained purpose but likely become involved in some unsavory situations.

Many churches have become part of the great anti-poverty fiasco. Some anti-poverty programs are run by churches or ministers. Undoubtedly they are usually motivated by desire to do good (though the temptation of \$2,258,000,000.00 in loose and poorly managed money may lure some). The programs, however, are often filled with "flagrant abuses" of the taxpayers' money.

A Presbyterian sponsored program in Mississippi has somehow mislaid \$654,000.00 in "unaccountable" funds. A project in Picoima, California, sponsored by the Congregational Church was set aside, at least temporarily, when the project director was arrested and charged with holding up a liquor store. He had had fourteen previous arrests. Boston and Rochester are other cities where OEO programs run by the church are being audited and charged with misuse of funds.

These are not cases of dishonesty. They are a mixture of the government being so anxious to buy the church and poverty vote that it will sponsor almost anything, and of churches dabbling in activities they are not qualified to manage.

ABORTION LECTURER

Mrs Lana Clarke Phelan, a California housewife, and Miss Patricia Maginnis, a medical technician, are members of the Association to Repeal Abortion Laws. They recently gave two graphic lectures at the West Shore Unitarian Church in Cleveland, Ohio, teaching women how to perform self-induced abortions. Prosecutor William McCrone seeks an indictment against them. Mrs. Phelan's lectures were well attended, and were tape re-

corded by the prosecutor's office for use as evidence that Mrs. Phelan and her assistant were violating Ohio abortion laws.

AN EXAMPLE OF GRACE

It is said that once Dr. G. Campbell Morgan was preaching in a mission in Yorkshire, England. After the service a miner came to him and said he would like to be a Christian but he was sure that God would not forgive him just for accepting his grace. "It would be too cheap," he said.

Morgan asked, "How did you get up out of the mine today?"

"Just as I always do," the miner replied. "I got in the cage at the bottom of the shaft and rode up."

"How much did you pay to ride in the cage?" Dr. Morgan asked.

"Pay? I didn't pay anything!" the miner said.

"Were you not afraid to trust yourself to ride in that cage? Was it not too cheap?"

"Oh, no! The company paid a lot of money to sink that shaft in the ground and put in that lift. It was cheap for me, but it cost the company."

Then it was pointed out that while salvation is free to the believer who will put on Christ, it cost God and it cost Christ to purchase it for us. It was not cheap, but required the precious blood of Jesus Christ.

BOMB FROM SPACE

The Soviet Union has revealed to the world the existence of FOBS (Fractional Orbital Bombardment System). This is a device which is sent into a low orbit, about one hundred miles above the earth. At a given time, usually before it completes its first orbit, retro rockets can be fired dropping it out of its orbit onto a target. The device can carry a nuclear warhead. Although there is a United Nations Treaty by which nations agree not to send nuclear devices into space orbit, this new system is probably not a violation of the agreement. The United States also has the capabilities for such a system.

One remembers the prophetic pictures in Revelation of the time when destruction will rain out of heaven, and wonders if such devices with their terrible destructive ability may have been envisioned? Such a system makes long-range bombing difficult to detect and all the world is open to an attack without warning by any hostile nation possessing the equipment.



CALENDAR OF EVENTS

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A photograph of a winter farm scene. In the foreground, a man in a dark jacket and cap stands on a wooden sled, loading it with large logs. The sled is pulled by a team of brown horses. The ground is covered in snow. In the background, there are several wooden barns and a red building. The sky is clear and blue. The title 'The Restitution Herald' is overlaid on the top right of the image.

The Restitution Herald

Volume 57, Number 3
January, 1968



The Editor's Opinions



"GROPE AT NOONDAY"

John Gardner, United States Secretary of Health, Education and Welfare, speaking at the University of North Carolina in October, said: "The Bible says, 'Thou shalt grope at noonday, as the blind gropeth in darkness.' One feels occasionally that for us it is that kind of noonday. More and more, hostility and venom are the hallmarks of any conversation on the affairs of the nation. Today, all seem caught up in the mutual recriminations—Negro and white, rich and poor, conservative and liberal, hawk and dove, labor and management, North and South, young and old." The Secretary might have seen this situation predicted also in other scriptures about the end times.

There is a great tension in the world today—a tension between people that is not mere difference of opinion, but tension filled with malice. Though most people are more prosperous than they have ever been, and better educated, and more enlightened, the tensions seem to increase, and boil over in acts of violence.

Speaking of a cure for the obvious problem, Secretary Gardner said, "Today, the first duty of responsible citizens is to bind together rather than to tear apart. The fissures in our society are already dangerously deep." Whether or not "responsible citizens" will respond to the plea for internal peace, Christians should try to ease the tensions and promote peace.

The sad fact is, however, that some clergymen and churches have been the most disturbing forces in modern society. A case in point is seen in the meeting of the United States Conference on Church and Society of the National Council of Churches, in Detroit in November, 1967. Out of this meeting came reams of irresponsible recommendations from the "New Breed" of churchmen, including condoning the threat and use of violence to initiate social changes and threat of a nationwide strike by members of the churches in protest of the Vietnam war. It suggested that successful violence needs: "objectives, strategy, disciplined effort, action troops, people willing to sacrifice life, and a high degree of secrecy." Much responsibili-

ty for loss of life and property, disrespect for law and order, and promotion of violence can be laid to such documents.

Sen. William Fulbright has said, "The Great Society has become the 'sick' society." When six hundred people in Minnesota were asked what they thought was meant by "sick society" they came up with a variety of answers. In order of frequency they were: moral decay, loss of integrity, dishonesty, racial violence, demonstrations, hippies, beatniks, crime, juvenile delinquency, loss of ambition, discrimination, etc. Most associated the phrase with those social problems the Bible says will mark the last days of this age.

A second question asked the Minnesota people was, "Do you think American civilization has or has not lost sight of the values which have made the country great?" Fifty-five percent answered "Yes, it has lost sight of those values."

Thinking about the observation of Secretary Gardner, it would appear that the answer to the "groping at noonday" is for the church to return to the teaching and preaching of Biblical moral values and the return of the people of all nations to those values.

NEW YORK VOTES FOR SEPARATION OF CHURCH AND STATE

New York voters, offered a new state constitution that would have allowed public support of parochial schools, voted it down by a majority of three to one. Not hoodwinked by a million-dollar advertising campaign to convince them that anyone who voted against tax support for the parochial system was a bigot, the voters turned thumbs down. The measure was supported by Governor Rockefeller, Bobby Kennedy and Cardinal Spellman, but apparently was not supported by Roman Catholic laymen. Even the Catholic boroughs of Queens and Staten Island, New York City, voted it down.

Other states are in the process of constitutional revision and each one is under tremendous pressure to relax its

laws against using tax funds for the support of the church. Various devious arguments are put forth, including the fact that the federal government is supporting religion in violation of the United States Constitution and has thus set the example for the states to follow. The voters are not in favor, however and, if given the opportunity, will stand for the separation of church and state.

MOTH AND RUST

Jesus advised, "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).

The instability of earthly treasures has been illustrated recently with the devaluation of the British pound and the currency of more than twenty other countries of the world. The devaluation has also caused a gold crisis which threatens the value of other world currency. The moth of inflation and the rust of devaluation will cause hardship for many people.

Everyone must make provision, as he is able, for the needs of himself and his family. There is no evil in material possessions or even wealth. To trust in one's possessions, however, is to invite dissatisfaction if not disaster.

DR. ALTIZER BAPTIZES SON

Dr. Thomas J. J. Altizer, the "God is dead" theologian, and professor at Emory University, baptized his infant son at the university hospital shortly after its three-months premature birth. The child's life was then in danger, but it lived and has been admitted to membership in the All Saints Episcopal Church, Atlanta, Georgia. It would appear that in the presence of possible death, God is not regarded as dead.

RELIGIOUS ASPECTS OF VIETNAM WAR

One of the sidelights of the war in Vietnam about which very little is said is the religious aspect of the war. C. Stanley Lowell, one of the officials of Americans United for the Separation of Church and State, has written on several occasions about events in 1954 which brought the United States into the conflict. We quote from Mr. Lowell in the November, 1967, issue of *Church & State*.

"But it is in the history of the country that the church-state bonds have been forged. Under the French the association of the Roman Catholic Church and the state was very close. Education, for example, was a church monopoly though financed by the state. The practical consequence of this was that only Roman Catholics progressed to a higher education and that, as a result, the educated leaders among the Vietnamese were virtually all of that faith.

"When the French left in 1954 there was a mass exodus of these Catholic leaders from North to South Vietnam. It was at this time that Cardinal Spellman entered the picture. He had as his guest in New York one of these Catholic leaders, Ngo-Dinh-Diem, who had sat out the French anticolonial war. When the war was over Diem returned to Vietnam with ambitions to take over the government. Cardinal Spellman enlisted the support of the Eisenhower Administration for Diem. Joe Kennedy helped. They sold the United States Government on Diem as a foe of communism. First, military advisers were sent in. Later, under President Kennedy, armed forces were committed.

"Diem's was a Roman Catholic government. Most of the prominent figures were of that faith and Roman Catholicism was a virtual requirement for advancement in the army. Unfortunately, Diem's government proved to be highly oppressive. He destroyed most civil rights and finally moved against the Buddhists. Actually, Catholics are a minority in the country—only 1,500,000 out of 17 million. Their strength lies in their superior education and superior leadership, and, above all, in their solidarity. Buddhists are divided into many competing groups but the Catholics stick and move together.

"The Diem regime finally got to the point where the people refused to take it any more. There was a violent upheaval in November of 1963. Anyone who witnessed the revolt, as I did, could have no doubt as to the popular disillusionment with this Catholic leader.

"Following the overthrow of Diem there was interim government by the military and now there have been popular elections. Again, the superior finesse of the Roman Catholic leadership is in evidence. Despite their minority status in the population count they were the big winners in the September election. Of the 60-member Senate half are Catholics. This guar-

antees their complete control of that body.

"The newly elected president, Nguyen-Van-Thieu, is a convert to Catholicism as a result of his marriage to a Catholic. His conversion occurred at a propitious moment for him to move up in the Diem government. The former caretaker premier, Nguyen-Cao-Ky, has now been elected vice-president. He is said to be a Buddhist but the new constitution has been so arranged that he is without power. He would not even succeed the president in case of the latter's death except in the last year of a 4-year term of office."

With all the information and misinformation in circulation today about the Vietnam situation, one wonders if all the aspects of the military action there have been taken into consideration by men in responsible positions.

A MINISTER'S DILEMMA

Pastor Cotesworth Pickney Lewis, of the historic Episcopal Church in Williamsburg, Va., has come into the limelight for a sermon he preached in November when President and Mrs. Lyndon Johnson occupied the front pew. Having been notified that the President would be in attendance, Pastor Lewis changed his sermon to include a criticism of the President's policies in regard to the Vietnam war. The President and Mrs. Johnson, a captive audience, were uncomfortable and commented little about the service.

Pastor Lewis has come in for considerable criticism and praise. Some have said he showed poor taste; was using the opportunity for personal publicity; should not have spoken so directly to one member of the congregation; and was wrong in his analysis of the war. Others have said he showed admirable courage in speaking his convictions to the President in public; was only doing his duty in being relevant; and had every right to act as an Amos or an Isaiah in the presence of a government leader.

Speaking on the general subject of the involvement of ministers in the affairs of state, columnist David Lawrence wrote:

"The trend toward militancy on the part of clergymen has been growing. Many pastors feel that it is their function and duty to discuss public questions and, in effect, to persuade their congregations to take certain attitudes toward governmental questions. In several countries in Asia, the Buddhists and other religious sects have for a long time assumed the right
(Please turn to page 18)

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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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Too Close to Life

By Pastor Rex Cain, Bedford, Ohio

HAVE you ever seen a bee or fly or some other insect flying against your car windshield trying to get out? All the windows in the car may be open, but the insect keeps trying to get out at what to him appears the only obvious way.

Sometimes I think the average person is much like this insect. He just keeps hammering away at what seems obvious, and getting nowhere! It could be he has not stopped to size up the situation! It might be that he is so taken up with the job of meeting the bills and taking care of his job, that that is all he is getting done!

How long has it been since you have just stopped . . . and backed off the windshield? How long has it been since you have said to yourself, "What am I *really* accomplishing in life? What real value have I contributed to my fellowmen and to God? To get the most out of life, am I putting my best into life?" Have you asked yourself, "Am I making my

house a real home? Am I really finding the true joy there is in this life?

"Am I in the right job? Am I using all my talents and abilities? Am I depriving my family or my church of some skills or talents that would contribute to their happiness or the church's welfare? Am I really using the gifts God has given me?"

There are many who spend a lifetime knocking themselves out against the windshield of life, only to dry up on the dashboard of failure.

What Am I?

Have you ever asked yourself, "What am I?" You are not an animal. You possess more than an instinct for survival, food, and reproduction, do you not? If one gives it some thought, I believe he would conclude that there are many living not far above the level of an animal.

What are you? "God said, Let the earth bring forth the living creature after his kind, cattle, and creeping

thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him: male and female created he them." (Gen. 1:24-27).

David said: "I will praise thee: for I am fearfully and wonderfully made" (Psa. 139:14).

Christ, after referring to the fowls of the air and the beast of the field, said, "Are you not much better than they?" (Matt. 6:26).

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!" (Psa. 8:4-9).

To the question, "What am I?" there is only one good and right answer. You are a creature of God, made in his image, superior to all other earthly creation; and you are created to glorify God.

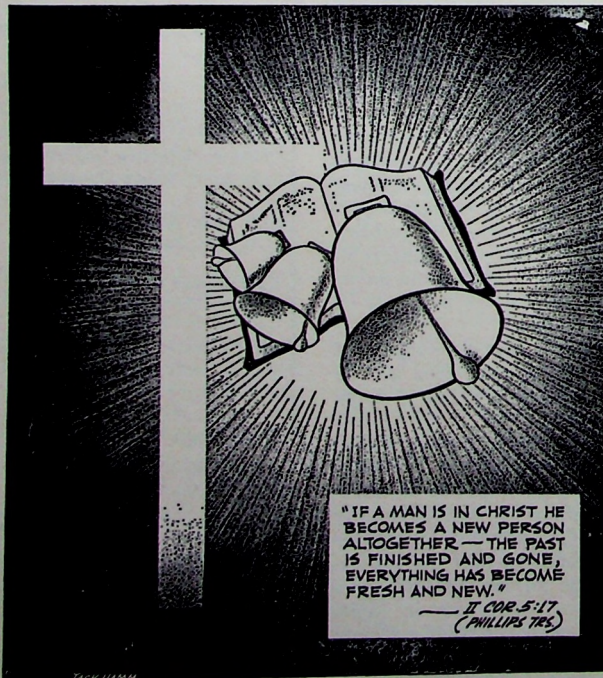
What have you done, or what will you do to glorify God?

What Am I Accomplishing?

I have often wondered what a man thinks on his deathbed. Is he at this point so wrapped up with the thought of wanting to live that he thinks of nothing else, or does he (perhaps many years too late) begin to *really* reflect upon his accomplishments? Do you suppose a man in this position would be willing to say, "If God would give me just five more years, I will not waste one second of it"?

Unless a man is completely caloused to God, it is difficult for me to imagine him not being willing to make such an agreement with God. I should think at this point that life would be worth any sacrifice—just for a little extension of it!

Tell me, then, why most people batter themselves against the hard wall of



everyday living without ever stopping to "size up" or take inventory of what they are or are not accomplishing in this life? They live as if their work, or home, or pleasures are the most important things in life. "Eat, drink, and be merry; for tomorrow we may live—to do it again," is really what many are thinking.

What are you accomplishing, really accomplishing?

"Well," you say, "we can't all be ministers. We can't all be missionaries. We have to work, we have to make a living." I am with you in that statement. How much time do you spend in making a living? 35, 40, 50, 60, 70 hours? If you are working more than 40 or 50 hours, why? There may be good reasons why some do, but at this point I begin to consider carefully long hours at secular work. What we Americans would call a necessity, most of the world would not dream of, let alone desire. You name it—anything from an electric can opener to color TV, to a boat or camping trailer—from covering beautiful wooden floors with expensive carpeting to owning property on a lake for use a couple weeks out of the year. I am not saying these are wrong in themselves, but just how necessary would they seem to you as you lay on your deathbed? I realize this is not a pleasant thought, but you must admit it is reality.

This is the point—how many in this busy world pull back from what seems obvious and necessary to really see what they are doing? How many really look at reality?

Remember the man Christ spoke to in the New Testament who was blessed materially? He was drawing up blueprints for the construction of bigger barns to hold the excess; that is, the goods he didn't really need. You recall that Christ said to him, "Thou fool! This night thy soul shall be required of thee."

The man was so busy with life, so close to this life, that it failed to dawn on him that he just might die someday, and that he should give some thought in preparation for it.

Back off the windshield! Look around! See if there isn't a better and more important way to make progress!

Ask yourself if you are wasting money. Ask yourself if you are wasting good time and if it could be spent more profitably in rearing your children to be good citizens and good Christians. In a Candid Camera program in July, 1967, sons were interviewed and asked about their parents. A father said: "I never knew that

was the way he thought about me." The fathers seemed to be so taken up with their careers that they did not even know their children.

Mr. Kenneth Krogh, in a paper presented to Church of God ministers on communications, pointed out that by a study made by a sociologist in Wheaton College, the average businessman and his wife talked things over in the average of 28 minutes per day. This twenty-eight minutes was the basis for rearing the next generation.

Are you building bigger barns to hold "stuff" that will mean absolutely nothing if you should die? Are you dividing your time sensibly? Are you making the most out of every day? Are you rendering to Caesar that which is Caesar's, and to God that which is God's?

Do you recall the very wealthy man who came to Jesus? The Lord had

listed the things a man should do, and this rich man had said, "All these things have I kept from my youth up: what lack I yet? Jesus said, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Matt. 19:22).

Christ is not asking us to sell our possessions—he is asking us to not waste our time foolishly. He is asking us to seek first the Kingdom of God. He is asking us to find the riches that are in Christ, and not the decaying ones of the world.

He is asking us to consider what we are, and where we are going. When we come to the *Autumn of life*, will we be able to look back and be satisfied with our efforts for man and for God?

In Jest—

The little daughter of a colonel was taken to church for the first time at the base chapel. The chaplain believed in illustrating his sermons with vigor. She stared in awe at the minister, shut up in a box pulpit, waving his arms wildly.

Finally, unable to stand it any longer, the little girl whispered to her father in a frightened voice: "What'll we do if he gets out?"

"Dad, did you go to Sunday school when you were young?" the lad asked. "Yes, I never missed a Sunday, Son."

The lad turned to his mother and said, "See, Mom, it won't do me any good either." Examples are stronger than words!

The trouble with good advice is that it interferes with our plans.

The pessimist doesn't spend time worrying. He knows everything will turn out wrong anyway.

A procrastinator is a person who puts off till tomorrow what he has already put off to today.

A steelworker was walking calmly along beams thirty stories in the air, while pneumatic drills and riveters were jarring the air around him. After a while he came down, and one of the sidewalk superintendents tapped him

on the shoulder and said: "I have been watching you nonchalantly walking around way up there with all that noise and confusion around you. How did you ever get into a job like that?"

"Well," the steelworker said, "I used to drive a school bus, but my nerves gave out."

A smile goes a long ways sometimes, but it might do a lot more good at home.

Professor: A person who talks in another person's sleep.

"Now, Son, there is a wonderful lesson in the ant. Every day he is busy, he works hard, he is never idle. He looks ahead and stores up food for the winter. And in the end what happens?"

The son, unimpressed, said, "Somebody steps on him."

When it comes to mink coats and big ears and color TV, you've got to give the American people credit.

Bob Hope reports that someone said that when Herbert Hoover was President he gave all of his salary back to the government. Now they make all of us do it.

One psychiatrist told his patient he was improving . . . so he allowed him to sit up on the couch.

Christian Ministry in a Secular Society

Amory Houghton, Jr., Chairman, Corning Glass Works

MY ASSIGNMENT is to discuss briefly the role of business in a secular society and to pinpoint how, if at all, it relates to the gospel of Jesus Christ. First, let me begin by saying that I believe there is no *irreconcilability* between operating a *business* strongly, efficiently, and profitably, and operating it with a *Christian sense of social responsibility*.

Also, let me say that if there is one great and abiding bond which the church has with business, it is the almost universal lack of agreement as to its purpose.

What is the purpose of business? Every person, either directly or indirectly, has a connection with it. How would you answer the question? Is it to serve the customer? make a profit? grow? provide a proper return on the investment of its stockholders? care and provide opportunities for its employees? utilize its resources for the betterment of mankind?

Or for that matter what is the central purpose of the church? How would you answer that?

Recently, we asked this question to complete an important survey of the people in the town in which I live. The men and women we contacted were of all denominations. There were priests and laymen, believers and non-believers, churchgoers and stay-at-homers.

While Corning, New York, is only one industrial city of approximately 40,000 people, a few "hard facts" were assembled by the survey.

Here are some of the answers we got when we asked for the primary mission of the church:

Preaching the gospel!

Administering the sacrament!

Sustaining parishioners both in joy and sorrow!

Advancement of the Kingdom of God by being an obedient servant!

Mr. Houghton delivered this message at the Episcopal Theological School, Cambridge, Mass., in June, 1967. It was printed in "Dateline," November, 1967. While readers may differ in some points of view in regard to the mission of the church, etc., there are many practical suggestions in this message for the leadership of the church.

Education of people in matters of faith and morals!

Serving the social needs of the parishioners!

Becoming a learning community—a laboratory where we learn from each other!

Bringing the witness of Jesus Christ to its people through personal piety and social involvement!

These are almost direct quotes, most of them from the "professional" ministry. In addition, there were more than thirty individual elements that were considered *vital* and *important* parts of a clergyman's work.

Let me go back to business and describe briefly the world in which I live. I am a businessman, and I receive my living from business. The success of business in this country has been in taking materials from the ground—be they oil, iron ore, or sand—and converting them into products.

Like it or hate it, build with it or fight against it, our present industrial might is one of the great modern miracles. I believe, if properly nurtured, it can continue to be one of the significant balance wheels of the evolving *free world*. Our strength constitutes an arsenal of enormous industrial and scientific might. In Vietnam this is a fact, in the Middle East it is a threat, in Korea, World Wars One and Two it is history. Consider our industrial arsenal as would Alfred North Whitehead. "Think not of what it has accomplished, but think rather of what the world would be like if it had not existed."

Business is made up of two types of people: managers and individual contributors. Both of these kinds of men, within the bounds of their ability and responsibility, try to provide useful, profitable products or services to customers—whoever they are, wherever they wish to buy, and whenever they want to buy them.

The businessman of today is almost exactly like the businessman of yesterday except that he can make bigger mistakes faster than ever before, since he has so much, almost too much, information with which to work.

The businessman of today is *not*

interested solely in making money. In my estimation, Red Blaik recently described today's businessman when he spoke about Vince Lombardi of the Green Bay Packers. "He is," Col Blaik said, "motivated to success, to win, if you will—not for personal glory, but rather for the personal satisfaction that comes with great accomplishment."

The businessman works hard at his job but increasingly realizes that the health of his business is in a very real sense tied to the health of the community at large, to education, and to other areas beyond the narrow scope of his business alone.

However, he is faced with a basic problem. If you can imagine for a minute starting a business of your own, your main thought would be *survival*. As you progressed, became more successful, moved up the ladder of economic respectability, you could begin to afford the luxury of the "broader contribution to mankind." However, if conditions changed, and all that you had built became vulnerable once again you would quickly move down the ladder and concentrate on the first rung, survival. If you didn't you would "go bust"; and 13,000 businesses did in 1966.

This is why the businessman's first call is to make his company profitable. He does this by selling his product for more than it costs him, thereby providing the cash needed to keep his company alive and his employees on the payroll. If, in his pursuit of a better world he takes his eye off this basic need, nothing else he does matters.

If the plasma of business is profits what is the essence of the living church? Let me venture a crude attempt at a definition after stripping away all the dogma, the comfortable catch words and the niceties.

The purpose of the church here on earth is to *help man help man*. This means that its objective is simply to assist each person to help others—in the process, each will help himself.

As in business, the prime ingredient and, therefore, the prime link between the church and any other form of the

secular world is the *individual*. Not the individual as a professional (Christianity is not going to make you or me become better accountants or chemists), but the individual as a *human being*.

Elisha Gray, Chairman of the Whirlpool Corporation, said, several years ago, "While ours is the knowledge that freedom belongs only to the strong, it behooves us to remember, as we continue to maintain our material and technological strength, that all our hopes and all of our aspirations are ultimately centered upon the individual."

With this as the glue for an "interconnect" between the world of business and the world of Christianity, let me home-in on *three areas of possible concern* which may be as important to the church as an institution, as they are to a business as an institution. They are:

- (1) a sense of direction,
- (2) an ability to shift with the market, and most important,
- (3) the ability to get and keep top people.

Sense of Direction

Some of you may have seen the article in the *New Yorker* a while ago about Xerox. Mr. Wilson, its Chairman, said, "To set high goals, to have almost unattainable aspirations, to imbue people with the belief that they can be achieved—these are as important as the balance sheet, perhaps more so."

The first job of any organization, be it a church or a business, is not only to set its sights high but set them straight and keep them straight.

Why? *Competition*. One of the most successful magazines in the '40's and '50's came to the brink of bankruptcy in the '60's. The "solace of success" finally reached it. . . .

This magazine changed format! It changed managers! It changed schedules! It changed covers! It was not a victim of lack of change; it changed too much. It got all tangled up and lost its most important asset—identity.

Now, I trespass on sensitive territory when I suggest the following. Nevertheless, I wonder whether or not we, as Christians, might ask ourselves, as churchmen if we have lost our clear identity? Do we have our sights set on target? Do we know what we're about?

Today I hear so many voices, making so many conflicting pronouncements in the name of the church.

The Detroit Industrial Mission says

that industry and the church must work together closely. "It's war—I repeat—war," says a minister of God to the chairman of one of the great companies of our country.

Cardinal Spellman tells us to support our boys in Vietnam—the cause is right. Dr King tells people to register as conscientious objectors because the United States is the greatest purveyor of violence in the world today. "The church is where the action is," says a minister of the United Church of Christ. "The church is like a little old grandmother in a rocking chair, constant motion—no progress," says a professor of the Bible in Cambridge. Involve yourself in the issues of the day—concern yourself only with matters of faith.

Cooperate—fight; love—hate; we're on the move—we're not; jump in—hold back; and of course this within the setting of the day: continuing recession, the threat of greater inflation, increased taxes, riots in Roxbury, Vietnam, the shivering prospects of what might develop in the Middle East; also, if the Corning survey is at all representative, the total lack of agreement as to the specific mission of the church. If a business tried to operate with these many self-styled voices, it would be in a mess.

There's nothing unhealthy about differences of opinion. As a matter of fact, they surely represent a groping for purpose and meaning. My only complaint is that *at some point* we've got to start pulling some of this "stuff" together. If we don't we're apt to lose the common man—the layman—in the confusion and rush of trying to right all the world's evils. And if we lose him we perform a serious disservice now, in this time of public crisis and private doubt.

I cannot speak for others, but the world I live in is a world of goals, of targets. They're not always neatly defined, but at least they're there. They prevent drift. And through them I can ask myself periodically, "How am I doing?" Possibly the officers of the church have these *goals* clearly in mind and a way to measure their success against them. However, if this be so, I'm afraid the message isn't getting down to the troops.

How do we get at the problem? Can't it be broken down simply into two areas: *corporate* and *personal*? There is no point in maintaining a corporate body, a church, if we cannot benefit from it and harness its unified strength. If you destroy the unity, you destroy the power, and each of us

might as well scatter with his own cause. To be effective as a corporate body someone or some group must decide what's important.

As humane Christians we obviously have concern for a galaxy of social ills; yet to be effective as Christians must not we set our sights on a limited, reachable number of stars, then judge ourselves and our accomplishments with a tough mind? If the criticism leveled at our government is fair—that it tries to do too much, little of it well, and that we should concentrate rather than take on everything from Appalachia to Asia—couldn't the same criticism be leveled at the church?

That's the corporate side. What about the personal side: people as people—not people as issues or causes? The recent Corning church survey showed, over and over, that man as an individual continues to *crave attention*. Seldom, in these days, does the doctor make his rounds, the foreman stop by the house, the minister pay the personal call. Modern science and modern equipment permit man to stretch himself. He has the same number of hours but more to put in them. As his commitments grow, he is forced to search for time efficiency and it is sad that the relaxed personal contact is neither efficient nor, in many cases, the best use of his time. The businessman who helps create a problem increasingly finds himself, as a businessman, unable to solve it.

In time of trouble, the Corning survey showed that only two percent of the people would turn to their boss for help. Thirty-three percent said they'd look to the church, and this included non-believers. Doesn't this say something to us as businessmen and particularly to us as churchmen?

The inflamed national issues are fine, but do they have to monopolize our total effort? According to the survey, one man said, "The churches in Corning are working so hard for civil rights, they don't have a factory worker in the crowd." Of the men and women surveyed, 34 percent thought counseling on personal problems was the minister's single most important job. So in the midst of our efforts to fight, carry the cause, push the issue, can't we begin to build a solid program in each parish for being a "personal" Christian? Maybe once again we can assume the old-fashioned responsibility for looking next door or down the block for someone who needs assistance, particularly the young.

(Please turn to page 17)



Ruins of Baalbek, Lebanon (Aramco World photo)

A Visit to Bible Lands

By Pastor Alva G. Huffer, Tempe, Arizona

WALKING where Jesus walked is an experience never to be forgotten. To visit important cities of Paul's missionary journeys is to acquire greater appreciation for his life and work. To see archaeological treasures of Bible lands in major museums of Europe and the Middle East causes incidents of ancient history to seem like current events.

These were some of my experiences, a little more than a year ago, when I visited Europe, Egypt, and Bible lands on a personally designed archaeological and historical study tour. I went directly to Italy by plane from Chicago, August 4, 1966, near the conclusion of General Conference, and returned to Tempe, Arizona, September 8.

My trip was five weeks long, three continents and ten countries wide, and 5,000 years in depth. I visited Italy, Egypt, Lebanon, Syria, Jordan, Israel, Turkey, Greece, France, and England. My trip covered the major monuments and museums related to the Bible, ancient history, archaeology, historical architecture, and the history of Western Civilization. This tour provided helpful background information for my Master of Arts degree in history which I completed at Arizona State

University, January, 1967. When one visits buildings and sees treasures he has studied in university classes, it is like meeting "old friends." In five weeks, I was privileged to see almost everything that one would find pictured as he turned the pages of a Bible dictionary, historical architecture book, or a textbook on ancient, medieval, and Renaissance history.

The first week of my trip was spent in Italy, where I visited Milan, Florence (the most important city of the Renaissance), Rome (Arch of Titus, Colosseum, Pantheon, catacombs, early Christian churches, St. Peter's Basilica, Sistine Chapel, Vatican Museum), Naples, and Pompeii (destroyed when Mt. Vesuvius erupted in 79 A. D.).

In the Land of the Pharaohs, I visited the tombs and temples of ancient Egypt. I visited Memphis, first capital of ancient Egypt under the first Pharaoh. I saw mastabas (first Egyptian tombs), the Step Pyramid of Zoser (the oldest free-standing stone structure in the world, built about 2650 B.C.), the Bent Pyramid, and the three great pyramids of Cheops, Chephren, and Mycerinus. After riding a camel in front of the Great Sphinx before the pyramid of Chephren, I walked through the pas-

sageways and chambers of the largest pyramid. Of the seven wonders of the ancient world, this alone survives. Located eight miles west of Cairo, the Great Pyramid of Cheops is 481 feet high. The base of each side measures 755 feet. It contains 2,300,000 blocks of limestone, each block averaging 2½ tons. It covers an area of 13 acres and required 30 years to build. In Cairo, I visited the famous Egyptian Museum, Moslem mosques, and the bazaar.

Then, on I went to Luxor, Egypt, several hundred miles south. Known also as Thebes and Karnak, this was the capital of Egypt in the Eighteenth and Nineteenth Dynasties when ancient Egypt was at its peak. The Egyptians stopped building pyramids and started burying pharaohs in tombs carved out of solid mountains on the west side of the Nile. I visited eleven such tombs, going through long passageways deep into the earth. The most famous tomb I visited is King Tut's tomb discovered by Howard Carter in 1922. Nearby is the famous tomb and mortuary temple of Queen Hatshepsut, a woman Pharaoh who ruled Egypt for twenty years. I saw also the largest Egyptian temple, the Temple of Amon-Re at Karnak. These hypostyle columns are 78 feet high.

33 feet in circumference. One hundred men could stand on top of one of these columns.

The second of the four Arab countries I visited was Lebanon. I went to Baalbek, Byblos (origin of word "Bible"), Tripoli (famous castle of the Crusaders), and up high in the mountains to see the famed Cedars of Lebanon. Here is a grove of 400 trees. King Solomon used cedar from Lebanon in building the temple at Jerusalem.

In Damascus, Syria, I walked through the Street called Straight, visited the house of Ananias, and saw the ancient Roman wall and the window through which they think Paul was lowered in a basket.

The most inspiring part of my trip, of course, was to visit the Holy Land, which at that time was divided between Jordan and Israel. One should visit all the Arab countries on his tour before going into Israel. One cannot go directly from Israel into an Arab Country. So I visited Egypt, Lebanon, Syria, and Jordan before going into Israel through the Mandelbaum Gate in Jerusalem. In Jerusalem, Jordan, I was privileged to stay in the American Colony Hotel, owned by the famous, Bertha Spafford Vester. It was her father, Charles Spafford, who wrote the hymn, "It Is Well With My Soul."

In Old Jerusalem, I walked where Jesus walked. I climbed to the top of the Mount of Olives, visited the Garden of Gethsemane, the Church of the Holy Sepulchre, the Wailing Wall, the temple area (now dominated by the Moslem, Dome of the Rock, built in 691 A.D.), Calvary, and the Garden Tomb.

By taxi, I went to Bethlehem and Hebron. I saw Abraham's oak tree at Mamre and visited the Cave of Machpelah, where Abraham, Isaac, Jacob, Sarah, and others are buried. A mosque is erected over the cave. David reigned as king in Hebron seven years. The next morning, I went by taxi to see Gibeah, Rama, Bireh, Bethel, Shiloh, Shechem, Nablus, and Samaria. In the afternoon, the same taxi took me to Bethany, Jericho, Jordan River, Dead Sea, and Khirbet Qumran (Dead Sea Scrolls Community). I walked through the ruins of the rooms where the Dead Sea Scrolls were written, looked across the chasm into the caves where the scrolls were found, and went swimming in the Dead Sea. I saw part of the Dead Sea Scrolls in the Archaeological Museum in Jerusalem, Jordan; others in the Shrine of

the Book Museum in Jerusalem, Israel.

In Jerusalem, Israel, I saw King David's Tomb and the Upper Room on Mount Zion, and visited Israel's modern National Museum. I spent two nights in Haifa and one night in Tel Aviv. I saw Mount Carmel, Jezreel Valley, Nazareth, Cana, Tiberias, Sea of Galilee, Capernaum, Tabgha, Degania Kibbutz, Nain, Mount Tabor, Ha-Nadiv, Caesarea, Joppa, and Tel Aviv.

Leaving Tel Aviv by Turkish airplane, I flew over Cyprus. In Turkey, I could see Tarsus, Paul's birthplace, out the airplane window. Istanbul (Constantinople) is the only major city in the world located on two continents. Here I saw the Hagia Sophia Church of Justinian, the Blue Mosque (only mosque in the world with six minarets), and the Archaeological Museum. After spending a night in Izmir (Smyrna), I went by taxi to explore the ruins of ancient Ephesus. At sunrise, I was standing in the theater of Ephesus where the great uproar (Acts 19) was caused by the silversmiths. That same afternoon, I stood on Mars Hill in Athens, Greece, where Paul emphasized the importance of resurrection. (Acts 17.) In Athens, I visited also the Parthenon and other buildings on the Acropolis, the agora, and stoa. One day I went to Thebes and Delphi on a long bus tour. The next day I went on a similar tour to Corinth, Mycenae, and Epidaurus. It rained in Corinth, but that did not prevent my seeing the agora (market place), the *bema* judgment seat, the "shambles" (meat market), and the area where tentmakers sewed their tents.

Paris was the next stop on my tour, four weeks of which had already passed. In Paris, I visited the Louvre Museum, Notre Dame Cathedral, Arc De Triomphe, Eiffel Tower, Dome Des Invalides (Napoleon's tomb), Place De Concorde, and Versailles Palace.

England was the final stop of my five week tour. Here I visited in the home of our friends, Mr. and Mrs. Percy Bilton. In London, I saw Westminster Abbey, Houses of Parliament, Buckingham Palace, Trafalgar Square, St. Paul's Cathedral (built by Christopher Wren), and the British Museum.

One must visit the British Museum in London and the Louvre Museum in Paris in order to really "see" the Bible lands. Many treasures have been brought from Bible lands to these museums. In the British Museum, for example, one can see treasures from

Abraham's home city, Ur of the Chaldees. The Golden Bull Harp, the Royal Standard of War and Peace, and the Ram in the Thicket from Ur are there. One can also see the Rosetta Stone, Black Obelisk of Shalmaneser III (Jehu is pictured on it), and sculptured reliefs from the Parthenon. The British Museum, moreover, houses two of the oldest Greek manuscripts of the Bible: the Alexandrian and Sinaitic Codices. It also displays the famous Wycliffe Bible, Magna Carta, and other important treasures.

The Louvre in Paris actually consists of six museums in one. By walking rapidly and knowing what to look for in advance, I was able to visit every room in the Louvre during a rainy Saturday. There I saw famous archaeological treasures such as the Code of Hammurabi, the Victory of Samothrace, and the Moabite Stone.

One must visit the museums as well as the ruins in order to piece together in his mind the significance of these treasures. Treasures from houses of ancient Pompeii are to be seen in the National Museum in Naples. Only three fifths of Pompeii has been excavated since 1748. Treasures now being uncovered are being left in houses where they are found.

I saw the teen-age pharaoh, Tutankhamen, still in his tomb in Luxor. The preceding day I had seen the fabulous riches from his tomb in the Egyptian Museum in Cairo, hundreds of miles away.

Likewise, I stood in Hezekiah's Tunnel (701 B.C.) at the Pool of Siloam outside the walls of Jerusalem one Sunday afternoon. Exactly one week later, I saw the famous Hebrew inscription from that same tunnel in the Archaeological Museum in Istanbul.

In old Jerusalem, on Mount Moriah, where Solomon's temple stood, I had the privilege of explaining the history of Jerusalem and the temple to a college professor. Just two weeks prior to that I had walked through the Roman Forum, the central business area of ancient Rome in the days of Paul the apostle. In the Forum stands the Arch of Titus commemorating the destruction of Jerusalem and the temple in 70 A.D. Inside this tremendous arch are sculptured relief panels, each one more than seven feet high. On one side, Titus is pictured riding in his triumphal chariot drawn by four horses. On the opposite side, Roman soldiers are shown carrying sacred objects from the temple and leading the Jews

(Please turn to page 13)

Four Names For Christians

By Pastor Hollis Partlowe
Phoenix, Arizona



NAMES and labels have become a necessary part of our way of life. Protestantism has so many of them that they confuse us. Protestantism wears many faces.

Perhaps many have pointed out that the New Testament gives four names to Christians that are especially meaningful to us. Let's study or restudy them together. They are based on the four cardinal graces so essential to man's salvation—holiness, faith, love, and knowledge. Christians are called:

Saints—for Their Holiness

Someone has observed that Christians are called saints sixty-two times in the New Testament. Of course God's people in the Old Testament were often called saints, too. The Biblical word for "saint" both in Hebrew and Greek is translated "holy." Other forms of the same word are translated "holiness" and "sanctification." All these words have the same root and the same meaning.

One can become holy only through his relationship to God. God says, "Be ye holy; for I am holy" (1 Pet. 1:16). Scripture declares that God is holy, man is sinful, and a bridge is needed if the two will meet. Jesus Christ is that bridge. The Bible further declares that believers have redemption—not may have—but have! (Eph. 1:7.) That's why Christians love to sing:

"Jesus paid it all,
All to him I owe.
Sin had left a crimson stain,
He washed it white as snow."

Paul wrote to saints at the different churches which were then alive. For example: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints" (1 Cor. 1:2). He could just as well have called them Christians, believers, or brethren.

Sainthood is not something conferred upon one after a life of loyal service. We are in the company of the saints here and now. Sainthood, moreover, is not a far-off gleam of hope for the few, but a reality for every Christian. It's the norm, not the exceptional Christian experience. In the early church when one was converted to Jesus Christ he was a saint. A saint is a holy person, a sanctified person.

In spite of clear, Bible teaching to the contrary, some believe that sainthood is reserved for the superior few, that they must be rare indeed, that ordinary church members can never reach that of the saint. However, the whole church is "called to be saints" (Rom. 1:7). Paul spoke of "the poor

saints which are at Jerusalem" (15:26). He addressed the Philippian Christians this way: "To all the saints in Christ Jesus" (1:1). God, furthermore, is at work in his saints to make them saintly. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (v. 6).

Then, too, a saint is not one who is spiritually superior to all other Christians or morally sinless. A saint is one who belongs entirely to God. It has been the privilege of all believers through the centuries, not just the few.

Believers—for Their Faith

Genuine Christians believe in God; they believe in Christ; they believe in the Bible as the infallible Word of God in its original form.

A Sunday school teacher asked, "What is faith?" A young boy answered in a flash, "Believing something you know isn't true." Isn't that tragic? We have failed youth somewhere. "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 1:1). Perhaps this is the best definition of faith that we have. (See the margin rendering and other translations). Faith is the *confidence* of things hoped for, the *assurance* of things not seen. How we need this confidence and this assurance!

The question that naturally comes is, "How can one have faith?" Scripture answers: "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Do you want faith—saving faith? Open God's Word and read! Hear it preached and taught regularly! The only way to get faith (without which it is impossible to please God, (Heb. 11:6) is to hear the Word.

Man is lost but not abandoned. All can come to God by the way of the cross. What Christ can do for any man he can do for every man. He can change your life, but you have to yield yourself to his transforming power. Just being interested won't get the job done. There has been many a Felix interested in the gospel, but not changed by it. (Acts 24:27.)

A little boy said to his mother: "Please make Boulder the capital of Colorado." His mother asked why, and he said: "Because that's what I put on my examination paper." Aren't we sometimes about as selfish in our attitudes toward God. Real living faith is not blind. In fact, faith and common sense are good companions. Christians are called believers

for their faith, although it may be as small as a grain of mustard seed.

Brethren—for Their Love

Perhaps the greatest need of the world is love. Christians have been called to reflect to all mankind the love of God and the love of Christ. Our Saviour loves us as his Father loves him, and has left us this commandment: "Love one another as I have loved you" (John 14:9, 12, 17). Of the fruit of the spirit, love is the first mentioned. (Gal. 5:22, 23.)

Statistics say that Americans spend \$350,000,000 a year to reduce their weight. We are so self-conscious about our exterior. Better would it be if we were as concerned about others seeing Christ's love in us each day.

A certain man when asked about his family tree, said: "I'm ashamed of my ancestors: my mother was a thief, my father was a receiver of stolen property, and my elder brother was a murderer." His shocked hearers told him that he did not look as though he came from that type of ancestry. He then explained: "My mother was Eve, my father was Adam, and my elder brother was Cain who killed his brother Abel." So it is with us. "All have sinned, and come short of the glory of God. . . . The wages of sin is death" (Rom. 3:23; 6:23). It remains so from the womb to the tomb. Our old standing in Adam is nothing to brag about. But, "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). The cross of Calvary still beams the message of salvation. The writer has never gotten over the wonder of the gospel. He never expects to! "The Son of God loved me and gave himself for me" (Gal. 2:20). As the song says, "O, the Wonder of It ALL."

Disciples—for Their Knowledge

A disciple is one who believes in the teaching of someone else. A Christian is a disciple of Christ. Christians are (or should be) well grounded in the teachings of the gospel. An important part of this word "disciple" is knowledge. However, I think sometimes we are too satisfied with that alone. Knowledge is necessary, but not sufficient. It can cause one to be proud. "Ye are my friends, if ye do whatsoever I command you" (John 15:14). "Knowledge puffs up; but love builds up" (1 Cor. 8:1, Weymouth). Someone has said: "An ounce of love is worth a pound of knowledge."

Certainly we are to be intelligent in our faith and in every aspect of the

Christian life. Scripture says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15). By our ignorance we can confirm unbelievers in their unbelief.

The Prophet Amos prophesied of the time when there would be a famine "of hearing the words of the Lord" (8:11). Is not this the state of much of Christendom today? Many Christians are spiritually impoverished, including regular attenders at church, not even to mention unbelievers. God's Word is not being proclaimed as it should be, and people are not being fed spiritual food. More people are becoming better educated in secular fields. We also have more people who are theologically illiterate.

"Alexander, Caesar, Charlemagne, and I myself have founded empires; but upon what do these creations of our genius depend? Upon force. Jesus alone founded his empire upon love: and to this day millions die for him."—*Napoleon*.

MOST Christians have an uneasy time of it when faced with the question of personal evangelism. Aware that people must hear in order to know, they are nagged with the thought they may be neglecting a duty, and may have to answer for this inactivity.

But, what should be done? Faced with strong resistance or disinterest, lacking the know-how, we still have the feeling that *something* should be done. Yet we are almost overcome with the problem of how to go about it. So, in times of special effort, we try to solve the problem with a sudden burst of action, forcing the gospel story on unwilling listeners, and throwing the burden of blame onto them if they do not respond.

"Well . . . we tried. We offered. If they didn't accept . . . well . . . it's on their heads!"

But is it, and did we really try? If there is an obligation to spread the gospel, have we really fulfilled our commitment? Did we go about it in the right way, and did they really hear?

Those who have studied the business of communication are aware of the fact that people, in general, do not listen well. Unless the discussion is *invited*, it is hard to make a suitable presentation, and barriers are set up which are most difficult to overcome. It just doesn't do much good to pound away about the things we believe, we feel, and we want them to believe, if

First used at Antioch, this word "Christian" is a wonderful word. What is a Christian anyway? Ask ten people this question and you would probably get ten different answers. The answers might sound something like these! "It's a person who believes in democracy"; "Anyone who goes to church"; "A person who lives by the golden rule"; etc. The Bible teaches, however, that a Christian is one who is conformed to the image of Jesus Christ. (Rom. 8:29.)

Your last name is what it is because you are a member of that particular family. No one else has any right to it. Likewise, the name "Christian" is given only to those who have been born again into God's redeemed family and are brothers and sisters with Christ.

TO THE JEW FIRST

First of a series of articles
by Irving Feldman

they aren't interested! There's no sense answering questions that aren't asked!

If a believer in Islam came to you and said he wanted you to hear about his religion, how would you react? Wouldn't you shut him out, in every sense of the word? Of course, you might allow the courtesy of letting him go through his story . . . all the while looking for an opening to counter with yours . . . not hearing or retaining any of the pertinent ideas of his message.

So what about the Jew? Why should he act any differently?

If you are interested in bringing the gospel story to the Jew, it would be good to start by knowing something about his religion, his culture, and his history. It is only possible to communicate when you can talk with a person in terms of his understanding and his needs.

A good place to start would be with Dr. Abram L. Sachse's book, *A History of the Jews*? I hope you will have had a chance to read it by the time we get back together next month.

JESUS COUNSELS THE CHURCHES

The Messages of Revelation 2 and 3

FIRST LOVE

By Pastor J. R. LeCrone, Peoria, Illinois

JESUS was about to reveal the great and terrible events that will precede and accompany his returning to earth. The ultimate destiny of men, nations, and the earth itself was about to be laid bare to the searching eyes of the student of the Holy Scriptures. Scenes of tremendous significance, both in heaven and upon earth, were about to be revealed. But, before launching into a description of these scenes and events, the Master gave loving thought to those groups of believers called churches. The messages that he sent to them were not in the nature of final judgment upon them. Rather, they contained his judgments concerning their then-current status, together with his counsel as to what he would have them to do.

The messages to the churches reflect his concern for their condition when the time for the final judgment upon them shall come. They are a bit like the report card that a child receives from his teacher during the middle of the term. The grade that he receives at that time expresses the teacher's judgment of his current scholastic standing. This grade is tentative. Whether or not it will be the same as the final grade that the pupil receives at the end of the term depends upon whether or not the pupil is willing to follow the counsel of the teacher. Just so, Jesus' final judgment upon the churches will hinge upon their giving heed to the messages contained in these letters.

These messages are addressed to "these seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea" (Rev. 1:11). Attempts have been made to interpret and apply these messages in a great many different ways. Some find their significance in the meaning of the names given the churches. Some consider them as representative of seven different eras of development in the Christian church.

Still others consider them as representative of denominational differences and divisions among the churches, or as churches influenced by the general spiritual condition of the localities in which they are located. Instead of adding to the confusion with an interpretation of our own, we will simply point out that Jesus' commendations and criticisms of the churches were given in a sincere effort to guide and strengthen them. We believe that, whenever and wherever the conditions described in these letters to the churches are found, the Church of God can do no better than to give complete attention and obedience to Jesus' counsel concerning the attitudes and actions required by these conditions.

In this article (the first of seven) we shall give attention to the message to the first of these churches, the church of Ephesus. It was addressed specifically to "the angel of the church of Ephesus." The word here translated as "angel" is the Greek word *aggelis* from the root word *ago*, which means "to lead." *Strong's Greek English Lexicon* defines it as meaning "a messenger; especially an 'angel'; by implication a pastor."

The Companion Bible contains the information that among the Jews there was an officer of the synagogue who was called "the Sheliach (or mal'ak) hazzibor—the angel of the ekklesia, who was the constant minister of the synagogue, to pray, preach, have charge of the law and appoint its readers. Hence he was called the *episkopos*, or overseer."

"By *aggelos* (angel) we are to understand the messenger or person sent by God to preside over the church: and to him the epistle is directed, not as pointing out his state, but the state of the church under his care. Angel of the church, here, answers exactly to that officer of the synagogue among the Jews, called *sheliach tsibbor*, the messenger of the church, whose business it was to read, pray, and teach in

the synagogue."—*Clarke's Commentary*.

Other scholars also point out the same truths. It seems clear that these messages were addressed to the pastors of the churches as the individuals most responsible for keeping the membership informed concerning the Christ's judgment of and instructions to them. The pastor is the church's "chief, its guardian, its watchman, the undershepherd of the flock." (*Seiss*.)

Jesus identifies himself as "he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks" (Rev. 2:1). The "seven stars" are identified as "the seven angels," and the "seven candlesticks" as the "seven churches." (See Rev. 1:20.)

Jesus assured the Ephesian church that he was well aware of "thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars, and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted" (Rev. 2:2). All this by way of commendation. Jesus was familiar with their works (effort and application), their labor (the pain and weariness which they had endured for their faith), their patience (cheerful endurance of these testings) and their inability to receive into their fellowship those who are evil (worthless, depraved, injurious).

The Master also approved of their having tried (tested) the claims of those who presented themselves as apostles (men sent by Jesus) and found them false. This leads the writer to wonder whether there were in those days, or Jesus predicted that there would be in the latter days, some who would lay claim to "apostolic succession." The doctrine of apostolic succession does not appear to be taught anywhere in the Holy Scriptures. There have, from time to time, appeared those who use this doctrine as a

convenient peg upon which to hang a claim to special inspiration and authority among the churches. Indeed, some religious leaders of our own time lay claim to having and exercising this authority by virtue of apostolic succession. Jesus was pleased that members of the church at Ephesus were not deceived by such claims.

There was, however, something about this church with which he was not pleased at all. He pointed it out in no uncertain terms. "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4). If you read this verse in your own Bible (King James Version), you will notice that the word "somewhat" is in italics. This means that the word was not in the original manuscript, but has been supplied by the translators. As we use the word today, it tends to modify and soften what follows, limiting its importance. Jesus did not intend his statement to be thus modified or limited. His statement was a blunt, "I have this against you." Neither did he leave any doubt as to what it is that he had against them. They had left (forsaken, laid aside, yielded up) their first (superlative in time and importance) love (spontaneous affection and benevolence). Unfortunately, they had allowed to die out from among them the very characteristic which Jesus said would be most readily recognized by the world as a mark of their discipleship. It was also disobedience to a direct command given by Jesus: "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).

This brings us face to face with a question of utmost importance. Is it possible that the ability to exercise penetrating insight into the true and the false, correct judgment concerning doctrines, self-sacrificing devotion to truth combined with an earnest-minded separation from false apostles and professors of Christianity who yet follow after depraved and vicious ways, could all lose their effectiveness as Christian virtues because they had abandoned that superlatively important characteristic and practice called love? Could this virtuous church possibly lose its reward because there was no love among them? Jesus answered them that it is possible! "Remember therefore from whence thou art fallen, and repent, and do the first works: or

else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5).

The Apostle Paul grasped this truth, and expressed it in 1 Corinthians 13. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Most readers are no doubt aware that the word here translated as "charity" is the same word that is translated "love" elsewhere in the New Testament.

The sorry fault of the church at Ephesus was that the prevailing characteristic of the congregation is great zeal and truth (commended by Jesus) but that love among them was in fatal decline.

Any church will be well advised to take a thoughtful and candid look at itself with a view to determining whether or not Jesus would find reason to issue such a warning to that church.

Jesus did, however, find one more thing for which to congratulate the Ephesians. "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate" (Rev. 2:6). Notice that it was not the Nicolaitanes themselves, but their deeds which were so despised by Jesus. But who or what were the Nicolaitanes?

The Companion Bible states bluntly: "History has no record of these. Tradition says much. They will appear in that day. All that we do know is that they are hateful to God."

Clarke, however, comments: "These were, as commonly supposed, a sect of gnostics, who taught the most impure doctrines and followed the most impure practices. They were the followers of one Nicolas. Nicolaitanes taught the community of wives; that adultery and fornication were things indifferent; that eating meats offered to idols was lawful; and mixed several pagan rites with Christian ceremonies."

Whether or not these traditions have any basis in fact, there can be no doubt that the doctrines and practices ascribed to them are hateful to Jesus. Neither can there be any doubt that these doctrines and practices are creeping into many of the churches

that bear the name of Christ today. Some are openly teaching them, while others are content merely to ignore their acceptance and practice among the membership. Those who openly and vigorously oppose them may find themselves labeled as "fanatical" and "radical." Present-day "Nicolaitanes" insist that what the church needs is a "new morality" which is more in harmony with modern scientific and social knowledge and practices. To be in favor with Jesus, we *must* hate and teach against these things! There is no alternative!

Surely Jesus included you and me when he said, "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

(This series of articles on the messages to the seven churches of Asia will be continued in succeeding issues of THE RESTITUTION HERALD. Be looking for them and share their truths with your friends.)

A VISIT TO BIBLE LANDS

(Continued from page 9)

into captivity. We know what the seven golden candlesticks and the table of showbread were like because they are pictured inside this arch. The early Christians used triumphal arches in the architecture of the basilica churches between the nave and chancel. They signified the triumph of Christ's resurrection and the triumph of Christianity over paganism.

As one studies archaeology, he considers the material remains of the human past. Biblical archaeology deals with the excavation, decipherment, and critical evaluation of these ancient records as they touch directly or indirectly upon the Bible and its message. In Bible lands, remains of buildings, sculptures, pottery, inscriptions, and documents on stone, clay, papyrus, leather, and vellum have been brought to light by excavation within the last one hundred years. Archaeology has a threefold significance. It *confirms* the historical accuracy of the Bible. It *illuminates* the Bible; it sheds light on the sacred page. It *supplements* the Bible; it supplies additional information on Bible times. As one travels from country to country, he is impressed with the oneness of mankind and the tremendous influence which the Bible has exerted on the history of Western Civilization.

TOTS 'N' TEENS

By Mrs. Ruth Lewis

Building a Fortress

Sandy and Sammy live in a little white house in the country. Although their house is small, their yard is large. It is filled with big maple trees, medium-sized birch trees and small sycamore saplings. Sandy and Sammy love to play in the yard under the trees.

One fall morning, Sammy woke up with a start. "I'm chilly," he thought, as he pulled his covers up to his chin. Sammy could hear the wind blowing outside. He opened his eyes and looked out the window. Many red and yellow leaves were sailing through the air past his window.

Sammy popped out of bed, put on his robe, and went to Sandy's room. "Wake up, Sandy," he said, as he shook her. "Wake up, wake up! The leaves are falling off the trees. We can play in the leaves today!"

Together, Sandy and Sammy went to the window and looked out. "When did all those leaves fall down, Sammy?" asked Sandy.

"Last night, while the wind was blowing," answered Sammy. "Let's get dressed to go out and play."

Sandy was ready first. She went into the kitchen where Mother had breakfast ready. "Good morning, Mommy," said Sandy as she kissed her mother. "Sammy and I want to play in the leaves today. What makes them come off?"

"The tree protects itself in the winter," explained Mother. "The tree can't make more food for itself when it gets cold outside, so it closes the passageway to each leaf. Then the tree keeps the food it has stored in its trunk until next spring. When the passageway is closed, no more food can go through the leaves. Then the leaves die, change their color, and fall off the tree. The tree has already prepared for the next year by making small, hard buds. The next spring these buds open up and the new leaves come out. God made the trees this way so the whole tree wouldn't die. God protects everything that is his."

That morning Sandy and Sammy played in the leaves. They made a fortress and had just finished fixing it the way they wanted it when it was lunch time. When they came back outside after lunch, they discovered that their fortress had blown away. "Nothing's left," moaned Sammy.

"Many things in the world today do not last, Sammy," explained Mother. "Maybe your pretend fortress blew away, but Christians have another fortress that will not disappear. Christians can build a fortress in God by learning to trust in him. Once you learn to depend on God and show him your love, nothing can destroy that fortress."

"I know, Mother," answered Sandy. "God takes care of us just like he takes care of the trees. He made us, too."

"Yes, he did," said Mother, "and I'm glad you know God loves and cares for you. Come on, I'll help you build up your fortress again."

Calling All Ears

In the story about Sandy and Sammy, many words began with the letter "S." In answering the questions below, the words you use must begin with the letter "S."

1. Think of another name for Jesus.
2. Who was the last judge of Israel?
3. Who was the first king of Israel?

4. Who was the wisest man?
5. Write the name of Abraham's wife.
6. Who was the strongest man who ever lived?

Something to Do

Draw a picture of a tree trunk on a large sheet of paper. Tear different colors of construction paper into small pieces. Put paste on the top of the picture of the tree trunk, where the leaves of the tree should be. Sprinkle the torn construction paper onto the wet paste. You may wish to draw in the background and add Sandy and Sammy's house. Find Isaiah 6:13 and write under your picture the part of the verse that is about trees losing their leaves.

T. N. T.

In Bible times the cities were often built with thick stone walls surrounding them as a means of protection. Although this is man's means of security, it is not God's way. There once was a famous city whose inhabitants were secure in their belief that no one could conquer them. With God's help the children of Israel entered and conquered the city.

1. What city was it?
2. How was it entered?
3. What protection did the fortress give the people of the city?

You can find the answers in Joshua 6:1-5.

The Apostle Paul was preaching in a city and his teachings angered the Jews. They decided that they would capture and kill Paul.

1. How did they plan to capture Paul?
2. How did Paul escape?
3. Did the city walls fulfill their function?

The answers can be found in Acts 9:23-25. In the first instance the walls were to keep people out, but they didn't. In the second instance the walls were to keep someone in, but again, with God's help, man's plans failed.

In the Bible we are also told of a city that is to be a fortress, but it has not been built or established yet. It will have large, beautiful walls and the only way to enter this city will be through gates.

1. What is the name of the city?
2. How many gates will it have?
3. Who will enter this city?
4. How will the gates of this city be different from the other two cities' gates?

This city is described in Revelation 21:10-16, 24-27.

Some questions to Answer

1. What is a fortress?
2. Why did the pioneers build fortresses?
3. Who was David's fortress? (Psalm 31:3.)
4. How can you know that God is your fortress?

Question: Why does the Church of God baptize by immersion rather than by dipping or sprinkling?

Answer:

We have two simple reasons for practicing immersion. First: immersion was the form of baptism used by the Christian churches for about the first thousand years. The Greek word used in the New Testament means "to immerse."

Baptism is a transliteration of the Greek word *baptized*. It is derived from a primitive verb *bapto*, which means "to whelm; i.e., cover wholly with a liquid—to make fully wet." (See *Strong's Exhaustive Concordance of the Bible*.)

Immersion is the only English word which adequately conveys the meaning of *baptize*. (A number of the modern translations use the word "immersion" instead of baptism.)

Paul used the words "buried" (Rom. 6:4; Col. 2:12) and "planted" (6:5) as synonyms for baptism.

"Sprinkle" is the accepted form of baptism in many churches. "Sprinkle," which is translated from the Greek *rhantizo*, occurs but four times in the New Testament, but never is it used in connection with baptism, even remotely.

Dr. George M. Lamsa, who grew up speaking only Aramaic (the language of Abraham and Jesus) makes some interesting comments (Matt. 28:19) concerning the meaning and practice of baptism: "The Aramaic word for baptism is *mamodila* derived from the Hebrew word *amad*, stand up. The Aramaic *amuda* means pillar. In the East the disciples and followers of a man are known as his pillars because they support him. It is often said, 'He has been a pillar behind me,' of one who stands for or backs up a person and pledges loyalty.

"Baptism is a ceremony of initiation which distinguishes the followers, who take on themselves the pledge of loyalty to the new movement and stand as pillars behind the founder. Water is symbolic of cleanliness. . .

"Baptism by water is an outward expression of inward cleanliness; . . .

"The followers by immersion in water are dead to their former life and rise to a new life through Jesus Christ. Baptism by immersion, signifying death and burial, has been practiced by the Assyrian Christians from apostolic days."

We of the Church of God practice baptism by immersion because it is the only method which complies with the command of Jesus.

Search and Research

By Harry Sheets

Paul assured us that "if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5). If we want him to "change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21), we must be "planted" in the likeness of his death.

We share in his death, through the symbol, baptism, that we may share in immortal life with him in the age to come.

Question:

In 1 Samuel 28 when Saul went to the witch of Endor, did she bring Samuel up? Was this a vision? or did the Lord resurrect him to bring Saul a vision?

Answer:

The Bible does not call this woman a witch. She was a woman with "a familiar spirit." It seems that she was a worshiper of demons—the old devil worship. She claimed, at least this seemed to be the usual practice, to have access to information through a certain devil, with whom she was in league. (The fakirs of India today claim to be in league with devils.) All such people are deceivers and condemned by God.

The Israelites were commanded to shun all who claimed to have "familiar spirits." God said, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God" (Lev. 19:31).

God commanded Moses to set certain "judgments" before the children of Israel. One judgment was, "Thou shalt not suffer a witch to live" (Ex. 22:18). All persons who practiced divinations, or observed times (astrologers?), or was an enchanter, a witch, a charmer, a consulter with familiar spirits, a wizard, or a necromancer, were "an abomination unto the Lord" (Deut. 18:10-12).

Such people are deceivers and fakirs. They cannot consult with the

dead, neither can a dead person communicate with any person. "The dead know not the least." "There is no work, nor experience, nor knowledge, nor wisdom, in the nether world, whither thou goest" (Ecc. 9:5, 10, Lesser Trans.).

When a person dies "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4). Communication between the living and the dead is impossible, and Samuel was dead.

I feel certain that the woman of Endor did not bring up Samuel from the dead. If there was any "vision" involved, it was of her own creation. These people are highly skilled in the art of deception.

Saul, the tallest man in Israel, was easily recognized even when disguised. It was no doubt common knowledge that God had rejected Saul. He did not deceive her, but it was easy for her to deceive him.

Harry Houdini (1874-1926), a world-famous magician, was "noted for his exposure of fraudulent spiritualistic mediums and their phenomena" (Columbia Encyclopedia). He could do everything they could do, and he claimed no link with the "spirit world." He knew they would try to "bring him up" after his death, so he arranged a secret message with his secretary so that she would know for certain that he had been contacted. Many have claimed to contact Houdini's spirit, but no one has yet produced his secret message. God knew that all such were deceivers. We should not be deceived by them.



"They're tearing down the old house at the farm," Minnie said. "Inside the kitchen wing they discovered the original house. The walls and roof had just been covered over with the new. No wonder I always had such a time with mice, they had so many places to hide." It is difficult to become a new person unless we get rid of old habits that gnaw away at our good resolutions.



Brief Messages for Busy People

JUDGMENT

By Pastor C. E. Randall

"We must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad" (2 Cor. 5:30).

Judgment is sure. It is the unalterable law of the harvest that "whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Sins may be covered up in this present life from the eyes of those with whom we associate, but they are ever open to him with whom we all have to do, and to whom some day all must give an accounting. Even idle words that are thoughtlessly and carelessly spoken are chargeable and will come up for reckoning. (Matt. 12:36.) The things which God has made, such as the sun, moon, stars and earth, all give evidence of his existence and man's subservience to the one who created all things. These visible evidences are such that man is "without excuse" for disobedience. (Rom. 1:20.)

The fact that all must appear in judgment and render an account, does not mean that all will be judged at one and the same time and in the same place. Some are appearing in judgment now. "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall be the end of them that obey not the gospel of God" (1 Pet. 4:17). The church is now appearing in judgment. The members send their sins ahead to judgment (1 Tim. 5:24), while people of the world will have their sins following them to condemnation. The church class will not come into condemnation or judgment. (John 5:24.) Sins forgiven will not have to be accounted for—they are removed from the person as far as the east is from the west and will not come into remembrance forever. (Psa. 103-13.) What a wonderful experience and position the Christian enjoys and occupies!

The great judgment before the white throne is not a judgment in which Christians must appear to see

whether they are going to keep the eternal life which was given them when they were raised from the dead or changed from mortality to immortality. (1 Cor. 15:54.) The "great white throne" judgment of Revelation 20:11 comes after the thousand years or Millennium and the little season, whereas the church enters into its inheritance at the coming of Jesus prior to the Millennium.

The different phases of judgment and the time factor must be taken into consideration as well as the people being judged. For example, the judgment of Matthew 25:31-46 is a judgment of nations and is based on an entirely different code than that which governs the standing of individuals. One thing which individuals should ever keep before them during their natural lifetime, is to so believe, live, and work that when judged, whether now or future, they may have "boldness in the day of judgment" (1 John 4:17). This is not as difficult as it may seem, for "there is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

WILL ICARUS MISS EARTH?

By Pastor Sidney A. Hatch

"The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea" (Rev. 8:8, R.S.V.).

On June 15, 1968, an asteroid will pass near the earth. This starlike body, a mile in diameter, has been named Icarus and will come within four million miles of earth, according to an *Oregon Journal* article of August 5, 1967.

Apparently some people fear that if Icarus deviates slightly from its course it could collide with the world. Rumors to this effect may be the result of an engineering exercise carried out at Massachusetts Institute of Technology. The MIT students calculated that a dozen 100-megaton hydrogen bombs, launched at Icarus, would be necessary to turn it aside. Should it land in the Atlantic, resultant tidal waves would wipe out New York,

Boston, and all of Florida. But, the *Journal* adds, chances of Icarus hitting earth are less than one in a billion.

Science and the news media seem to overlook the fact that in the end-time, just prior to Christ's return, certain heavenly bodies will strike the earth as a part of God's judgment. These will include a flaming mountain-like mass, a star burning like a torch, and huge one-hundred-pound hailstones. (Rev. 8:8, 10; 16:21.)

Such things have struck the earth before. Craters in Arizona, central Australia, and the Arabian Desert, bear mute testimony. On June 30, 1908, a huge and destructive meteor landed near the Tunguska River in central Siberia.

The plagues of Egypt were literal, so also will be the plagues of the tribulation. It behooves us all to be ready for the Lord's return. There will be many signs in the heavens and on the earth before he comes again.

MISGUIDED SEPARATION

Robert Holt and eight relatives closed themselves away in a home in Dominguez, California, in April, 1967. In November warrants were secured to open the house after the Holt children failed to appear in school all fall in spite of court injunctions. Upon entering the house, officials found that Holt's mother had died, probably last spring, and was being kept in the house.

When attempts were made earlier to persuade the family to open the house and come out, and to send the children to school, Holt replied that God would tell them when to go out. In a misguided attempt to separate themselves from the world, sadness and tragedy have come to this family.

The Bible does admonish believers to "come out from among them and be ye separate." We are sure, however, that the Lord did not intend that we seclude ourselves in our houses, as some have done in recent years, nor withdraw from society. The intention seems to have been that we refrain from the ways of worldly people, even while living and serving in the world.

CHRISTIAN MINISTRY

(Continued from page 7)

Market

The second area is our ability to shift with the market. "If an organization is to meet the challenges of a changing world," Thomas J. Watson, Jr. of IBM has written, "it must be prepared to change everything about itself except its basic beliefs."

Change is the byword of the day. The transportation business gives us an excellent example of unwillingness to shift when the market shifted. The railroads focused on hauling people over metal rails—the shipping lines used the water—without the slightest concept that the customer one day might want a different, faster, cheaper type of service.

Have you ever heard of the International Mercantile Marine? In 1909 it was larger than DuPont. It is now the United States Lines whose passenger business presently is 10 percent of its sales and loses money regularly.

Now, making the sensitive transition from business to Christianity, I hope I'm right when I immediately dismiss the church's product and marketplace as being respectively either the 11 o'clock Sunday service or the church building itself. As I understand it, the message of Jesus was simply that there is good news—a new gospel—the Kingdom of God is at hand. God is offering his product in a new way, and the way to obtain that product is through repentance and willingness to follow him anywhere at any time.

The job ahead of the church today is not impossible. However, it is more than probably without a parallel, for two reasons: first, the plain fact is that through the years the church has *not grown* dramatically in times of peace, affluence, the relative personal security; second, today the rationalizers and competitors of Christianity are more numerous than ever.

Of all those surveyed in Corning, 100 percent believed in God, 98 percent believed in Jesus Christ. In twenty years, however, our parish has grown 6 percent in number of parishioners while membership in civic organizations has increased 38 percent. At the same time three-quarters of those surveyed believed *mankind could be served just as well outside the church.*

Look at the facts and you'll see a growing record of competition. We need not fear for the product; it is still superior. The problem is selling. Our job is to get this greatest product ever

produced into the hands of those who need it the most yet reject it the strongest.

People

Several years ago *Forbes* magazine published an article about the top 20 companies of 1909 and what had happened to them over a 50-year span.

One of the most fascinating stories concerned the company which was seventh largest in 1909, the Central Leather Corporation. Did you ever hear of it? What happened? What went wrong? Many things, but as with most organizations that fail, the common denominator was *people*. Successful companies have or have had top people, the unsuccessful ones have not. Central Leather was not a church, but *any* grouping of people having high ambitions, pointing towards a common goal needs the *very best leaders it can get*—from top to bottom.

What are we as Christians doing to get the best professional men, in competition with business and other vocations? In business we recruit actively, spending money and time to do it. From my limited observation the church gives small encouragement to young, able men.

In business the average reported salary this year for a Harvard Business School graduate is \$10,800. A Ph.D. physicist right out of school with no experience receives more than a full professor at a theological school. I'm told the average starting salary for the ministry is \$4,000. We pay a sweeper, not even a full-fledged janitor \$4,500. However, the point is that there is no economic future—no way of setting aside funds for education, vacation, illness. The *median* salary, Dr. Pusey reports is \$6,000.

Money—is it important? Absolutely! We do not want to make "luses" out of our professional ministry, but the above salary information indicates only one thing: We are *not serious* about attracting and retaining top people in this competitive age.

When several of our eleven seminaries are in deep trouble, when enrollments are down 20 percent in five years, when applicants are at the lowest point since 1963, what do we find? Corning Glass Works has 20,000 employees and spends more for their education than the General Convention appropriated at its last meeting for all eleven seminaries. This is the Episcopal Church with over 3,400,000 members. You know this is serious stuff. There are too many options for the men of today.

To be alive, you must move; to move

against inertia, you must have the best in people—and top people don't give excuses, they achieve results not solely by themselves but through others. Here is the nub of *our problem*—the *layman's problem*. Pointing to the church and its staff, we say sanctimoniously "They should change, *they* should be more effective, *they*—this, *they*—that." But of course "*they*" are "*we*"—we laymen. We're one. Other than to provide an element of professional continuity, I can't believe the basic concept was to stratify Christians into those who served and those who were served.

Walter Judd, the ex-missionary congressman, said something in his Keynote Speech at the 1960 Republican Convention which applies not just to governments and people but particularly to churches and people: "I think we can state it as a law that whenever a government does for its citizens that which they have the capacity to do for themselves, individually and in groups, it begins to destroy both their capacity and their incentive to do for themselves."

The concept of a well-organized, highly motivated laity is not new, and of course this is one of the problems. The longer an idea lives without being activated, the less chance it has of success. In science, strangely, when something is ripe for discovery, it usually is discovered. Possibly there's a change for *us, now*, with a fiercely strong laity, since I would imagine there is today the greatest untapped, undirected, unchallenged group of laymen that ever lived. We are the troops; we'll wage the battle. However, we need to be led. So tell us, bishops; tell us, deans; tell us, priests and deacons—What must we do?

But one warning: If we do significant things in our vocations, don't ask us to do insignificant things for the church. Ask us to fix the rector's roof or run the parish picnic, but ask us for more. Ask us to carry the gospel in a new way that will make us proud. Ask us not so much to tithe money but to tithe time; but ask us in a clear voice with a sense of purpose, priority, and direction.

As Bishop Corrigan might say, "In the coming years we will be what you ask of us. If you ask weakly or sloppily, we will be weak and sloppy. If you ask us with courage and conviction, we will have courage and we will have conviction. So ask well, and in doing so, fear not the time it takes to turn us nor the anonymity—the *anonymity of leadership.*"

THE EDITOR'S OPINIONS

(Continued from page 3)

to influence governmental action. In Latin America there have been abuses by clergymen in their activities which have caused internal troubles. Now the United States is being told for the first time on a nationwide basis by pastors of churches of various denominations that it is their duty to participate in the making of government policies—a theory which really means that the church and the state are not to be regarded as separate after all.

“Unfortunately, many of the clergymen have not familiarized themselves with all the facts connected with controversial questions. Also, numerous church-going people feel that pastors might well concentrate on how to make human beings better rather than on how to change the policies of the federal, state, or local governments.

“The cause of human welfare in domestic as well as international affairs might be enhanced if the pastors could help to build the moral character of their individual members. Teaching the principles of good behavior toward one's fellowmen has often been advocated, but some pastors have taken it for granted that a mere reading of the Scriptures is enough to achieve that goal.

“Many parishioners are complaining that, when they go to church, they do not like to hear lectures on political science or similar subjects that are not readily understood. But if pastors are to debate current political issues in the pulpit and ‘church and state’ are no longer to be ‘separate,’ then maybe the government has a duty to set up a ‘Peace Corps’ to help educate clergymen on public questions.”

We cannot judge Pastor Lewis' actions, but the situation does bring to light the dilemma often faced by pastors. They feel the need to speak out against a problem or certain activities in the church or in the community. If they do not, they suffer the pangs of conscience—but if they do, they suffer the barbs of criticism. What one considers courage, another considers meddling. What one would regard as application of the gospel, another regards as interference.

TRANSPLANTS

Medical announcements of transplants of kidneys and eyes has become quite common. In early December, in an operation performed in South Africa, the heart from a young woman killed in an accident was transplanted into a man dying of heart disease.

Dr. Robert J. White, professor of neurosurgery at Case Western Reserve University, Cleveland, O., says it is now theoretically possible to transplant the brain from one person to another. It is now possible to keep a brain alive outside the body, and the brains of test monkeys have thus been kept alive and functioning for long periods of time.

Though such a transplant may be possible, Dr. White believes it would not be moral. Dr. White believes that the brain of a person could not only exist, under proper circumstances, outside the body, but is could retain memory, intelligence and personality. The brain lives for about three minutes after the heart stops, and, unlike the heart, it cannot be restarted.

In thinking about this concept, Dr. White asks, Where is the soul? In the heart or the whole body? Or is it concentrated in the brain? The possibility of transplants, and the certainty of the death of the brain should raise some real problems for persons who believe in an inherent immortal soul. They also raise some moral problems for all, especially if a brain transplant should actually be attempted. Could personality actually be transferred from one person to another?

NEGRO ANTI-SEMITISM

Zionist leader Jacques Torczyner charged, November 7, that anti-Semitism among Negroes is on the increase. President of the Zionist Organization of America, Torczyner, said that anti-Semitism among militant Negro leaders is widespread, and attributed this “unhappy development in our country” chiefly to the Student Nonviolent Co-ordinating Committee and Negro students on various college campuses.

DRAFT AND DELINQUENCY

One of the contributing causes of juvenile delinquency is brought out in a column by Dr. George W. Crane. Talking to an eighteen-year-old boy in trouble with the law, the young man said: “It isn't all my fault. I couldn't get a job since I haven't served time with the military. Bosses don't want you if you may be jerked off the job by the draft. And why should I go to college when I never know when I'll be drafted? Who wants to die in some jungle swamp far across the ocean? In Herb Lyon's column I read that 40,000 GIs have been blinded or lost limbs in Viet Cong booby traps. My two buddies went to Vietnam last fall. One has already been blown to pieces on a land mine and the other is paralyzed for life, and he's only nineteen.

I figure I might as well live it up and get drunk, for what chance do I have anyway?”

The demoralizing effect of the draft is not often discussed, but it is there, and it has a strong subconscious effect on youth.

Most young men, of course, overcome this considerable threat to their lives. With religious training, whatever their attitude toward military service may be, they know that the answer to their problem is not to be found in drink or crime or dope. But the youth who has nothing to cling to and no faith to shore him up is seriously troubled by the uncertainties of his future.

NEWSWEEK ON MORALITY

Editorializing today seems to focus on the evils of our society. It seems that the items we read in the secular and religious press point eventually to the distressing deterioration of decency evident about us. The political writers see it in politics; religious writers see it in the religious world; some educators see it in the school systems; economists see it in the business world; critics in entertainment.

A recent issue of *Newsweek* (Nov. 13, 1967) had a special report entitled “Anything Goes: Taboos in the Twilight.” The five-page article dealt with the death of old taboos, as a permissive society permits anything and everything in dress, lyrics to popular songs, obscene literature, movies in which nudity and perversion are standard fare, erotic art, foul language, and suggestive advertising. One comment in the article was worthy of note. Max Lerner is quoted as saying: “We're living in a Babylon society perhaps more Babylonian than Babylon itself. It's what's called a late sensate period. The emphasis in our society today is on the senses and the release of the sensual. All the old codes have broken down.”

Reference to a Babylonian society, reminds the Bible student of the Book of Daniel and its record of the destruction of Babylon. It was on a night when Belshazzar, king of Babylon, was engaged in a drunken orgy in the palace that a hand wrote on the wall. The message was, “Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians” (Dan. 5). That night Babylon was taken. The words of historian Max Lerner may be the handwriting on the wall of America—a Babylonian society.



Churches IN THE News

CALENDAR OF EVENTS

- January 13—Indiana Quarterly Conference, Burr Oak
- January 22-26—Annual Ministers' Conference, Oregon, Illinois.
- February 19-25—Youth Week
- April 20, 21—Northwest Conference, Columbia Church of God, Columbia Station, Ohio
- June 23-29—Annual Indiana Conference and Family Camp, Camp Mack
- August 4-9—General Conference
- August 9-15—Berean Youth Conference

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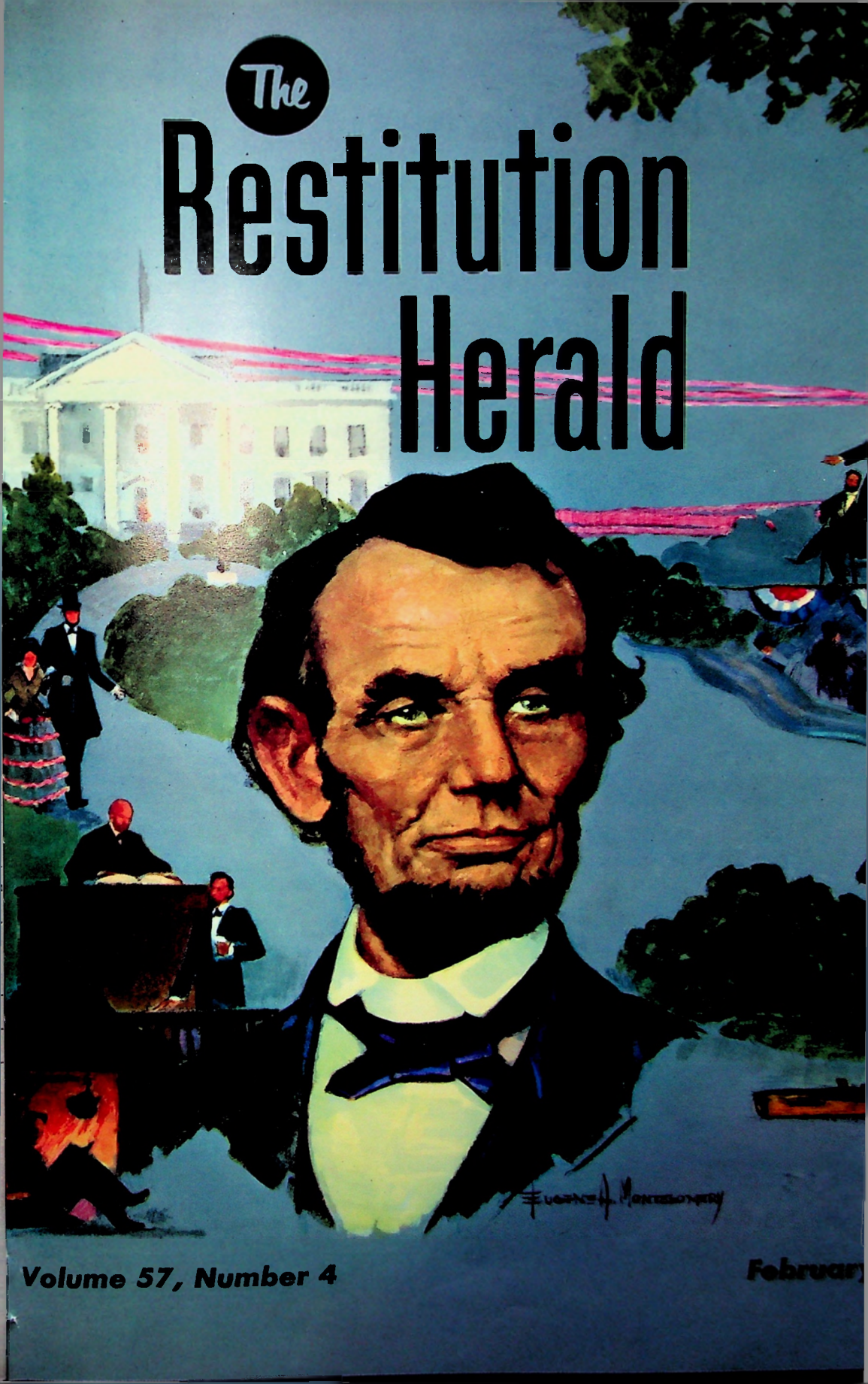
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The
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Volume 57, Number 4

February



The Editor's Opinions



LINCOLN

Our cover picture depicts scenes from the memorable life of Abraham Lincoln, perhaps the most revered of American presidents. He has been honored in the United States and throughout the world as a man of unique character, honesty, integrity, compassion, and strength. Few humble men, born to the rigors of life experienced by Lincoln on the American frontiers, have risen to the position of respect and even awe which Abraham Lincoln reached.

The Lincoln legend is an inspiration to us in many ways. He proved that the simple virtues are respected. A man who is honest, direct, motivated by compassion for his fellows, is regarded highly by mankind. Those who would go on to a "new morality" which scorns these simple virtues, will never achieve the greatness of a Lincoln. These virtues, associated in the Bible with the child of God, are not old-fashioned, but are a way of life that will please both God and man.

The life of Abraham Lincoln, who went from a log cabin to the Presidency, is a lesson in individual initiative. He is proof that poverty and lack of educational opportunity need not confine one always to economic and intellectual ghettos. Without benefit of government programs or protests against a land which gave him a humble start, Lincoln sought knowledge and found avenues of service. Without whining about his background, he overcame the obstacles and developed character and attitudes and skills which made him great.

Lincoln's desire to lead the nation in ways of righteousness and godliness and his expressed dependence upon God brought blessings to him and to the country. His own demonstration of personal humility and regard for that which is good, endeared him to the hearts of generations which followed him.

SPECULATIONS ABOUT THE TEMPLE

Christianity Today (Dec. 22, 1967) carries an editorial with some interesting observations about the possibility

that Israel is planning, if not already accumulating the materials, to rebuild the temple in Jerusalem. The editorial reports that a Hong Kong missionary, Michael Browne, writing in *The Christian and Christianity Today* (Aug., 1967) said: "Israel government representatives have ordered 60,000 tons of the finest Bedford stone from Bedford, Indiana, to be used in the erection of the Jerusalem temple." Although the report has been denied in Indiana, Browne wrote that "five hundred railroad cars of stone from Bedford, considered to be the finest building stone in the world, are being freighted pre-cut to exact specifications, and one consignment has already been dispatched to Israel. Shipments are being handled at Pier 26, New York. He cited from sources in Sellersburg, Indiana, that the cornerstones for the third temple are already in Israel. Materials have been secretly in preparation for seven years." Other sources have reported that two free-standing pillars have already been cast in bronze for use in the new temple.

Many Bible students expect that the temple will be rebuilt in Jerusalem in the last days in connection with the return of Christ. These current reports, if true, would indicate that there is a definite possibility the temple is about to be erected.

THE COST OF SPITE

Egypt's Premier Nassar continues to lead his nation down the road to bankruptcy to spite Israel. Refusing to reopen the Suez Canal, one of its primary sources of income, till Israel withdraws its forces from occupied territory, Egypt suffers multiplying losses.

At the same time, the trading nations are ordering huge tankers which will go around Africa more economically than the present tankers can go through the Canal. Israel has also opened a new oil pumping system to by-pass the Canal. It is possible that if Nassar ever swallows his pride and reopens the Canal, there will be few customers left.

In our personal lives we often also suffer from the follies of spite, malice, and revenge. We can do ourselves

much more damage than those whom we seek to hurt. Paul wisely admonished: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).

NO NOBEL PEACE PRIZE

Eighteen times since the Nobel prizes began to be awarded in 1901, no Peace Prize has been given. This is usually true in times of crises and war. No Prize was awarded in 1967, an indication of the troubles of the times.

Wars and rumors of wars, and nation rising against nation, foreseen by Jesus for the last days, would make it seem that Nobel Peace Prizes may be a thing of the past.

DISSENT WITHOUT LOVE

In his newspaper column "Lessons for Life," Rabbi Robert Kahn touched upon a vital truth.

"Something has been bothering me about the dissenters of our day. It was not the fact that they dissented. After all, differences, disagreement, and debate are at the very heart of the democratic process; dissent is necessary to a healthy body politic.

"Nor was it the tone of their dissent, raucous, disorderly, and vituperative as it often was. After all, this tone of voice marks every American election campaign.

"What was it, then, that bothered me? I really could not put my finger on it until I heard a woman who had come to me for counseling tell me what was troubling her about her home life.

"My husband does nothing but criticize me," she complained. "He nags, he fusses, he finds fault with everything I do. I wouldn't mind so much if he would just say a kind word occasionally. I wouldn't mind if he would just tell me once in awhile that he loves me."

"This counseling session helped me see what is missing in the current dissent. It is the note of love, of appreciation, of gratitude. The dissenters whom I have heard speak, the dissenters whose public statements I have read, the dissenters whose advertisements have appeared in the newspapers have all been like the husband.

"They nag America, they find fault with America, they criticize America without ever a word of love or appreciation, not even appreciation for the right of dissent.

"Truly great dissenters in our na-

tion's past were of a different sort. Men such as Jefferson, Jackson, and Lincoln had harsh and critical things to say about American life, American leadership, and American policy.

"They found fault, they nagged, but they never left any doubts as to where their affections lay."

Much dissent against social institutions seems to be aimed at destruction of these institutions rather than reform. One doubts that the run-of-the-mill dissenter is equipped to replace what he destroys with anything better. We shudder to think of living in a society made to the order of the scruffy rabble one sees carrying signs and foul-mouthing in public demonstrations.

Rabbi Kahn's observations apply to each of us, however. Too often, we are critical and we condemn when we have nothing better to offer. Sometimes we may even be motivated with a desire to destroy, rather than to reform and improve. One would do well to analyze his own motives and ask himself how he can improve a situation before becoming radically critical.

Jesus put it this way: "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again" (Matt. 7:1, 2).

"A FORM OF GODLINESS"

We often call to our readers' attention some of the strange teachings coming out of modern churches. Falling away from the faith, with the departure from godliness that will overcome the nominal church, is already at work.

Stephan Hopkinson, rector of Bobbingworth, Essex, in the November issue of the Southwork diocesan review, *The Bridge*, suggested that in efforts to limit world population homosexuality might be "socially if not morally preferable" to heterosexuality. He also suggested that suicide might be deliberately accepted "to make way for another life." Eighty American Episcopal priests have called for new "tolerance" of homosexual practice.

A Unitarian Church minister says that the Lord's Prayer lacks real meaning. Analyzing the prayer line for line, he stated that "Hallowed be thy name," is now a joke. The name of God, says he, is no longer as sacred as those of Washington, Lincoln, or Kennedy.

In New Zealand, a heresy trial of Presbyterian educator Lloyd George

Geering was dismissed by the clerical judges. They decided that "no doctrinal error has been established," dismissed the charges, and declared the case closed, although the educator (a teacher in the only Presbyterian Seminary in New Zealand) openly declared that he does not believe in the authenticity of the Bible, does not believe in the resurrection of Christ, and believes that Christ had no miraculous or supernatural powers.

These examples of departure from Bible faith could be multiplied by thousands in the modern church world.

CHURCH FINANCES

As church congregations and conferences of churches engage in greater building programs and become involved in such church related enterprises as schools, hospitals, retirement centers, etc., they find themselves undertaking extensive financial operations.

The risks involved and the methods of financing church programs should be carefully studied by competent people before commitments are made.

A popular modern way to borrow money for capital investments in church programs is the sale of church bonds. These bonds are offered to individuals and groups payable in ten or twenty years at a fixed rate of interest. Annuity programs are another form of such borrowing, and those who buy annuities are repaid on a monthly basis for life.

Several religious institutions have gotten into trouble with their bonds, however. A case in point is that of the Mid-City Baptist Church in New Orleans. There its wheeler-dealer pastor, J. Paul Driskill, has built up a complex including a large church, kindergarten, elementary school, high school, print shop, book shop, and bus company.

Funds are secured through sale of bonds. Over a period of twelve years, twelve million dollars in bonds were sold through a Texas company. More and more however, the sale of one issue of bonds had to be used to redeem the previous issue and pay interest. The church had soon accumulated an ever-spiraling debt. The pastor and the church are now in trouble with the Securities Exchange Commission, and its bondholders may be holding worthless paper.

Intentions were good, but the plans went astray somewhere. Even churches can err if they become too ambitious for material gains. (Turn to page 18)

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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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The Secret of Overcoming Tension

By Pastor James Mattison, Maurertown, Virginia

TENSION is a great problem for many people in these trying days in which we live. Tension is mental strain or nervous anxiety often accompanied by muscular tenseness. It is stress and strain. If one is to continue, he *must* overcome tension. But we cannot do it by ourselves. We must ask God for help.

Here is a Bible statement that one should bear in mind: "No temptation [testing] has come your way that is too hard for flesh and blood to bear. But God can be trusted not to allow you to suffer any temptation beyond your powers of endurance. He will see to it that every temptation has a way out, so that it will never be impossible for you to bear it" (1 Cor. 10:13, Phillips Translation). In other words, if we look to God for help, and continue to trust in him, he will see to it that no trial will confront us that we cannot stand. This is a great promise. *God will help us.*

The Answer

Matthew 6:25-34 gives the solution to tension. Here it is: "Don't worry about living—wondering what you are going to eat or drink, or what you are going to wear. Surely life is more important than food, and the body more important than the clothes you wear. Look at the birds in the sky. They

never sow nor reap nor store away in barns, and yet your heavenly Father feeds them. Aren't you much more valuable to him than they are?"

"Can any of you, however much he worries, make himself an inch taller?"

"And why do you worry about clothes? [anything]. Consider how the wild flowers grow. They neither work nor weave, but I [Jesus] tell you that even Solomon in all his glory was never arrayed like one of these.

"Now if God so clothes the flowers of the field, which are alive today and burned in the stove tomorrow, is he not much more likely to clothe you, you 'little-faiths'?"

"So don't worry and don't keep saying, 'What shall we eat, what shall we drink, or what shall we wear?' That is what pagans are always looking for; your heavenly Father knows that you need them all. *Set your heart on his kingdom and his goodness, and all these things will come to you as a matter of course.*

"Don't worry at all then about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day" (Phillips).

Here is the answer. "One day's trouble is enough for one day." The strain of today is enough. Let's take care of tomorrow's problems when

they come. Forget yesterday and tomorrow and think only of the work of the moment.

It is very difficult to undo tension, or fearfulness, which is the Bible term, once it is built up. Often it takes a period of time for its effects to clear up. But God will help us with this problem *if we earnestly seek him.* When it is gone, we can take care of it day by day through trust in God. The reason we become unduly nervous and overwrought is because we do not follow Jesus' words in Matthew 6:25-34, and the thought of the many duties and uncertainties ahead alarm us. We are not sure that we can meet all the problems ahead. Jesus indicated that we do not need to know tomorrow's answers today. He said to seek God, and our needs will be supplied. This nervous strain can be overcome.

How We Do This

1) By having our hope in God! "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God" (Psa. 146:5). Another similar passage is Psalm 144:15: "Happy is that people, whose God is the LORD." The verses before explain they are happy because of God's blessings. (See also Prov. 16:20.)

2) Minister to others. Help them. Be
(Please turn to page 15)

SOUND

By Pastor Richard Worley, Niles, Michigan

AS A GENERAL rule, when a solitary word is mentioned in the presence of several people there are different meanings given the word because of the background and interests of the various people. Such a word is "sound." The dictionary defines sound as, "The sensation produced in the organs of hearing when certain vibrations (sound waves) are caused in the surrounding air or other elastic medium, as by a vibrating body." In accordance with this definition, when a tree falls in the woods with no animal or human within hearing distance there is no sound.

Someone else might have had the thought of something solid and stable. The term "Sound as a dollar" is used to describe someone in good health or anything that is firm. The word "sound" is used in various ways in Scripture and each one can teach us more of God, his ways, and his requirements for salvation.

The Sound of the Call to Service

All people in the body of Christ are called to some definite service. The problem that presents itself is, How can we be confident that this is God speaking to us and not our own whims and desires? We hear the sound of God's call by prayer, Bible study, using common sense, and *by not getting in a hurry.*

According to Exodus 3:1-6 Moses was called into service by turning aside from his regular pattern of life and duties to get a better look at the bush that was burning but was not being consumed. After the initial step that Moses took, God spoke to him out of the burning bush and called him into his service with definite terms.

Simon Peter was called into the service of the Lord by similiar means. According to Luke 5:1-6 Peter had fished all night and was well aware that the time for fishing was over but, at the word of Jesus, he was willing to try once again. In so doing he was confronted with such a catch of fish that he had to have the other ships come

and help him. After Peter realized the implication of what had happened, he fearfully fell down, desiring that Jesus should depart from him. Then Peter heard the sound of the call to service in the voice of Jesus, "Fear not; from henceforth thou shalt catch men."

It is very doubtful that we will ever hear the sound of the call to service as Moses or Peter heard, but God will probably speak to us as he spoke to Elijah in 1 Kings 19:9-12. God will speak in a "still small voice," and if we are listening it will be clear what God desires for us to do. The day for burning bushes and great catches of fish is over, but God "in these last days hath spoken unto us by his Son whom he hath appointed heir of all things" (Heb. 1:2). It is through Christ and his teachings that we understand and are motivated to the commands of Christ. Second Corinthians 5:19 informs us that "God was in Christ, reconciling the world unto himself."

The call of God is universal in that all people are called to come to repentance. (John 3:16, 17, Acts 2:37-40.) The sound of God is one of a call to service and instruction in the way of holiness. "All scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

The Sound of Aaron

In Exodus 28:33-35 we find the description of the robes of the high priest of God. Around the bottom of the priest's robe were pomegranates and bells alternately spaced. Verse 35 tells us the purpose of the design in this arrangement. "It shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not." When the people of Israel heard the bells tinkling, they knew not only that he



was alive, but that he was also in the presence of God in their behalf.

Today, Jesus is fulfilling the office of the high priest and is in the presence of God for us. Hebrews 9:11, 12 speaks of the work of Christ in this way; "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Because Christ is our high priest interceding for us, it is our obligation to listen to his commands and heed his instructions. The first and most important command that Jesus died to make valid is the one found in Matthew 22:37. When he was asked concerning the great commandment, he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Another sound that should be listened to and heeded, is the sound of instruction from the pastors, elders, other leaders in the church, and faithful believers in the body of Christ. Paul admonished the Thessalonians to "warn the unruly" (1 Thess. 5:14). He is not speaking to the pastors and elders only, but to all members of the church. A responsibility that we all shirk is that of warning and correcting errors in the church. Correction is not to be based on what we *think* to be right, but on the definite statements of Scripture in regard to those bringing reproach upon the name of Christ. When reproach is being brought upon the church by the actions of a member, corrective measures should be taken swiftly and clearly. To borrow a scripture out of context that tells us

(Please turn to page 15)

JESUS COUNSELS THE CHURCHES

The Messages of Revelation 2 and 3

“But Thou Art Rich”

By Pastor J. R. LeCrone, Peoria, Illinois

CHAPTERS 1 and 2 of the Book of Revelation contain Jesus' counsel to the seven churches in Asia. His message to each of these churches is not in the nature of a final judgment upon that church. It is rather a candid appraisal of the present condition of each church coupled, where necessary, with warnings and advice concerning changes in doctrines, attitudes, or practices. Jesus also finds much in them to commend and encourage. Indeed, in two of them he finds nothing reprehensible about which to warn them, no evil which requires repentance and correction. The church at Smyrna, to which the second message was addressed, was one of these. We believe that this counsel applies wherever and whenever the conditions described are to be found. Your congregation or mine may not be like any one of the seven in all respects, but it is almost certain to resemble all of them in some ways. For this reason, these messages are worthy of careful study and serious consideration.

Jesus begins his message to each church by identifying himself by means of some information about himself which would be true of no other. To Smyrna he characterized himself as “the first and the last, which was dead, and is alive” (Rev. 2:8). To each church in turn he declares, “I know thy works.” Then he tells them what it is that he knows about them. In the case of Smyrna, it was the tribulation which they were enduring, their poverty and the blasphemy of those from the synagogue of Satan who came falsely claiming to be Jews. (See Rev. 2:9.)

The word “tribulation” used here is a translation of the Greek word *thlipsis*, which means “pressure” or “crowding.” Remembering that Jesus was crucified, and that his disciples were beaten, cast into prison, stoned, etc., we tend to equate persecution with corporeal punishment. However, any pressure that is brought to bear upon followers of Jesus in an effort to persuade them to deny their faith and

disobey his commandments is persecution. This is true whether the pressure is applied in the social, business, moral, or spiritual realm. Many a Christian who thinks that he has never faced persecution is either overcoming it, or yielding to it every day of his life. Businessmen sometimes explain that, in view of the tremendous financial pressures under which business is transacted today, it is impossible to be honest and still remain in business. Parents sometimes confess that for their children (or perhaps they themselves) to keep the friends they want and maintain the social status that they consider desirable, it is necessary to compromise their moral convictions. Even active church workers are sometimes under pressure to favor one segment of the church's membership at the expense of another. All these conditions represent forms of tribulation.

The church at Smyrna was in poverty, destitute, and in want. It seems probable, in the light of what has happened to other Christians, that their poverty was a result of the tribulations or pressures that had been brought to bear upon them. Their property had been confiscated and they were deprived of the privilege of buying and selling on the open market. This condition existed at times in the early church, and has existed from

time to time in various places since then. Revelation 13 indicates that this condition will exist in the end of this age when the world is under the dominion of the beast, “that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” (v. 17).

Jesus also indicated to the church at Smyrna that he was aware of the blasphemy (vilification) of those who claim to be Jews, but in reality are not. The key to this is found in Romans 2:23, 24. “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God.”

It does not seem probable that anyone claiming to be Jewish would openly blaspheme the name of God. It seems more probable that the blasphemy is against Jesus and his church. They are of the synagogue of satan (the accuser), no doubt bringing false accusations against the church.

If these things take place in the end of this age, or the Day of the Lord, it suggests that Christianity will once more be persecuted in the name of Judaism. It could well be a preview of what lies ahead for the Christian converts in the Holy Land.

But Jesus reassured the brethren at Smyrna by saying, “Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life” (Rev. 2:10). The purpose of their tribulation is clearly set forth as a testing, and they are advised not to shun or shrink from it.

To the best of this writer's knowledge, the meaning of the “ten days” mentioned is not set forth in the Scriptures. The term “day” is inconclusive. It could mean anything from the period between one sunset and the



next to an era, or age. Considering the context, it seems probable that the shortness of this period of tribulation is being emphasized, either a period of ten literal days, or a round number, symbolizing a short time. Jesus declared that the time of great tribulation should be shortened "for the elect's sake." (See Matt. 24:21, 22.)

Again, taking the context into account, it seems probable that a possible death by violence inflicted because of their faith is a definite possibility. But whether death comes by violence or natural causes, they have only to be faithful until the moment that death comes to them in order to qualify for the crown of life. Paul was confident that because he could say, "I have fought a good fight, I have finished my course, I have kept the faith," he could also say, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." And then, as an encouragement to all, "and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

Jesus' final assurance to the members of the church at Smyrna was, "He that overcometh shall not be hurt of the second death" (Rev. 2:11). He did not promise them immunity from the first death. Indeed, the suggestion is that fidelity to their faith may bring the first death to some of them earlier than would have been normal as the result of natural causes. This is to be regarded as of little consequence since, following their resurrection, they should no longer be subject to death. This is spelled out in more detail in Revelation 21, where we are told that "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" (v. 8). (See also Revelation 20 and the first 7 verses of chapter 21.)

Nothing of complaint is said concerning the church at Smyrna, but neither are any special works or achievements listed to its praise. A poor church, in the midst of persecution and suffering, steadfast endurance seems to be all that the Lord required of it. It seems clear that Jesus, who is able to read the hearts and minds of men, judges according to the use that we have made of our means and opportunities rather than according to our accomplishments. The principle involved is enunciated in Luke

12:48, "Unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him will they ask the more." Material riches are not necessarily proof of divine favor. Neither is poverty to be regarded as evidence that the poverty stricken are in disfavor with God.

Significantly, even though he was aware of their poverty and persecution, Jesus said to the Smyrna church, "But thou art rich" (Rev. 2:9). Clearly, he was not referring to their present material possessions. In these they were poor.

The Apostle Paul described himself "as poor, yet making many rich" (2 Cor. 6:10). Obviously, it was not by the giving away of his material possessions that he imparted riches to others. Yet Paul several times employed this figure, evidently confident that the brethren would understand what he meant. In his first letter to the Corinthian Christians, he exulted, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ: that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you" (1:4-6). A bit later, he enumerated some more of their riches. "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours" (1 Cor. 3:21, 22). Still later, he reminded them. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

It remained for James to sum the total of the Christian's riches in one word—FAITH. "Harken, 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). When James said "rich in faith," he used for "in" the Greek word *ek*. This word is used of time and place of origin. It means "out from." James did not say "your riches consist of your faith." He said, "your faith is the point at which your riches originate, the medium by which they come to you." Without faith, you would never know the riches that shall be yours in the Kingdom of God. These are the riches to which, by faith, you now hold the title deed, even though you have not yet come into possession of them. You are rich!

It is our prayer that, should tribulation and poverty be the lot of any reader or congregation of the Church of God, Jesus will be able to say, "I know thy works, and tribulation, and poverty, (but thou art rich)."

"He that hath an ear, let him hear what the Spirit saith unto the churches!"

SOCIAL SECURITY: NEW LAW FOR MINISTERS

New legislation, signed into law by President Johnson on January 2, 1968, makes payment of Social Security taxes compulsory for all United States clergymen, beginning with 1968. Previously, clergymen were exempt from Social Security unless they signed a waiver and voluntarily entered the program. Now all clergymen, those who are in the program already and those who are not, must file with their 1968 tax return (April 15, 1969) the Social Security tax form used by self-employed persons.

The only exemptions under the new law are persons under vows of poverty or persons who are conscientiously opposed to participation in government programs. They must apply for special waiver forms to be exempt.

The present rate of payment for self-employed persons is 6.4 percent of taxable income up to \$7,800.00. Clergymen in this bracket might have to pay up to \$500.00 for their Social Security tax in addition to regular income tax. Ministers making an estimate of income and paying on a quarterly basis in 1968 should include an estimated Social Security tax.

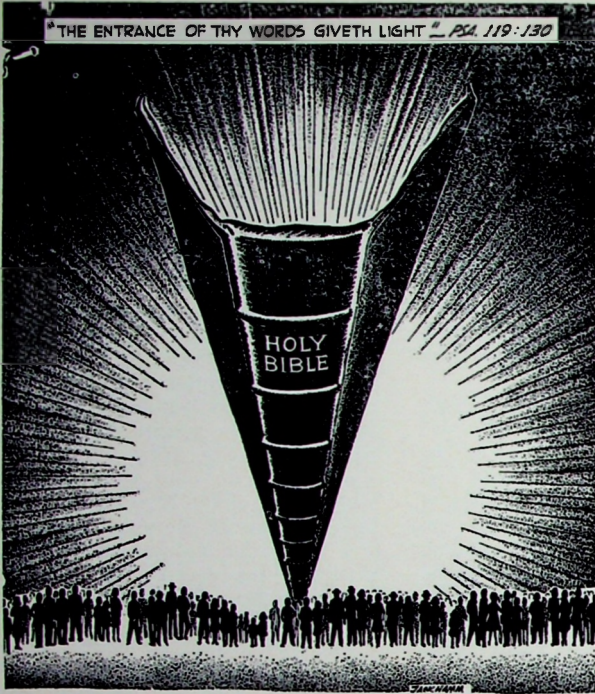
Clergymen not now under Social Security should go to their Social Security office for further information.

Churches should review their arrangements with their pastors and assume at least the usual employer's share of the Social Security tax. Employers are required by law to pay one half of the Social Security tax of their employees. While clergymen are considered self-employed, their salaries should include at least a portion of the Social Security tax, even though churches are not required by law to pay part of the tax.

New ministers just entering the field begin their participation in the program as soon as they enter the active ministry.

In short, if you are a clergyman you are now in the Social Security program unless you obtain a special waiver exempting you, and on April 15, 1969, you must file a tax form and make payment for the year 1968.

THE ENTRANCE OF THY WORDS GIVETH LIGHT — *PSA. 119:130*



You Will Know the Truth

By Pastor Dale Ward, Kokomo, Indiana

EVERY individual who lives upon this earth will know the truth. Each one will know the truth about God. Each one will know the truth about Jesus Christ. Each one will know the truth about salvation.

You may know the truth now in this present time from a study of God's Word. God's Word reveals the truth about each subject I have mentioned, and about many others. It is your privilege to know the truth.

It is also God's desire that you know the truth. The truth may not mean much to many people, but it means much to God. He is a God of truth. Jesus said to his faithful followers, "Ye shall know the truth, and the truth shall make you free" (John 8:32). The truth, as revealed by the Word of God, can make one free from falsehood and superstition. It can make one free from the condemnation of sin, and God's sentence to eternal death.

God's truth elevates and blesses in this present life. Christian nations have a higher standard of living than other nations. Where the light of the gospel has not penetrated, some people live almost as animals. Many follow harmful and degrading practices. They do not have the holy and just laws of God to guide them. To many, pagan worship is a burden with no joy for the present, and no hope for the future. The Word of God always

lifts men from such conditions when it is understood and believed.

Those who do not come to know the truth at the present time will learn of it in the coming judgment day of God. At that time it will be too late for the truth to bring blessing and benefits. The truth in that day will not save; it will condemn. Many will not learn the truth until it is too late. God's Word tells us "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11).

We know that there are many knees that have never bowed, and many tongues that have never confessed that Jesus is Lord in this present life. Each one who does so now will receive the forgiveness of sins, and the promise of eternal life and blessing from God. Each one who does not confess Jesus as Lord at the present time, and of his own free will and choice when he has opportunity to do so, will be made to confess to God sometime in the future. The power of Almighty God will cause each one to kneel and acknowledge that Jesus is Lord. Everyone will see the power of God. For the faithful it will bring a mighty deliverance. For the unfaithful it will bring a terrible destruction.

Jesus said, "If any man hear my

words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:47, 48). Jesus came to save. Those who reject his salvation will not be saved. They will be lost eternally. He spoke the truth, but many will not believe. The unbelieving will have their part in the lake of fire which is the second death. (Rev. 21:8.)

Some people have all kinds of excuses for not knowing or believing the truth. Some say, "You can hear many different teachings. How does one know what to believe?"

This is not an excuse for not knowing the truth. It is the responsibility of each one to sift the truth from the falsehood. Pilate asked the question, "What is truth?" He did not have enough concern to find the answer to his question. Jesus stood before him accused of blasphemy and treason. If Pilate had been enough concerned about the matter he could have made a thorough investigation and discovered whether the charge was true or false. It was too much bother for him to make such an effort to discover the truth of the matter. His name has gone down in infamy because of his action. (John 18:33-40.)

Jesus stands before every man and

makes his claims. "What think ye of Christ?" Is he the Son of God and the Saviour of the world, or is he the greatest impostor who ever lived, it is to the advantage of each one to make his personal investigation of this matter. Most of the people who do will be satisfied that Jesus is indeed the one who is able to "save to the uttermost." Those who do not find him as Saviour will come forth in the resurrection to judgment to face the righteous condemnation of God. (Dan. 12:2; John 5:28, 29.)

The Church of God believes that the Bible teaches that all men today are mortal, and that all of man dies. Others understand it differently. We believe that the future hope of the Christian depends entirely upon a resurrection to eternal life. Many say the resurrection is not important. We believe that the Bible teaches that the future reward of the faithful will begin at the time of the coming of Christ. Some believe that it begins immediately at death. We believe that God has promised to redeem this earth from the curse of sin and prepare it as an eternal home for his redeemed people. Many see no place for this earth in the future plans of God. These are contrasting beliefs. They cannot both be true. Do you have enough concern about these things to study until you know what the Bible teaches concerning these matters? Are you willing to make your conclusions from the Word of God?

We were faithfully warned that there would be many false teachings in the world. Jesus said that there would be false Christs and false prophets. (Matt. 24:24.) The Apostle Paul instructed the Christian leaders of his day with these words: "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. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:28-30).

In the last days some will scoff at the truth and will suffer for their neglect of it. Paul foresaw that at the time of the Lord's return "God shall send them strong delusion, that they should believe a lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:11, 12). The reason for sending this spirit of delusion is that

"they received not the love of the truth" (v. 10). This is a time when there is a neglect of the importance of God's word of truth and the saving gospel of Jesus Christ. Such a generation will be easily deceived and led astray!

We should seek for the truth until we find it. When we find it, we should help others in their search for it. God wants men to know the truth that is able to save them eternally, but he

does not make them search for it or believe it.

Many of God's faithful prophets suffered, and some of them died for the sake of God's truth. God's Son died for the truth. Some of every generation have found and stood by the truth regardless of the cost. But others will have a concern about it only when it is too late to be of any benefit to them. In which group will you be?

TO THE JEW FIRST

Second of a series
of articles by Irving Feldman

HARRY is a dedicated Christian. Happy with the assurance that he has found the answer to the meaning of his existence, he is anxious to share this blessing with others. So he talks to everyone he meets about the Lord.

Harry is now doubly satisfied. Not only does he have the gift of understanding, but he is doing his duty by making sure that other people hear the gospel.

Whether they want to or not!

So he meets Benjamin Rosen, a Jew, and makes a genuine effort to convert him.

Now Benjamin begins to hear things that are almost foreign to his understanding. He hears about sin, about salvation; he hears about the Messiah, and he is utterly and completely bored.

Because, you see, Benjamin doesn't spend much time thinking about sin, about salvation, about the Messiah. His religious education, his cultural exposure, his social patterns, have not prepared him for the onslaught, and he feels that a ridiculous and presumptuous effort is being made to change his way of life. Following a faith which does not convert, hearing about Jesus, whom he feels is the source of all his discomfort, he shuts the door to the interloper, and dismisses the effort. He simply isn't interested.

On the other hand, there are countless numbers of people walking the earth today searching earnestly for the meaning of their existence. Frightened, lost, lonely, reaching for sedatives, for stimulants, for drugs, for sex, for escape from that empty, hope-

less feeling, they are the seekers, crying to us to hear their need.

As they walk around us, they give all the signs. You can see it in the darkness of their eyes, in the way they walk. You can hear it in the way they speak. It is all there—a great unexpressed plea that says, "Notice me, help me, save me!"

But we don't see them! We don't listen to what they say; we don't understand what we are hearing; we go on approaching the disinterested, the comfortable, the indifferent, because we fail to recognize the first and most important principle of any healing process, medical or spiritual.

The person has to recognize his need! If he does, he may let you help him. If he doesn't, it would be stupid of him to accept a prescription for an ailment he does not acknowledge.

As a first principle in spreading the Good News, seek out the searchers. You can find them by listening, by caring, and when you think you have found a person to whom you can address your message, make sure! Ask something like this to test your impression,

"John, I may be wrong, but I have the feeling something is troubling you. I have a feeling that you are a great deal like I was, searching for some of the answers to what's happening to you. Am I right? Are you concerned about it? Would you like to talk about it?"

The approach can be your own, but the idea of making sure you have an interested audience is critically important.

Try it. You may be surprised!

A Changing World; A Changeless God

By Pastor Francis E. Burnett,
Grand Rapids, Michigan.

ONE OF THE common expressions of our time is that the world is changing. This we will admit. It is obvious in comparing our day with the past that we are changing. Most of the modern conveniences we use have been developed in the last one hundred years.

Because of these changes, many men are advocating that God is not the same. They have suggested that God is dead or that he is as modern as our world. This, then, brings forth the thought that our religion and worship must change to keep abreast of the times.

It is true that we are living in a changing world, but we still have before us as the great Creator and heavenly Father—a changeless God. With the same definiteness, we know that God's Word, the Bible, has not changed in its content. Its message is the same for us as it was for former generations. It is the story about God and his plan for mankind.

Let us examine the Scriptures for assurance that God has not changed. The Prophet Malachi was assured that the people of Israel would continue because God had not changed. "I am the LORD, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). It was with similar assurance that Jeremiah wrote, "It is of the LORD's mercies that we are not consumed, because his compassions fail

not" (Lam. 3:22). James in the New Testament wrote, "... cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (1:17).

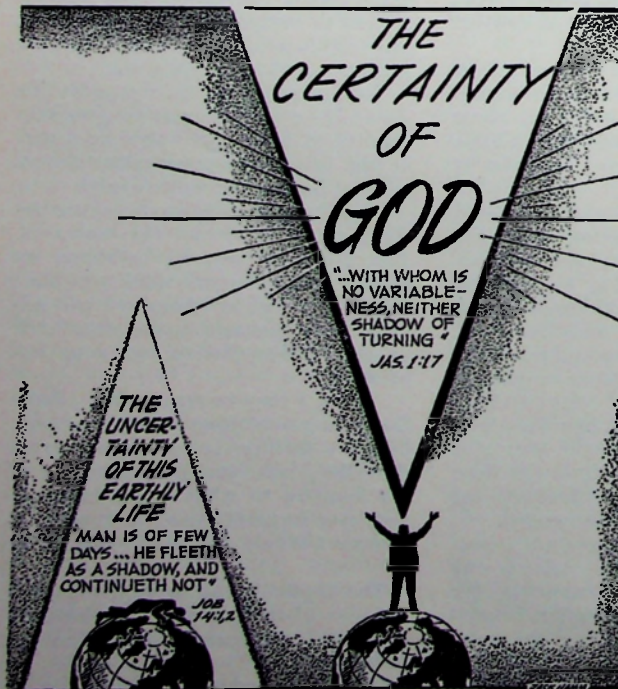
Man is constantly subject to change, but God is not. Man has been so since the time of creation. Man is frail. His physical make-up is of such nature that he can do nothing but change. But God is from the beginning—the "Alpha and Omega, the first and the last" (Rev. 1:11). This is well expressed in words credited to Moses: "Even from everlasting to everlasting, thou art God" (Psa. 90:2).

Realizing, then, that God is from "everlasting to everlasting," we can better understand the instruction given to Moses. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23:19). That which God has *said* and *spoken* will be done. Jesus explained the same thing in a different manner. "I say unto you. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Almost every person in the world lives in hope. He looks forward to something because of a promise. Many are convinced that world peace can be established by alliances, treaties, and military strength. Whatever it may be, it is based on an agreement or promise. Because he *changes not*—is a changeless God—one who will look to God's Word for guidance can be filled with "hope that maketh not ashamed" (Rom. 5:5). Paul wrote "of the promise made of God unto our fathers" (Acts 26:6). Paul, relating the record of the birth of Isaac, said, "This is the word of promise" (Rom. 9:9).

The world is in great turmoil. Certainly the words of Jesus, "Nation shall rise against nation, and kingdom against kingdom" (Luke 21:10), are being fulfilled.

Some of the nations in the Middle East would destroy Israel. This has been their intent and still is. But this cannot take place, for God has promised that Israel shall not be destroyed! "Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished" (Jer. 46:28). Not only has God promised to save Israel, but they will be



provided with a leader who will liberate (redeem) them from their "captivity," oppression, sin, and living without God.

This will be Jesus of whom the angel told Mary, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever" (Luke 1:32, 33). The first promise of such a ruler was uttered from the lips of Jacob when in Egypt he called all of his sons before him to "tell you that which shall befall you in the last days" (Gen. 49:1). Of Judah, Jacob said, "The sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). Several years later, God promised David that after "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" (2 Sam. 7:12).

It was because of this promise of God—a changeless God—that the "wise men" came asking, "Where is he that is born King of the Jews?" (Matt. 2:2). This same assurance of promise prompted Zachariah, father of John the Baptist, to say of Jesus, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people and hath raised up an horn of salvation for us in the house of his servant David" (Luke 1:68, 69).

Yes, the people have changed. God's "chosen"—Israel—has changed. The world has changed and is changing. God is changeless! Because of such a God, you and I have the promise of being liberated from sin.

The first "hope" of such liberation was given to Eve in the Garden of Eden. "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). Approximately four thousand years later, the promise of the angel to Joseph was, "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).

Because we worship a changeless God, we have the assurance of salvation. We have the provision of being "saved by his life" (Rom. 5:10). We know that God has promised that he will "cleanse us from all unrighteousness" (1 John 1:9). All of this and more hinges on the promise of God made to Eve six thousand years ago.

Where is our hope? On what is it based? In a changing world? Absolutely not! The world with all of its charms and many good things cannot give us hope in any future. But God can, has, and does!

No! God has not changed. Let us hear the words of Isaiah. "Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear," and, our God "saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him" (Isa. 59:1, 16).

God is keeping his promises. He has caused "the Son" to be born. He will cause him to become the "king of the Jews." The Son has given his life for the sins of the world. Those who believe on his name are "cleansed from unrighteousness." Through the Son, according to the promises of God—a changeless God—those who be-

lieve on him shall have "eternal life."

The one, even Jesus, through whom all of the promises are made, has not changed, nor will he. We read Paul's words, "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8).

The words of Paul express our reason for believing that God has not changed. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20, 21). Our great hope of the future is well expressed in the words of Isaiah. "Lo, this is our God; we have waited for him and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9).



"Pam what do the letters A.D. mean after the date, here in your history book?" I heard Ellie ask. "You'll learn in school soon that they stand for 'anno Domini' and that they mean 'In the year of our Lord,'" Pam said. "Oh," Ellie said, "do they really?" What an exciting year this one of 1968 would be if we really lived as if it were the "year of our Lord."

Jim usually puts up snow fences along his lane to catch the snow, to keep it from drifting in and closing the road. "Didn't get it done last fall, and had to spend all morning digging a path to get the car out," he said after the last storm. We need to build fences of love to keep hate from storming into our lives and blocking our relationships with other people.

"Trees are so ugly in the winter. You can see all the twisted and broken branches and old scars," sister Hattie said. "Oh, I think the silhouettes of winter trees are lovely," Mary Beth told her. "You can see so plainly the buds that promise spring." When life

seems to strip us of everything, those with eyes to see can find the budding promise of something better yet to come.

Ellie came singing into the house after school. "Grandma," she said, giving me a big hug, "I like everybody." "Even Tony, who teases you?" I asked. "Well, that's different," she said. "He's a naughty boy." Most anyone would sign a petition that he is against war, but when you talk about a particular war human emotions get in the way and the answer is apt to be, "But that's different."

We had a basket dinner at the church with the usual long table full of rich and starchy foods. Madge looked the food over carefully. "I'm on a diet, but nobody puts butter in scalloped potatoes these days, and I'm sure this is low-calorie whipped cream on this dessert," she said, taking big helpings of both. Fooling ourselves is much easier than fooling others, and it is also habit-forming.

"The fire do much damage?" Pa asked Elmer when he got back with the fire truck yesterday. "Not much was burned, but the smoke poured up through the whole house into the attic. The burnt part can be replaced, but furniture and clothing will probably never lose the smell of smoke." Anger is destructive, but often the smoldering resentment that never breaks into flame does more lasting damage to a life.

Missionary, Come Home?

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By Pat H. Carter

MISSIONARY, go home!" Nationalistic demands for the withdrawal of missionaries have received much attention in recent years.

But what of another demand: "Missionary, come home"? This demand is more disturbing, because it originates among the very people whom Christ charged to "make disciples of all nations." Some Christians are saying that recruiting preachers for overseas service is anachronistic. The idea of foreign missions, they say is simply a drab remnant of the nineteenth century, an embarrassing reminder of Western civilization's now defunct superiority complex—nothing less than Christian imperialism.

Any missionary with an ounce of self-respect will weigh evidence that might suggest he is wasting his life, as will those Christian leaders involved in promoting missionary support. God forbid that we should continue to enlarge our mission crew in an age that requires missionary automation!

From personal experience, I am willing to concede a high degree of validity to two often-used arguments against sending missionaries overseas. One is, perhaps, the oldest of the anti-missionary arguments, and the other perhaps the most modern.

The more venerable objection has to do with the difficulty the American missionary encounters as he attempts to adjust to a new environment. No matter how sincere and capable he is, the critics insist, the missionary can never succeed in becoming one with the people of another culture.

Who would deny that this objection is based upon fact? Only a thin river separates the state where I was born from the country where I serve as a

missionary, but I am reminded daily of the profound disparity between my own psychological and cultural heritage and that of my Latin brothers.

Elisabeth Elliot's recent novel, *No Graven Image*, tells the story of Margaret Sparhawk, missionary among the Quichua Indians of Ecuador. Margaret decides one day that she will begin to dress like the Indians. Donning the native costume, she walks down the village street and knocks at the door of Rosa, an Indian friend. Rosa looks at her in silence, a half smile playing on her face. Finally, she asks the young missionary why she is wearing *runa* clothes.

"I wear them in order to be like you," Margaret replies.

"Like us?"

"Yes."

"You want to be like us?"

"Yes, Rosa, I want to be."

"And . . . your nice clothes? Did you throw them away?"

"No, I have them."

"What will you do with them?"

"Oh, I don't know. Sometimes, when I go to the city, I will wear them."

"Thinking to yourself, 'Today I am white'?" (Elisabeth Elliot, *No Graven Image* [Harper & Row, 1966], p. 167).

And Margaret realizes that, though she might wish it, a white North American can never become a Quichua Indian.

There are other problems besides differences in dress, of course. One finds himself not laughing at a joke the nationals find uproariously funny. Or ignoring a custom. Then, there's the language. My face still burns when I remember a sermon I preached about Paul and Silas in the *calabozo*, the dungeon. Not until after the service, on the way home, did my children tell me that I had put Paul and Silas in a *calabozo*, a pumpkin!

The problem of adjusting to a strange environment is very real.

The other objection is a more recent one. The missionary, like it or not, is identified with a nation regarded by many as an imperialistic power. And

sometimes the fact that one is a Yankee weighs more heavily with people than the fact that one is a fellow Christian. One missionary remembers with dismay the day he raised his hand to vote in a hotly contested issue in a national convention. As the votes were being counted, he looked around. Suddenly he realized that some of his national brethren saw, not a fellow Christian who was voting according to his conscience, but a Yankee who was raising a white hand.

Yes, it would be foolish to deny that the foreign missionary faces an increasingly complex problem in his attempt to communicate the good news of God's plan of redemption. To the difficulties I have mentioned, a dozen others might be added.

Yet I undertake my second tour of missionary service with an even greater enthusiasm than I felt at the hour of my appointment eight years ago. The argument that follows is admittedly more like a testimony than a theological treatise. But I offer it as evidence that sending missionaries is not an option but an obligation for the church.

In the first place, we must continue to send missionaries because God continues to call them.

What impelled Noah to keep hammering away at the ark for many years, even though his neighbors made sport of the "dry-land sailor"? What made Abraham pull up stakes and move into a strange land? Why did Moses the stutterer march into Egypt, his knees trembling, to make a preposterous demand of the most powerful king on earth? And why did Paul move from Lystra to Ephesus to Philippi to Athens, and finally to Rome, in the face of persecution and death?

Beneath the seemingly absurd behavior of these men was their conviction that they acted under orders from God. God gave Noah a vision of the earth covered by flood waters, implanted in Abraham the dream of a mighty nation flowing from his loins, untied Moses' tongue, and gave Paul itching feet.

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God still takes the initiative. We never know what new adventure awaits us tomorrow.

I am a missionary because God took the initiative. I was neither a missionary nor a missionary's son. After twelve years in the pastorate, I ardently desired to spend the rest of my life in that fulfilling ministry.

Then came an opportunity for graduate study. One day as I listened to a returned missionary in the seminary chapel, I found myself overwhelmed by the immensity of the world's need for Christ. Was this, I wondered, a call to foreign missions?

Later that morning, feeling I had to share my experience with my wife, I hurried over to our apartment. When I entered, she was standing at the sink washing dishes. I walked into the kitchen, stood behind her, and said, "Dear, I think God may be calling us to be foreign missionaries."

My wife dried her hands on her apron and turned and faced me. He may be calling you," she said, "but he certainly hasn't called me!"

Two years passed. I had completed my residence and was working on my doctoral dissertation. Once again I sat in chapel one day and heard a missionary speak. This time there was no overwhelming emotional experience, only an inner voice that said with absolute certainty: "I want you in a foreign country."

Now I was sure; God had called me. But what of my wife? My family now lived a hundred miles away, in the city where I was pastor. That afternoon I returned home and later, after the children had been put to bed, told my wife what I now knew to be true: God's will for my life was foreign service.

I don't know what I expected—certainly not what happened. My wife smiled and said, "So that's what it meant!"

She explained that that morning, at the very hour I was in the seminary chapel, she had been reading the Bible. Suddenly she had found that the words were blurring before her eyes and tears were falling. She had let the Bible drop into her lap and for half an hour had been acutely aware of God's presence. She had been waiting for an opportunity to ask my opinion of her experience.

Now we both understood better than ever before the kind of God we serve—a God who has a plan for the world's redemption and who in his own time reveals to each of us our role in that plan.

Is it not preposterous to argue about whether Americans should go overseas to tell others about Christ? As if it were for us to decide! The decision is God's to make and, as long as he calls, Christians must go.

In the second place, we must continue to send missionaries because the only adequate expression of God's love is love incarnated.

The apex of God's dealing with men was the advent of Jesus Christ. Across the centuries, God spoke through miracles and through his prophets; but only when his Word became flesh did the angels sing with such abandon that they were heard by the shepherds in the hills.

Today we have many means to convey the message of God's love: the printed page, radio, television, even the gift of money. Yet Paul's words, "How shall they hear without a preacher?" are as urgently relevant today as the latest call-up of troops for Vietnam. All other methods must ever remain secondary to that of one person touched by God's love telling another person face to face what this love has done for him.

In 1960, soon after I joined the faculty of the Baptist Seminary in Torreon, Mexico, an experience demonstrated to me God's predilection for person-to-person communication of the gospel.

One Sunday morning as I drove down the highway on my way to a preaching engagement, I passed the village of Albia. Albia was no different from hundreds of other *pueblos* in northern Mexico—a few dozen adobe huts perched forlornly on the blowing sands of the desert. But I felt strangely attracted to the little village.

Thereafter, every time I drove by Albia the same thing happened—a subtle quickening of the conscience. "Why this place?" I asked myself. Within a fifty-mile radius of Torreon there were hundreds of other villages without an evangelical witness. Was there something special here?

At last I concluded that, for some reason, God wanted me to enter the village of Albia. Christmas week my family and I played Santa Claus to the village. We learned from the mayor that 167 families lived in Albia, and we prepared for each one a bag which contained fruit, cookies, candy, and a copy of the Gospel of Luke.

Christmas morning my oldest son and I went from door to door, leaving the simple present "in the name of the Lord." At each house we asked per-

mission to enter and read the Bible. But by sundown we felt like the disciples who had fished all night and caught nothing; not a single person had invited us in.

We returned to the car and started home, our spirits low. Had it all been an illusion? Had I deceived myself into thinking that God had led me to Albia?

Then, at the edge of the village, we met two young men. We should return the following Sunday, they told us, and visit Mr. Roman. Mr. Roman and his family were with friends in another village today, but they'd be home next Sunday. And Mr. Roman was the only man in the village who owned a Bible, the young men said.

The following Sunday, I returned to Albia. Domingo Roman and his wife were seated in the dirt before their little house, shelling corn. As I entered the adobe-enclosed yard, he jumped to his feet, smiled, and said, "You must be Senor Carter. They told me about you!" Hurrying into the house, he returned with a Bible. "At last God has sent someone to interpret this book for me," he said.

I spent the rest of the afternoon explaining the Bible to an avid congregation of two. They invited me to return the following Sunday, and the next. Soon Mr. and Mrs. Roman accepted Christ, and with them their three oldest children. In the months that followed, nephews, nieces, and cousins were converted. Today there is a strong congregation of believers in the village of Albia.

Could God have worked his miracle of redemption in Albia without the intervention of a missionary? Of course—but he chose to use a missionary.

Just before Christmas, 1965, my family and I arrived in the United States for a furlough, after spending the final years of our first term of service in Mexico's Yucatan Peninsula. The day after Christmas, a letter arrived from Pedro Herrera. Pedro, a bright-faced young man with only two years of Bible-school training, was pastor of a mission in a good-sized city. We had helped him initiate the mission and had worked closely with him during the first months of its existence. We had also helped him pay a hospital bill after his wife's serious illness.

The purpose of Pedro's letter was to wish us a "Merry Christmas" and to say the following: "I want you to know that my wife and children and
(Please turn to page 15)

TOTS 'N' TEENS

By Mrs. Ruth Lewis

GRANDMA COMES TO VISIT

"We got a letter from Grandma," shouted Theodore. "She's coming to visit us. I can hardly wait!"

"When is she going to come?" asked Rita.

"She's going to come next week. Grandpa has to go to Chicago on a business trip, and while he's gone Grandma is going to come here."

"I like to have Grandma come," said Rita. "She takes us places and buys us things."

"Rita! That's not the way to talk. It's nice to have her just come and visit. I like to listen to the stories she can tell about things Daddy did when he was a little boy. I like to eat her corn bread and her pumpkin pie. It's nice to hear her hum while she helps Mother in the kitchen."

Rita didn't hear a word her brother said. "Maybe Grandma will get me that electric sewing machine I want," thought Rita.

After their grandmother had been with them for a week, they went shopping with her. She told Rita and Theodore they could each pick out a little toy. "Here's what I want," said Rita. "I want this little sewing machine."

"That's a nice sewing machine, dear, but I hadn't planned to spend that much. See if you can find something else you would like to have."

"Here's an airplane I'd like to have, Grandma," said Theodore.

"That's a good choice," replied Grandma. "Have you found something you like, Rita?"

"I want the sewing machine," pouted Rita, "but if I can't have that, I'll choose this little doll."

"I'd be very happy to buy that little doll for you, Dear."

After they came home, Rita showed her girl friend her new doll. "I wish I had a grandma like that," said Stacy. "My grandma doesn't have very much money. Sometimes we have to send money to her so she can go to the doctor. She has to stay in a wheel chair most of the time. I think you're lucky, Rita."

Rita thought for a moment. Yes, she was lucky to have a grandma who was well and could take her places. "Grandma," shouted Rita as she ran into the house. "Grandma. I'm so sorry I was bad in the store. I'm glad I have a grandma like you. You're the best grandma anyone ever had."

FORGET NOT

Children and young people often fear other people. This may be because an adult has reprimanded them or it may be that another young person has treated them unkindly. In Isaiah 51:12-16 Isaiah points out that God will comfort us. "Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass: and forgettest the Lord thy maker?"

Oftentimes we are so fearful of what man can do to us that we neglect to praise God for all his marvelous miracles and other works that he has done. We are, of course, to respect our elders, be polite to our friends, families, and teachers, esteem other Christian workers and show God's love to others. However, the only one we are to fear is God.

"Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; for as the heaven is high above the earth, so great is his mercy toward them that fear him. Like as a father pitieth his children, so the Lord pitieth them that fear him. Bless the Lord, O my soul" (Psa. 103:2, 11, 13, 22).

SOMETHING TO DO

Instead of suppressing fears that you have, write them down. Then think about them and write down why you have this fear. Everyone has certain fears. Little children are afraid of the dark and loud noises. Older children fear rough playmates, Adults often fear their superiors at work. When you understand why you have a fear, it can be overcome.

TNT

Your Bible is a study book. It is not something to put on a shelf and take down one or two days a week to carry to a church service. Study books are easier to work with if the special things we wish to recall or find in a hurry are marked.

One way to mark your Bible is to buy a set of colored pencils. Every verse that applies to a certain subject, such as every reference to the return of Christ, could be marked with a certain color.

Another way to mark your Bible is to underline the verse with a lead pencil and put a one or two letter abbreviation at the edge of the verse, such as RC for the return of Christ. Either way it will help you to use your Bible as a study book and help you to remember important verses.

Carry your pencils with you in a Bible case, or in your purse. Then you can even mark verses you hear in sermons.

Start right now! Look up these verses on the return of Christ and mark them. Try to remember the texts, also, so you can turn to them quickly.

Matt. 24:27, 29, 30

Acts 1:11

1 Thess. 4:16

Rev. 1:7

Read the abbreviations of the books of the Bible below. See if you can spell all of the names of these books correctly. When you have finished, look up the spelling in your Bible.

1. 1 Cor.
2. Deut.
3. Isa.
4. Rev.
5. Gen.
6. Heb.
7. Lev.
9. Gal.

SOUL'S VISION

By Beth Briggs

A bird flashed to my window sill,
And sang a joyous lay,
His carols tempered shadowed hours,
To make them silver-gray.

Did my guardian angel see
That faith was barren, frail,
And send him with a song of hope,
To draw aside the veil?

God fashions myriad rainbows
From heartbreak of our tears,
And in the depths I touched the dawn
Of endless, smiling years.

He works beyond all mortal sight,
That we may see and find
Rapt visions for our yearning souls
When earthly eyes are blind.

NOTES: "Reputation is what people think we are; Character is what we really are. . . Much of religion today is concerned with forms, philosophy and ritual, but misses the heart of mankind. . . There is a true church within the professing church."
—Howard Hawkins.

SOUND

(Continued from page 5)

of this: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8). Too often, we warn those who are unruly in such uncertain terms that it is not their fault they do not get the message. John the Baptist, the Old Testament prophets, the Apostle Paul, and Jesus did not leave any doubt concerning the sins of the people they were condemning. It cost John the Baptist his head, Paul his freedom, and Jesus his life, but they fulfilled the command of God and will be blessed for their labors. Commands and corrections haltingly given are as a sounding brass and accomplish no good thing.

The Sound of Solidarity

Jesus Christ is the solid rock of the Christian faith. He is the believer's Gibraltar. Hebrews 13:8 describes Jesus as being "the same yesterday, and today, and for ever." Being the Son of God, he has obtained some of the characteristics of the Father. God is described as being the "Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17). Not only is Jesus a solid rock, but it follows naturally that his teach-

ings are sound, or solid, as well. They are the means of living a solid and steadfast Christian life. Sound doctrine is more than a group of teachings of Scripture and facts to be memorized. Sound doctrine is a way of life; standards to be upheld and ideals to be attained. Paul describes the solid standards of our life in this manner, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy; that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. 1:14, 15).

In 2 Timothy 1:11-13 Paul comments that it is this life built upon Jesus, the solid rock, that brought him persecutions and problems, but these did not make him ashamed. He then gave Timothy the admonition to "hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (v 13).

Paul also wrote to Titus that "sound" teaching was a means of convincing and exhortation of the gainsayers. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Tit. 1:9).

"Sound," as it is used Scripture, is a word from which we can learn of God's will for us. We can understand the position of Christ today as well as our responsibility to others. We can know also our beliefs and convictions are not the whims of man, but are built upon the Word of God. The Bible teaches, then, that the *sound* of God calling us makes us *sound* the warning to others by the exhortation of *sound doctrine*.

MISSIONARY, COME HOME?

(Continued from page 13)

I love you and your family with all our hearts. We love you, not just because of what you did for us, but because we saw the love of God in your lives."

Missionary come home? Impossible, when the missionary knows for a certainty that God has called him to leave his home and make a new home in a foreign land. Missionary come home? Indeed not — not as long as the missionary is conscious that, despite his inadequacies, God still manages to reveal his love through the missionary's life.

OVERCOMING TENSION

(Continued from page 4)

good to them. These are the words of Jesus in Mark 10:43-45. We may never know what good we ever do. It is sufficient for us to "cast [our] bread upon the waters" (Ecc. 11:1). Scattering works of faith everywhere is like scattering God's Word everywhere. It will not return to him void, but will accomplish his purpose. (Isa. 55:11.) Another helpful verse is Proverbs 14:21. Serving the cause of right will bring peace.

3) See things as God sees them; whether it be the racial problem, the sins of the nations, morality at such low ebb, the signs of Christ's coming, or problems in your own life. See your life as God sees it. Consider 1 Corinthians 10:13 again, and read 1 Peter 4:12-19. We should not be surprised at problems. Really, our problems are small when compared with the great universe God controls. Even the heavens speak to us of God's strength. (Psa. 19:1-3.) He can easily help us with all our problems and he will, if we ask him. (Heb. 4:16.) We are invited to come boldly to the throne of grace for help in time of need.

4) Look up all the promises of God concerning rest, peace, and comfort. Trust in them. Ask him for them. Here are some of them: Psa. 27:1, 3; 34:4-10, 15, 17, 19; 84:5, 7, 10-12; 91; 103; 23; Matt. 11:28-30; John 14:27; 16:33.

Conclusion

The answer to tension or fearfulness lies in the Bible. It is a very simple answer, yet one that is hard for us to practice because it is such a different way of living. It is: Trust in God and yield yourself to his guiding, and he will work all things out. The quicker we cast ourselves on him *completely*, the quicker he can help us. He wants us to love him with all our heart.

Worship God with a trusting, humble heart. Help others. Don't worry about tomorrow. See your troubles as God sees them, surmountable, with Christ's help. (Phil. 4:13.) Seek out God's promises of peace and rest and see how they may be yours. Follow Colossians 4:17, and do all for the glory of God, and all will be well in due time. When it is, you will keep it that way and stay close to God from then on, out of gratitude. How wonderful are the works of God among the children of men! Let us praise his name forever!



Brief Messages for Busy People

EXCAVATIONS AT JERUSALEM

Excavations which may eventually lead scholars to parts of the original temple of King Solomon will begin at the Wailing Wall, Judaism's most sacred shrine, Israeli officials announced. When Israel captured Jerusalem's Old City from Jordan, Jews were given access to the Wailing Wall for prayers for the first time in nearly two decades. Now, after consultations among government officials, religious leaders, architects, and archaeologists, the Wailing Wall will be made the site of scholarly excavations.

It is estimated that the wall now visible on the surface stands atop some twenty tiers left from former structures. The part of the present wall immediately above ground is said to be a remnant of the second temple, begun by King Herod the Great and completed only in 64 A.D., six years before it was destroyed by a Roman army. King Solomon's temple, which was destroyed by the Babylonians in 587 B.C., occupied the same site and remains of it are believed to lie far below the Wailing Wall under tons of debris. The present excavations are not expected to get as far down as King Solomon's temple, but they will probably lead to further excavations at the site.—*Western Voice*.

"LABOR NOT FOR THE MEAT WHICH PERISHETH"

"Going through one of the most fertile of our agricultural districts," says a recent writer, "a large farm was pointed out to me as the dwelling place of a man whose whole care was to amass riches. 'Day after day, from Monday morning to Sunday night,' said my friend, that man is toiling; he never seems to take a rest; Sunday is to him more a source of discomfort than of pleasure, as on that day he cannot get his full complement of men around him."

"A few years later I passed that way again and inquired after the farmer. 'He is dead,' was the answer I received. 'And his money?' I asked. 'Was all appropriated by the state, he having died suddenly without a will, and there being apparently no

heir.' We passed on, and as my friend proceeded to speak of the unfortunate man's godless life and miserable death, I seemed to hear all around echoes of some old familiar words, 'Labor not for the meat that perisheth.'"

"BORN OF WATER"

By Pastor C. E. Randall

He said unto them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:15, 16).

When Jesus commissioned the twelve apostles, he gave them authority to go forth in his name, preaching and baptizing for the remission of sins.

There were three things involved in the commission: 1) they were to go everywhere preaching the Word; 2) they were to teach the gospel of the Kingdom; 3) when people believed their preaching, they were to baptize them in the name of Jesus for the remission of sins. This great commission is still valid.

The gospel must be preached for a witness to all nations before the end of the age can come; and those who hear and believe the message of the gospel, must today, as in the days of the apostles, be baptized. As far as we have any divine record, there is no word from heaven that this order has been changed, shortened, or abrogated. It still stands! It still is God's way of reconciling the world to himself through Jesus Christ.

It is dangerous, very dangerous, to our standing with God to in any way annul, restrict, or substitute for this way of salvation which God has provided. It may seem perfectly proper in one's own eyes to alter or shift the emphasis of importance or entirely replace certain requirements of the gospel; but it is good wisdom to ever remember the words of the wise man who said: "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). There are several reasons why one should be baptized by immersion. Some of these are:

- 1) It was Jesus' way.
- 2) It was commanded by our Lord
- 3) It was practiced by Jesus, the apostles, and early Christians
- 4) It is necessary for the remission of sins.
- 5) It is the Bible way of putting on Christ.
- 6) It was typified by the salvation of Noah and his family in the ark.
- 7) It was illustrated by Israel's baptism in the Red Sea.

Jesus is our example. When John was baptizing at Bethabara, Jesus came and both he and John went down into the water and John baptized him. Coming up out of the water, Jesus stood on the bank praying and the Holy Spirit came upon him in the form of a dove, and a voice came from heaven, saying, "Thou art my Son in whom I am well pleased" (Matt. 3:13-17; Luke 3:21).

Jesus, in the great commission, said: "He that believeth and is baptized shall be saved" (Mark 16:16). On the Day of Pentecost when the people asked Peter what they should do to be saved, Peter answered: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

The fact that many in Christendom have departed from the command of Jesus and the apostolic practice in no way makes void or unnecessary the inspired Word on the subject.

Immersion is the only service in the Christian church that symbolizes the death, burial, and resurrection of Jesus. It gives one the opportunity of expressing his faith.

HOW TO LOVE LIFE AND SEE GOOD DAYS

By Pastor Russell Magaw

There are many reasons why people grow discontent with their existence. Poverty, crime, immorality, and deterioration of family unity are just a few conditions that cause some persons to hate life so much that they take their own lives. Other persons are so mixed up and confused by what they see in life that they "go crazy" or "go off the deep end." Life can become too

much, it seems, when unusual stress and strain and sorrow come at once.

Faith in God and his Word is the mighty force with which to sandbag our lives against such storms of trial and care. The Bible holds the secret to happy living; from it we discover how to live life and see good days. One outstanding Biblical prescription for what ails us is found in First Peter 3:8-12. Verse 8 reminds us to grow in that characteristic we have too little of—love and compassion. Such love helps us to push out of our lives that which we have too much of—spite and evil.

Compassion teaches us to return blessings for evil. Such action insures that we will receive a blessing. Courtesy disciplines our tongue and keeps our lips from speaking guile. Those things we must do in order to love life and see good days are listed in verse 11. Evil and good are opposites; only when we shun the bad and accomplish the right will we seek the peace of others and that of our own hearts. Verse 12 reminds us that God, looks with favor only on the righteous; he is set against those who practice evil.

THE BARN SWALLOW'S CRY

By Rosalie Ficken

Early this spring we decided to "go back to the soil" in a small way. Dad spaded a small patch for tomatoes; I converted a flower bed into a small plot for onions and lettuce; we ordered three rhubarb roots and set them along the fence; added some climbing strawberries, and we were in business. We then sat back to watch things grow. But having had the home rented for three years to people who had no time for, nor love of flowers, the beds were badly in need of fertilizer. Dad asked a relative who now owns the home place where he grew to manhood, if he cared for us getting some fertilizer from the barn. He told us to go ahead, so one Saturday afternoon he hitched the one-wheel trailer to the car and we drove to the farm. Once there, he backed the trailer under the shed of the cattle barn and started to shovel.

Meantime I climbed up on a stanchion to watch. Suddenly, I became aware of a wierd sound coming from overhead. I glanced over my shoulder and saw something I had not seen in years. The barn was swarming with barn swallows. They swooped in under the barn in ever-widening circles, diving close to our heads, uttering their strange cries of distress. After flying madly around they would disappear

under the floor joists of the barn loft, soon to reappear to resume their cries, trying to defend their little ones.

When we see danger approaching our loved ones, it is only natural to sound our alarm like the worried swallows did. Yet the cries of those outside our family can be just as urgent and their need for help just as great. But, unless they are closely connected to us, we are more or less inclined to turn a deaf ear, or pretend we do not hear. Or we ask, as did Cain, "Am I my brother's keeper?"

Two women, neither of them related to me, showed faith in me once, during a time when I needed very badly the steady hand of an understanding person. Seeing their belief in me made me strive to be worthy of their trust and to want to justify their faith in me. That may seem a strange approach to God, but it was a beginning. As time passed, living the role soon began to take on a meaning of reality and a desire to be what I wanted to be deep down inside my heart. However lonely, discouraged, sad hearted, or desolate we may feel, it is always comforting to know that somebody cares.

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Mission Builders Appeal Number 19 Bible Church of God, Phoenix, Arizona

The Bible Church of God at Phoenix, Ariz., was organized in 1965 with thirty-five members. The present membership of the church is seventy-seven. A fine building site has been purchased and construction will begin soon on the sanctuary building pictured above.

The church will be assisted by the Mission Builders League, and an appeal is in the mail to all Mission Builders.

If you are not now a Mission Builder, and will agree to send at least \$5.00 for each new church designated for assistance by the League, we urge you to enroll now by sending the coupon.

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- 1098. Miss Alice Plantner
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THE EDITOR'S OPINIONS

(Continued from page 3)

HIPPIE RELIGION

The "hippies" who have "dropped out" of society in protest against all of society's established institutions, including the church, have apparently found that worship is necessary to man. In the short time that hippies have been in action, three different hippie religions have been formed. Though they have no connection with the Christian faith, the forms of worship, including meeting rooms, robes, altars, pictures of hippie "saints," etc., look amazingly similar to those of the institutions against which they are revolting.

It seems that every man has a god, and the hippie culture has adopted religion of its own making.

OBSCENITY

A publishing firm in England, Calder & Boyars, asked the government to prosecute it in a case before a jury. One of its books had been blamed as obscene and it thought that a jury would decide the book was not obscene. To its surprise, the twelve men on the jury did declare the book obscene, in spite of the testimony of several literary "lights" who thought the dirty book was a masterpiece.

One suspects that if jury trials were held in the United States, some newsstand filth would also be declared obscene. What politically oriented judges and the Supreme Court condone as literature, would not pass the test before the common man in a jury box.

DRUGS

Much in the news is the widespread use of marijuana, LSD, "pep" pills, and other drugs and narcotics. Some lurid stories appear regularly about the number of people who take these dangerous drugs and the results.

In Denver, Colorado, a mother stabbed her baby to death with a broken wine bottle. Investigators found his body floating in a bathtub and the mother in a stupor on the floor, covered with blood.

In the Cleveland suburb, Shaker Heights, said to be one of the wealthiest districts in the world, one student estimated that at least 25% of the high school students were experimenting with drugs. A school administrator says, "The use of narcotics is no longer just an occasional thing. It has become a persistent and virulent problem." The community of New Ro-

chelle, New York, another wealthy district, expresses similar distress at the use of narcotics among its youthful citizens.

In spite of the obvious dangers to personal health, the effect upon yet unborn generations through damage to chromosomes, the number of people who have become perhaps permanently deranged, the murders and suicides it has caused, and the destruction of morality associated with it, many people experiment with the narcotics.

Dr. Amedo Marrazzi, professor of neuro-pharmacology at the University of Minnesota, has made extensive tests of the effects of LSD. He says that rather than "expand" the mind, as the users claim, it limits the brain. "His tests indicate that the drug impedes communication between the various parts of the brain; in particular, it limits the user's access to memory of experience. Similar limited access is evident—on a continuous basis—in mentally ill people, making it difficult to cope with the world around them because they cannot apply past experience to present situations. The same kind of reaction is noted in children, simply because their store of experience is limited. LSD and mental illness often make immediate perceptions seem more intense than normal perceptions heavily censored by past experience." The drug experiences are of no lasting value because they cannot be remembered or "stored" and are not applicable to future experiences.

Personal testimonies of people who have had a "bad trip" and who suffer permanent mental damage should make even the most adventurous person avoid these dangerous drugs.

As with smoking and drinking, these drugs should be avoided by the Christian as damaging to the body which is the temple of God. (1 Cor. 6:19, 20.)

COUNCIL OF TRENT

In 1518, Martin Luther asked Pope Paul III to call a general council of the church so that there would be an opportunity for the reformers to openly present their case and for discussing their suggested reforms. The Pope delayed calling the Council for twenty-seven years, but finally set a meeting in Trent, a little town in the Alps. The Council of Trent opened in 1545 and met off and on for eighteen years.

The reformers had made one stipulation in asking for the council—that the Bible and the practices of the early church be the only standard and authority for discussions. The Pope re-

fused this request, so the reformers never attended any of the meetings. The Council of Trent then became simply a means for the church to tighten up the old machinery, and to reject the one great doctrine of the reformers—justification by faith alone.

Today, many of the descendants of the reformers would make no such stipulation, having themselves departed far from the Bible and the practices of the early church.

CALL FOR PRAYER

During the Christmas season, Conrad Hilton (Hilton Hotels, etc.) put a full-page, full-color ad in *Time* magazine, at what must have been great expense. The ad was a call for the nation to pray.

Under a color picture of "Uncle Sam" on his knees in a scenic background which included Valley Forge and the head of Lincoln, the caption read "Twice before when our nation was in deep trouble . . ."

"The President prayed . . . the people prayed. United they called on someone above their military and scientific genius. They called on God.

"Twice in our nation's history the power of prayer saved us: at Valley Forge, General George Washington, facing disaster, prayed to our God. His troops prayed. The Congress prayed. Our budding nation was infused with new hope and courage and our nation was saved.

"In March, 1863, President Abraham Lincoln asked both North and South to join in a national day of prayer. Their prayers were answered and the nation was preserved."

The ad concluded with a suggested prayer for the nation in its present time of domestic and international crisis. In times of national crisis, thinking men look back in gratitude to leaders who acknowledged God and who called for spiritual assistance in their positions of responsible leadership.

It is interesting that American businessmen will spend large sums of money to print such appeals for prayer and return to the moral principles upon which the nation was founded. One must be quite concerned and quite convinced of the need to do this. We realize that such appeals are good public relations and they do upgrade a company image and give it a look of stability, but we must appreciate the thoughtfulness that is seen in some of the corporate ads which promote ethics and culture.



Churches IN THE News

CALENDAR OF EVENTS

- March 30, 31—Illinois Quarterly Conference at Lombard Community Church.
- February 19-25—Youth Week
- April 20, 21—Northeast Conference, Columbia Church of God, Columbia Station, Ohio
- June 23-29—Annual Indiana Conference and Family Camp, Camp Mack
- August 4-9—General Conference
- August 9-15—Berean Youth Conference

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The background of the cover is a photograph of the Grand Canyon. The view is from an elevated position, looking down into the canyon. In the foreground, there are dark, layered rock formations. In the middle ground, a winding road or path is visible, and a few small figures of people can be seen on a ledge. The canyon walls are characterized by their distinct horizontal strata. The sky is a pale blue with some light clouds.

The
**Restitution
Herald**

VOLUME 57, NUMBER 5, MARCH, 1968



The Editor's Opinions



CHURCH MEMBERSHIP LAGGING

The 1968 *Yearbook of American Churches*, published by the National Council of Churches, shows church membership in the United States totaling 125,778,656 people. The total population in the United States is just over 200 million people. The National Council of Churches warns that the membership figures are based on 1966 figures, in most cases, and that many reporting denominations have to guess at their membership. The figures show an increase of .9% over the year 1967. The population of the country increased 1.1% during that time, however, so church membership is not keeping pace with population growth. The largest single denomination is the Roman Catholic Church with a reported United States membership of 46,864,910 people.

PARADOX

A friend in Australia, observing that American churches show a large membership and report a high percentage of attendance at services, wonders: "At the same time, if the news items are to be trusted, you have more domestic violence than elsewhere, which greatly worries America's friends. How are these two points harmonized?" We are at a loss to harmonize these two paradoxical facts, but we do venture the following observations.

First, the news reports are not always to be trusted. One removed from the scene would suppose at times that the whole country was in flames and every citizen engaged in open warfare with every other citizen, if he depended upon the American news media for his impressions. The kindest thing one can say about many big city newspapers and national news magazines is that they are often inaccurate and display a remarkable credibility gap. In their desire to sell news their main occupation seems to be to make mountains out of molehills. The foreign press often takes these exaggerated reports and blows them up still more. This is not to deny that violent crime and rioting are a serious problem in the United States, but to em-

phasize that a small minority of people are involved in these activities.

Secondly, the American churches, appear to have a diminishing influence on the lives of people. False prophets who deny the Bible and the basics of Christian faith, have ascended to the top of many church organizations and their false gospel has diluted and perverted the image and work of the church. People have lost confidence in their church leaders and in the stability of the church and there is often a wide gap between the "official positions" of religion and the activities of the members. Denial of the authenticity of the Bible, denial of God, watering down of Bible morality, open flaunting of the revealed laws and will of God, introduction of a "new morality" and "situation ethics" and other innovations make sin something to be desired and sought rather than avoided. Small wonder that crime and violence result!

No doubt other factors are also involved. Public education, devoted to materialism and secularism, give the young little or no sense of right or wrong. The American judicial system is stacked in favor of the violent and the riotous. There is a breakdown of the home. A spirit of "if you don't receive what you want, take it by force" has been cultivated by the grandiose promises of a government which makes people think that everyone is entitled by birth to an equal share of the world's wealth, whether or not he makes an effort to earn it. Many of these contributing factors to the mood of the times have been generated by the church or encouraged by the church in its misguided social aspirations.

These are some of the causes that we speculate are at the root of the paradox of a nation in which five-eighths of the people profess to be Christian, but which has a high level of crime and violence.

The cure is not to be found in further legislation by government, or deeper social action by churches, but in a return to the preaching of the Bible-founded gospel and to the standards of morality revealed in God's infallible Word. When hearts are changed upon hearing "the things

concerning the kingdom of God and the name of Jesus Christ" then environment will change!

ISRAEL ENCIRCLED

A map in *Time* magazine (Jan. 19, 1968), shows growing Russian influence in the Middle East. Graphically portrayed is Israel surrounded by nations which are ports of call for the Russian navy, have contingents of Russian military and technical advisors, and operate Russian-built factories. Shaded symbolically in red are Turkey, Syria, Iraq, Iran, Yemen, Sudan, Egypt, Algeria, and Morocco. In each of these nations Russia has gained a foothold and is exerting increasing influence.

The six-day war between Israel and the Arab states in June, 1967, worked to the ultimate advantage of Russia. Moving into the vacuum created when the Arab states turned against the West for its sympathy with Israel, Russia is solidifying its Middle East position. It runs a large-scale development program to assist the Arab nations to arm themselves, to increase their industrial capacities, and to instill Russian culture in the area.

Though there is a fundamental antagonism between atheistic Communism and the Islam religion of the Arab states, political and economic ties are being made stronger.

To the student of Bible prophecy, these developments are of great interest because of predicted involvement of Russia (Gog) in the Middle East in the last days before the coming of the Lord. The Middle East is slowly slipping into the Russian orbit.

"GOD WAS KILLED ON THE CROSS WITH JESUS"

The "God-is-dead" theologian, Dr. Thomas Altizer, in a press conference at Beloit College, Beloit, Wisconsin, partially explained his theory: "God totally embodied himself in Jesus Christ and was killed on the cross. God did this deliberately in order to release himself more fully in the world in the form of 'spirit,' and is becoming progressively more manifest in the world. . . .

"I speak from a Christian point of view. What we call 'the death of God' goes hand-in-hand with a new manifestation of Christ in the center of life. In losing a transcendent, all-powerful God, we release divine energy for the 'here and now.' . . .

"Yearning for eternal life is a product of bad faith, a demonic turning

away from the gift of Christ's love. The popular conception of immortality of the soul is not to be found in the Bible, and there are few theologians who today accept popular, stereotyped beliefs in immortality."

It is difficult to understand what Dr. Altizer really believes. Perhaps he has developed his theories (he offers no Bible or other proofs for his philosophy) to offset some of the erroneous teachings of orthodox religion, such as that of a triune God and the immortal soul adoption from Plato.

Dr. Altizer is apparently not impressed that the Bible teaches that not God but "Christ died for our sins according to the scriptures" (1 Cor. 15:3), and that God is "immortal, invisible, the only wise God" (1 Tim. 1:17), and hence could not die.

Correct in his belief that the Bible does not teach the immortality of the soul and that most theologians have properly turned from the old myths about a soul which leaves man and lives on after death, Dr. Altizer then draws an unscriptural conclusion. Though it does not teach man to look for eternal life in the spirit world of the sky, it does encourage man to look for the return of Jesus Christ and the resurrection of the dead in Christ, and immortality in the Kingdom of God. In fact, without this promised destiny, the Bible would be a quite empty and meaningless book.

JUDICIAL REVIEW

Senator Sam Ervin, Democrat, North Carolina, has been trying valiantly for several years to get a bill through Congress that would allow judicial review of laws that bear on the separation of church and state. Specifically, it would allow a taxpayer or group of taxpayers to challenge government spending for support of religions or religious education. Administration leaders have successfully thwarted Senator Ervin's efforts. The last thing they want is a fair review of the misuse of government funds for support of religious institutions. Direct intervention by President Johnson, and the influence of Roman Catholic leaders, has sidetracked the latest attempts to find a legal way to allow the courts to decide if the government is or is not acting in an unconstitutional way. It is evidently thought to be more prudent to risk acting contrary to the Constitution than to annoy a large block of religious bigots who insist that their religious activities should be supported by tax dollars.

BELIEF IN GOD

In spite of the things we have written above (lagging church membership, God-is-dead, diminishing church influence) Gallup polls show that 97% of the people of the United States and Canada believe in God. Large majorities say that they "strongly believe in a personal God, a heavenly Father who watches over each of us and can be reached by our prayers."

During the period of a year, eight out of ten Americans will attend a church service. Less than 10% of the population claims no church preference. Only 3% of those sampled claim to be non-believers.

Fewer young people than older people say they believe in God. Persons with a college education are less likely to believe than persons with a high school or grade school education. People in small towns and farm dwellers are more likely to believe in God than people in large cities.

The reasons why people believe in God were categorized by the Gallup poll. Thirty-six percent believe for some authoritative reason, such as the teaching of the Bible or part of the Bible, or the miracles or life of Jesus. Twenty-eight percent believe for some rational reason such as the wonders of nature, the order and laws of the universe, etc. About ten percent believe for some personal reason such as answered prayer, deliverance from an illness, etc. About twelve percent believe for such pragmatic reasons as, "It is safer to believe than not to believe," or because they feel a need to believe in something. It is normal for a person to believe in God, and abnormal for him to be an unbeliever.

BANEY LOSES TAX EXEMPTION

Christian Approach Mission, operated by Ralph Baney, which supports an orphanage and crippled children's hospital in Bethlehem, has lost its tax-exempt status. Internal Revenue Service has made the ruling, retroactive to four years ago. Christian Approach Mission had an income of one million dollars last year and is centered in a half-million dollar building on 236 acres of land near Kansas City. The building is also Baney's home. Also located here is a farm which raises and sells Tennessee walking horses.

Loss of the tax exemption means that the mission will have to pay taxes on its income, and contributions to the mission will not be tax-deductible.

(Please turn to page 17)

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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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Thou Shalt Not Kill

By Pastor C. Jesse Pestle, Columbia Station, Ohio

MANY Christians don't realize the integral relationship between the teaching of Jesus Christ and the law of Moses. The result is that Christ's teachings are put against God's law to Moses, and the Bible is divided into two separate and almost unrelated parts. It is not uncommon for some in the church to accept the New Testament and reject the Old. We sometimes don't understand, until it is brought to our attention, that Jesus came to fulfill and not destroy the law and that his teachings were primarily interpretations and enlargements of God's law to Moses.

All the teachings of Jesus are based upon the Old Testament Scriptures. No place in the Bible so clearly tells of the unity of Christ's teachings with the Mosaic law as the Sermon on the Mount, and yet this is where some allegedly find support for rejecting the Old Testament law entirely.

Within the words of Jesus, found in Matthew 5:21-26, we have the sixth commandment, "Thou shalt not kill." When we look beneath the surface meaning of this part of the Sermon on the Mount we see the real agreement of Jesus with what God revealed to Moses many years before. Jesus told the people three things about this law.

1. OBSERVE THE SPIRIT OF THE LAW

In verses 21 and 22 we find these words: "Thou shalt not kill . . . But

I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." At first we might get the idea that Jesus is suddenly changing the subject or that he is adding to the law of Moses, but upon close examination we see he is doing neither. Here is an explanation. Here is a contrast: not between Christ's teachings and those of Moses, but between the false interpretation of the law and Jesus' true explanation of it. Jesus is here combating the false and inadequate interpretations of people who could see nothing more in this sixth commandment than the taking of another's life.

A great destructive sin has always existed among God's people: that sin is reducing God's law to comply with man's convenience. Even today there are many who accept the letter but reject the spirit. This procedure is especially true with the commandment, "Thou shalt not kill." So often we reduce this command to murder, and in the process reason that it has absolutely nothing to do with the law-abiding Christian. But why does Jesus connect the subject of anger with murder? Why is the one who calls another "a fool" related with the one who kills? Is it really true that anger and unwholesome speaking are included in this sixth commandment? Is it true that being angry with one's brother is similar to taking his life?

In his explanation of this commandment Jesus is not only saying that it is wrong to kill, but also that it is wrong to do that which will lead to killing. Murder is always preceded by anger and hatred of some kind. Christians who believe that murder is wrong and yet see nothing wrong with harboring anger and hatred in their hearts are just as guilty of hypocrisy as the Pharisees of Jesus' day. Jesus is saying that one who is angry with his brother without a cause is subject to the same punishment as the murderer.

This principle of application Jesus applied to the sixth commandment is also applied to the seventh, "Thou shalt not commit adultery." In verse 28 he says, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in

his heart." The former is an acknowledged and obvious sin, but the latter often is considered permissible as long as the person doesn't commit the act itself. In God's sight one is as bad as the other. Jesus brings to light the true meaning and spirit of other Old Testament commandments in a similar way. (See vv. 33, 38, 43.) We act according to the condition of our hearts, which means that evil deeds as well as good deeds come from the heart. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19).

So when we believe that this sixth commandment has nothing to do with us except when we kill another person, we are reducing the law to our own liking and are not aware of the spirit in which it was intended. Our Saviour is not doing away with the law, but rather is bringing its true message to light by revealing its spirit. The second thing Jesus is telling us about this law is:

2. BE POSITIVE

Verses 23 and 24 say, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift . . . first be reconciled to thy brother." One objection many people have of the Mosaic law is that it is primarily negative (8 of the 10 commandments contain "thou shalt not"). Though the commandment under consideration is negative, Jesus is trying to point out to us that the spirit of the commandment is definitely positive.

When a child hears his parent say, "You can't do thus and so," he has a fairly good idea of what he can do. The negative command carries with it a very positive application. Whenever God says *don't*, he at the same time says *do*. Jesus says, "Don't kill" (negative), but "Be reconciled to thy brother" (positive). This positive aspect of the law, "Thou shalt not kill," was overlooked by the pious Jews of Jesus' day and is often brushed aside by uninformed Christians today. So often the spirit is ignored completely.

Few church people ever resort to murder, but there are many who re-

fuse to be reconciled to their brothers? It's not enough to refrain from killing our brother: we must cease to be angry with him and be at peace with him. Getting right with our brother is so important that we should keep God waiting at the altar. Our gift to God is of little value if we are at odds with a brother. Jesus is teaching that unless one is on good terms with his brother he cannot enjoy profitable fellowship with God.

Jesus spoke of the scribes and Pharisees as paying tithes of mint and anise and cummin but omitting weightier matters of the law such as judgment, mercy, and faith. Faithfulness in tithing does not relieve one of showing mercy to the poor. Regular attendance at church does not free one from witnessing of Christ. Our worship is vain if we don't do the will of God at other times.

King Saul was once commanded to utterly destroy the Amalekites and all they had. As the battle was being fought, he desired the spoil. In an attempt to justify his disobedience he offered the spoil to God. His worship was interrupted by the bleating of the sheep and by Samuel the prophet, who said, "To obey is better than sacrifice." No amount of faithfulness and sincerity in worship will compensate for disobedience in service. Dr. Lloyd-Jones has said, "In the sight of God there is no value whatsoever in an act of worship if we harbor a known sin." Jesus suggests that we leave the gift at the altar and "first be reconciled to thy brother."

3. REMEMBER YOUR POSITION BEFORE GOD

Verses 25 and 26 include these words: "Agree with thine adversary quickly." Is it really necessary that we deal properly with our fellowmen in order to be on good terms with God? John answers this question very ably in 1 John 4:20. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It is impossible to love God and hate a brother. Hatred is nourished in the heart and, as a result, the person never comes to know God. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). True Christians are identified by the presence of love.

Our relationship to God depends upon our love for others. If we have something against another, we should make it right before we go to God. Anger directed toward one's brother is just as bad as murder itself in God's

eyes because it can and usually does lead to killing of one sort or another. John once said, "Whosoever hateth his brother is a murderer." This verse in 1 John 3:15 is translated in the Phillips Translation: "The man who actively hates his brother is a potential murderer." Does this not bring the sixth commandment closer to us? Does not the spirit of this law make it very relevant? Is it any wonder that Christianity fails when we accept the letter and ignore the spirit?

Before we throw the Mosaic law out the window or consider it too strict or outdated for our times, let us con-

sider what our Saviour had to say about it. The only great weakness of the law was that it could not, in itself, give life, but its purpose was to bring men and women to Christ through whom life would come. When we give equal esteem to both Old and New Testaments we find revealed the complete and glorious plan of salvation in God's Son.

Before we pronounce ourselves not guilty of the commandment, "Thou shalt not kill," let us search our hearts for hatred, anger, and evil thought toward our fellowman. Remember, God looks upon the heart.

TO THE JEW FIRST

Third of a series
of articles by Irving Feldman*

THERE is a mystery about the way we approach the learning process when it comes to things that are really important!

On minor matters, we present ourselves for instruction. But, when it comes to items of major importance, we feel that we have some kind of built-in sense that does not require learning.

If we want to drive a car, or make a dress, or run a typewriter, we invite people to teach us how. But if we decide to get married, or open a business, or deal with matters of God and of the Spirit, we go ahead and charge in, blithely unconcerned about our lack of training, and experience.

Why?

It has something to do with personal pride—the feeling that we already should know, that we have an inherent wisdom or understanding and people who are equal to us should not be in a position to tell us things. It is more constructively concerned with a natural desire to help develop that which we are trying to build.

But if you look at it objectively, it seems absurd to strike out blindly for yourself when numerous books have been written about ways to make a marriage successful, ways to operate a business at a profit, and ways to usefully present your story to searchers.

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Why is not *that* avenue, at least, thoroughly explored?

If you accept the foregoing as generally true, the following may have a great deal of meaning for you.

There are three major steps involved in telling the gospel story, in the hope of interesting another person about his salvation.

First, you must *get attention*. You need to talk to people who want to hear. This means, searching them out, recognizing their need, and opening the discussion properly.

As a start, it might be useful to read any of the excellent books about selling, which will show you how to get a hearing on a subject which meets with initial resistance. There is a way to get into a subject, and there is no point doing missionary work where others have pioneered before.

Secondly, the gospel story should be *told in an orderly way*, with a beginning, a middle, and an end, free from pointless interruptions and discussions. You have to control the discussion (after you have been invited to tell your story) by persisting in getting your story told. As a general rule, people pull us out to the rim of the circle and we never get into the heart of the subject. Here, again, there are wonderful books which tell you how to conduct a discussion after you have gained permission to tell your story. Ask your librarian or write to me*. I will be glad to send a list.

Third, don't expect too much from your efforts. It is wonderful to plant, to nurture, and to reap the harvest, but it doesn't work that way in practice. You may place the seed, another may demonstrate the power of love, and a third person may lead your friend to an understanding of God.

Just make sure that your work is done so well that a fourth won't be able to drive him away!



“KICKS” THAT KILL

Reprinted from “Awake” magazine,
October 22, 1967

TWO GIRLS, one fourteen years old, the other fifteen, walked up to a total stranger in Greenwich Village, New York, and asked: “Hey, where can we cop some acid or pot?” The girls were inquiring about drugs. They were out seeking a thrill, a short “trip out of this world,” a “holiday from reality” by means of drugs. This may sound harmless to some, but the fact is that *one* experimental use of drugs can ruin their lives, even kill them.

Young people today are in search of

excitement, “instant” happiness. They are being told that they ought to get “fun” out of life, and the less real fun there seems to be, the greater their search and rush to fill the vacuum with the deceptive pleasures of the forbidden and the dangerous. “It was like we were doing something wrong that was fun—like eating candy before breakfast,” explained an addict. But it is not at all that innocent.

You young people may hear other youths argue that the use of drugs is merely “harmless fooling around and a sign of healthy curiosity.” But there is nothing “harmless” about it, and curiosity, improperly channeled, can wreck your lives.

This is what happened to a blond girl, no more than fourteen years old. The police found her lying on a filth-strewn floor. Her eyes were blank and her fingers clawed at the figures in the design of the linoleum. She was living with a middle-aged man. Just eight months before, the girl had been a normal, healthy high school freshman from a “good” family—until a schoolmate introduced her to drugs. Now she was on the floor trembling violently. On the dresser were hundreds of white pills. “That kid’s been taking about thirty of these a day,” a policeman said. “We call them whites, bennies. If you looked the words up in a drug catalog you would find them listed under amphetamines—those nice, respectable diet and wake-up pills.”

Commissioner George P. Larrick of the United States Food and Drug Administration says: “Nearly ten billion barbiturate and amphetamine pills and capsules are produced each year by the pharmaceutical manufacturers. Half of these—or five billion pills and capsules—are being diverted into unauthorized channels.” Sergeant Eugene Zappey of the Juvenile Narcotics Squad of the Los Angeles Police Department stated that “pills have replaced marijuana as the steppingstone to hard narcotics addiction. Five years ago, eighty percent of our problem with kids was marijuana. Now it’s close to eighty percent pills.”

The use of drugs in America is fast becoming as common and popular as chewing gum, big cars, and television. It is not only adults who are involved. New York police records show that arrests occur even in the seven-to-fifteen-year-old age-group for the use of amphetamines and barbiturates—drugs that not only are themselves dangerous but can lead to narcotic addiction, crime, and death. Another New York City report stated that be-

tween 1963 and 1964 there was “a 75 percent increase in the number of children under 16 years of age taken into custody for criminal offenses who were admitted narcotics users; a 95 percent increase in arrests for violation of the narcotics law by young people from 16 to 20 years old.”

“PEP PILLS” AND “GOOFBALLS”

How bad are amphetamines, called “pep pills,” and barbiturates, known as “goofballs”? Misuse of these pills leads to irrational and even violent behavior. A thirteen-year-old boy started on pills when a schoolmate handed them to him. “Man,” he said, “when you’re on them you feel like you’re about the baddest person walking and you’d do anything.” He and his partner set out to prove their point. They stole cars, held up stores, attacked innocent bystanders with pop bottles, blackjacks, and other weapons. “I was popping those pills in me like they were going out of style,” the one boy said. Then there were murders—cruel, vicious murders. The boys were apprehended in Georgia and tried. Both died in the electric chair. The pill thrilled them, but also killed them.

In Houston, Texas, after swallowing several amphetamine tablets, a man shot and killed a schoolteacher, assaulted a fourteen-year-old farm girl, and committed two robberies. In Illinois a truck driver suddenly went berserk after he had taken several pills to keep himself awake. He tried to run down pedestrians with his truck. In Chicago three boys, two of them only sixteen years old, the other seventeen, sat around taking “goofballs.” Then, with a rifle, they went out into the street and calmly shot the first person they saw. They shot the man nineteen times! When the effects of the drugs wore off, one of the boys admitted the murder, saying: “It was the pills that caused me to do the shooting.” These drugs are really dangerous, and parents and youths should know the extent of their danger.

LIVING FOR KICKS WITH LSD

Yes, many young persons today are toying with “incendiary pill bombs” that can ruin them or kill them. LSD (lysergic acid diethylamide) has become part of this generation’s illicit pleasure. A twenty-year-old youth stripped and jumped to his death from a roof under the LSD-induced belief that he could fly. Another under LSD influence blew his brains out with a revolver while playing “Russian roulette.”

Early in 1967, a tall, husky, handsome nineteen-year-old student was out seeking a thrill. On April 23, 1967, he was ordered committed to a mental institution to protect him from what doctors said were the aftereffects of experiments with the drug LSD. Investigators said that the boy, unable to stand the hallucinations he suffered—even after the drug should have worn off—tried to gouge out his eyes and kill himself. His mother said: "It was as if there was something inside telling him this is what he was supposed to do. It was as if there were demons in him."

She told newsmen that her son first tried to kill himself with a razor blade. Then at the General Hospital "he broke a glass, ripped his other arm and his throat. Then, later, he took a pencil and tried to stab himself. Two orderlies grabbed him. But he broke loose and ran and tried to ram his head against a wall and break his neck. Then he tried to poke out his eyes with his fingers," she said.

His mother revealed that he was a member of a crowd in which, although she did not realize it, just about everyone was trying LSD, pep pills, and marijuana. "I must have been living a cloistered life," she said. "Now I find that just about every party for young people this age seems to have half the people on one side of the room taking what they call a trip on LSD, and the other half on the other side, smoking pot" (marijuana).

Parents, are you leading a "cloistered" life? Are you aware of what your children are doing for entertainment, who their associates are? Do you know what they think of narcotics? Have you cared enough to find out?

INJURY TO THE UNBORN

If you are ever tempted by the thought of trying LSD, consider also these facts, reported in *Time* magazine of August 11, 1967: "Not only does [LSD] break down the chromosomes in some blood cells. The latest evidence is that it causes cell changes suspiciously like those seen in one form of leukemia. Given to a rat early in pregnancy, it usually results in still-born or malformed young. Worse, LSD may have similar effects on the human fetus. And those chromosome breaks have been found in the babies of LSD users."

Chromosomes are those minute components of body cells that transmit heredity factors such as eye and hair color, as well as physical and personality characteristics, from one genera-

tion to another. What may happen if parents have broken chromosomes? Malformed babies, for one thing. The babies may be mentally retarded, have distorted features and inefficient muscles. Doctors say that in some cases the babies may even cry like a cat rather than a human. Thus the use of LSD can also damage the lives of the unborn.

GETTING "HOOKED"

How do youngsters, teen-agers, and young adults get started on drugs? It is frightfully easy, almost too easy to believe. The majority have been challenged into trying a hallucinatory drug by "friends." Many started because of curiosity or a desire to be "in" with their crowd. Some have gone to "pot parties," where small groups of young people smoked marijuana, and have been enticed to join them. One thing leads to another. Experimental use of marijuana often leads to trying stronger drugs. They are forever searching for new "highs," and before they know it they are "hooked" (addicted).

Once is often enough to start the drug habit. "I got this awful toothache and Johnny gave me a shot," said a young female addict, "and it took the pain away, and it also took my fear of drugs away. I started doing it myself. And I had a habit before I knew it. . . . It made me very relaxed, very high. I liked it. Nothing fazes you. You could hear about your mother dying an excruciating death and you wouldn't even shed a tear." This young girl turned to prostitution to maintain her drug habit, as almost all female addicts do.

A sixteen-year-old high school student said: "I had this cube that somebody gave me. I was carrying it around for three weeks wondering if I should try it, and then I just popped it in. I thought it might give me a better idea of myself, like what I'm all about, what I'm here for." The drug turned him into an addict and a thief.

Another youth stated: "I heard so much about it, that you could see all the wonders of the world right in your own mind. I figured I had to try it." He did. His curiosity got the better of him. This seventeen-year-old boy has never been normal since.

"I took marijuana on a dare," said a twelve-year-old lad. "Somebody told me I wouldn't be able to take it, that I was too unstable. I took it." A dare turned him into a drug addict.

A girl of seventeen said that "pot" (marijuana) made her "feel supe-

rior." "You take the pot and you find you can join in, and everyone thinks you're a great success." Now she is under a doctor's care, being treated for gonorrhoea. Dr. Nathan S. Kline of New York's Rockland State Hospital said: "Under drugs like marijuana you tend to feel that you love everyone and the world is a great place. And if anyone wants to go to bed with you, it's just one more great experience to share." Therefore, pregnancy and venereal disease become frequent serious side effects of marijuana.

Glue-sniffing sounded like a lot of fun to a sixteen-year-old girl. The next thing she knew she was in a hospital. "I know I never should have started on glue," she said, "but the other kids were doing it and it sounded like fun. At first, I sniffed just occasionally for kicks. Then pretty soon I couldn't stay away from it."

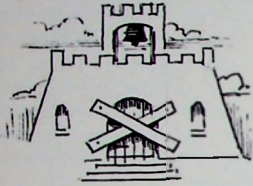
These young folks cannot seem to get it through their heads that drugs are "dynamite." They destroy people. When 1,000 youngsters were medically examined for aftereffects of glue-sniffing, tests showed liver, kidney, and lung damage, and abnormalities of the blood that often lead to anemia and death. Excessive marijuana smoking can produce brain and lung damage. Records show that one out of three who start on "soft" drugs, such as glue and marijuana, will in time use even more harmful drugs, and that over 35 percent of these who start will become addicted. Only about 2 percent who go into addiction manage to get themselves out of the pernicious habit. The other 98 percent? Their lives are smashed and wasted.

Parents, think seriously. What are you doing now to safeguard your child against drug addiction? What are you doing to help him cope with the temptations, the curiosities he may have about drugs? How are you aiding him to face "dares," his own loneliness and anxieties? Surely the best drug "cure" lies in prevention, and preventive education must begin at home with the parents. The present growing popularity of drugs among youths and adults demands that you inform your child about the dangers of drugs immediately. The situation is that urgent.

GAINING IN POPULARITY

Drug users used to be almost always linked with rootless, friendless children of the poor, children of broken homes with no rules to live by and no

(Please turn to page 18)



A Church Never Dies: Only Those Inside

● By Pastor Rex Cain, Bedford, Ohio

THERE was a small church in a great city, which was a center of population, industry, commerce, and learning. It was a city that afforded almost limitless possibilities for reaching vast numbers with the Christian gospel and making the influence of a Christian witness felt in every aspect of civilized society. But the little church, in spite of outstanding leaders, was having a hard struggle. It was unable to grow and seemed ineffective in the community. Finally, there came to this church for a short period of time the greatest Christian minister of all time who had the uncanny capacity to get at the root of things. He sensed immediately that something was lacking. There was no fire, effectiveness, or power. Nothing much was happening, and so this was the question he put to the church: "Did you receive the Holy Spirit when you believed?" He found that they had not known in any vital sense the gift of the Holy Spirit. This was a new idea to them, and now they turned to Christ to be baptized by the Spirit of God. They were seized with new life and

power. Within two years there were so many thorough-going Christians, and their manner of life created such a revolution in the city that a protest movement was held in a theater from which a riot emerged which the civil authorities had to stop. The city was Ephesus and the preacher was Paul.

DREAM DREAMS

I'm sure every one of us would love nothing more than to witness new churches spring up from this dark earth to shine as penetrating lights for the gospel's sake. This is a fine wish, but it is only that—a wish!

At one time or another, we have all leaned back, closed our eyes, and dreamed, What would I do if I had a million dollars? Well, as you found, it was only a dream, and you had to return to reality, and to your two- or three-digit savings account.

It's nice to have dreams, but dreams only become realities when men make dreams come true! There are many who dream dreams, but there are relatively few who dream realities! And that, by making them real through

much hard labor. Such was the fiber and fortitude of Paul and the other disciples.

Last week we passed a little white wood-framed church. My passenger sadly remarked, "That little church is dying." What a heartrending epitaph for any church to experience spiritual death throes! Why? Why does any church need to endure the torturous spasms of slow death? Yes, man must die, but the church should live! And, it should live till Jesus comes!

THE CHURCH WILL LIVE!

I'm sure that the true church of believers will continue to live, but why should this little church, or any other church, have to die and be boarded up to rot by a last trustee?

Can we really say it's the location? Can we really say the area is "over-churched"? Can we really believe the young people in the area are not interested? I think not! To grant one percent to the exception, I think that ninety-nine percent of the time, a church does not die because of its building, or location, or any other physical thing: it breathes its last because of the people in it!

As the Apostle Paul slowly stirred the dust as he approached the seaside city of Ephesus, he had little knowledge of the small group of believers that lived in its framework. But once he searched them out, and after making their formal greetings, it did not take long for Paul's discerning eyes and heart to diagnose the spiritual tumor within this small group of believers.

THE QUESTION

Note his first penetrating question: "Have ye received the Holy Spirit since ye believed?" (Acts 19:2). You will notice, Paul didn't pull any punches, but at the same time he was tactful and understanding. However, he did verbally bore to the crux of the problem! He didn't waste the evening in meaningless chitchat.

To this question, they evidently looked at one another with their mouths agape and stuttered, "We have not so much as heard whether there be any Holy Spirit" (Acts 19:2).

Upon further questioning, Paul knew their spiritual void. He then laid his hands upon them, and with the "special" (Acts 19:11) power he possessed of God, he was the source of their spiritual revival. And note, these twelve men in the space of two years were the cause of turning the metropolis of Ephesus into confusion and hysteria.

These twelve men, by the power of God, had affected the lives of the whole city, even men who probably had never seen them, but only knew their income might be affected, and so joined the magnetism of mass rebellion!

Isn't this a beautiful situation? No! Not the violence and hatred of these men, but the ability of a handful of dedicated, yielded, God-fearing, love-filled, truth-speaking men could persuade some to believe, and convict the rest of their sin! What power! What force!

Now hear this—God did not reserve this power just for Paul or those twelve men in Ephesus. It wasn't their own possession to be selfishly used for their own edification. The beloved disciple John wrote, "Hereby know we that we dwell in him, and he in us, *because* he hath given us of his Spirit." What further words do we need? We are assured of his power. All we must do is discover this source of spiritual power by complete surrender to its consuming influence.

Why is that little church dying? Because most of those within have "quenched the spirit" which Paul exhorts us never to do!

Do you think your church could put business men in your city in confusion and hysteria? If you are yielded to God and your voice was being heard by those whose religion and source of income were being hurt by your words of truth, you might!

Churches die because the people within are spiritually dead. There is simply little other explanation.

The Church of God is on the move . . . forward, because we have caught a vision that lies beyond the horizon. And, because many within our faith have yielded their lives to the indwelling of God's power.

If you never talk to anyone about your faith, or never see a life changed by sitting late into the night persuading one to believe Christ as the Messiah, or never laughed with Christian friends, or never sorrowed with a Christian brother or sister, how can you expect to "feel" or witness God's power working in you? You will never know how strong a rope is until it lifts its capacity. And a Christian will never feel God working *with* him until he needs God's power to help him persuade another. In short, you will never feel the power of God if you never do anything to need it!

WE NEED GOD'S POWER

If we expect the Church of God, to

prosper and progress, we must ask ourselves the same question Paul asked these twelve men, "Have we received the Holy Spirit into our lives?" If we find any doubt to the answer of this question, then I feel we must reevaluate and rededicate ourselves anew to the power of God that we may effectively convince and convict men for God's glory.

We need never expect our home missions or our foreign missions to accomplish any good until we yield a clean and pure body to God as his temple. We may rest assured that he will not dwell within its framework until it is spiritually ready for his presence. Paul said, "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" (2 Cor. 6:16).

Pastor S. S. Manoah of India will be visiting the United States shortly, and visiting our various churches. I wonder if he might say upon returning to India what Dr. McDonald, minister from Edinburgh in Scotland, said upon returning home after visiting American churches? He was impressed with our beautiful churches, fellowship halls, well-equipped kitchens, luxurious parlors. He said, "The Americans have a cozy religion. Does any great thing happen to a cozy religion?"

The matter of a progressive church, a forward-moving congregation always, and I emphasize *always*, boils down to the individuals within. If we haven't allowed God's power to live in our lives to direct our every whim, then we are a pillar of salt as far as being of any value to God, church, or fellowman. Yield and surrender, this is the key to spiritual victory. First, personally, and then collectively with the church.

Consider the dynamic events that followed the rededication of these twelve men and Paul. "Many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. *So mightily grew the word of God and prevailed*" (Acts 19:18-20).

You will observe that those who were personally convicted of their corrupt deeds (magicians and soothsayers who no doubt made a healthy income by this trade) were persuaded

by God and their conscience to dramatize their change of heart by literally burning their libraries on this questionable art. "From their nature, they (the books) would be costly, and books then bore a value above any standard we are familiar with. The scene must have been long remembered at Ephesus, as a strong proof of honest conviction of the part of the sorcerers and a striking triumph of Jesus Christ over the powers of darkness."—*Jamieson, Fausset and Brown*

On the other hand, we see the reaction of those convicted but who rebelled! God's men were getting too close to the source of their personal income! Immediately, the most outspoken of the silversmiths (Demetrius) formed a quick and rather effective union of his fellow craftsmen and decided the best course of action to take in retaliation against this persuasive group of religious fanatics was to play on the sympathies and traditions of their peoples' heritage. Therefore, the great goddess Diana was chosen to be the focal point for all future demonstrations and the premise on which all future arguments would be weighed.

Thus the stage with its various props was set, and the battle was on! And, in a real sense, it continues to this day!

THE MEAT AND MEANING OF IT ALL

To sum up the matter: What is the meat and meaning of these events as recorded by Luke in Acts 19?

The heart of what Luke records, and why he records this civil and religious uproar, seems to me to be that evidently he felt the end justified the means by which God's name was glorified by a relatively small group in this idol-worshipping metropolis of Ephesus. Certainly, Christian men are not to purposely cause riots and confusion, but if preaching the truth brings this reaction, I would believe such preaching to be blessed of God!

By laying to paper this notable incident, Luke forever dispels any doubt that *true power to true progress* comes by yielded and clean "vessels" where a thorough saturation of God's power can implement action and progress to his glory, and the betterment of churches!

Churches never die; only those persons within. "If the Spirit of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall also quicken [*give life*] to your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

PERSONAL AND GROUP CONSCIENCE

THE ROMAN Catholic Archbishop of Sydney (Cardinal Gilroy) in his advent letter last year, said; "In present circumstances there is a grave error, widely promulgated and proclaimed, and apparently receiving a great deal of support. This error sees the individual conscience, rather than the teaching authority of the church, as the decision judge on what is right or wrong in matters of faith and moral conduct."

It is well that we consider this statement by an eminent Catholic, a statement which finds its ultimate expression in the doctrine of papal infallibility. The Catholic view that membership in the Catholic Church is essential to salvation, is also derived from this authoritarian attitude. By this means, people are discouraged from making a personal search for truth.

The Catholic Church, by its attitude, is demonstrating the human instinct for self-preservation. Most human groupings, notably religious or political, show the same tendencies. They fear disintegrating influences, both external and internal, and organize themselves in the ways they consider best for warding off such threats. By rationalizing their ideas, the group persuades itself that it is acting in such a way for the preservation of its own brand of *truth*.

Even the immediate disciples of Jesus showed the human way of thinking that is exhibited by many, if not all, of the Christian sects of today. When the disciples found that others were using the name of Christ in their

activities, they were offended. In Mark 9 we can read of the disciples going to their Master and saying, "Master, we saw a man driving out devils in your name, and, as he was not one of us, we tried to stop him." Every group likes to think that it is unique, that it has a place in the world that cannot be duplicated. Jesus gave a very telling reply to this statement of his disciples. "Do not stop him; not one who does a work of divine power in my name will be able in the same breath to speak evil of me" (*New English Bible*). This reply was so obvious and so pertinent that it was unanswerable. Then Jesus added, "For he who is not against us is on our side."

The twelve disciples were Jesus' intimate associates and they wished to believe that this association marked them out as in some way superior to all around them. To some extent this was true, for to them belongs a special position in the Kingdom of God. To all except one, that is; and the unique failure of Judas brings to us the thought that relationship and knowledge alone will not get us into the Kingdom. Humility is also required—a humility which admits that others also are servants of our Lord. This selfsame humility can often be discerned in individuals, but rarely by groups. Here we see the beginning of a conflict between personal and group conscience.

Individually we may feel aware of our personal unworthiness before God. We are amazed that we have been granted a knowledge of the divine purpose, and fear lest we fail to reach

the goal of our high calling. We search the Scriptures daily to gain greater insight into the truth as it is in Jesus. Religious communities in their group thinking usually exhibit no such inhibitions. "We are right," says the group, "and we must keep it that way." Such thinking by the Catholic Church led to the Spanish Inquisition and the massacre of St. Bartholomew's Day.

Religious communities also acquire certain traditions. These traditions provide an anchor to which the group can cling. There were such traditions in the infant church. The Apostle Peter had to be persuaded that it was in order for him to visit a Gentile household. The group with Peter was astonished at this departure from Jewish tradition. (See Acts 10:9-48.) The believers spoke (10:45) as though they thought that God also was subject to the Mosaic law. The giving of the Spirit was an act of God, and it is necessary to remember that God is above law. The Jews were not ready to believe that God would look with favor on the Gentile world. Later the decadent Christian world in the form of the Roman Catholic Church—on whom the same mantle of intolerance fell—also grew angry at any suggestion that non-Catholics could be saved.

The Apostle Paul had many battles with the bigots of Jewry. (Acts 13:44-46.) There came an attempt to impose certain restrictions of the Mosaic law on the infant church. Many had been brought up like Paul—zealous for the law as depicting the will of God. It is

not easy to break away from traditional ideas. Anything that seems to be contrary is immediately suspect, for one feels that one's world is collapsing! Also, it is not always easy to see that something better has arisen to replace the old order. As a result, instead of putting Jesus' teaching in place of traditional rabbinical rules, there was a tendency to superimpose it on these rules. This Judaizing really made Paul angry. (See Gal. 4:9.)

Does this way of thinking affect us, we wonder? Each generation inherits traditions from its forebears, traditions which have been added to Scriptural teachings. These can interfere with open-minded study of the Word of God.

In addition to fearing disintegration from external pressures (or at least a fear regarding loss of individuality), groups, both religious and political, fear disintegration from within. So they establish agreed principles, and a group conscience is born.

In religious communities two main factors seem operative in this regard. First there is doctrine. We all believe this to be derived from a true understanding of God's Word. "This is the truth," we declare. Superimposed on this is our social background, which has more influence on our opinions than we care to admit. Then pressures develop to make all members conform to the group conscience.

Sometimes—possibly often—personal and group conscience conflict, leading to stress in the individual. We all try to tell ourselves that the group conscience is right and our personal nonconformities are the result of the "flesh warring against the Spirit." Yet it is by our personal conscience that we will be judged in the day of account.

"This man regards one day more highly than another, while that man regards all days alike. On such a point everyone should have reached conviction in his own mind." So wrote Paul to the Romans in 14:5 (N.E.B.). Was Paul preaching anarchy? Of course not! But he did allow, under divine guidance, for self-expression among the community. Groups, on the other hand, do not tend to approve of individuality of thought or action. The writer believes this to be a greater problem overseas than in the United States because of the American background of nonconformity.

From time to time during the nineteen hundred years since Jesus walked in Israel, the pressure for conformity has provoked some beyond measure,

and so such events as the Reformation took place. If the Catholic hierarchy of Luther's day had shown understanding of Luther's conscience, the upheaval of the Reformation may not have occurred. Actions by groups which seem right and proper in the context of one day and age, make no sense when reviewed in another epoch. The arguments concerning the shape of the earth in the time of Galileo seem very silly to us. We must beware lest some of our arguments seem equally silly in the ages yet to come.

Today members of a group have fellowship together, and we pray that it is a fellowship in Christian love. It is only too easy to change to a fellowship of fear, when the individual is afraid to express his love for God in a way the group might disapprove. Let us remember that he is also

afraid to stand apart from the group in a cold and godless world.

The Acts of the Apostles depicts for us the start of the Christian Church. It has since seen many vicissitudes. Who they are who really constitute the churches of the saints, only the Kingdom will disclose. Whether we, individually, are there will depend on our individual way of life, our personal decisions about right and wrong, our individual love for our Lord Jesus, our personal desire to serve him. In that way we find the peace about which Jesus spoke. "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."

Nobody must intervene between our conscience and our Lord. To him alone we stand or fall!

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ASSYRIA was a world power for three hundred years—from 900 B.C. to 600 B.C. It came to power at the close of Solomon's reign and division of the kingdom. It was this great power that captured the ten northern tribes. Nineveh, which lay on the east banks of the Tigris River in Mesopotamia (now Iraq), was its capital. Nineveh was about five hundred miles from Palestine.

The Prophet Jonah was of the ten northern tribes, and was the first Hebrew prophet sent to a heathen nation. It was a tough assignment, since he was sent to a nation that was already in the process of destroying his own nation. Would you have gone, had you been Jonah? Would you have rejoiced when the Ninevites repented? Although Jonah was a carnal, disobedient man, he was also caught between a rock and a hard place.

The authenticity of the Book of Jonah has repeatedly been questioned through the centuries. Modernists call it a legend, a myth, fiction, or a humorous story, among other things. The position of the writer and of the Church of God is that it is a true historical account. Evidently Jesus believed it as it is written. He said: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39-41).

Jonah in the whale's (sea monster's) belly is the only prediction in the Old Testament of Jesus' resurrection the third day. No doubt, in both Books, Jonah and Matthew, parts of three days are meant which is very common in Jewish usage. (Cf. John 2:19 and 1 Cor. 15:4.) "Three days and nights" is a long way of saying the third day.



This article is by Hollis Partlowe, pastor of the Bible Church of God, Phoenix, Arizona. See page 18 for a picture of the new church soon to be constructed by this congregation.

The Man Caught by a Fish

By Pastor Hollis Partlowe, Phoenix, Arizona

It does not suggest that Jesus was in the grave exactly seventy-two hours. After his resurrection Jesus met the two on the road to Emmaus on "the third day" (Luke 24:21). Had Jesus stayed in the grave seventy-two hours, this would have been the fourth day. The resurrection of the Son of God was the sign, and not the length of time that he was in the grave. It would take considerable straining to make anything else out of it. Jonah was a type of Jesus' resurrection. The Pharisees, looking for and almost demanding a sign, missed the most convincing sign of all. At any rate, Jesus put Jonah and the whale, repentance of Ninevites, and his own resurrection, in the same category.

In Jonah we learn that punishment follows disobedience and God's love and mercy extend to all peoples. This is the theme of the book. It differs from the other prophetic books by stressing the biographical element. Let's take a broad swath through the book in this article.

JONAH'S DISOBEDIENCE

God spoke to the prophet, saying: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (v. 2). God took notice of the people's sin. He always does. In place of going to Nineveh, "Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD" (v. 3). Perhaps Jonah thought that God was a resident of Israel, and he could get away from him. He had forgotten that God's presence is from the highest star to the lowest hell (grave). (Psa. 139:7, 8.)

At Joppa (Jaffa today) Jonah embarked to avoid preaching to another nation. Eight hundred years later at Joppa God instructed Peter to receive people of other nations into his redeemed family. (Acts 10.) By selecting Tarshish (perhaps Spain), Jonah was making for the utmost part of the known world, the other end of the Mediterranean Sea. Doubtless, his aim was to get as far away from God as possible.

The LORD sent a great wind, there was a great storm, and "the ship was like to be broken." The men aboard were pagans, so every man prayed to his favorite deity. Jonah, however, was below deck asleep. He was probably exhausted from fighting with himself. Sleep is not proof of innocence. The men then cast lots to determine the culprit. By God's direction the lot fell on Jonah, and he became the center of attention. In fact, he was given a close cross-examination. Jonah admitted his guilt and insisted that they throw him overboard. They unwillingly obeyed, and there was a great calm. "Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (v. 17). This man being swallowed by a great fish, preserved for three days, and then being vomited out on the beach alive is one of the miracles of the Old Testament. Many sea monsters have been found in modern times capable of swallowing a man. *The National Geographic* (March, 1966) has a good article on this subject. It says that killer whales "swallow seals, dolphins, and penguins whole. One killer whale's stomach, when opened, contained 13 dolphins and 14 seals. Another held 32 full-grown seals." Evidence like this substantiates the Biblical record, but we would believe it anyway.

JONAH'S PRAYER

"Then Jonah prayed unto the LORD his God out of the fish's belly . . . Out of the belly of hell cried I" (vv. 1, 2). This was an unusual place for prayer,

but no place is amiss for it. Too often, like Jonah, we wait until we get into difficulty before we pray. Surprised at finding himself alive in the midst of the sea, he gave thanks and expressed hope of deliverance. He knew to whom to pray. The word "hell" is from the Hebrew *sheol* which means "the unseen state." It is usually translated "hell" or "grave."

In his prayer, Jonah said: "I will look again toward thy holy temple." He had attempted to flee from the Lord's presence. Now he felt the greatest need for him. Is not that typical of the carnal Christian? You may feel that you can push God out of your life and get along somehow. Take a good lesson from "Wrong-Way Jonah." There is a day coming when every knee shall bow and every tongue "confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11).

Jonah finally surrendered. "I will pay that that I have vowed. Salvation is of the LORD" (v. 9). Perhaps this is the most important verse in the book.

"The LORD spake unto the fish, and it vomited out Jonah upon the dry land" (v. 10). This event may have been witnessed by many, which would have contributed to their belief. Be that as it may, the immediate message of this chapter seems to be that Israel would be swallowed up by Assyria as Jonah was swallowed by the great fish.

JONAH'S MESSAGE AND ITS RESULTS

God spoke to Jonah the second time, and the command was almost identical to the first one. (3:1, 2.) "So Jonah arose and went unto Nineveh" (v. 3). In his preaching, in all probability, he told of his experiences and perhaps had witnesses to verify them. His message, moreover, consisted of only eight words: "Yet forty days and Nineveh shall be overthrown" (3:4).

As a result of his message, the Ninevites repented, proclaimed a fast, and sat in sackcloth and ashes. Even the beasts took part, with the king leading the way. (3:6.) However, Jonah came not to seek their repentance but to announce their doom.

"God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not" (3:10). God was pleased, and withheld his wrath because of the great revival. Jonah could not conceive how God could go outside Israel and save anybody, which was another reason why he did not want to go to Nineveh in the first place. The most

unpromising mission fields are often the most responsive.

How did Jonah like the results of his labors? "It displeased Jonah exceedingly, and he was very angry" (4:1). He anxiously looked for destruction, but repentance came throughout the city. On the other hand, we must remember that if God spared Nineveh his own country's doom was sealed. Then, too, Jonah was sent to Nineveh not only for Nineveh's good, but to shame Israel. In Nineveh many repented at the preaching of one prophet; there were many prophets in Israel, but the Israelites did not repent.

So great was the prophet's pain that he concluded: "It is better for me to die than to live" (4:3). He then went out of the city to wait out the forty days, and God prepared three other things for Jonah: a gourd to shade him, and a worm and a vehement east wind to devour the gourd so the sun could "beat upon the head of Jonah." That was quite an object lesson for the prophet. God's mercy is greater than human pity. Should God not feel more mercy for repentant people than Jonah did for one plant that was so short-lived—"came up in a night and perished in a night." So Nineveh was spared, but only temporarily. A hundred fifty years later the city was as wicked as ever. The Prophet Nahum

was sent as God's mouthpiece and the city was destroyed. (See the Book of Nahum.)

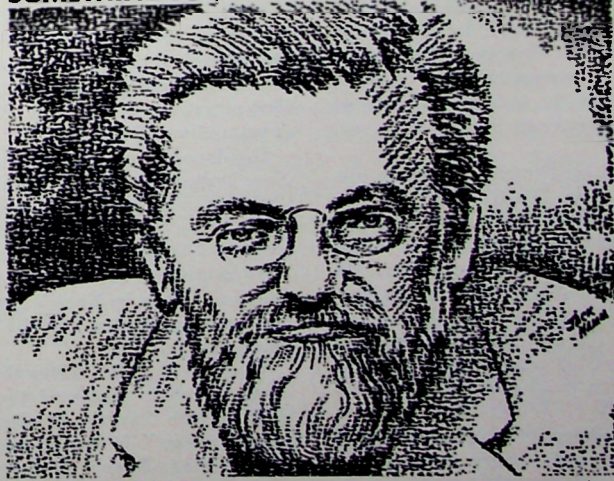
Thousands are going the broad way today, and the message of repentance is badly needed. Too often it is not heard.

Jonah is a type of Israel. Both were called to preach; both ended in captivity: Jonah in the whale's belly and Israel among the nations. After Jonah's ordeal he finally got on the right track; so will the faithful remnant of Israel.

In chapter one we see Jonah running away from God; in chapter two we see him running back to God; in chapter four we see him running ahead of God.

People who deny the Book of Jonah deny the teachings that go with it. The Pharisees, well instructed in the law and looking for a sign, overlooked the most important sign of all—the resurrection of Jesus Christ to immortality which was prefigured in the Book of Jonah. Yes, this book gives a historical picture of Jesus' resurrection and mission to all nations. We, as Christians, have been called to be used in this great effort. We are not expected to bring the world to Christ but have been commissioned to take Christ to the world. Let's faithfully proclaim his message by word and deed, making sure that the trumpet gives a "certain sound."

SOMETHING TO THINK ABOUT—FROM A THINKER



CHARLES STEINMETZ, THE SCIENTIFIC GENIUS, SAID: "SOME DAY PEOPLE WILL LEARN THAT MATERIAL THINGS DO NOT BRING HAPPINESS AND ARE OF LITTLE USE IN MAKING MEN AND WOMEN CREATIVE AND POWERFUL. THEN THE SCIENTISTS OF THE WORLD WILL TURN THEIR LABORATORIES OVER TO THE STUDY OF GOD AND PRAYER AND THE SPIRITUAL FORCES WHICH AS YET HAVE HARDLY BEEN SCRATCHED. WHEN THIS DAY COMES THE WORLD WILL SEE MORE ADVANCEMENT IN ONE GENERATION THAN IT HAS IN THE PAST FOUR."

Search and Research

Question:

Many believe that, according to 1 Peter 3:18, 19, at his death Jesus went and preached to those in hell. How do we interpret these verses?

Answer:

At first glance it would seem that Jesus, during the time he was dead, went and preached to the "spirits" (souls of wicked dead) in prison. Since wicked people are thought to go to hell at death, it is taken for granted that "prison" here means "hell."

Such interpretation of 1 Peter 3:18, 19 raises many questions and leaves them unanswered. Furthermore, it would contradict many plain statements of Scripture.

We might ask why Jesus would go to preach to those who were so wicked that "it repented the Lord that he had made man on the earth" (Gen. 6:6). Why would Jesus preach to those wicked and to no others? Were there not others in as much need, and perhaps more worthy? Is it possible for dead people to repent? Does the Bible teach a "second chance"? What good would it do to preach to those who can't repent, or who have no second chance?

Jesus died on the cross. This is disputed by no one. His lifeless body was placed in a tomb. He was as dead as anyone of us would be. We are told plainly that when a person dies "in that very day his thoughts perish" (Psa. 146:4). "The dead know not any thing" (Eccl. 9:5). If Jesus was actually dead it was impossible for him to preach to anyone while in the tomb.

This is made quite evident when we acknowledge that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). It follows, then, that no prisoner in his grave would be capable of hearing, much less repenting.

It is reasoned that it was the immortal souls of these people that Jesus preached to. This does not change the situation one iota because dead people

do not know anything, and they cannot act.

A proper understanding of the word "soul" would benefit us here in understanding many other passages of Scripture.

Otis Q. Sellers, "Independent Student and Teacher of the Word of God; Editor of The Word of Truth," summarizes his study of "soul" as follows:

"Over a period of many years it has been my happy and fruitful labor to examine with microscopic exactitude every one of the 859 passages in the sacred Scriptures that give testimony concerning the soul. Careful analysis of every one of these passages has resulted in the inescapable conclusion that the Bible teaches that man *is* a soul—not that he *has* a soul as is generally believed. That man has a soul is the Platonic theory; that man is a soul is the Biblical testimony. Furthermore, these studies have demonstrated that there is no such thing in Scripture as an immortal soul or a never-dying soul." (My own studies confirm the conclusion reached by Dr. Sellers.)

James Moffatt, who translated the Bible, contends that verses 19 and 20 are a part of a parenthetical quotation from the Book of Enoch. He is convinced that the name "Enoch has been omitted by 'a scribe's blunder in dropping some repeated letters.' The story of this mission is told in the Book of Enoch."

Moffatt translates as follows: "It was in the Spirit that Enoch also went and preached to the imprisoned spirits who had disobeyed at the time when God's patience held out during the construction of the ark."

Goodspeed, in his translation of the New Testament, gives this rendering: "[Jesus] was made alive in the Spirit. In it (the Spirit) Enoch went and preached even to those spirits that were in prison, who had once been disobedient, when in Noah's time, God in his patience waited for the ark to be made ready," etc.

First Peter 1:11 states that the ancient prophets spoke of the grace of God by the "spirit of Christ which was in them." It was in the spirit of Christ that Enoch preached to the wicked of his generation. His words of condemnation are recorded in Jude 14 and 15. Judging from the meaning of his name, Methuselah (which means, "when he is dead it shall be sent") continued the warnings of his father. Then, too, Noah was "a preacher of righteousness" (2 Pet. 2:5).

These three men all preached "the spirit of Christ" prior to the flood when these condemned people were capable of hearing, and of repenting if they so chose. Jesus did not preach to these people prior to the flood, neither did he preach to them during the time he was dead and in the tomb.

Question:

What is your understanding of Philippians 1:21-23?

Answer:

Paul was a prisoner in Rome. His appeal to Caesar had not yet brought him a hearing. He did not know what the verdict of Caesar's court would be. He might be set free and again he might be sentenced to death.

He reasoned that if he were to continue to live he could be of greater service to the Philippian brethren (1:4-26), however, if a martyr's death would serve the Lord better, he was willing to accept that fate.

Paul indicated that what he really wanted was for Jesus to return so that he could go to meet him in the air, and thus escape death altogether. (Notice Paul's use of "we" in 1 Cor. 15:51, 52.)

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Paul's desire to depart and be with his Lord is evident in 1 Thessalonians 4:14-17: "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Paul viewed death as an enemy which Jesus would eventually destroy. (1 Cor. 15:26.) He never taught that death was the time when Christians went to be with the Lord. He knew, and thus taught, that reunion with Jesus would take place only when Jesus returned to this earth. It was then that the righteous dead would be resurrected and the living righteous changed.

Death was gain to Paul because it
(Please turn to page 17)

TOTS 'N' TEENS

By Mrs. Ruth Lewis

BENJE'S HAT

One day Benje and his mom and dad were shopping downtown. "It's so hard to be good when you go to a store with your parents," thought Benje. "I'd like to have so many things—a new toy car, a coloring book, a new shirt, or just a new yellow balloon. But every time I ask for something they just look at me and say, 'Save your money,' or just, 'No, Benje,' or say an impatient 'Benje,' with a stare. I can't wait until I get big and have all of my own money."

Then Benje saw it—a bright red hat. He just had to have it. "Please, Mom," stated Benje, "I won't ask for anything else. I really do need it. It will keep my head warm and the sun out of my eyes . . . and I want it for another reason, too. Please?"

Dad looked at the hat. "I always liked hats when I was a boy, too, Benje. I seem to have just enough money here in my pocket to pay for it."

"Oh, boy" shouted Benje. As soon as Dad paid for the hat, Benje put it on. And he kept it on. He wore it home from the store. He wore it out in the yard. He was finally persuaded to take it off at mealtime, but after supper, he put it right back on. He even wore it to bed.

"What's the matter with that boy?" asked his mom.

"I can't understand him either," said his father.

After Benje had worn his hat for three days, his dad and mom decided they would ask him "why?" "Benje, why don't you take off your hat?" asked Mom.

"It doesn't make sense to wear it all the time, Son," said Dad.

By now the red hat had lost its look of newness. It looked wrinkled and a little soiled. Benje just hung his head and looked at his feet. "You might think it's silly," said Benje.

Dad looked at Mom and Mom looked at Dad. "No, we won't," they said.

"Well," started Benje, "in Sunday school class Mrs. Phillips said God could see all we do, and that he took care of his children. But there are so many boys and girls in our block. Most of them don't go to church or Sunday school. I wanted God to know which one was me—so he could see me. Anybody could see this red hat, don't you think? God will know which one is me, won't he, if he can see my red hat on my head?"

"Dear," said his Dad, "God knows which little boy you are. He doesn't just go by the color of your hair, the clothes you wear, or the hat that is on your head."

"God can look at your heart," continued Mother. "God looks down from heaven and looks clear through your skin to your heart. He even knows what you're thinking. That's

how God knows who really loves him. I don't think red hats help any."

"We're both glad that you're so good that you want God to see what you do all the time, though, Benje. Many other boys and girls aren't that good. Tonight when we pray together, we'll ask God to watch over you all the time. I'm sure God will be with you every day and God will know which boy on our block is his special boy, Benje."

SOMETHING TO DO

Make a circle on a large sheet of construction paper. Cut from one side of the circle to the center, overlap the sides and staple it for a hat. Trim it with a bow or a bill. Write, "God watches me" on the front of the hat.

HEADWEAR IN BIBLE TIMES

The Israelites seem not to have worn caps or hats such as we have. Rather, the men usually wrapped their heads with cloth to form a turban. The women are thought to have worn veils or long headdresses. They would wrap their heads with a richly embroidered handkerchief, which fell down their backs on top of their hair. The veils were not worn over their faces except when the bride was in the presence of the bridegroom.

The priests wore a cap, more like a bonnet. The high priest wore a turban with a crown over it. It was inscribed "Holiness to Jehovah." The high priest was in this sense crowned above his fellows, and he was consecrated to the Lord. The caps of the regular priests had to be tied on, as they were forbidden to remove them. Tying them on insured against accidental loss when a priest would bend over. The cap was made to look like the outer petals of a flower.

There is another special hat mentioned in the Bible. It is translated several different ways, but it is only referred to in connection with people of rank. The women of Palestine were criticized for their ornate appearance, and were prophesied to be destitute of their bonnets and hoods. (Isa. 3:20-23.) Job said that his judgment was like a robe and a diadem. (Job 29:14.) Isaiah prophesied of the godly person: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isa. 62:3).

JUST FOR FUN

Make a list of the things you have worn on your head. Then make a list of the things listed in the Bible for wearing on the head. Compare the two lists. Which would take the most time to put on? Which would have the most practical use? Which would be the most expensive?



Brief Messages for Busy People

CHARACTERISTICS OF PEOPLE WITH GOOD MENTAL HEALTH

1. *They feel comfortable about themselves.* They are not bowled over by their emotions, fear, anger, love, jealousy, guilt, or worries. They can take life's disappointments in stride. They have a tolerant easygoing attitude towards themselves as well as others; they can laugh at themselves. They neither underestimate nor overestimate their abilities. They can accept their shortcomings. They have self-respect. They feel able to deal with most situations that come their way.

2. *They feel right about other people.* They are able to love and to consider the interests of others. They have personal relationships that are satisfying and lasting. They expect to like and trust others, and to take it for granted that others will like and trust them. They respect the many differences they find in people. They do not push people around, nor do they allow themselves to be pushed around. They feel that they are part of a group. They feel a sense of responsibility to their neighbors and fellowmen.

3. *They are able to meet the demands of life.* They do something about their problems as they arise. They accept their responsibilities. They share their environment whenever possible; they adjust to it whenever necessary. They plan ahead but do not fear the future. They welcome new experiences and new ideas. They set realistic goals for themselves. They are able to think for themselves and make their own decisions. They put their best effort into what they do, and get satisfaction out of doing it.—*National Association for Mental Health.*

ROADS

By Rachel Krogh, Saltillo, Mexico

One day while returning from a nearby mountain village where we had held a Bible study, I thought about the roads over which we passed. Connecting the village to the highway, seven miles away, is a bumpy, badly rutted road that is used by ox carts and cars alike. But, oh, how nice it is to reach the big, modern highway and smoothly sail along.

I thought how much these roads are

like the lives of people. The lives of those who walk in sin and are of the world are like the bad bumpy road. Life is hard for them and it is often unpleasant. As Solomon wrote in Proverbs 13:15, "The way of transgressors is hard." But when the sinner comes to Christ, he leaves the bad road behind and walks with his Saviour in the new way. Things are changed and life is smooth and happy.

This is not to imply, however, that the Christian life is *always* smooth and pleasant, for even as good highways have occasional bad spots and detours, so, too, Christians sometimes have sorrow and unpleasantness in their lives. But Christians have a friend with whom they can walk down life's pathway and that makes *all* the difference.

On what kind of road are *you* traveling?

THE LITTLE PINE AND YOU

By Z. B. Duncan

I saw a little pine today, bent down beneath the ice,
That froze upon its needles like little sleets of rice.

It seemed to me it could not rise from under all this cold.

The power of ice and sleet and chill, its very life did hold.

But then the sun came out to shine and all its sorrow share

Upon the pine, the ice, the sleet, and warmth it was found there.

The little pine felt warmth about, and the ice did melt away.

And it was so nice when I looked and saw it standing straight today.

The Word of God is like the sun that shines when we are low.

If we only let it shine it warms us with a glow.

And little pines can be made straight by the glow from up above,

And help our hearts, our souls, and minds to rise and walk in love,

And run the race of life each day, with God our hope our all.

We have great strength; it is his own, though we are very small.

So, let's be up, and move ahead to duties, life, and love;

And work and sing and pray,
Till Christ comes from above.

SORRY, ABE!

By John H. Batten

Abraham Lincoln said: "You cannot . . . bring about prosperity by discouraging thrift . . . nor strengthen the weak by weakening the strong . . . nor help small men by tearing down big men . . . nor help the poor by destroying the rich . . . nor help the wage earner by pulling down the wage payer . . . nor keep out of trouble by spending more than your income . . . nor further the brotherhood of man by inciting class hatred . . . nor establish sound security on borrowed money . . . nor build character and courage by taking away man's initiative and independence . . . nor help men permanently by doing for them what they could and should do for themselves!"

Lincoln believed in these philosophies tenaciously, and with them he became one of history's strongest and most compassionate leaders. His concepts have been the basis of achieving brotherly love and eliminating ignorance and poverty. They existed before he stated them, and they still exist. And although much of our recent legislation seems to prove them wrong, they still stand.

Regardless of how long the American public consents through acquiescence to pay the bills for attempts to prove Lincoln wrong, the simple



Elsie and I were busy talking at supper the other night. Susie kept tugging at my arm and pointing to the hamburger on her plate and I handed her the catsup bottle three times. "She just wants to tell you about the hamburger she had at a drive-in yesterday," Pam finally said. It's much easier to give needy people shoes and milk than it is to take time to listen to them.

truths of his philosophy can never be destroyed. It would pay us all to look at them again . . . then look once more to see how our modern legislation stands up in their light.

THE LEGACY OF PLATO

By Sidney A. Hatch

"Beware of false prophets . . . Ye shall know them by their fruits" (Matt. 7:15, 16).

An article in the September, 1967, issue of *The Freeman* . . . tells how Plato gave to the world the philosopher-king idea: an omnipotent leader, all-wise enough to play a totally dominant role in the state. This concept of the ancient Greek philosopher has provided the ideological framework upon which dictators have risen to power. It is, essentially, the superman idea.

Plato also wrote approvingly of that unspeakably vile sin for which God destroyed Sodom. This is the subject of his *Symposium*, considered to be one of the great works of literature. Professor William Barclay of Trinity College, Glasgow, points out the horrible guilt in this respect of both Plato and his teacher, Socrates (*Flesh and Spirit*, page 26).

Finally, it was Plato, especially, who gave to the world the immortal-soul theory, a concept not found in the Bible. The article tells how this Platonic idea captured the early church through Clement of Alexandria, Origen, and especially Augustine. This was the first inroad of modernism, and caused Christians to virtually abandon the blessed hope of Christ's return and the resurrection.

The legacy of Plato is rampant in the world today. The superman idea will culminate in the Beast of Revelation. Sodomy is destroying America. And soul-ism is the cohesive force of all false religion. May God help us, in perilous times, to live in faith and purity and to look unto Jesus, "the author and finisher of our faith" (Heb. 12:2).

OUR "SICK" SOCIETY

Not only a noted senator, but people everywhere are beginning to think that our society has become sick.

"The world's richest society suddenly is finding almost everything going wrong," says a recent issue of *U.S. News*. "Rioting in the streets . . . drug taking among its youth . . . widening dissent over the war in Vietnam—these and other woes afflict a powerful nation once supposed to be moving toward a great society.

"A strange and troubled mood is

appearing in the nation at this time. Growing is the sense that a basic sickness may be spreading through the American society. Headlines tell of disorders of all kinds. Massive riots have laid waste to the big cities. Violent crime is invading once-quiet neighborhoods. LSD and marijuana are becoming the staple item for more and more of the nation's young people."

There was a time when God told Israel that they were a *sick nation*. This is given in the first chapter of Isaiah, and it is interesting to see how much of the indictment applies to us today. (Read vv. 2-7.)

Note: "Your country is desolate, your cities are burned with fire." What is that we have just read? "Your cities burned with fire!" Sounds like 1967, doesn't it.

The fact is, the judgments that are falling on us have the same causes that brought judgment and woes on Israel of old. Look again at verse 4. "They have forsaken Jehovah, they have provoked the Holy one of Israel."

It is high time that we begin to realize what is causing all of our troubles. We have forsaken the Lord! —*Christian Victory*.

SEARCH AND RESEARCH

(Continued from page 14)

was a release from imprisonment and from affliction. There would be no more beatings, stonings, shipwrecks, or long journeys in heat and cold. No more peril from robbers, his countrymen, or from false brethren. (See 2 Cor. 11:23-28.) Ended, too, would be the "thorn in the flesh," "a messenger of Satan," which Phillips translates as a revolting disease. (Gal. 4:12-14.) Some believe his affliction to be malaria, epilepsy, or some form of hysteria.

Paul's dilemma was whether, if given a choice, to choose to live with affliction for the sake of helping the Philippians, or to choose release from all suffering through death. His real desire, however was to go to meet Jesus in the air—which meant a new body and eternity in a new life.

THE EDITOR'S OPINIONS

(Continued from page 3)

MARRIAGE PROBLEMS BEHIND THE IRON CURTAIN

Communism has taken a very loose attitude toward the institution of marriage and the home. It replaced the role of the church in marriage with civil ceremonies, condoned easy divorce, and allowed couples to marry

themselves by "solemn agreements" that could be as easily broken.

Now Communist countries are reaping the harvest in broken homes and families and the disruption of society that results. Divorce rates have rapidly increased, the birth rate has declined, and the number of abortions in some countries is greater than the number of births.

Most Eastern European countries have now passed new laws about divorce and abortion, and Romania has declared war on "levity toward the family." God's laws cannot be ignored without dire consequences.

ARCHBISHOP THINKS GOD IS ALIVE

When the Archbishop of Canterbury was in Seattle, Washington, for a convention of the Episcopal Church in September, he was asked what he thought about "God is dead" theology and other similar new theological ideas. He answered, "It is for us to answer it [the false teachings] by reaffirming our faith in the living God of the Bible." He admitted that it is true that the conventional image of God may have been clouded by the orthodox language of the churches. "We have been dosing people with religion when what they need most is a personal knowledge of the living God. We must help them to see that he is more interested in persons—in the individual man and woman—than in anything else." How right he is!

NEW YORK LOTTERY A FAILURE

Governor Nelson A. Rockefeller's scheme to underwrite part of the expenses of New York's educational system with a state-sponsored lottery is a failure. Like his equally dubious attempts to grant state support to parochial schools, the lottery is not being supported by the voters. Sales of lottery tickets are far below what was anticipated.

One would expect that in this case of support by gambling, as with other gambling schemes, it will be the people least able to afford it who will buy the tickets. Poor people, desperate to make a fortune and get out of their condition of poverty, will buy \$1.00 chances in such projects, and thus impoverish themselves even more. It is highly unlikely that rich men like Rockefeller will be tempted with the bonanza. It is sure that they did not get wealthy playing gambling games. For political quackery it would be difficult to top the New York governor.

"KICKS" THAT KILL
(Continued from page 7)

goals but "kicks." But not so anymore. Drugs have found a prominent place among "respectable" suburban brick homes along clean, tree-lined streets. More and more marijuana is present at parties. "It's a social gesture to offer friends marijuana like offering them a drink," said a well-groomed young man. "The boys and girls think they have to become 'hip' to be accepted socially and the way to become 'hip' is to use narcotics," said an acting New York police chief. It is becoming increasingly popular to become 'high' on marijuana as a natural conclusion to a dinner party.

College students have also joined the drug parade. Among them, smoking marijuana has become the "in" thing, the "cool" thing to do. They say it is a way of "finding out more about life." Most college students are interested in mind effects. So to them marijuana is "the ideal high." "We are living in an era of sensate cul-

ture," said a student, "a time of gorging the senses and ignoring reality." Remarked another: "Experimentation is a part of the college experience. We need mental stimulants to heighten our awareness." In 1965 a study of students at Oxford University revealed that 200 undergraduates were taking drugs every day and 1,000 others were doing it whenever they could get them. In America, student users estimate that up to 30 percent of the undergraduates now use marijuana.

Martin Gold, president of the Cornell University senior class, gives another, darker reason for what he estimates as a 600-percent increase in the use of marijuana since he registered at Ithaca. "At a university, where intellectualism is paramount," he said, "there is the feeling that there is no meaning to life, no God, and that all the works of man will have no meaning when life is done." Thus, students turn to drugs, Gold believes, to ease or eliminate the pain of living in a spiritual vacuum. In other words,

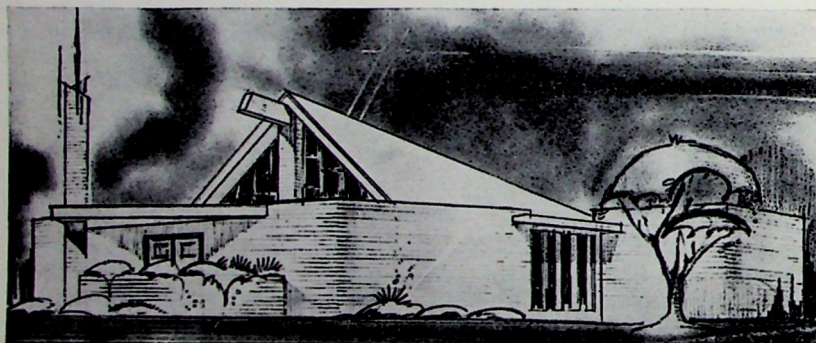
this materialistic world, this "world without God," is in effect a dream world from which its very builders and youthful supporters are escaping by whatever means possible, even by drugs.

You young people, is this the life you want, an escape from reality into a drug-concocted dream world? What do addicts themselves think of their life? It is like "a revolving door," they say. They feel trapped by their craving for drugs. To get them, they steal, soon find themselves in jail, in a hospital, and thus start the degraded cycle over again. "We are animals," said a young female addict. "We are all animals in a world no one knows. We'll step on one another for a shot if there's no dope. I'm no different from any of the others. I'll beat somebody for their money just as fast as look at them. That's why I say we're animals." Is this the life you want?

Some young persons try to justify their use of drugs because of the difficult times in which we are living. That these are critical times, there is no doubt. We are living in the death throes of an old system of things. Nearly everyone today needs help outside of himself to face the critical times in which we live. And youths are no exception. But there are other and better ways to get help than by means of pills or marijuana.

Use of narcotics appears to be an easy way out, but it leads only to greater frustration, an empty life, and an ugly death. It may be more work to find positive ways of dealing with the frustrations and the anxieties of life, but the hard ways are by far more rewarding to the mind and body than drugs. Such positive sources of strength are true religious faith and a deep relationship with other people, primarily people with faith in God. But, as a safeguard, youths and adults also need to see the dangers of drugs and the utter futility of addiction as a way of life.

What are you parents doing to offset the subtle, disarming arguments hurled against young minds that must venture into a world that has thrown away all moral responsibility and restraint? How are you fortifying your child spiritually so that he will not give in to his own weakness, his own desire to please and to be one of the crowd? This is your responsibility as parents. Now is the time to help your children to walk uprightly in decency and dignity before God and men by safeguarding them against drug addiction.



Mission Builders Appeal Number 19
Bible Church of God, Phoenix, Arizona

The Bible Church of God at Phoenix, Ariz., was organized in 1965 with thirty-five members. The present membership of the church is seventy-seven. A fine building site has been purchased and construction will begin soon on the sanctuary building pictured above.

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- April 19-21—Southwest Conference, 440 W. LaVerne Ave., Pomona, Calif.
- April 20—Indiana Quarterly Conference, Lafayette Church of God
- April 20, 21—Northeast Conference, Colum-bia Church of God, Columbia Station, Ohio
- April 25, 26—Junior-Senior Weekend, Oregon Bible College.
- April 26-28—Southwest Conference at Pomo-na. Bro. S. S. Manoah, guest speaker
- June 6-9—Minnesota State Conference, Long Lake Campgrounds, John Denchfield, guest speaker.
- June 15-22—Southwest Youth Camp at Camp Maranatha, Idylwild, Cal.
- June 23-29—Annual Indiana Conference and Family Camp, Camp Mack
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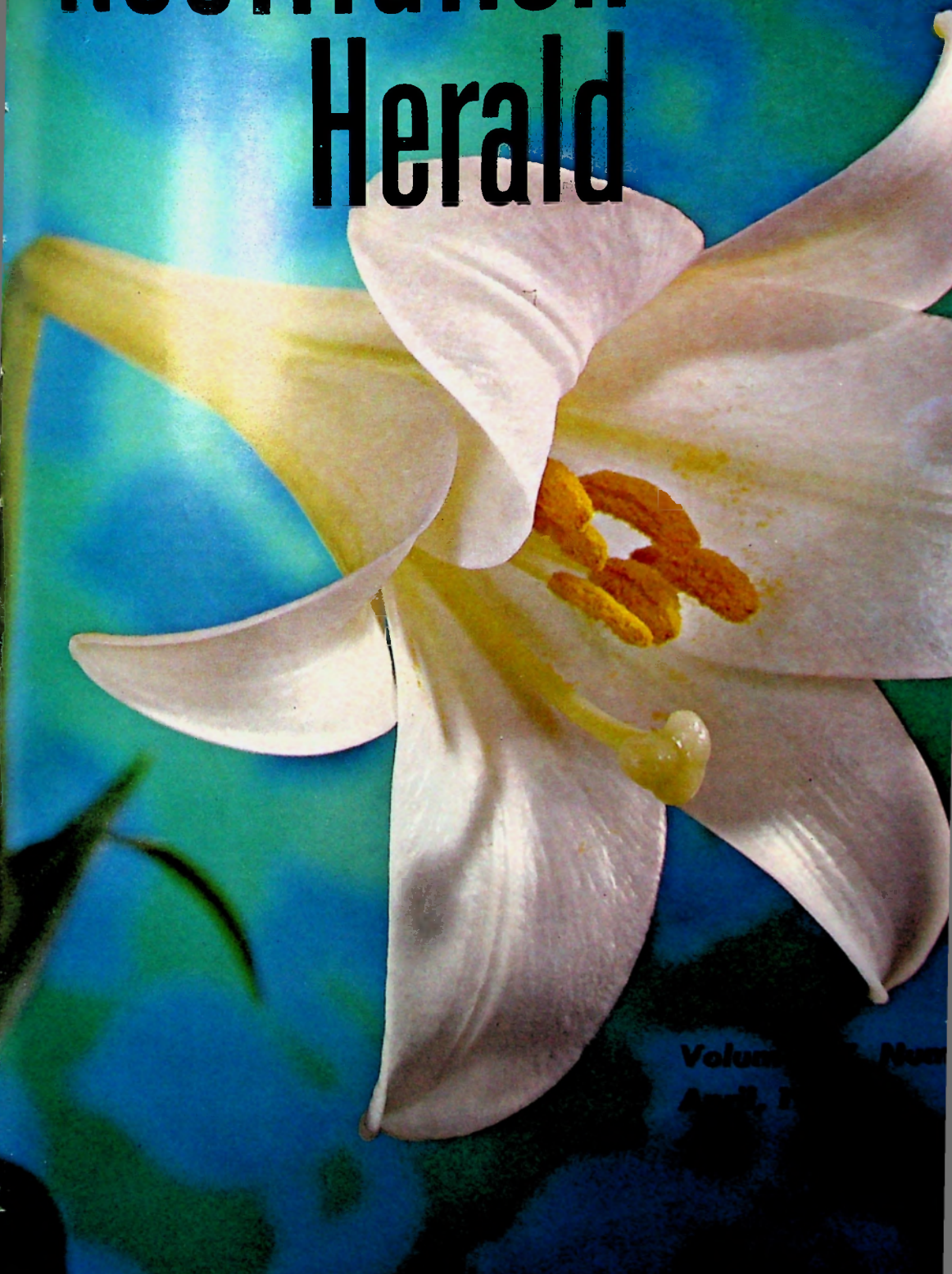
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Volume 11, Number 1
April, 1998



The Editor's Opinions



"VILE BODIES"

The Apostle Paul, looking ahead with longing and saving hope to the resurrection of the dead, said, "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). Other translations speak of our "lowly bodies," and "our wretched body."

Whatever term might be most applicable to our present mortal state, it is clear that Paul was expressing his hope for bodily resurrection if he should die, or bodily change to perfection if he should live to see the Lord's return.

One cannot read 1 Corinthians 15 with unprejudiced honesty without realizing that Paul expected the resurrection of the bodies of those in Christ to be the means of fulfillment of God's promise of eternal life.

The lowly, mortal body of flesh requires change. Subject to illness, infirmity, stress, disablement, deterioration, and death, this body must be made like Christ's glorious resurrected body that we may enjoy eternity.

Worn by time and worry; weakened by distress; sometimes deformed by war or disease; the Christian echoes the words of Paul, "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" (Phil. 3:10, 11).

There are people whose hope for immortality depends upon being remembered by those who survive. Others depend for immortality upon descendants to keep one's name alive. Some expect a release from the body at death and immortality in a state of nebulous spirit life. The New Testament Christian expects with Paul the coming of the Lord and the changing of this vile body to a state of glory and immortality comparable to that of the resurrected Lord.

The resurrection of Jesus, celebrated at Easter, is basis for assurance of immortality and bodily perfection.

MEANING IN LIFE

While we are not versed in the science of psychiatry, we are impressed with a new approach to psychiatry called logotherapy, advocated by Dr. Viktor E. Frankl, a lecturer at the University of Vienna.

Dr. Frankl has rejected the former basic systems of Freud, who thought that human beings are driven mainly by sex energy; of Jung, who thought man's problems were caused by reversion to animal instincts; and Adler's school, that lust for power is the driving force in man. Dr. Frankl believes that man's real search is for a meaning in life and that he becomes maladjusted when he fails to find such meaning.

Basically, the logotherapy approach seems to be that man must first find himself, understand himself, and then discover a personal meaning and purpose for his own life. Thus, in this system there is a big place for religion and personal religious experience. Without an inner meaning for his life, and without a goal in life, man will derive no satisfaction from pleasure seeking, attaining power, or other achievements.

It seems apparent that many people are existing today in a void. Life has no meaning for them and there is no worthwhile goal toward which they can strive. Disillusioned by the vanities of life, many experience despair. "Life is a bore," is the philosophy of many who strain to extract some joy from meaningless rounds of frantic pleasure seeking.

While Dr. Frankl does not suggest that religion be prescribed as a cure for man's dilemma, he recognizes that persons who have strong religious leanings can soon be oriented to find the meaning in life that they seek. Man needs the discipline of religious thinking and the assurance that comes from belief in God and in the plan of God for the lives of his people.

In the Easter season, as we reflect upon the hope of life eternal through Jesus Christ, we are reassured, and the meaning and purpose of our lives becomes more clear.

The Apostle Paul found the secret of the meaning of life and before him was a definite goal toward which he

always moved. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). There was no groping in the dark or fighting of the air with Paul. His goal was established, his plan of action was formed, and the meaning of his life was clear. Thus, he could face the most hazardous and trying situations with a sure faith and a sound mind.

Assured of God's love by the death of Christ for sins, and having faith in a destiny of life eternal because of the resurrection of Christ, Paul knew remarkable stability under the most adverse conditions.

In Christ we too may experience this meaning of life. We can know ourselves as the children of God guided by the Spirit of God in a worthwhile life that will reach the ultimate conclusion of immortality in the Kingdom of God.

DRINKING A HABIT, NOT A DISEASE

Apologists for alcoholism have long loved to refer to it as a disease. This suggests somehow that it is unavoidable, incurable, and excusable—like getting the flu.

Dr. R. E. Reinhart, Topeka, Kansas, chief of staff of the Topeka Veterans Administration Hospital, spoke to the North American Association of Alcoholism programs in Chicago, and asked the members to consider the "common sense notion that excessive drinking is a habit, not a disease." He said that alcoholism can be a "learned pattern," like any other well-ingrained habit that has become "crystallized, automatic, and no longer subject to individual decisions."

Dr. Reinhart observed that a considerable amount of alcoholism starts as a "style of life" in which a group of individuals enjoy drinking as a social activity. The habit eventually becomes the chief source of pleasure, and ultimately, an entrapment into alcoholism. "The discovery that alcohol can make life's cares recede, alter unpleasant feelings, and put a rosy glow on the world opens the tempting path to alcoholism," the physician said.

"Cutting down is no good," he pointed out. "Abstinence is required" if the habit is to be broken.

Former Secretary of Health, Education and Welfare John W. Gardner termed alcoholism "a major health problem." He estimated that there are

between four and five million alcoholics in the United States. They affect between 16 and 20 million members of their families. The cost of alcoholism to American industry has been estimated to be about two billion dollars a year due to absenteeism, lowered efficiency, and medical insurance payments."

SPIRITUAL HUNGER AND RELIGIOUS FRAUD

Recently, several items of interest have come to our desk in regard to the development of various kinds of religious deviations in our society. Spiritism is becoming more popular; there is a small cult of out-and-out devil worshippers; various forms of oriental mysticism have caught the public fancy; the gullible are being defrauded by numerous religious charlatans.

Louis Cassels wrote in December, 1967, "Religious frauds have become a multi-million dollar business. They appear to be growing in number. Within the past year and a half, postal inspectors have investigated thirty-three individuals or organizations suspected of using the mails to defraud the public in the name of God. These investigations have resulted to date in nine indictments and three convictions."

It is very difficult for the Justice Department to prosecute these frauds because of the laws protecting freedom of speech and freedom of religion. The postal department has to prove that the funds received have actually been used for a purpose other than was advertised by the person collecting the money.

A case in point is that of J. Charles Jessup who operated out of Gulfport, Mississippi. His organization, called "The Fellowship Revival Association," had a mailing list of 75,000 people and also a radio broadcast. Jessup represented himself as a man "who sat and talked with God in the presence of a heavenly choir." He claimed to have a special power to intercede for people in prayer and for a cash donation he would pray for people in trouble. For the skeptics who wanted proof that he really prayed for them, he would send them (for \$5.00) a tape recording of his prayer. It was discovered that he simply read off a list of the donors and these names then were dubbed into a master tape by his staff. Jessup never saw the letters. The money was used for houses, boats, fancy cars, and other personal expenses.

In Appleton, Wisconsin, Allen Gins-

berg, hippie poet, led a group of Lawrence University students in a service to exorcise the spirit of the late Sen. Joseph McCarthy, buried near Appleton. In Ginsberg's service he used Oriental incantations to "suck him out of eternity." McCarthy was summoned "from whatever happy place he was in and put into nowhere."

In Russia, a group of Russians, led by a police officer, produced 12,000 "God belts." The buyers were told that if they would wear the belts "the devil will pass you by."

Anton Lavey, a professed priest of Satan, who last year performed a widely publicized satanic wedding, had his first satanic funeral in December. The deceased was an American navy man who was killed in an auto accident. He had expressed a preference for a satanic funeral to his wife and she engaged Lavey to conduct the service. Lavey consigned the soul of the deceased to Satan in the rites in San Francisco.

In Brazil, although it is nominally the world's largest Roman Catholic country, a large percentage of its eighty-seven million people practice spiritualism, and as many as twenty million fear and follow voodoo gods. Two divisions of voodoo are found in Brazil, Umbanda in which the followers try only to do good, and Quibanda where evil is the object. In this cult human sacrifice is not unknown.

In the Philippines, faith healer Antonio Agapaoa has been doing a lively business. Recently, 116 gravely ill people chartered a plane from Windsor, Ontario, to visit Agapaoa for healing. Operating in Baguio City, summer capital of the Philippines, Agapaoa claims to perform operations with his bare hands. He does 30,000 of these a year. There is strong suspicion that there is a "spiritist underground" that links the world's "miracle men" as they help one another dupe the masses.

In the southern Mexican state of Oaxaca, forty-two villagers recently lynched a forty-two-year-old woman whom they thought was a witch. They claimed to the officials who investigated that she had killed a little girl with sorcery.

Bishop James Pike, in a state of deep grief over the death of his son, was led to believe that he had contacted his son through a medium. Various people, also grieving the loss of loved ones, have been seeking guidance from him in contacting those who have died.

(Please turn to page 18)

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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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ITS RELEVANCE TO EASTER

By Pastor Miles Bowden

Reprinted from *Present Truth Messenger*



CONDITIONAL immortality is a concept concerning the nature and destiny of man which is held today by a large and ever-increasing number of responsible Biblical scholars of the front rank, men who represent many different denominational affiliations.

Speaking now in the first person, I frequently meet ministers of Christ and other church folk who seem strangely unfamiliar with this view of immortality. They ask, "What is this new theory of immortality?" If any of our readers think this is something novel, please be informed that the view known as Conditional Immortality is not new; it is as old as Christianity, as old as the church. It was promulgated by Jesus himself and by the writers who gave us our New Testament.

Before we go further, I must protest a false statement I came across the other day in a recent theological dictionary. The contributor states that this view "was first advanced by Arnobius, condemned at the Latern Council in 1513." Certainly it was condemned at this council in 1513, at which time Pope Leo gave his official approval to the Greek idea of the immortality of the soul. But it is entirely untrue that the idea was first advanced by Arnobius in the fourth century. Arnobius was defending a doctrine which he found clearly taught by the apostolic fathers. Because the Platonic philosophy was widely accepted during the medieval period the conditionalist view suffered a near blackout. But from the reformation of the fourteenth and sixteenth centuries until now this doctrine of conditionalism has gained an ever-increasing support of scholars of recognized responsibility.

The term *conditional immortality* defines itself. It simply states that immortality is not the native possession of all men regardless of their relationship to God. It is a gift bestowed, may I say, yet to be bestowed, upon believers. The writer I criticized a moment ago does correctly state the meaning of the term, and adds: "Supporters of this view argue that the Bible does not proclaim the Greek view of immortality, that death as the penalty of sin entails destruction, and that the entirety of punishment refers to its finality rather than its duration." That, indeed, is a correct statement of the view we defend and which we insist was the teaching of Christ himself.

In his letter to the Roman church, Paul puts it this way: "The wages of

sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (6:23). These words of the apostle contain the very essence of the doctrine of conditional immortality. But I would have you note how some commentators have tried to manipulate this text to bring it into line with preconceived views. Some have claimed that the reference is to natural death. Impossible exegesis! Natural death is the lot of all men, a consequence, not a penalty. Another way of trying to avoid the full meaning of this text is to say that Paul is speaking of a "spiritual death," a "death in trespasses and sins." Here you are talking in and out of circles. This so-called "spiritual death," this sinful condition, is the very thing that demands the death sentence, but these exegetes identify it with the sentence. Such juggling!

There is no logical way of avoiding the full import of what Paul says here, that the wages of sin is a death that puts an end to life once and for all, a literal extinction of being. If the diligent Bible student had no other evidence whatever, this one passage is adequate to refute the dogma of soul immortality and that of an eternity of evil. Eternal life, in the ultimate sense of "eternal," is God's free gift to all who will receive it.

We mentioned Arnobius, one of the last of the Apologist Fathers. He spared no words when writing to Platonists: "What arrogance it is on your part to claim God as your Father and to pretend that you are as immortal as he is!" He was a hard hitter, a staunch defender of conditionalism.

The mind of an eighteen-year-old boy was much occupied with thoughts of death (William Cullen Bryant, you recall). He discovered the Greek word for death, *thanatos*, and wove it into the title of his great poetic masterpiece, "Thanatopsis." In Greek mythology *thanatos* (death) is twin brother to *hypnos* (sleep). You get the idea—death is a sleep, and the Scriptures borrowed that imagery (the sleep of death) from this aspect of Greek thinking.

So, *thanatos* is the usual word for death. But the language needed a word to describe the status of the gods who were immune to death. So they came up with the word *athanasia*, compounded from *thanatos*, meaning deathlessness." Our Greek New Testament uses this word just three times. We quote these three texts here (from Revised Standard). Note that in each case the word "immortality" is the rendering of *athanasia*. Near the end

of Paul's long treatise on the resurrection, we read: "For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written, 'Death is swallowed up in victory'" (1 Cor. 15:53, 54).

In passing we would note that in this quotation the words "perishable" and "imperishable" are "corruptible" and "incorruptible" in the King James text. We will need to come back to these terms in a few moments. But first let's have the third instance of the use of *athanasia* in 1 Timothy 6:16. Paul is speaking of "the appearing of our Lord Jesus Christ," and says, "This will be made manifest at the proper time by the blessed and only sovereign, the King of Kings and Lord of Lords, *who only hath immortality.*" Underseore those words, "who only hath immortality." We should note that in these three instances the word "immortality" (*athanasia*) is spoken of the resurrection body twice and of deity in the third instance. We can drive a theological stake down here with a lot of confidence. Man becomes immortal, when? Not until Jesus comes.

In this context the witness of a recognized Methodist scholar is interesting. Dr. Clarence Craig writes: "Of one thing we may be sure. Paul did not believe that man was by nature immortal. Participation in the life of the age to come depended upon God's act of raising the dead."

Now we must go back to those words "corruptible" and "incorruptible" ("perishable" and "imperishable" in Revised Standard). This negative term "imperishable" (*aphtharsia*) occurs eight times in the Greek testament. It is not an exact synonym for *athanasia*, for the one means "deathlessness" and the other "incorruptible." However, anything imperishable (in the absolute sense) is "immortal" (that is, when the reference is to animal life, of course). So Paul beautifully and poetically combines the two concepts and writes, "This perishable nature must put on immortality."

The cognate term *aphthartos* is

found seven times in the New Testament. Careful examination of the fifteen times that these two terms are used may be instructive. They sometimes refer to the saint's inheritance, and to the resurrection body, and to God himself, but never to man in reference to this present life.

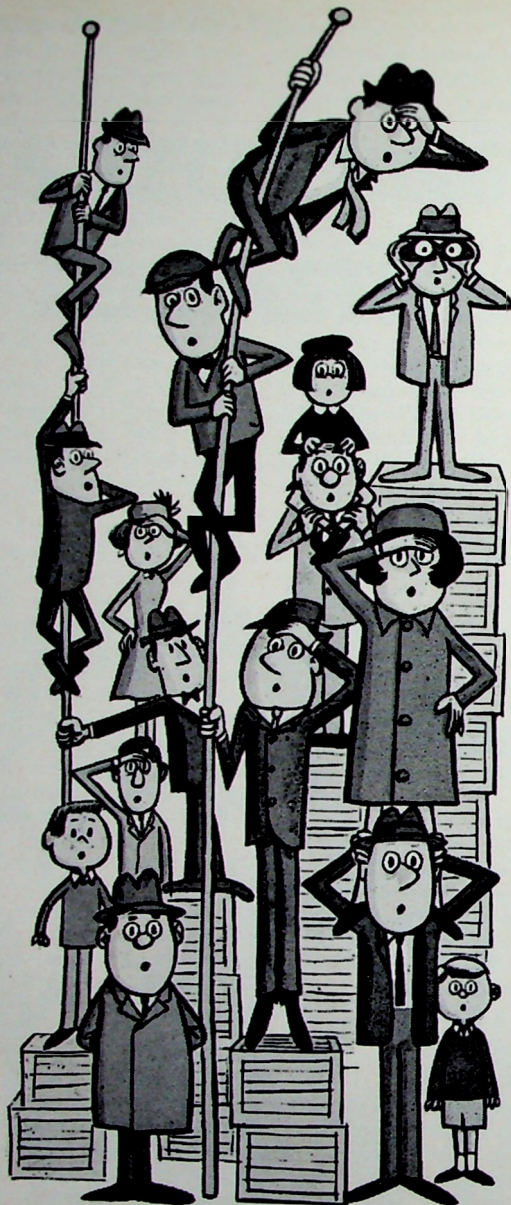
It is most instructive to note that the great churchman, Dr. Temple, laid much stress upon the fact that man is not immortal now, but he is a candidate for immortality. He may receive it as a gift from God if he will accept it upon God's own terms. This is what Easter means for the believer; we participate in the resurrection of Christ when our time comes. This is surely what Paul meant when he wrote to the church in Thessalonica: "For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who are asleep. The sleepers will participate in the same experience of victory over the grave which Jesus himself had when he found his way out of Joseph's tomb. His victory is the affirmation of my victory. That's the meaning of Easter for us.

Glorious day! I want so much to live until he comes. I want to behold the glory of our descending Lord with his angelic hosts. But really, no matter. If I'm asleep—those living will have no advantage. I'll awaken in plenty of time to behold the transcendent glory and participate in the most rapturous scene ever unfolded before the yearning vision of men.

I don't know, my friend, what your relationship to Christ is. I don't want to be presumptuous by speaking to you as though I knew you were a stranger to the covenant of grace. I sincerely hope you are not. But if you are, if you don't know our Lord and Redeemer, make haste—do make haste, and get ready, so you may share in the joy and rapture of that grand review. If we make ready now "we shall all be changed, in a moment, in the twinkling of an eye." It is really something to anticipate, glory beyond the magic of words to tell.

But participation in the "Glory that shall be revealed"—immortality—is conditioned upon what I do with Jesus now.

"If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain and ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:13-18).



This "NOW" Generation

By Pastor C. E. Lapp, Eden Valley, Minnesota

RECENTLY a small paragraph in *U. S. News* caught my attention. The gist of it was this: "This present generation is getting away from the idea that wages should include fringe benefits such as insurance, retirement funds, pension plans, and other things to build up for a future bonus. Rather the 'NOW' generation is asking that the 'deducts' be eliminated, and the people be paid all that is coming—NOW!"

The Carnal Nows of This Generation

Because of an uncertain future, whether it be the draft, schooling, the economy, world conditions, restlessness, or the uncertainty of the times, the old philosophy of "eat, drink, and be merry, for tomorrow we die," is pressing in hard upon the thinking of this NOW generation. It is commonly said, "If we don't, someone else will," or "Take it while you can get it."

Is there some premonition that this generation will never get to realize these long-time plans for a future "pie in the sky" deal? Or is it that this generation is restless and wants to live it up *now*? Or, have they lost all faith in man and therefore the future is cloudy, and "you can't take it with you" is becoming their philosophy of life?

Whatever it is, the carnal "nows" of this generation do not want to wait to some future time or date for anything, material or spiritual. Perhaps it is our pressurized economy which bombards us with, "Travel now, pay later," or, "Put it on your credit card," or, "Don't send money, we will bill you," or, "You pay nothing until the first week of June; we take all the risk." Another could be, "It is only \$9.99 per week, why be without?" And so it goes! The future can take care of itself, we want to live NOW.

Where there is no future in view, the "carnal nows" think only in terms of what we can have for the present, today, now! This philosophy of living is boring into our religious life as well, and Jesus questioned if he would find faith on the earth when he comes again. The "now" generation is described in Psalm 49:18, 19. "Though while he lived he blessed his soul . . . He shall go to the generation of his fathers, and shall never see light."

The Spiritual "Nows"

The spiritual "nows" are just the reverse of the foregoing. Faith looks to the future for its eternal realities which will last forever. They are making daily investments of time and money, because they have believed

Paul, who wrote: "Now is the accepted time; behold now is the day of salvation" (2 Cor. 6:1, 2).

The spiritual "now" also believes the advice, "Owe no man any thing, but to love one another" (Rom. 13:8), and while he may spend and be spent for Christ's sake with seemingly little reward in this life, yet he is a child of God and has become heir of all things.

Shortsighted

Too many cannot see past the end of their proverbial noses, and being blinded by things near, which they cannot keep, overlook the wonderful possessions which are to those of faith. To overlook the "eternal now" of today, is to lose that salvation with Jesus when he comes tomorrow.

The "spiritual nows" are taking heed today lest there be an evil heart of unbelief in departing from the living God. They are constantly exhorting one another while it is today, lest some become hardened through the deceitfulness of sin. While the "carnal nows" say, "We have heard of the coming of Jesus all our lives, and still he doesn't come," they fail to realize they become some of the scoffers when patience is thrown out the window. (2 Pet. 3:3, 4.)

A most glorious future is awaiting the "spiritual nows" as pictured in Psalm 24:1-6. They are spoken of as the generation that seek God's face, his righteousness, his forgiveness, and his salvation. The earth is very real and beautiful, and without question all want to continue to live upon it as Jesus promised when he said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

Who are those who shall ascend the hill of the Lord? (Psa. 24:1.) Who are those who shall stand before him in those who shall stand before him in his holy place? The answer is: "He that hath clean hands and a pure heart." It is even as Jesus said, "Blessed are the pure in heart; for they shall see God" (Matt. 5:8).

They are the ones who have not given their lives up to the vanity of chasing the rainbow or bubbles. They will receive righteousness from the God of salvation provided through our Saviour Jesus Christ. Those who invest their time, money, and lives in serving the Lord shall have a long-term future reward. This is not seen except through the eye of faith, therefore the "carnal nows" of this generation will be excluded from these wonderful joys of tomorrow.

He who lives now, for the present only, discards all the promises of God for vanity and vexation of spirit, but

he who lives "now" for the eternal future, sees by faith that beautiful day of Christ's coming when eyes will literally see all the glories which God has laid up for those who love and serve him today.

It is the "spiritual nows" who

"look not at the things which are seen, but at the things which are not seen; for things which are seen are temporal; but the things which are not seen are eternal." Why not raise your sights, and join the "spiritual nows," for "now is the day of salvation"?

The Gold Crisis. The nations of the world are on the verge of economic chaos. The British pound has already been devalued and the dollar is under serious attack as speculators bid frantically for gold and attempt to force the price higher than its \$35.00 per ounce standard. The result of years of fiscal irresponsibility, the gold crisis is a warning to all of the instability of the governments of men and the money they produce. Jesus wisely counseled, "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 and steal" (Matt. 6:19, 20). If we trust only in material wealth, we worship at the shrine of an idol which will disappoint us time and again.

Why Jesus Is Coming Again

By Charles Fogle, Winchester, Virginia

"CRIME is up 62 percent, population only 9 percent since 1962. The war in Vietnam is escalated. Riots have broken out in . . ."

Sounds familiar, doesn't it? It should. The news of today can be found written thousands of years ago—in the Bible, God's book. But why all this? Because of God's concern for all mankind, Jesus will be coming to earth for a second time, not to be strung from a cross, not to preach and teach in the world as it is today. As Jesus told Pilate at his trial, in John 18:36, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Christ's second coming will result in physical redemption for believers. Dead Christians will be resurrected to immortality, as promised in 1 Corinthians 15:52, and the living Christians shall be changed instantly from mortality to immortality, and the living and resurrected believers will be called up to meet Christ in the air.

Bible prophecies concerning Christ's first coming and second coming are linked together similarly. The prophets predicted his first coming. People did not heed and were not ready for him. The same is true today. People are not ready for Christ to come again—but it can't be far off now. It is possible that at the rate Bible predictions

have been fulfilled over the period of the last decade that some of the generation living today will see the second coming of Christ. In Luke 21:29-32 it is written, "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The Bible clearly describes Christ's second coming as visible, sudden, glorious and triumphant. It will be a sudden and unexpected event, and no one will know when it will happen. So Christians are preparing for this. Christ's return to earth will mark the beginning of his new earthly ministry, and true Christians will be found watching for his coming. The second coming is the open door to God's tomorrow for the immortal life of men. All the sayings in the Bible describing the peacefulness of the life with Christ for men is dependent upon the second coming of Christ. Without this the dead would not be raised, the Kingdom would not be established, the wicked would not be judged, and there would not be any peace on earth. The second coming of Christ, therefore, will mark the end of man's today and the beginning of God's tomorrow.

(Charles Fogle is a high school student who presented this message as a sermonette on Youth Sunday.)

"THE Personal Appearance of Jesus" is the title of a chapter in the book, "Diggers for Facts," by Dr. J. O. Kinnamon. Part of the chapter describes the Mantle of Turin, also known as The Holy Shroud. The *Scientific American* magazine of March, 1937, had an article about the shroud. The editor said: "Before publication of the accompanying article was undertaken, a survey of some of the sources of information as presented elsewhere was made—sufficient, it was believed, to justify publication."

Dr. Kinnamon was an archaeologist who was interested primarily in Biblical archaeology. He was one of the group who opened the tomb of King Tut of Egypt, November 26, 1922. That was exciting world news because it was the greatest archaeological find of all time. I first met Dr. Kinnamon in the early 1930's as a lecturer in Chicago. He was a dinner guest in our Chicago home. Again, in the late 1950's, it was our pleasure to have him in our home in Oregon, Illinois, where he was engaged in a series of lectures at the Church of God. His wealth of knowledge of archaeological findings concerning Bible characters and places was most interesting and enlightening.

"Diggers for Facts" and the *Scientific American* were my sources for information in this article.

Archaeology during the past fifty years has thrown much light on the subject of the personal appearance of Jesus. Here is something on the subject from a newspaper clipping by C. J. Bulliet.

"Not only did the Christians in Rome, in the early years following the crucifixion, scratch on the walls of the catacombs their memories of the likeness of Jesus, but they also circulated letters recounting his deeds, and describing his appearance. Most of the letters, rejected by the Council of Nice of 325 A.D. as spurious, are lost, but a few found their way into the Vatican library, and have been preserved in the original or copies. One of the most curious, transcribed literally in Paris in 1939, is a letter addressed to the Roman Senate in the time of Emperor Tiberias. Allegedly it was written by Pontius Pilate's predecessor in Judea, Publius Lentulus, who styled himself 'President of the people of Jerusalem.' 'A singularly virtuous man has arisen and lives among us; those who accompany him call him Son of God. He heals the sick and raises the dead. He is tall and attracts all eyes. His face inspires both love and fear.

The Personal Appearance of Jesus

By Mrs. F. L. Austin, Mt. Morris, Illinois

His hair is long and blonde down to the ears; from the ears to the shoulders, it is slightly kinky and curly; parted in the middle, it falls to either side in the fashion of the Nazarenes. His cheeks are quite pale, the nose and mouth well formed; the short beard is full, worn divided, and, like the hair, it is the color of a ripe nut. His glance is full of wisdom and candor. His blue eyes are sometimes lighted by sudden flashes. This man, usually gentle in his speech, becomes fierce when he reprimands. Yet, even then, there emanates from him a serene self-possession. No one has seen him laugh, but many have seen him weep. His tone of voice is grave, reserved, and modest. He is as beautiful as a man can be. He is called Jesus, the son of Mary."

We have seen so-called pictures of Jesus all our lives. These pictures are known and accepted by the Christian world. They have come down to us from the Middle Ages. During that period, great artists were creating pictures, using their own imaginations. Those that we know best are of an individual who is rather frail looking, not strong in physique, lacking in rugged qualities, without fire of personality, or the aspect of leadership. We cannot think of Jesus, the Son of God, as a weakling in any sense of the word. He changed the thought of the world, and the course of human history and events. Perfection is required of God, so Jesus must have been a perfect man physically, mentally, morally, and in every other respect. His mother must have been a most beautiful and perfect woman, for the angel said to her, "Thou hast found favour with God." The pictures of Jesus which we see have no doubt influenced our thinking. They are in no way authentic because the imaginations of the artists created them. Is there anything authentic?

Of one thing we can be certain, that is, no portrait of Jesus was ever made by his own Hebrew people. Any image

was considered an idol, and the making of such was forbidden by their law, and would be an abomination to them. However, others could and did make pictures of him. Some of the artists were Greeks and some Romans. The Romans took the best phases of their art into a new field—Christian art, which the Hebrews despised. Much of this Roman art development is found in the catacombs beneath the city of Rome, where the artists scratched their pictures on the walls.

Greeks were closely associated with Jesus. They were in the crowds which followed him. They were among his converts. Timothy's father was a Greek. Artifacts have been found which belonged to Greek artists, who may have come in contact with Jesus in one way or another. They produced some pictures of him. Dr. Kinnamon says that the catacomb pictures are wonderfully well preserved. He also says that the catacombs extend from Switzerland to the toe of Italy's boot, and have not yet been entirely explored. Mural paintings have come down to us, even those painted before, and during, the time that Jesus lived.

One of the catacomb murals, which has been found within the last fifty years, is called, "The Shepherd." It represented a young beardless man carrying a lamb on his shoulder. It was familiar to the schoolboy of yesterday, for it was reproduced in textbooks. Whether or not it was an actual picture of Jesus, or merely symbolic, was a moot question. Other pictures have been found in the catacombs which have the same characteristics in the face, and the same look in the eye. Archaeologists became familiar with these characteristics, and so they recognized them in other artifacts.

Another finding in our day is the Holy Grail. In the city of Antioch, where Christ's followers were first called Christians, was the Church of St. John. In 1910 a Christian archaeologist was digging in the vicinity of

this church. He came upon a peculiar formation from which, some months later, was laid bare what is now known as "The Chalice of Antioch." It was the container for a cup, which is believed to be the cup of the Last Supper. The container, the Chalice, is one of the most beautiful pieces of silversmith work in the world. There is not another like it. It is the work of a Greek silversmith, and its date is given as 50 A.D., about seventeen years after the crucifixion. On the Chalice are the figures of the apostles in semi-relief. There are two other figures set apart in the group, which seem to be none other than Jesus at two different periods of his life. The characteristic lines of his face and eyes are shown in the etchings. One of the faces has a beard. Some knew Jesus when he wore his hair short and was smooth faced, others, perhaps in his last years, knew him when he wore a beard and his hair was shoulder length.

Another artifact that has been found near the shores of the Sea of Galilee in the late 1930's, is a life-sized marble statue whose base bears an inscription something like this: "I, Mary Magdalene, had this statue made of Jesus, who did so much for me, in order that the world might know how he looked." Without the inscription, the figure could easily be identified.

Another artifact whose history is traceable except for a short time, is a linen cloth known to archaeologists and Christians as "The Mantle of Turin" or "The Holy Shroud." It is believed to be the linen burial cloth provided by Joseph of Arimathea for the body of Jesus. Imagine the condition of that body when it was wrapped in the shroud. Jesus had endured the extreme physical strain for not less than forty-eight hours. He had undergone what only one man out of ten ever survived—the Roman scourging. He had worn a crown of thorns. He had suffered for hours the most physical agony ever inflicted upon a human being—crucifixion.

The mantle is carefully kept in a cathedral in Turin, Italy—hence the name. It is a single woven piece of cloth approximately $13\frac{1}{2}$ feet long and $4\frac{1}{2}$ feet wide. The linen is so fine that it looks like Egyptian silk. The first picture of this cloth was taken in 1898. The picture, much to the surprise of the photographer and every one concerned, revealed an impression in two images: 1) the face and entire front of a man, the head

being in the center of the Shroud; 2) the entire back of a man. The outline of the image is perfect and complete. It shows a body full five feet ten inches tall, and indicates a weight of one hundred eighty-five pounds. The negative, or rather the positive of the camera, revealed a beardless face, with the forehead marked with what might be called short gashes. The back shows lines that could have been made with the lashes of a cat-of-nine-tails. The image is impregnated into the texture of the cloth.

Dr. Paul Vignon, in 1901, maintained that the "impression" was a vaporigraph, caused by emanations coming from the body of Jesus. The doctor claims this to be a natural negative in full life size, and something akin to our fingerprints of today which are sweat prints of oil and salt which our bodies produce. Dr. E. M. Hudson perfected a process to get latent prints from cloth, and time is not an element. Prints cannot be removed, they are permanent, like dye. Cloths in no way deteriorated or discolored, which are at least 3,375 years old, have been found in the tombs of the Pharaohs.

Under the heading, "The Problem of the Holy Shroud," this story of chemistry and photography was given

at length in the *Scientific American*.

That we have a death mask of our Saviour today seems almost unbelievable, but no more so than the miracle discoveries and inventions that God is allowing man to find in this our "space age."

Summing up, and quoting the gleanings of my research from the sources of information which I have named, we may picture Jesus as a man who attracted all eyes. He was singularly virtuous. He was strong and well built, being full five feet, ten inches tall, and weighing one hundred eighty-five pounds. His tone of voice was grave, reserved, and modest. He was usually gentle in his speech, but it became fierce when he reprimanded. His face inspired both love and fear. His cheeks were quite pale, and his nose and mouth were well-formed. His eyes were blue, sometimes lighted by sudden flashes, and his glance was full of wisdom and candor. His hair was long, and from the ears to the shoulders, it was slightly krinkly and curly; parted in the middle, it fell to either side in the fashion of the Nazarenes. His short full beard was worn divided, and like the hair, was the color of a ripe nut. He was as beautiful as any man can be.



The Mantle of Turin

DOCTRINE OF BALAAM

By Pastor J. R. LeCrone, Peoria, Illinois

HAVING given earnest consideration to the messages that Jesus sent to Ephesus and Smyrna, the first two of the seven churches of Asia, we now turn to his message to the third of these churches, the church at Pergamos. We must remember that these messages did not contain his final judgment of these churches. They were, rather, his appraisal of their current spiritual condition. His words of encouragement, of warning, and of counsel were all based upon his intimate knowledge of the spiritual assets and liabilities inherent in the situation in which he found each church. We believe that these are applicable wherever and whenever the conditions described are to be found.

As with the first of these churches, Jesus opens his message by first identifying himself. "These things saith he which hath the sharp sword with two edges" (Rev. 2:12). This, of course, refers back to that picturesque description of Jesus found in the first chapter of Revelation. "Out of his mouth went a sharp twoedged sword" (Rev. 1:16). The meaning of this symbolic imagery is clearly set forth in Hebrews 4:12, "for the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."



Again we find the unqualified assertion. "I know thy works." To this he adds, "and where thou dwellest, even where Satan's seat is" (Rev. 12:13). The reason for referring to Pergamos as the location of Satan's seat is not clear. There appears to be some evidence that the Babylonian pagan priesthood had been removed to Pergamos. One commentator states that "Pergamos (properly called Pergamum) was a sort of union of a pagan cathedral city, a university town, and a royal residence," and asserts that the title, "chief temple-keepers of Asia" was held by its inhabitants, showing "the supreme importance of Pergamos to heathendom."

Whatever may be the truth with regard to ancient Pergamos, the church to which Jesus was addressing himself was undoubtedly surrounded by strong pagan influences. These have a way of creeping into the thinking and conduct of Christian churches, turning them from the purity in doctrine and behavior which should characterize them. But the brethren at Pergamos are commended because "thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas my faithful martyr, who was slain among you, where Satan dwelleth" (Rev. 2:13).

However unpopular and dangerous it may have been, the Christian brethren at Pergamos were not ashamed to be called Christians, and to hold fast to their Christian faith and practices.

About the martyr Antipas, we could learn nothing definite. However, the very fact that Jesus calls Antipas "my faithful martyr" who "was slain" is in itself strong evidence that the church at Pergamos had known strong persecution.

In spite of their holding fast to the name (power, authority) of the Christ and not denying their faith in him, Jesus still found among them some who were hateful to him. "Thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a

stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication" (Rev. 2:14).

Concerning Balaam we are upon more assured ground than concerning Antipas. The Scriptures contain the history of Balaam. This history is found in Joshua 22-24. In order to save space, we shall content ourselves with summarizing the story here, but the reader may open his Bible and read it all in its fascinating detail.

The situation which brought Balaam into the recorded history of Israel was as follows: In their march through the wilderness, Israel sent messengers to Sihon, king of the Amorites, requesting permission to pass through his land. They promised that the people of Israel would not turn into the fields of the Amorites, would not enter their vineyards or even drink the water of their wells, but would stick strictly to the king's highway. But Sihon chose rather to fight them. He was defeated by the armies of Israel.

Next, Og the king of Bashan went out to resist their march. The result of this encounter was that the Israelites "smote him, and his sons, and all his people, until there was none left him alive" (Num. 21:35).

All this was not lost upon Balak, king of Moab. Having no confidence in the ability of his army to resist the advance of Israel, Balak decided to abandon military operations in favor of magic. He would hire a diviner to destroy Israel with a curse.

Evidently Balaam had already acquired a reputation as one who wielded great power in the field of divination. The elders of Moab and of Midian were sent to Balaam with the rewards (wages) of divination in their hand, and instructed to hire him to come and curse Israel, saying to him, "I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed" (Num. 22:6).

Balaam was receptive to their request and promised rewards. However, he knew that of himself he had no

power to either bless or curse except it were given him of God. After having delayed giving them an answer, Balaam requested God's permission to go with them. At first this permission was flatly denied. God said to Balaam, "Thou shalt not go with them; thou shalt not curse the people: for they are blessed" (Num. 22:12).

But Balak did not give up easily. He sent princes of high position to Balaam and promised anything that Balaam asked in the way of material reward and honor if Balaam would only perform the service of cursing Israel.

Finally, at Balaam's insistence, God agreed to permit him to go with them, but did not agree to permit him to curse Israel. Instead, he said, "The word which I shall say unto thee, that shalt thou do" (Num. 22:20).

Following his experience with the angel of the Lord on the way, and the episode of the talking ass, Balaam was finally taken into the presence of Balak. Balaam told Balak plainly, "The word that God putteth in my mouth, that shall I speak" (Num. 22:38).

Balaam began by having Balak build seven altars, and providing him with seven oxen and seven rams. Balaam then sought God's favor by offering upon each altar an ox and a ram. But when God met Balaam in an high place, the words that he put into Balaam's mouth were words of blessing upon Israel and not of cursing. This process was repeated twice more from differing locations, but always the outcome was the same. The words that God put into Balaam's mouth concerning Israel were words of blessing instead of cursing.

Finally, Balak's patience with Balaam was exhausted. "Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour" (Num. 24:10, 11).

"Balaam rose up, and returned to his place: and Balak also went his way" (Num. 24:25).

The next chapter opens with the words, "Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab" (Num. 25:1). The Old Testament does not record Balaam's part in this, but Jesus's message to the church at Per-

gamos does (as we have seen) contain the information that "Balaam . . . taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication" (Rev. 2:14).

For information as to how this was accomplished, we must go to the writings of the ancient Jewish historian, Flavius Josephus, who lived and worked in the first century A.D. The extent and reliability of his historical resources are not now known to us. Nevertheless, his account of how Balaam taught Balak to cause the Israelites to commit whoredom and idolatry is interesting and instructive. It outlines a case of spiritual cause and effect which is as valid today as it was approximately 1400 B.C. when the events described in Joshua took place.

Balaam, even though he had failed in his efforts to curse Israel, suggested to Balak a course of action which would cause Israel to bring God's wrath upon the nation. Josephus quotes Balaam's advice, as follows: "O Balak, and you Midianites that are here present (for I am obliged even without the will of God, to gratify you), it is true that no entire destruction can seize upon the nation of the Hebrews, neither by war, nor by plague, nor by scarcity of the fruits of the earth, nor can any other unexpected accident be their entire ruin: for the providence of God is concerned to preserve them from such misfortune, nor will it permit any such calamity to come upon them whereby they may all perish: but some small misfortune, and those for a short time, whereby they may appear to be brought low, may still befall them; but after that they will flourish again, to the terror of those that brought those mischiefs upon them. So that if you have a mind to gain a victory over them for a short space of time, you will obtain it by following my directions.

"Do you therefore set out the handsomest of such of your daughters as are most eminent for beauty, and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree you are able: then do you send them to be near the Israelites' camp; and give them charge, that when the young men of the Hebrews desire their company, they allow it them, and when they see that they are enamored of them, let them take their leave; and if they entreat them to stay, let them not give their consent till they have persuaded them to leave off

their obedience to their own laws, and to worship that God who established them, and to worship the gods of the Midianites and the Moabites; for by this means God will be angry at them. Accordingly when Balaam had suggested this counsel to them, he went his way."

The Amorites heeded Balaam's advice, and it worked. The young men of Israel begged the Midianitish maidens not to return home, but to remain and be their wives.

Josephus' account continues: "So the women, as soon as they perceived they had made them their slaves, and had caught them with their conversation, began to speak thus with them. 'If then,' said they, 'this is to be your resolution, since you make such customs and conduct of life as are entirely different from all other men, inasmuch that your kinds of food are peculiar to yourselves, and your kinds of drink not common to others, it will be absolutely necessary, if you would have us for your wives that you do withal worship our gods: nor can there be any other demonstration of the kindness which you say you already have, and promise to have hereafter to us, than this, that you worship the same gods that we do; for has anyone reason to complain, that now you are come into this country, you should worship the proper gods of the same country? especially while our gods are common to all men, and yours such as belong to nobody but yourselves?'"

The argument and advice, "Don't be bigoted and opinionated, thinking that you are right and everybody else wrong," is at least three thousand years old! It is no more a valid excuse for disobeying God now than it was then. But, to continue with Josephus' account: "Now the young men were induced by the fondness they had for these women, to think that they spake very well, so they gave themselves up to what they persuaded them, and transgressed their own laws, and supposed there were many gods; and resolving that they would sacrifice to them according to the laws of the country which ordained them, they both were delighted with their strange food, and went to do everything the women would have them do, though in contradiction to their own laws; so far indeed, that this transgression was already gone through the whole army of the young men, and they fell into a sedition that was much worse than the former, and into danger of the entire abolition of their own institutions:

(Please turn to page 14)

Is Your Christ Alive?

By Pastor Harry Sheets, Hector, Minnesota

A TOURIST visiting in Medina, Arabia, would no doubt visit the tomb of Mohammed. His guide would approach the tomb with reverence and respect, for to him this would be sacred ground.

Followers of other great religious leaders would likewise point with reverential pride to the burial place of their fallen leader.

A Christian, too, can point to a tomb, but this one is empty. Only Christians have a risen leader.

A Christian once took a non-Christian friend to see the place where Jesus had been entombed. He was proud, and perhaps a little boastful, if not a little arrogant, as he pointed to the empty tomb, and what this implied. His friend remained unimpressed. The Christian described his experience, thus:

"I showed my friend the empty tomb, so as to prove to him that Christ had risen from the dead. I revealed to him the broken seals and the napkins folded in the corner. I set before him the written record and many other infallible proofs that my Lord was indeed alive. But he did not believe. 'For,' said he, 'I have looked into your heart and I find it selfish, ambitious, proud. I see it is hot and resentful,

envious and grudging. No, your Christ is dead!'"

It is not difficult for a nonbeliever to detect the sham of pretense. The inner man shows through too plainly to deceive any but the unobserving.

Paul said, "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; whereby he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31).

How many church people really believe that Judgment Day is as certain as the resurrection of Jesus? To make it more personal, do you really believe that judgment is an assured fact? Does your life really prove that you fully believe that "God shall judge the secrets of men by Jesus Christ" (Rom. 2:16)? that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10)?

Can a nonbeliever look into your eyes (or mine) and see envy, resentment, hatred, malice, pride, lust, greed, and other evidence of carnality? If one can see these things in us,

can we then say truthfully that we believe in a risen Lord? Does your faith show through?

Church people today are doing just as the Jews did when they were God's chosen people. God said of them: "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).

The Jews were rejected because their pretended faith failed to penetrate their hearts. We Gentiles, unless we do better than they, will be rejected for the same reason. God is no respecter of persons.

Lip service savors more of blasphemy than praise.

Many claim to disbelieve the resurrection of Jesus. More than five hundred people saw him after his resurrection and were convinced. He showed himself alive to them in many convincing ways, and appeared to them repeatedly over a "period of forty days talking with them about the affairs of the kingdom of God" (Acts 1:3, Phillips).

Our Saviour is alive and will return to this earth again. "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

ENCOUNTER IN A GARDEN

By Ronald Bray

Mooroolbark, Australia

ALTHOUGH it is late at night, let us visit a certain garden. It is just outside the city, and around the garden are caves. Many of these have their entrances covered by large, wheel-like stones set in grooved channels across the entrances. Can you see these stones through the gloom of the night? Some must weigh more than a ton, and require several men to move them. These cover the sepulchers of the rich families of the district.

You may think that this is a depressing place to visit in the dead of night. Yet it suits our mood, and the mood of nature around us. Ever since that violent thunderstorm a few days ago, the sun has scarcely penetrated the clouds. Somehow, it seems, the light of the sun has been obscured by the evil of the world. Do you remem-

ber the violence of that storm? It was about three o'clock in the afternoon, on a day that had started quite normally. Then, with a suddenness that was frightening, the sky grew dark and there was such thunder and lightning as we had never previously known! It was as though nature was angry with the human race. Even the temple did not escape, for the veil that hid the holy place was torn apart.

As we sit here, we can see dimly an approaching figure. It is a woman, clad in mourning attire and weeping.

"Who are you, madam? What is your name, and why do you weep?"

"I am Mary of Magdala, in Galilee."

"You are far from home, Mary, and it is strange to see you wandering so sadly."

Christ, or the Crowd?

By Mrs. Mabel Payne, Michigantown, Indiana

"Yes, sirs, you see, my Lord is buried here."

"Did you love him so well, then, that you keep a nightly vigil?"

"Indeed I did, sirs. He was kind to me, and I had not known much kindness in my life. So when he was crucified . . ."

"Crucified, do you say. Then he must have been a rogue or a slave, for that punishment is reserved for such people. I doubt, too, whether he will be buried here, among the rich folk."

"Sirs, believe me, he is here, for a great man named Joseph also loved him, and put him in the family vault."

"Your story is strange, Mary."

"I was a bad woman. They said I had seven devils, which means that I was wicked and unrepentant. He spoke kindly to me. He showed that he cared even for me. How could I do other than respond with a changed way of life. My love for him is different from anything that I have ever experienced. I was impelled to follow in his footsteps. I saw him die, I cannot leave his grave." And Mary walks sadly away.

As the darkness envelops her, the whole world seems to share her mourning. I do not know how long we have been seated here, but the darkness seems to be lifting, and look, there is Mary running toward us, and she appears to be happier than when we last met.

"Sirs, he is alive and I have seen him."

"Who is alive, Mary?"

"My Lord, who was crucified and died, he is no longer dead, and he has spoken to me—me, Mary of Magdala, a sinner indeed. He spoke to me first of all."

"You must be mistaken, Mary."

"How could I be mistaken. True, I first thought he was a gardener, but when he called me 'Mary' in that unmistakable way of his, then I knew it truly was he."

"What did he tell you, Mary, assuming your strange story to be true?"

"He told me to take a message to his disciples. I know my story is true. I know and loved him too well to be deceived by an impostor. And I saw the wounds he bore, no one could emulate them."

And away she goes, transformed by an almost incredible event. And, look, the clouds are clearing for the first time in days, and somehow we feel that the sun, in its power, is now breaking through the clouds, to bring the most beautiful day that the world has ever known.

WHEN JESUS was on earth, he had but a short ministry. However, his teachings have stood the test of time.

As we approach the Easter season again, our thoughts turn backward to that first Easter—the blessed day of resurrection, following a period of rejection, suffering, and, finally, death.

What does Christ really mean to those of us who follow him and call ourselves Christians? Are we truly following him, or are we going along with the crowd? We cannot walk the way of Christ and the way of the world both. We must choose one way and then follow it.

Jesus said in Matthew 7:13, 14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

In John, Jesus gives us the instructions for entering the narrow way. "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. . . I am the good shepherd: the good shepherd giveth his life for the sheep. . . I am the good shepherd, and know my sheep, and am known of mine. . . My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand" (John 10:7-9, 11, 14, 27, 28).

All of us are born in sin and need a Saviour. Until we come to Christ, we are in a lost condition and are walking the broad way of sin which leads to destruction.

After we hear the gospel story and decide to follow Christ instead of the world, we take the first step which is baptism. Then our journey with Christ really begins.

What does it mean to walk the narrow way? Will it be easy? Will it

automatically solve our problems? Will we have no temptations to return to the broad way? Each Christian who truly attempts to follow Christ will encounter obstacles. He will meet with temptations and discouragements. He will become tired, suffer illness, and wonder perhaps if the price is too high to pay.

Jesus told his followers what they could expect. "Think not that I am come to send peace, but a sword. . . And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:34, 36-39).

So we see that if we follow Christ, we might have to give up our home, our friends, even our family, and take up our cross daily. But we do have an incentive! For even though we do suffer at times, and are hated by the world, there will be those who will listen to us and understand the reason for our actions.

Jesus promised to help us along our journey. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

If we follow the crowd, we will have to do what they do, if we would be accepted. Most people desire to be accepted, to be popular, and to have friends. It is difficult to stand alone and suffer the jeers and criticism of others. But if we know that the crowd is wrong, we must have the courage to speak up.

Today the majority of people are dissatisfied, critical, constantly wanting something better, striving to keep up with the Joneses.

Paul wrote to Timothy concerning the last days. He cautioned that "all that will live godly in Christ Jesus (Please turn to page 15)

(Continued from page 11)

for once the youth had tasted of these strange customs, they went with insatiable inclinations into them, and even some were of the principal men who were illustrious on account of the virtues of their fathers, they also were corrupted with the rest."

Zimri, one of the leaders, even took his Amoritish wife to a meeting, and took it upon himself to rebuke Moses for being so narrow-minded: "Zimri said, Nay, indeed this man is harder upon the Hebrews than were the Egyptians themselves, as pretending to punish according to his laws everyone acting what is most agreeable to himself; but thou thyself better servest to suffer punishment, who presumest to abolish what everyone acknowledges to be what is good for him and aimest to make thy single opinion to have more force than that of all the

rest: and what I now do, and think to be right, I shall not after deny to be according to my own sentiments. I have married, as thou sayest rightly, a strange woman, and thou hearest what I do from myself as from one that is free: for truly I did not intend to conceal myself. I also own that I sacrifice to those gods to whom you do not think fit to sacrifice; and I think it right to come at truth by enquiring of many people, and not like one that lives under tyranny, to suffer the whole hope of my life to depend upon one man; nor shall anyone have cause to rejoice, who declares himself to have more authority over my actions than myself."

In spite of the archaic language in which it is couched, this argument and defiance of authority has a decidedly modern ring. They are precisely the same arguments and line of reasoning produced by many church members today in their attempts to justify the

taking of worldly mates and substituting the gods of business, social success, and material possessions for the worship of Jehovah through his Son Jesus Christ. That which is "popular" is considered as more desirable than that which is right. It appears to be the "in thing" to parade this disobedience in the name of "freedom." Many seem to be under the impression that this course of action keeps them from becoming "hypoeritical" and thus makes everything wrong that they do somehow righteous.

The results of this course of action by the people of Israel are clearly set forth in Numbers 25:2-9. "They called the people unto sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor: and the anger of the Lord was kindled against Israel.

"And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

"And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.

"And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand: and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

"And those that died in the plague were twenty and four thousand."

These were the attitudes and behavior patterns that Jesus saw as threatening the spiritual future of the church at Pergamos. They are no less a threat to the Church of God today, wherever and whenever they appear.

As in Ephesus, there were also in Pergamos some who held to the doctrines of the Nicolaitanes. These we discussed in the first of this series, "First Love," in the January, 1968, issue of THE RESTITUTION HERALD.

However Christians may seek to rationalize and justify following the doctrines of Balaam and of the Nicolaitanes, we have Jesus' own word for it that he hates these teachings. His

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clear warning was "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (Rev. 2:16). They will be judged, not according to the philosophy of the world, but according to the Word of God! Let us never forget this.

May Jesus be able to say of each of us, "Thou holdest fast my name, and hast not denied my faith." May the returning Saviour not find among us those who hold the doctrine of Balaam nor of the Nicolaitanes.

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17).

Jesus declared himself to be "the living bread which came down from heaven," and declared that "if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

The white stone is not, insofar as this writer has been able to determine, explained in the Scriptures. Various commentators suggest that a white stone was a symbol of victory; that judges used it to make their favorable or unfavorable decisions known by means of white or black stones; that the allusion is to the Urim and Thummim, and that the new name is the unmentionable name of God. But only one thing is sure, it represents commendation and reward.

"He that hath an ear, let him hear what the Spirit saith unto the churches."



Ellie was trying to teach Susie how to skip rope. Susie kept getting her chubby little legs tangled up with the rope because she couldn't lift her feet fast enough. "You see, Susie," Ellie told her, "it's like running only you stand still while you are doing it." Living in today's world is like skipping rope, you have to live on the run just to stay where you are.

CHRIST, OR THE CROWD?

(Continued from page 13)

shall suffer persecution" (2 Tim. 3:12). Paul knew that he had done the best he could and gave hope for us today also. "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).

Jesus is coming back to this earth. He may come today. When he comes, he will gather his own to him. If we are following him and looking for his appearing, what a joy that day will be to hear his words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make you ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

Sitting at the feet of Jesus

Listening to his blessed word.

Oh, if I could be like Mary.

And be near to Christ, my Lord.

Jesus is a loving Saviour

And he died to set us free.

Now we have an open Bible

His words are there for all to see.

Someday soon we know he's coming

Back to earth again to stay.

If we're ready for his coming

He will call us on that day.

Then, at last, our eyes shall see him;
Our ears will listen to his word.

Oh, may we be overcomers

And with Mary, join our blessed

Lord.

ODDS AND ENDS

● Thomas Huxley said, "Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like to do it or not." Discipline of mind involves doing more than we like to do.

● "The more one learns to live within, the more he can learn to live without."

● Albert Schweitzer said, "No ray of sunlight is ever lost, but the green which it awakes into existence needs time to sprout, and it is not always

granted the sower to see the harvest. All work that is worth anything is done in faith."

● Archaeologists dug up a clay tablet in Iraq on which someone had inscribed a message three thousand years ago; "You can have a lord, you can have a king; but the man to fear is the tax collector."

● Three universities have reported that living within your income is a key to longevity. They say that people who have learned to live within their means live longer, retaining mental and physical alertness better than those who habitually spend more than they earn.—*Sunshine Magazine*.

● The average age of the world's great civilizations has been two hundred years. The United States will be two hundred years old in 1976. Civilizations pass through these stages:

From bondage to spiritual faith;
From spiritual faith to courage;
From courage to liberty;
From liberty to abundance;
From abundance to selfishness;
From selfishness to complacency;
From complacency to apathy;
From apathy to dependency;
From dependency back to bondage.

Where are we in this cycle today? It would seem that we are in the stage of apathy and dependency.

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Search and Research

By Pastor Harry Sheets

Questions: Is it proper to use "Reverend" before the name of a minister? Is the practice now approved by the Ministerial Association?

Answers:

I will answer the last question first. To my knowledge the Ministerial Association of the Church of God has never approved any title for our ministers, nor officially rejected any title, possibly because it has never been an issue in which it was felt that a ruling was needed.

In answer to the first question we might find it necessary to define "proper." Who determines what is proper? Emily Post? Amy Vanderbilt? custom? or the Bible?

My experience is that most ministers do not like to be addressed as "Reverend," but feel forced to accept the title because of common usage. It is a term used to designate a minister of the gospel.

Jesus was never called "reverend," neither were the apostles, nor any of the early church fathers. God is the only one to be called "reverend" in all of Scripture. This is found in Psalm 111:9. In this one instance "reverend" is a very poor translation of the Hebrew *yare* which has been translated "be afraid," 76 times; "fear," 242 times; "reverence," 2 times; "dreadful," 5 times; "terrible," 24 times; "terrible things," 4 times; and by some 12 other words of similar meaning.

Leeser translates (Psa. 111:9) *yare* "to be feared"; Moffatt, Smith & Goodspeed, and the Revised Standard Version translate it "terrible"; and the Septuagint uses "fearful."

A more accurate translation of Psalm 111:9 would be, "Holy and terrible is his name." No minister would appreciate being called terrible.

Webster defines "reverend" as "worthy of reverence; entitled to respect mingled with fear and affec-

tion." The element of fear is implied in the word.

Psalm 89:7 tells us that God's Word is "to be had in reverence." "Terrible" is the prevailing use and meaning of the word.

Paul said, "The wife see that she reverence her husband" (Eph. 5:33). Strong defines the Greek word *phobeomai* (reverence) as "to be terrified"; "afrighted"; "afraid." The word has been translated "be afraid," 25 times; "be afraid of," 4 times; "fear," 63 times; and reverence once.

Another Greek word sometimes translated "reverence" is given as "shamefacedness" (meaning modesty, or bashfulness before men) in 1 Timothy 2:9.

My search of both Old and New Testaments has convinced me that "reverend," or "reverence" has much meaning which should characterize a minister of the gospel.

Our ministers used to be addressed as "Elder." With other church officials being called elders, there came to be some uncertainty whether a church official or a minister was referred to. This may account for the change in the title of address. This is to be regretted, as the title "elder" is one of great respect, and nothing to be ashamed of.

Personally, I prefer to be addressed as "Pastor" by those who feel that some title is necessary. There is no doubt as to my position in the church (or my calling, either) when addressed as "pastor." It is an honorable title and one which I pray I may honestly deserve and never disgrace.

The respect in the voices of my members as they greet me with "Good morning, Pastor" is all the recognition one could expect. I ask for no greater title, nor for more respect.

(I heartily recommend that "Pastor" be adopted as the official title for our pastors, if a title is really necessary.)

Question: The Bible states that elders should not be "given to wine" (1 Tim. 3:3; Titus 1:7); deacons should not be "given to much wine" (1 Tim. 3:8); nor should "the aged women likewise" be given to much wine" (Titus 2:3). Paul advised Timothy to "use a little wine for thy stomach's sake and thine often infirmities" (1 Tim. 5:23). Do not these verses simply imply that there is nothing sinful with drinking wine within reason?

Answer:

Suppose Paul had advised Timothy to take a little castor oil for his stomach's sake, how many would be asking

if it is sinful to take castor oil—within reason? What prompts the question—health? or lust?

What do we mean by "wine"?

The Greek *oinos* (wine) had many shades of application. Note the following:

Anacreon, about 500 B.C., said, "Only males tread the grapes, setting free the oinos (wine)." Varro spoke of "gathering wine"; Cato referred to "hanging wine"; Columella spoke of "unintoxicating wine"; Ovid says, "And scarce can the grapes contain the wine they have within them"; Ibycus said, "And newborn clusters teem with wine, beneath the shadowy foliage of the vine." In the above quotations the grape is called wine.

Even the Bible tells us that "new wine is found in the cluster" (Psa. 65:8).

Many falsely believe that the ancients had no way to prevent fermentation so wine had to refer to the intoxicating variety, but we know that by boiling the grape juice and adding resinous gums, or sulphate of lime, or gypsum, fermentation could be prevented. (Gypsum is still used in Spain, southern Europe, and Asia.)

Aristotle says that by keeping wine for a time in skins or jars, it became thick as butter, and had to be cut out by spoons.

Grape jelly, grape jam, raisins, etc., were all classed as "wine."

Those who were separated and consecrated to the Lord, whether a voluntary Nazarite, or one pledged by his parents, had restriction placed upon him; viz., "He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried" (Num. 6:3).

We are a separated people to the Lord, and it for us to set a good and safe example for others. Paul said, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

"Drunk" in the Bible often means no more than "to begin to be softened," a term more applicable to "drinking" than to be "drunken."

The safest course for a Christian to follow is to leave all wine and strong drink alone. "Give strong drink unto him that is ready to perish" (Prov. 31:16).

(Address your questions to Pastor Harry Sheets, Box 636, Hector, Minn. 55342)

TOTS 'N' TEENS

By Mrs. Ruth Lewis

SPRING IS HERE

In the fall Sammy and Sandy had helped Mother set out some flower bulbs. Now that the sun was beginning to warm the earth, the twins expected the plants to pop through the ground at any minute. Every morning they ran out to look for the plants. Every day they were disappointed that no flower plants were pecking through the ground.

"Why aren't our plants up, Mother?" Sandy asked one day. "They've been in the ground all winter and it's warm now."

"You can't tell the plants when they are supposed to come up, Sandy. They will come up when it's time for them to come up. I'm sorry, but you can't hurry them a bit."

One morning when Sandy went out to look for the plants, she took her little hoe with her. She hoed here, there, and everywhere, but she didn't find any plants. Sandy decided that the bulbs had rotted and weren't going to grow.

It rained for several days, and Sandy and Sammy had sore throats, so they had to stay in the house. The rain was falling softly on the roof. Mother was watching some raindrops splashing on the sidewalk, when all at once she noticed some little green shoots out in the garden. "Look, children. Look out there in the garden! The plants are coming up."

They hurried to the window and looked out. There they were all in a row, or almost all in a row. "Some of them didn't come up. I wonder why?" said Mother.

Then Sandy remembered where she had used her hoe. Wherever she had hoed, the plants were not up. "Oh, Mother," wailed Sandy, "I thought they weren't going to come up, so I took my hoe out there and poked around the garden."

"Maybe some of them will come up later, if you didn't cut the bulbs. Why couldn't you wait, Sandy. I told you we couldn't decide when the plants would come up. God has plans for things and they grow according to his plans.

"Someday Jesus is going to come again. We can't decide he's not coming just because we get tired of waiting for him. It's important that you learn to wait with faith while you're young."

"I'm sorry, Mother. Whenever I get tired of waiting for something, I'll remember the flowers."

CALLING ALL EARS

The word "Easter" begins with the letter E. When the letter *e* says its name in a word, we say it is a *long e*. The word Easter begins with a long *e*. All of the answers to these questions begin with the long *e*.

1. What is the name of the garden God made?
2. Who lived in this garden with Adam?
3. Who was Isaac's oldest son?
4. What is the name of the country where Moses was born?
5. What prophet was fed by ravens?
6. This man was one of the major prophets.
7. Who was the mother of John the Baptist?

LET'S MAKE SOMETHING

Get a molded egg carton and cut out some of the cup-shaped pieces. Trim them to look like tulips and color them with crayons or poster paint. Use chenille wire or straws for stems. When finished you will have a pretty bouquet.

T.N.T.

Easter can mean many things to many people. To the Christian it is the anniversary of Christ's resurrection. There are two feast days kept by the people who lived in Old Testament times that were types of Christ's death and sacrifice.

When God was going to bring the curse of death to the firstborn children of Egypt, he gave Moses the directions for providing escape from death for his people. God instructed Moses that families were to kill a lamb, then to sprinkle its blood on the top and sides of the doorway. The people who followed these instructions were rewarded by having all their children remain alive. Those who disregarded it lost their oldest child.

In 1 Corinthians 1:17, 18 we find these words: "Lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

Christ's sacrifice upon the cross occurred at the same time the nation of Israel was offering its traditional Passover lamb in memory of the sacrifice that saved Israel's firstborn in Egypt. Yet many of those who lived during Christ's lifetime rejected the blood sacrifice of Christ.

Immediately following the Passover, there was another feast, the feast of the wave offering. The Jews were forbidden to eat any of the new harvest until this offering was made to God.

This feast day was celebrated on a Sunday—the day Christ arose. This offering was a type of Christ, the firstfruits from the dead. Even as none of the harvest could be reaped until after this offering took place, so the "harvest" of Christ's church could not take place until after the firstfruits, or Christ, was offered as a sacrifice.

According to Leviticus 23 the priest was to wave a sheaf of grain before the Lord. It was waved to and fro and presented for the four quarters of the earth. Christ died for the people of the entire world.

It is easy to criticize the people who lived in Christ's day for their unawareness of what was happening around them. Yet how many people in the world today are aware of the many prophecies recorded in the Bible that are now being fulfilled? People are so busy conducting their daily obligations that they neglect the things that are of greater value. Important events can happen with explosive suddenness. "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13:35-37).

THE EDITOR'S OPINIONS (Continued from page 3)

Several renowned personalities (including the Beatles) have been making Maharishi Mahesh Yogi rich as he leads them into learning the art of meditation and yogi in a few easy lessons. Maharishi has a shortcut to holiness (two thirty-minute sessions a day) that is ideal for the busy man who wants to get holy in a hurry.

These examples, taken from different places, might be multiplied a thousand times. There is much religious quackery in which people are being duped, relieved of money, and led into evil ways. Several conclusions might be drawn.

First, such conditions were predicted to abound in the last days before the coming of the Lord. As you know, the Apostle Paul warned that in the last days "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). He also said, "They shall turn away their ears from the truth and shall be turned unto fables. . . . Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (2 Tim. 4:4; 1 Tim. 4:1). This is a time of deception when there are strong delusions and people are inclined to believe lies. (2 Thess. 2:10-12.)

Secondly, the prevalence of these deceptions and the fact that people seek them out is an inclination of a spiritual hunger and a desperate search by many people for something to believe and build a life upon. The casting about for some kind of religious experience—is an indication of a deep need that many people feel in a chaotic world. If only those who have the Word of truth could reach these people and fill this need before they become entangled in the delusions of religion that prevail, many lives could be salvaged for the Lord.

RACIAL VIOLENCE PREDICTED

Last month we wrote in answer to the inquiry of a reader who asked why a nation that has so many professed Christians is so torn by racial violence and crime. Part of the answer, we indicated is that the news media have exaggerated the conditions which exist. Since then the President's Commission to study racial violence that occurred in the summer of 1967 has reported. Included in the report is its observation that the nation's press has given too much publicity to the radicals and made them appear to be much more important than they really are.

The report also rebukes the press for its exaggerations—it reported, for instance, that the damage in Detroit would total more than 500 million dollars, when, in actuality, it was nearer 45 million dollars.

The report itself is a typical election-year document blaming everyone but the rioters for the crimes committed. In the usual political fashion of the day, it prescribed a large injection of money to solve the social problems.

The news media is at it again, already predicting civil war for the summer of 1968, and probably laying in an extra supply of paper and ink with which to blow up to major importance the threats of every sidewalk orator who screams "burn."

MODERN VIEWS ABOUT MARRIAGE

An age that has departed from the principles and ideals of character set forth by God in his Word would be expected to soon demand changes in the laws of God in regard to marriage.

A group of psychiatrists has proposed that marriage be a five-year renewable contract. Mrs. Virginia Satir, a psychiatric social worker, says that marriage "is the only contract in the Western Christian world that has no time length, no opportunity for review, and no socially acceptable means of termination." She also suggests that there should be an apprentice period (it used to be called "trial marriage") for all contemplating marriage.

Dr. Harold Greenwald, president of the National Psychological Association for Psychoanalysis says that marriage should become a "non-legal, voluntary association" between a man and a woman.

Dr. James Flemming writes: "The institution of marriage is going to collapse of its own weight" because the next generation will not regard it as essential. The word itself may disappear, he suggests, and be replaced by "pair-bound," suggesting a temporary arrangement.

While these are the views of a minority of extremists, there are undoubtedly many changes being made in the attitude of people toward marriage.

UPSIDE DOWN CULTURE

An amusing incident in the White House is somehow typical of the times. An abstract painting by Mark Tobey which hung outside the President's office was discovered to have been hung upside down. It had been there

for some time before an alert newsman noted that the painter had either signed his name upside down or the picture was hung wrong. On examination it was learned that someone had made a natural mistake and did not know which was the top and which was the bottom of the picture. The picture was on loan from the Smithsonian Institute and had been exhibited in Tokyo before going to the White House. It was hung upside down in Tokyo also.

The strange sculptures and paintings on display today somehow reflect the inner turmoil of individuals and the environmental chaos experienced by the modern secular society. Right and wrong, good and bad, true and false, are somehow confused and intermingled so that we have an upside-down culture.

The only stability and certainty available is to be found in the Word and work of God and in the hope founded upon his promises.

A MAN SUES GOD

When George Albrecht lost a lawsuit because the accident in which he was injured was deemed "an act of God" by the jury, he decided to sue again. This time he filed suit against "God and Company," naming God, and thirty-two churches and synagogues in Lake Worth, Florida, as defendants.

The pastor of the Bethel Pentecostal Temple, one of the co-defendants, promised that if the prosecution would bring the principal defendant into the courtroom, he would also be glad to appear and testify.

Circuit Judge Robert S. Hewitt dismissed the suit as "absurd, frivolous and disrespectful."

AMNESTY DAY

The Chicago Public Library recently had an "Amnesty Day" when people could return overdue books without paying the customary fine. The response was startling. People flocked to the library with 104,893 overdue books, some of which had been out of the library for years. By this simple act the library received its books, and thousands of people cleared their guilty consciences.

Every day is "Amnesty Day" with the Lord. At any time one can go to the Lord with the burden of sin and receive amnesty—the guilt and the punishment are removed. Strange it is that so few avail themselves of this wonderful daily privilege bought with the blood of Christ.



Churches IN THE News

CALENDAR OF EVENTS

- April 19-21—Southwest Conference, 440 W. LaVerne Ave., Pomona, Calif.
- April 20—Indiana Quarterly Conference, Lafayette Church of God
- April 20, 21—Northeast Conference, Columbia Church of God, Columbia Station, Ohio
- April 25, 26—Junior-Senior Weekend, Oregon Bible College.
- April 26-28—Southwest Conference at Pomona. Bro. S. S. Manoah, guest speaker
- June 6-9—Minnesota State Conference, Long Lake Campgrounds, John Denchfield, guest speaker.
- June 15-22—Southwest Youth Camp at Camp Maranatha, Idylwild, Cal.
- June 23-29—Annual Indiana Conference and Family Camp, Camp Mack
- July 7-13—Junior Bible Camp, Long Lake Campgrounds
- July 14-20—Senior Bible Camp, Long Lake Campgrounds
- August 4-9—General Conference
- August 9-15—Berean Youth Conference

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Junior Daily Bible Readings is a small booklet of daily Bible readings especially designed for use by children and young people. It is attractively printed and encourages daily reading of the Word. It may be ordered from The Restitution Herald, Box 231, Oregon, Ill., 61061, at 10 cents each, postpaid when payment accompanies order.

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The Abrahamic and the Davidic Covenant, is a study booklet by Pastor James Mattison on these two important prophetic covenants. 25 cents each, postage paid when payment accompanies order.

Russia, Israel, Christ and You, by Percy Billton, London industrialist, is a 42-page prophetic study of the nations and the part they are prophesied to play in last days' events. They are 25 cents each and may be ordered from The Restitution Herald, Box 231, Oregon, Ill. 61061, postage paid when payment accompanies order.

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MAY, 1968





The Editor's Opinions



OHIO TAXPAYERS TAKE NOTE

The state legislature of Ohio has passed a bill giving \$15,000,000.00 of the taxpayers' money to support the programs of parochial schools. Granted at the rate of \$25.00 for each pupil in parochial schools, the money will be used for special programs, and will release funds for other work that the church would have used for these programs. Thus the taxpayers will support the religiously segregated schools and will finance the teaching of religion in these schools which may be far removed from what the taxpayer considers truth.

In many other states, pressures are constantly applied to government by the Citizen's for Educational Freedom, a Catholic front organization militantly trying to get public funds for support of religious schools. Swamping lawmakers with telegrams and letters in an emotional appeal to help the poor children (in the absence of any reasonable argument to uphold their un-American theories that government should support the church) they are often able to threaten, bully, and bribe politicians with the promise of votes, and get their hands in the public till. Federal and state money by the millions of dollars is being siphoned off in these religious pressure plays. To date, taxpayers are not even allowed to test the laws in court to see if they are constitutional.

SOLOMON'S QUARRIES REOPENED

Since the whole city of Jerusalem is in Israeli possession, the huge stone quarries under the city have been reopened. The vast caverns, from which the stone for Solomon's temple was cut, was barricaded during the time that Arabs controlled part of the city because the tunnels would have afforded a way back and forth across the border.

The quarries far under the city have not been fully explored. Some of the floors are covered deeply with stone chips where the masons shaped the stones to the plan of the masterbuilders. Because they are underground, the sound of their hammers were not heard in the city, as is noted in 1 Kings 6:7.

Some Jews speculate that temple treasures are hidden in the quarries. When Jerusalem was under siege the priests might have hidden some of the vessels and other equipment in the caves. Some of the caves are walled up and, as far as anyone knows, have not been entered since Roman days.

BEAUTIFUL SPRING

The cover picture of one of the tulip farms near Holland, Michigan, portrays the beauties of the earth in the springtime. Each spring is a re-creation of the earth and the wonders of God's power are again manifested.

In such a season, the words of Paul in Romans 1:20 are clarified: "The invisible things of the earth and the wonders of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." How can anyone with understanding and perception see the miracle of spring and still deny God? "They are without excuse" who claim to need evidence of the existence and power of God. His works are visible to all—they are clearly seen.

In the day of which Paul wrote, the people were apparently not impressed with the evidences of the work of God. "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools" (1:21, 22).

How descriptive of today! Even in the face of the beauties of spring, the fool neglects to be thankful to God or, worse, denies God's power in this life. We must wonder at the hardness of many hearts.

A WORLD SYSTEM OF LAW

Speaking at the American Bar Association, its president Orison S. Marden suggested that the way to world peace is a system of law under which all nations would agree to live. The system should probably be administered by some organization other than the United Nations, Orison thought. He acknowledged that the problem is to persuade nations to submit to such a world law system, and agree to obey and enforce it. Orison suggested that such a system is a reasonable alternative to war.

Believers in the gospel of the Kingdom of God know that a system of law will be the basis for the peace and international harmony that is promised to exist in that world government under Christ. The law will be the law of God, to which the people of the

world will willingly be obedient. The Prophet Isaiah looked ahead to this Kingdom and envisioned that "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" (2:3). With the population of the world willingly submissive to the law of the Lord, and with the Lord able to enforce his law with equality and justice, there will be the time of peace and tranquility that is an ideal of thinking leaders.

Because of the fact that no nation is willing to abandon its own sovereignty and trust itself to laws that might be administered by people of another nation, it is doubtful that such a system of law as the American Bar Association envisions can become reality before the Kingdom of God.

A STRANGE CASE

Thinking about the law calls to mind the strange case just settled in Akron, Ohio. A church has been found guilty of alienation of affections and has been ordered to pay \$30,000.00 damages.

Melvin E. Bradesku sued the Radio Church of God, its pastor, David Antoin, and radio minister Herbert W. Armstrong, Pasadena, California, for "wrongfully, willfully and maliciously" setting about to estrange his wife from him. Though he and his wife had been married for fifteen years and had five children, she was persuaded by the church that she should not continue with her husband because he had been married before. In advising her the church violated an Ohio law which forbids anyone to seek to cause a husband or wife to renounce marriage or to abandon children. Though Mrs. Bradesku was not told to divorce her husband she became persuaded that she was living in adultery and sought the divorce. Then Mr. Bradesku sued. A jury granted the award.

Bradesku's comments after the trial were: "I am glad the ordeal is over. I wasn't looking for any money. I'm only satisfied that the public knows about the kind of people who operate that church and the kind of organization it is."

SELECTIVE LOVE

Christianity Today editorializes about the strange nature of the love of liberal theologians. Dr. Willis Elliott, United Church of Christ, "frankly declares that many ecumenical leaders strongly hate the evangelical doctrine of an inerrant Bible. Dr. Elliott himself has recently characterized this notion of an infallible Book as demonic." The editor then notes that ecumenical leaders are utterly silent over the Catholic belief in papal infallibility, yet despise the inerrant Bible. How inconsistent!

Some wit has observed that there is nothing more narrow-minded and dogmatic than a liberal. They are liberal about anything that does not disagree with them.

WHITEWASH

Israeli Supreme Court Justice Haim Cohn has put forth an unusual defense of the Jews who put Jesus on trial, then delivered him for crucifixion. In actuality, says Justice Cohn, the Sanhedrin was probably trying to save Jesus from the Romans. They arrested him and brought him to the night court of the Sanhedrin (admitted to be illegal, by Cohn) and there examined him to see if they could find a way to help him escape from the Roman accusations of insurrection. They beat him because they were so frustrated at his refusal to defend himself and because he would not cooperate in their attempt to save him. Thus, according to Cohn, in spite of all they could do the trial was held and Jesus was crucified.

This startling theory ignores the gospel story, or perverts it. It ignores the accusations of Peter on the Day of Pentecost when he faced the people who had crucified Jesus and said, "Him . . . ye have taken, and by wicked hands have crucified and slain."

It would be easy to conceive that Justice Cohn may be working on a sequel to his article, in which he will prove that the Romans were trying to protect the Christians from their persecutors when they put them in the arena with lions. Although they were safe there from those who hated them, unfortunately the lions ate them. No fault of the Romans, of course!

LIFE IN OLD SEEDS

Canadian botanists have grown normal, healthy plants from seeds that lay dormant in the frozen Arctic wastes for thousands of years. The seeds are believed to be older than the

giant Sequoia trees of California. In 1951, some 2,000-year-old lotus seeds found near Tokyo, sprouted when planted.

The life springing forth from dormant seeds reminds one of the promise of resurrection, when persons long dead will come forth to new life.

MISSIONARY VISITOR

The Church of God in North America has been blessed these past several weeks with the presence of S. S. Manoah, missionary in Bangalore, South India. Pastor Manoah, a native of India, serves congregations in and around this city of five million people. A devoted Christian, he works tirelessly for his people.

His observations of life in North America are thought provoking. Accustomed to the poverty that stalks his land, he is amazed at the blessing of material wealth enjoyed here. Having worked with a people of simple but devout nature, he recognizes the spiritual danger in which our emphasis upon material things has placed us. Working among people who are worshippers of many pagan gods for whom they make tremendous sacrifices of time and wealth, he wonders at our cavalier attitudes and almost flippant approach to God.

There is much to learn from persons of other cultures, especially from those brothers and sisters in Christ with whom we have a common faith, though in a different environment.

MIDDLE EAST POT BOILS

The short, decisive six-day war in the Middle East last June, did not put out the fire but set the pot of trouble boiling more furiously. In the past few weeks there have been more and more raids across the borders of Israel with attacks and counterattacks. Rearmed by Russia, the Arab states seem ready for another round. Israel, flushed by its easy victory in June is too swift to retaliate and overreacts to the troubles on her borders.

In spite of the plan of God to bring eventual blessing to his chosen people, Israel is not blameless and has much to repent of before a new heart is given her and before her position becomes secure.

DRINKING DRIVERS

A study of accident victims in various states revealed the following facts.

In Florida, an eight-year study in Dade County revealed that forty-seven percent of all traffic victims tested for

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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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What About John?

• By Pastor Rex Cain
Bedford, Ohio

VERILY, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" (John 21:18-23).

Almost from the time that God reached down and scooped up a handful of dust and breathed into it the breath of life to the present, man has repeated time and again these words which expose his greed, jealousy, and envy by the remark: "Well, what about John?"

There is nothing wrong with wanting to get ahead and getting the most out of life. But, from the Garden of Eden—through the patriarchs, the kings, the Crusades, the Renaissance, discovery of America, the Twentieth Century—the green-eyed monster has always been there among men to peer out the motives, intents, and accomplishments of "John."

Solomon speaks of jealousy this way: "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame" (Solomon's Song 8:6).

Peter clearly exposed his inner thoughts to Jesus when he made this envy-filled remark: "What about John?"

Man is always trying to better himself and devotes most of his lifetime to it, but it never fails, he usually takes time enough to analyze his neighbor's progress. After careful consideration, he will finally be overjoyed or boiling with contempt, envy, and jealousy.

If he decides his neighbor or acquaintance (with whom he is competing, though he won't let anyone know that he is) is getting, as the expression goes, "a better deal," his immediate impulse is self-justification in the eyes of those he wants to impress. "Well, he knows the boss"; or, "I didn't get the education he did"; or, "He got where he is by stepping on small people"; or, "He has rich relatives." Typically human, isn't it?

We are so afraid of what people will think of us, or else we are so jealous and envious of the next person's position, that we will go to almost any length to defend and protect and justify our own hurt feelings.

In doing this, we are not the masters of ourselves, but slaves to our neighbors' accomplishments and progress! Slaves, because everything we do and say and think is geared to our neighbors' apparent success. What a waste of time and personal resources this is!

Here was Peter listening to Christ tell him that he would suffer for the name of Christ. Peter turns, and sees John. Immediately we see his carnal reflex jump into action—this nature that begs for self-justification—"What about John? If I have to endure for you, what is John going to endure?"

Do you think we have ever been guilty of this same jealousy that Peter committed here? Have we ever said: "Why should I have to do his job?" Or, "If he doesn't have to, you're certainly not going to see me doing it!" Or, "Why should I spend my time and money? He's got a lot more of both than I have." On and on it goes, protecting self because we fear that John may be getting away with something, or getting a better deal than ourselves.

For a Christian to have any hint of this attitude is wrong! What a perfect answer Christ returned: "What is that to thee? Follow thou me."

"Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have

sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish" (Luke 14:28-30).

If we intend to follow Christ, we must make plans for it. We do not build a house or make any purchase without seeing if it will fit the budget.

Neither should a person accept Christ as his master unless he has thoroughly examined the commitment about to be accepted, and is satisfied that the present sacrifices are worth the reward.

Evidently Peter had not yet counted all of the cost of discipleship and was envious of John's relation with Christ and the implication that Christ had an easier task for John to fulfill.

Let us not permit ourselves to be a source of enjoyment to our peers by building the foundation and putting up the studs and rafters of our spiritual house, only to find we failed to properly estimate the cost involved and come far short of completing our spiritual house for God!

One must consider the disadvantages in the life to come before one accepts Christ.

Once the examination has been thoroughly considered, and Christ accepted, the decision to full service is sealed, and sealed with the signet of God's love! Everything in this life that you do and think is to revolve around this commitment.

*"What Is That to Thee?
Follow Thou Me"*

When Peter heard these words of reply from Jesus, there was nothing that he could say! After all, he was speaking to the resurrected Christ!

This was the third time Jesus had appeared to the disciples after his resurrection. It was early morning. The sun glittering in the ripples of



the Sea of Galilee. They were in a boat and had been fishing all night, and had caught nothing.

"I go a fishing," Peter had said. After Christ had been crucified, Peter had the idea that he would return to the sea instead of "fishing for men." (Maybe this is why they caught nothing.)

Suddenly, there was Christ standing on the shore, three hundred feet from where they were. (V. 8.) In the early morning, across the water the voice of Jesus carried very well, and they heard him ask: "Have you caught any fish?" They simply replied, "No." Jesus suggested they cast their net on the right side of the ship and they would find fish. Indeed they did! And it is interesting to note that John who wrote this Gospel—John, the man that was standing there at the time—evidently counted the fish they caught because he gives the exact number as one hundred fifty-three!

Jesus, very nicely, very tactfully, very lovingly, then told Peter, "You should not be here casting nets into the sea. You should be feeding my sheep with spiritual food. Tell them about my return to build a perfect kingdom. Tell them to follow me! You are to be a *fisher of men!*"

How these words must have burned as they sunk into the heart of Peter! Peter had denied Christ three times, and now the immortal Christ was asking him for the third time, "Lovest thou me?" Peter, nearly paralyzed by the rather obvious implication, begged him to stop, by saying: "Lord, thou knowest all things, thou knowest that I love thee."

But, when Christ pointed out a few moments later that Peter was to suffer and die for him, Peter humanly asked, "What about John?"

The message needs no further explanation. The point is obvious.

For many years Peter was "feeding the sheep" and he was "fishing for men." He could later write, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:20, 21).

So what, if our neighbor has a yacht, or two cars and an airplane, or wall-to-wall carpeting in the bathroom, or a video-tape recorder, or two mink stoles, or a self-cleaning oven,

or a Rolls Royce, or a doctor's degree, or spends two months in Florida every year, or you name it? If we are Christians, what difference does it make? If it does make a difference, it shows we are still babes in Christ. It shows we are still like Peter—worried about John, afraid he is getting preferred treatment, more concerned about what people think than what Christ thinks!

We Must Calculate the Cost

We make a critical mistake when we fail to fully comprehend the fact that our service to Christ is all-inclusive and should not be weighed at any time against the next person's service to Christ. However, Christ wants us to glorify him. This we should do without remarking, "Well, what about John?"

Distress of Nations and the New Age

By Pastor James Mattison, Maurertown, Virginia

JESUS said there would be distress of nations before he comes bringing peace. "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" (Luke 21:25, 26).

We wonder if this distress of nations with perplexity is not beginning. The word "distress" in Greek means "restraint, anxiety, and anguish." We believe we see some distress of nations today. Nations are in distress to some extent because of internal and external problems. There is distress because prices continue to rise. As prices rise, persons in the lower income brackets find it increasingly more difficult to get by. Persons are having some distress paying higher taxes. There is some uncertainty and distress over world financial systems. It seems the monetary systems have flaws. There has been much talk about the gold standard. England has had to devalue the pound to survive. This made repercussions all over the world.

The United States stock market has been going up and down in such a way as to cause doubt and uncertainty in the minds of people.

The new communist threat in Korea worries people in our country. Race problems cause concern in the large cities. Increased lawlessness is a real concern today. People wonder where it will all end. All these things show that there is *some* distress in the world, more so than there used to be.

Jesus prophesied that this distress would be accompanied by perplexity.

This word "perplexity" means: "to have no way out, to be at a loss, to stand in doubt." In *U.S. News and World Report* (Feb. 5, 1968) there is an article entitled "Why People Save So Much—What Bankers Say," that points to a measure of perplexity in this country. One banker said, "Concern about what is going to happen in the immediate future has encouraged people to save for unexpected things." Another, J. J. DeLay, said, "People feel a great uncertainty about the future, so they are both saving more and paying down their installment debt." Banker Harry Johnson, of Phoenix, Arizona, said, "When there is uncertainty, the consumer is the first to react, and his reaction is generally to do nothing until he's sure what the situation is going to be."

What these men have said shows a certain degree of perplexity in our country today. Jesus said distress and perplexity would finally cause the sea and the waves to roar, meaning the sea of people, the waves being individuals. The sea and the waves are beginning to mutter and rumble today and eventually there will be the "roaring"—great distress and total perplexity with no way out except through the Lord. But many people will not listen to him. So their troubles will become in fact great tribulations.

All this is to happen as the days of this age grow short. What we are trying to point out is that sin will bring about the end of this age, and Jesus will come to begin a new heavens and earth, a new age. The Bible speaks of this all the way through. The coming age of peace and righteousness is

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"As a Man Thinketh"

By Charles H. French, Sydney, Australia

MUCH truth is contained in the observation of the Preacher, when he said of man, "As he thinketh in his heart, so is he" (Prov. 23:7). Thought is the basis of human behavior and the mainspring of all action. The greatest building, the largest ship, the longest bridge—all these are the result of thought, expressed first by drawings or plan, and then by physical action.

Just as man constructs things such as these, so also it is possible to lay the foundation of a far more enduring edifice—life everlasting, by applied thought.

Countless volumes have been written about the study of human thought or, as it is called, psychology, but all the books ever written on this subject have long since been anticipated by the Bible wherein the divine pen has laid down in simple language the great principles which govern right thinking and right living.

In that beautiful exhortation to the Philippians, the Apostle Paul said, "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.*"

No greater or truer summary of right thinking could be given. Just as the same apostle gave the warning, "Evil communications corrupt good manners," so the blossom of right thinking produces good fruit and a life acceptable to God.

As we sow, so we reap. The farmer who sows millet seed in his paddocks knows that the crop will be millet, and not corn. This law is unchangeable. Like produces like. The Apostle Paul reminds us that "God is not mocked. Whatsoever a man sows, that shall he also reap" (Gal. 6:7). Each man or woman is the architect of his or her own destiny; and thought and action control destiny as sure as night follows day.

Unconsciously, we betray our thoughts in our actions. Environment

often plays a great part. For instance, the child of the slums and sordid surroundings, often betrays that fact by its acts and speech. On the contrary, the wholesome atmosphere of a good home with Christian influences is seen in the effect upon the life that is brought in contact with it.

Jesus said, "Where your treasure is, there will your heart be also" (Luke 12:34). How true is this in everyday life! A person's interests quickly show up in speech or in habit. Some are a walking encyclopedia as to the stars of the picture theaters. Others are authorities on the political luminaries of the day or the players on the field of sport, but in the greater things of God and his coming Kingdom, these same people are often destitute of the knowledge which alone can bring eternal life.

"To be spiritually minded," says the Apostle Paul, "is life and peace." Those who experience the great mental change from the uncertainty of human reasoning and the troubled scene of today, to the wonderful calmness of the gospel outlook, know that this is true. No longer does the future trouble them; no doubts and fears arise in their hearts. They see beyond today's difficulties.

They *know* that they are never alone, for his protection is ever about them, and a mental exaltation takes the place of recurring depressions and fears. This is why Job could say, "I

know that my Redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25). How confident was this far-off view, and how sure!

Little do we realize how much we live *in our minds*. We are literally what we think. Our characters are a complete sum of our thoughts. Just as fear can kill, so the gospel joy can alter a life. For instance, the "pointing of the bone" at the Australian aboriginal has caused many to go away and die, and fright will kill just as surely as disease. But what a tower of mental strength is it in right thinking, and what a great reaction does it have on the human frame!

The Preacher says that one who can rule his spirit is better than he that taketh a city. Seeing that there is always war between the natural and the spiritual man, this ability to think straight, and right, is much to be desired.

How few of us can govern ourselves with that calmness and poise of the Spirit. Is this not seen in all its dignity and strength in the person of the Lord Jesus. When he was reviled, he reviled not again, though he was King-elect of all the earth, but was he not the conqueror, and, did he not rise supreme over his enemies? So this much-to-be desired power must be cultivated. Not only so, but it will have a powerful effect upon others also.

If the ill that men do lives after



them, so also do their good deeds. These are imperishable monuments. How true it is that if we could see the mental result of our actions upon others, we should think twice before expressing the hasty word or mean thoughts or allowing wrong action.

On the other hand, the ripples of a good action go out just as far, sometimes affecting the lives of people in distant parts, and like bread "cast upon the waters" returning after many days. How much more so must the evil action or spoken word have its effect also; sometimes forging a chain of circumstances and bequeathing a legacy of similar actions, simply because it is usually for humans to think and to act in that way.

Unless life is linked with a purpose it is meaningless and simply drifts, waiting for inevitable dissolution by death. The majority apparently prefer it to be so. But how different is a life devoted to the service of eternal things. Then, life is attached to an aim, that of glorifying the Creator who made it, for it is only right and proper that it should be so. "Set your affection on things above, not on things on the earth," says the Apostle Paul. (Col. 3:2.) Forget yesterday. Each day is a new opportunity, a new page waiting to be filled up with a record of serving God, the unchangeable, the all-glorious.

To serve him, he must be given first place in our lives. We must commence the day with him; his Word should be our study and delight; not like the children of Israel of old, to whom Sabbath was a burden and the requirements of his law became irksome. If the reading matter of our day (much of which is poisonous dross) is to compete with God's Word, then those same journals will win.

The Word of God will be crowded out. "Resist beginnings" is a good motto and I have never yet seen one whose chief interest was in the theater, or sport, or gambling, ever give much attention to the Bible. The observation of Jesus once again comes to mind, "Where your treasure is, there will your heart be also." He who sows sparingly also reaps a poor crop, but he who looks for bountiful returns must likewise sow liberally, labor much, and give up much.

This is very clear from the words of the Apostle Paul, who said, "I count all things but dung that I might win Christ." He looked for Life Eternal, unchangeable and never-ending, and that was why he was prepared to give up so much for it. It needs effort. Like

the little man Zacchaeus, who ran and climbed up into the sycamore tree to see Jesus, so we must climb higher than the ordinary human level to really see Jesus as he is, and to live as he would have us live.

We shall surely rise if we let the Word of God dominate our lives. The reading of it should be made as necessary as the mealtime. It will have a potent influence on the mind, ennobling the character and molding all action, for its advice is divine. The peaceful pictures of the Psalmist, the wonderful and entrancing peeps into the Kingdom age as seen by Isaiah, the long dated forecasts of Daniel and the deep symbolism of the Revelation all will have a great effect on those who study them.

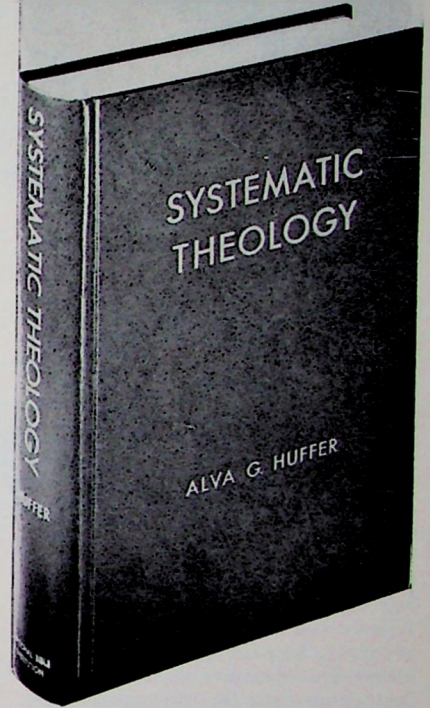
They will continually live in the atmosphere of the future, and the present becomes of secondary importance. If this is not realized early in life, then it will surely be perceived in life's evening, when friends depart one by one; existence becomes a burden; and "when the evil days come . . . when thou shalt say, I have no pleasure in them" (Ecc. 11:1). The two paths before every man or woman go to different destinations. One leads to dusty oblivion, but the other into the eternal radiance of life everlasting.

So the ways of God have been set forth by the Preacher when he spoke of the eternal wisdom, "Her ways are ways of pleasantness and all her paths are peace." Jesus has called men to this Wisdom. He has asked them to leave the human ways which are so alluring, but so deceptive. He has said, "If ye love me, keep my commandments" (John 14:15). His command to believe and to be baptized still stands. (Mark 16:16; Matt. 28:19; Gal. 3:27-29.)

In this there is a divine peace summed up as follows, by an unknown writer: "Who does not love a tranquil heart, a sweet tempered balanced life? It does not matter whether it rains or shines or what changes come to those possessing these blessings, for they are always sweet, serene and calm. That exquisite poise of character which is called serenity is the last lesson of culture; it is the flowering of life, the fruitage of the soul. It is precious as wisdom, more to be desired than gold—yes, even fine gold. How insignificant mere money seeking looks in comparison with a serene life—a life which dwells in the ocean of Truth beneath the waves, beyond the reach of tempests, in the Eternal calm."

As he thinketh, so is he!

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Psychology and Religion

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This article gives an insight into the science of psychology, and also a Christian understanding of our fellowmen and their actions, as well as our own.

ONE OF the sources of modern debate and criticism surrounding religion has come from the discipline of psychology. Psychology is that knowledge which has been and is being built concerning the intricacies of human nature, looking at both a person as an individual personality and as a person in society. In other words, psychology is that subject which asks itself the questions: What makes a man? Is the behavior of a man affected by the fact that he has to live with other people? It has long since established itself as a respectable field of study and there are few other fields nowadays in which the effects of psychology are not felt. Education, economics, history, political science, sociology, psychiatry, social care and welfare, medicine—to name some—base a great deal of their present knowledge on information and conclusions made by psychologists. The increasing tendency will be for this process to continue and expand.

Two Irreconcilable Forces?

It has been the attempt to apply psychological principles to the field of religion which has created a great deal of re-thinking and heart-searching among people of all religious persuasions in recent years. We are often presented with the picture of psychology and religion as two opposing forces. Psychology is on the one side with its ability and readiness to ex-

plain the inconsistencies in the behavior of the human race; its tendency to treat man's inhumanity to man as at root a social evil and, above all, its optimistic message that, with increased understanding and knowledge, man will be in a position to lessen and perhaps eliminate those evils which act as cankers in our society. On the other side it is alleged we have the God of the Bible, man a woeful slave of his sinful tendencies, and a message which states that it is our duty to accept our present existence with its trials and temptations because ultimately God is the final physician to cure the world's ills.

It is maintained that we have here a picture of two irreconcilable forces which in their very natures are incompatible, that to reach out for this "human wisdom" is to begin on a downhill process, that to accept some of the conclusions of psychology would be to strike at the very root of our faith and to question our need for God. This I feel is perhaps an overdrawn picture on my part but it serves to illustrate the feeling of quite a few people. They admit the help that psychology has been in shedding light on perplexing issues. Racial prejudice is an example.

Why are certain groups in our society accepted and certain groups rejected? The notion of a scapegoat is to be found in very early history and is reported in the Old Testament. Periodically the sins of a tribe were, with

the relevant ceremony, transferred to a goat which was driven off into the desert. The innocent goat was made to suffer for the sins of the people. The practice of finding a victim upon whom to blame our troubles and, in most cases, to make the object of our aggression, either physically or mentally, is a familiar one which we can easily perceive today because this simple mechanism in our personality structure has been brought to our notice. The child may retaliate against a pet when frustrated by parents or school friends. Hitler found it convenient to blame the Jews for Germany's plight.

This particular and very simple example illustrates the contribution that psychology can make. When a particular process in our thinking has been explained and understood then the possibility in the evils resulting from that way of thinking have surely to some extent been lessened. (Obviously one is not saying that here we have an overnight remedy for racial prejudice.) But many are rather worried about the effects which acceptance of psychological truths might have on their faith in God. This way of thinking I feel is wrong and is based perhaps on a misunderstanding of what psychology is about.

What I should like to attempt in this article is to indicate the sort of thing that psychology can teach us and how this information can benefit

our religious sense of values. Psychology can lay the basis for a fuller and more meaningful life. It can give us strength and courage to remain faithful to our ideals. It can, in a very positive way, lead us to a truer and fuller understanding of the teaching of Jesus of Nazareth. Perhaps most of all it can show how relevant is this teaching for our day and generation.

The Place of Psychology

Psychology cannot and does not attempt to explain religion away. To dismiss religion as mere wishful thinking and a method of escapism from reality is not the task of a psychologist, and for him to do so would be a step outside the realm of science into that of value judgment. Undoubtedly, as W. E. Sargent says, "Psychology has done much to separate the true from the false religious experience and has helped to rid religion of much cant and humbug. Its final aim is not merely to state how man thinks, feels, and acts, but how he can do these things much better and more in accordance with the divine purpose that lies at the back of all things; how he can adjust himself, and make some personal contribution to the whole of his environment, physical, social economic, matrimonial, and religious."

It is partly the message of psychology which has enabled the Bishop of Woolrich to make his penetrating criticism of the false and shallow religion by which many are surrounded. Psychological investigation has overwhelmingly shown that many people do seek in religion an escape from the harsher realities of life, that too often the answer, "It is the will of God," is used when we wish to salve our own conscience. The point that the bishop has been at pains to explain is that conventional religion tends to shield one from the real message of the gospel, that we have a responsibility to our fellowmen which must be faced. He feels that the time has come when man must cease treating God as a peg, or a refuge, or a compensation for miseries which he should be fighting. What we must return to, maintains the bishop, is the New Testament "teaching of 'sonship' which stands as a figure and should convey to our minds the man who has passed out of his minority and come of age."

Surely, insofar as this type of knowledge can help us to return to the foundations of our faith with increased understanding and appreciation, then this knowledge will be of value to us. The whole calling of the New Testament is to a mature man-

hood in Jesus Christ, to a new conception of things which makes us realistic in our approach to the world. "You must therefore be like men stripped for action, perfectly self-controlled" (1 Peter 1:13).

It is the idea inherent in the words of Paul to the Ephesians. (4:13-17.) "So shall we all at last attain to the unity inherent in our faith and our knowledge of the Son of God—to mature manhood, measured by nothing less than the full stature of Christ. We are no longer to be children, tossed by the waves and whirled about by every fresh gust of teaching, dupes of crafty rogues and their deceitful schemes. No, let us speak the truth in love; so shall we grow up into Christ."

How Psychology Can Help

If we take religion to be the attitude which involves the personal belief in a divine power, together with some modification or determination of conduct in the light of this belief, in what way can psychological knowledge help us in our understanding of the religious attitude and the various phenomena in the individual which arise from such an attitude? The field of psychological investigation is a wide and complex one. Psychologists are interested in every facet of our make-up as individuals, and they make extensive use of knowledge from other fields, such as biology and physiology. They consider how we think, how we feel, how we perceive the world around us, intelligence, personality and its development, and the effect of social and cultural factors on our perception of the world. They attempt to trace the growth of a personality from conception to the deathbed, together with all the effects which go to produce an individual organism.

An example of one field of psychological knowledge where perhaps the conclusions reached are more immediately obvious for our understanding of our fellowmen (and ourselves) is perhaps the field of personality. Narrowing the field a little more, let us look at that area of personality which psychologists call the area of "conflict and adjustment." We are born into the world with a life-or-death commitment to maintain our body state. We need food, drink, constant body temperature, oxygen, etc. A great deal of the rest of our lives consists in satisfying these basic needs (motives).

This is perhaps not telling us anything that our own common sense has not already pointed out to us. It does not in itself tell us very much about adult behavior. It can, however, help

to make the concept of frustration easier to understand. Whenever one of these basic urges is unsatisfied it produces "frustration" and we will resort to different courses of action to satisfy the urgent need. When all goes well, a motive initiates behavior which leads to satisfaction. Frustration is that state of a person when the satisfaction of the motivated behavior is difficult to obtain.

Just as this is true of the physical plane, so it is true of the social plane. We find the more primitive societies are much more concerned with satisfaction of physical urges than social motives. Conversely, for example, meal times in this country are much more a social convention than the satisfaction of primary needs. As the society becomes more civilized its motives become more socialized (as one would expect). Living in a complex and close society such as ours, many of our social needs have to do with other people. One modern psychologist describes them very briefly as follows: "safety needs, belongingness and love needs, esteem needs, and the need for self-actualization."

Social motives like biological motives can be frustrated. The principal sources of frustration are (a) other people who are a tremendous source of frustration; (b) social standards and norms (e.g., new immigrants will often find new ways puzzling and perplexing); (c) physical defects (e.g., our bodies are only capable of a certain amount of activity); (d) conflict of motives usually between biological urges and social motives (e.g., the concept of ambivalence of Carl Jung. He pointed out from his clinical studies that ambivalence, conflict between two motives, is very often characterized by the presence of excitement. On this view romantic love is a state of ambivalence where one has a conflict of desire and a moral code to uphold.)

How do we solve our frustration? Three courses of action are open to us. If we recognize our frustration, then it is perhaps best to treat it primarily as an intellectual problem and using all facilities available we can perhaps resolve it. We can, on the other hand, have highly emotional impulsive reactions during which we often lose our sense of direction, e.g., outbursts of temper. The most common way of reacting to frustration is, however, one that we have been taught since childhood—one which is so universal that we accept it as commonplace; one which society has taught us; one which we all resort to. It is called a "defense

mechanism" in psychological terminology. Our use of defense mechanisms tends on the whole to be an unconscious use. They are methods used to protect the individual against excessive anxiety and to maintain his self-esteem as an individual. Let us look at some of these and see if we can recognize them.

Compensation by Defense Mechanism

Compensation. This refers to a reaction of feelings of inferiority based on real or fancied defects. The reaction is an attempt to overcome defects in a compensatory way. One can redouble one's efforts as did Demosthenes. One can redouble one's efforts in an alternative field to compensate for lack of ability in one area. The most common form of compensation tends however to be of an over-compensatory nature, e.g., boasting, bellowing of one's ability, etc.

Repression. This refers to a reaction in which a person tries to repress from full awareness, impulses that he would prefer to deny. An excessive feeling of guilt is very often an indication that unconscious motives are being repressed. A man's feeling of guilt may actually be relieved by confessing to himself or others his "sin." Repression is a common way of reacting to embarrassing situations. A whole section of our memory surrounding some disagreeable event can actually be repressed and amnesia (forgetfulness of the event) results.

Displacement. This is the reaction of switching feelings from a person on whom they cannot be expressed to a person on whom they can be expressed. We have the classical story of the man who is an underdog at the office but takes it out on his wife on returning home. The reaction of displacement is commonly out of proportion to the normal requirements of the situation (e.g., Scapegoating: Jews in Germany). It usually applies to the emotions of anger, hate, and fear.

Regression. In the main this refers to a reaction in which we deteriorate from a higher level to a lower level of behavior in the face of frustration, e.g., the adult who at times resorts to childish behavior.

Rationalization. In general this is a process of offering socially acceptable reasons instead of the real ones. Rationalization does not mean "to act rationally"; it means to so justify conduct according to motives which are personally desirable that we seem to have acted rationally. In the search for the "good" reason rather than the true reason for what we do, we can

bring forward a number of excuses. These excuses are usually plausible and the circumstances they justify may be true ones; they simply do not tell the whole story. Look at some examples:

(a) "Liking" or "disliking" as an excuse: The girl who was not invited to a party said that she would not have gone if asked, because she did not like some of the crowd.

(b) Blaming circumstances or people: Mother failed to wake me. My tools were not sharp. I can't seem to find enough time, etc.

(c) Procrastination as an excuse: I was just going to ring you (or write you).

(d) Comparison with others as an excuse: If Harry can do that, why shouldn't I do it too?

Rationalization is seldom a conscious deception. We often believe in the reasons we are giving. It is a way of reducing tension by changing our way of looking at things. It requires a reorganization of our perception. The important thing about rationalization is that the deception can become so complete. Today's rationalization about a course of action in which, say, feelings pull one way and intellect the other, may become tomorrow's reason. If at first I do something impulsively and then rationalize about it, I may end up by doing it deliberately for the very reasons that furnished the good rationalization. Rationalization is a social requirement in Western culture often rather than truth. We prefer good, more socially acceptable excuses and reasonings, rather than the truth.

Projection. This is a reaction we use to preserve the individual from guilt and blame feelings by projecting them on to other people, e.g., the stingy person who thinks others are like himself. It is a common, pervasive, and subtle mechanism. When one sees a person more than ordinarily critical of another then the first is most probably using a projection reaction, protecting himself from recognizing his own undesirable qualities by designing them in exaggerated amounts to others.

Phantasy. The psychological form of reacting to frustration by withdrawing from the situation mentally. Our thinking becomes unchecked by reality. At all times we tend to day-dream, but under periods of stress we find this tendency increasing and all sorts of fanciful ways of solving our problems present themselves to us. Escape into phantasy is quite a natural feature of life—a commonplace way of escaping reality (e.g., money prob-

lems are "solved" by the dream of finding a pot of gold).

Sublimation. This allows us to express in socially sanctioned ways impulses which if expressed directly would be condemned. It is a substitute form of behavior, e.g., in our society aggression is prohibited in direct form but is permitted in debates, verbal arguments, etc.

Surely, with concepts such as the defense mechanisms, psychology has provided us with a body of information which increases our knowledge of ourselves? The very common device of defense mechanisms has really two purposes: to protect the individual against excessive anxiety (or frustration), and to maintain his self-esteem. In serving these purposes they reduce our tensions by means of self-deception, the denial of impulses and the disguise of motives.

Many personal problems can be solved rationally (as we mentioned earlier) by taking into account the alternatives available and the consequences of the various courses of action. But clear logical choice in solving personal issues is difficult for two reasons: (a) the person's own emotions and prejudices often get in the way of such a choice; and (b) the future is always unknown, so that there are always uncertainties, and risks have to be taken. Here defense mechanisms enter in and psychology by its examination of these mechanisms can offer us some practical help.

When defense mechanisms are employed in moderation and do not exclude a more realistic facing on our part of the problems which have to be solved, they may increase our sense of well-being and so serve a useful purpose. But the point is that, at best, they are face-saving reactions and can only ultimately protect a person until he reaches a realistic solution of his problem. Psychology has come to the conclusion that actions based on defense mechanisms can never be genuinely satisfying because they are impelled by motives which are extrinsic.

The Message of Christianity

There can be no doubt about the ultimate message that we have here. All that detracts or deviates from the fundamental issues and basic problems which we have to face day by day can in the long run lead to no true satisfaction. Here psychology leads us back to the truth that the Bible expresses. The less self-centered our lives become and the more we are genuinely concerned for others (not using them

(Please turn to page 17)

WHEN we think of a house, a building with few or many rooms may come to mind. If one is in the market for a house, whether he is building, or purchasing one already built, he looks to see that it has a strong foundation, free of flaws. If the foundation is cracked, or of inferior, weak material, the whole house may suffer. It, too, may become cracked, weak, out of line, unfit to live in. Having ascertained that the house has a good foundation, is not sufficient. The studding, rafters, joists, and all the exterior and interior parts must be of acceptable standards, "fitly framed together" according to the building code.

The builder must follow a blueprint, or plan, from a qualified architect, to obtain the best results.

Now we also are a "house." Our builder and maker is God. He is the Master Architect who has given the all-essential blueprint, or plan, for salvation.

In an issue of *Cleveland Plain Dealer* there was a picture of a little log cabin over two hundred years old, positioned on a solid rock that appeared to be at least twenty feet tall. The caption said it was presently being used as a storage place for food by the Lapps in northern Sweden, to keep bears from raiding and carrying off the fruits of their labor.

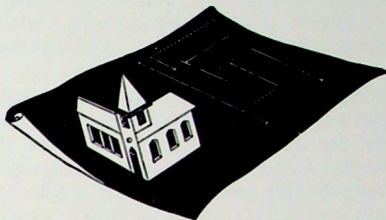
The picture instantly brought to mind the parable of Jesus in Matthew 7:24-27, where the child of God in Christ is compared to the wise man who built his house upon the rock, and the foolish man who did not accept Christ as his Saviour, as one who builds his house upon sand. The one who built his house upon the rock was "safe" from storms, able to withstand all adversity, but the foolish man's house fell down, having no foundation of strength and endurance.

Jesus, also, referred to his own body as a temple (Mark 14:38, Matt. 26:61) when he prophesied concerning his own death and resurrection.

We, too, are temples. Concerning the resurrection, Paul affirmed in 2 Corinthians 5:1-4, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mor-

GOD'S BUILDING

By Mrs. Hazel Cramer
Bedford Heights, Ohio



tality might be swallowed up of life." The thought presented here is comparable to Paul's famous discourse on resurrection in 1 Corinthians 15:46-54.

Paul refers to us as "temples" in a slightly different sense, in 1 Corinthians 3:17: "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

"What, know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God and ye are not your own?" (1 Cor. 6:19).

"What agreement hath the temple of God with idols? for ye are the temple of the living God" (2 Cor. 6:16).

What an awesome thought! Our bodies are houses, or habitations, for the Holy Spirit. The Phillips Translation emphasizes the thought even more clearly. "Don't you realize that you yourselves are the temple of God, and that God's Spirit lives in you? God will destroy anyone who defiles his temple, for his temple is holy, and that is exactly what you are!" Just as a condemned house is razed and totally destroyed, so the "lake of fire," the second death, will totally destroy a defiled temple, inhabited by sin.

Paul assures that the believer will not suffer such a fate providing that "ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:20-22).

Phillips translates this with more emphasis. "In him each separate piece of building, properly fitting into its neighbor, grows together into a temple consecrated to the Lord. You are all

part of this building in which God himself lives by his Spirit."

In John 14:2, Jesus says, "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."

The Diaglott uses "dwellings," in place of "mansions," and the Phillips and Revised Standard Version each render the word as "rooms." Many mansions, many dwellings, many rooms! Of what? Of God's house, our Father's house.

If we were to say, "In the body of Christ are many members," it would not sound strange, for we readily understand that we are all parts of his spiritual body. We easily see that the human body has many parts, with many and various functions. Likewise the spiritual body has many members with varied talents, and forms of the Spirit, and all are necessary.

Similarly, are we not also temples within a temple? rooms, or mansions, within the house of God, our Father's house?

We call ourselves the Church of God, and rightly so! We are well aware that the church is not a literal building, but a spiritual building, made up of lively, or living stones, the saints, those in Christ. Where the church meets is relatively unimportant. The outward building is nothing in God's sight.

When, at the crucifixion of Christ, the veil was rent, God no longer desired that his visual sanctuary be revered, but rather that the spiritual temple, or church, be kept undefiled.

The temple of the Jews is only a type for the better temple, the spiritual temple or church.

Paul shows that this is so. In Colossians 4:15, he says, "Salute the church which is in his [Nymphas'] house." In Romans 16:5 we read, "Greet the church that is in their house."

"God has placed everything under the power of Christ, and has set him up as head of everything for the church. For the church is his body, and in that body lives fully the one who fills the whole wide universe" (Col. 1:24, Phillips).

Paralleling this study of God's house, whose house we are, is the declaration that we are also of the "household" of God. The Jews boasted of their father Abraham, to whom was given the promise of eternal life on a perfect earth. (Gen. 12:1-3.)

In this day there are some who even boast of ancestors who "came over on the Mayflower," or who have royalty in their family tree.

How much more have we reason to boast, because "in Christ" we can call God Father, and Jesus Brother!

Hebrews 3:6 tells us that "Christ was faithful as a Son in the household of his own Father, and we are members of this household if we maintain our trust and joyful hope steadfast to the end" (Phillips).

"Now that ye have faith in Christ Jesus you are all sons of God. All of you who were baptized into Christ have put on the family likeness of Christ. You are all one in Christ Jesus.

And if you belong to Christ, you are true descendants of Abraham, you are true heirs of his promise. It is because you really are his sons that God has sent the Spirit of his Son into our hearts to cry Father, dear Father. Through God you are a son. And if you are a son, then you are certainly an heir!" (Gal. 3:26-29, 4:6, 7, *Phillips*). "You are no longer outsiders, or aliens, but fellow-citizens, with every other Christian . . . you belong now to the household of God."

What a family tree! No need to fear family skeletons, infamous ancestors. We are part of God's family! Best of all, he is always with us, always willing and able to help, if we but ask.

It is obvious from Scripture that "in Christ," we are both the "temple" or church, and of the household or family of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" (1 John 3:1).

The next time you read that beautiful placard stating that "God is in his Holy Temple," think of it as applying to *you*, not just in a mere wood and stone building.

So let us be about our Father's business as spiritual carpenters, adding, strengthening, repairing, our spiritual church, and working for Christ in the spiritual begetting of sons and daughters, to the family of God.

"A Terror Unto Egypt"

By Pastor Francis Burnett, Grand Rapids, Michigan

THOSE who have believed in the words of the prophets have in recent years watched the struggles in the Middle East with much interest. The nation of Israel was formed in 1948. It almost immediately assumed the role of a long-established nation. Even then, the Arab states were determined that Israel should not become a nation, but Israel won a quick war with the Arabs.

During the next few years, several of the Arab leaders were outspoken against Israel. They were determined to destroy her. So, in 1956, Israel was pushed into another war. It lasted for only a few hours, but this little nation had not only won in her battles but had proved to the world that something more was evident. Through the United Nations, peace was sought for all of the nations of the Middle East.

But the leaders of the Middle East nations could not be satisfied. They were always challenging the right of Israel to exist. There were threats of "pushing her into the sea"—meaning the Mediterranean. This time, there were more nations against Israel. In 1956, France and Great Britain had stood behind Israel. This time she stood alone. It was no secret that the Arab nations had united to destroy Israel from being a nation—and if the desires of some leaders were fulfilled, even from being a people. There were fourteen Arab nations who were united against Israel. Yet in six days

these fourteen nations (not all of whom had armies in action) were crushed. Egypt was the leader and Abdul Nasser was the organizer.

Now these are things of the past. We know that the wars of 1948, 1956, and 1967 did not settle anything as far as the Arab determination to destroy Israel is concerned. In fact, as we look into some of the very interesting facts that are before us, we get some perspective of the future. The name of Abdul Nasser means "servant of the Victorious One: servant of God victorious." It is said that one of the meanings for the servant in the Greek is "in place of." We can readily see that Nasser, then, could take the "place of" God.

Another interesting fact concerning Nasser and Egypt is the book written by Nasser approximately ten years ago. It is entitled, "Egypt's Liberation—the Philosophy of the Revolution." Some critics have compared this book with Hitler's "Mein Kampf," but they feel it has less significance. In his book, Nasser set forth a master plan. The first step was to bring about the unity of the Arab states. He wrote of this, "We are also bound by a common religion . . . Lastly, the fact that the Arab states are contiguous has joined them together in a geographical framework made solid by all these historical, material, and spiritual factors."

The next part of the *plan* was de-

scribed by him as "The Interior of the Dark Continent." "If we consider next . . . the continent of Africa, I may say without exaggeration that we cannot, however much we might desire it, remain aloof . . . We cannot do so for an important and obvious reason: we are in Africa. The people of Africa will continue to look to us, who guard their northern gate, and who constitute their link with the outside world. . . . I will continue to dream of the day when I will find in Cairo a great African institute dedicated to unveiling to our view the dark reaches of the continent, to creating in our minds an enlightened African consciousness, and to sharing with others from all over the world the work of advancing the welfare of the peoples of this continent."

The third part of Nasser's *plan* is to reach into all the world. "There remains the third circle, which circumscribes continents and oceans, and which is the domain of our brothers in the faith, who wherever under the sun they may be, turn as we do, in the direction of Mecca, and whose devout lips speak the same prayers. . . . When I consider the eighty million Moslems in Indonesia, and the fifty million in China, and the millions in Malaya, Siam, and Burma, and the nearly one hundred million in Pakistan, and the more than one hundred million in the Middle East, and the forty million in the Soviet Union, together with the

other millions in the far-flung parts of the world—when I consider these hundreds of millions united by a single creed, I emerge with a sense of the tremendous possibilities which we might realize through the cooperation of all these Moslems, a cooperation not going beyond the bounds of their natural loyalty to their own countries, but nonetheless enabling them and their brothers in faith to wield power wisely and without limit.”

The Scriptures teach us that a united force under the leadership of one will dominate the world at the time Jesus will come. Just to remind us of a few of the references, let us note. “Let no man . . . and that man of sin be revealed, the son of perdition” (2 Thess. 2:3). “Who is like unto the beast? who is able to make war with him? . . . and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him” (Rev. 13:4-8). Earlier in this same chapter we read, “All the world wondered after the beast” (Rev. 13:3). As we said, we have these prophetic testimonies of God to show us something is coming.

Egypt is to have an important part in the closing time and will have a place in the Kingdom. Isaiah 19 is begun with, “The burden of Egypt.” It is from this chapter that the title of this article is taken. “The land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it” (v. 17).

Ezekiel was told, “Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt . . . And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. . . Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste. . . No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years” (Ezek. 29:2-11).

We realize that some of this was fulfilled in the years when Nebuchadnezzar was king of Babylon. But, through the generosity of a Church of God member a few years ago, we asked the question department of Encyclopedia Britannica to do research and answer whether or not Ezekiel 29:11 had been fulfilled. This department will answer

in research up to 50,000 words. The answer was that as far as they could find it had not been fulfilled.

In keeping with this study, we find this thought in Jeremiah: “Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow. For this is the day of the Lord God of hosts, a day of vengeance that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates” (46:8-10).

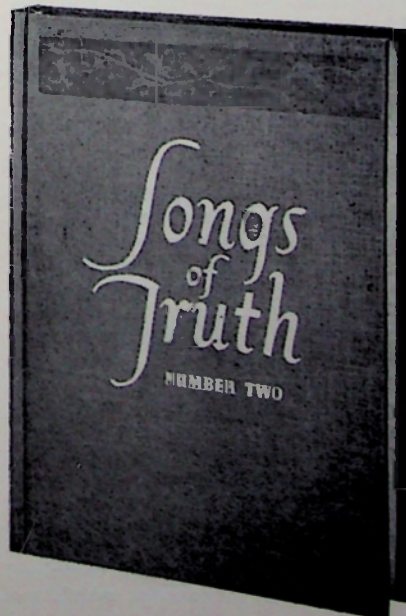
We believe that Egypt and its allies, the Mohammedan countries, are peoples that we should watch in the light of the fulfillment of prophecy. I am *not* saying that Nasser will be the “man of sin.” I am *not* saying that the Moslems and their religion will be the influence written about in the Scriptures. *But* we know that someone is going to fulfill all the things spoken by our God through the “mouth of the holy prophets.”

One thing we can be sure of: even if Egypt and one of its leaders may fulfill the things having to do with the

“man of sin,” is that God will be worshiped by them someday. “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” (Isa. 19:19, 20).

Furthermore, let us notice that the blessing God is to bestow on Egypt is not insignificant. “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” (Isa. 19:24, 25). One thing we can see is that these nations, though enemies of Israel and God in the past, will be forgiven and receive God’s blessing.

Before that “day” comes, Egypt and her allies will continue to be against Israel and against God. But God through his “chosen people” will “be a terror” unto them. Watch the nations in keeping with the direction of God’s Word. We are living in wonderful times in the fulfillment of the Word of God. It is not for us to know exactly how or when, but we do have revelation enough to cause us to be faithful and zealous.



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Brief Messages for Busy People

THE BUDDING OF THE TREES

By Pastor Sidney A. Hatch, Portland, Oregon

The cherry trees are swathed in pink. The oak buds are swelling, and the catkins of the pussy willow have broken out of their buds. The forest floor is dotted with bluebells, and even the wild shrubs, the buck brush and the snowberry, are sending forth leaves.

Spring has come early to Oregon this year. The hardy manzanita, which usually blooms in March, has flowered with white blossoms in February, a sure sign that spring is ahead of schedule.

Jesus told us to look at the trees. When they bud, he said, we can see for ourselves that summer is near. So also, he added, when we see the great signs among the nations, we may be sure that the Kingdom of God is near.

The fig tree, in the Bible, represents Israel *nationally*, just as the olive and the vine represent the nation *religiously* and *spiritually*. Hence the other trees must be symbols of the other nations.

The trees are bursting forth all over the earth. The miracle of the fig is that out of nothingness it has come back to a national existence.

Jesus, on one occasion, cursed the fig tree: "No man eat fruit of thee hereafter for ever" (Mark 14:11). But the original Greek says, "May no one eat fruit of thee unto the age."

Richard C. Trench, in Notes on the Miracles of Our Lord, explains that none shall eat fruit of the fig tree to the end of the present age. But a day will come when the fig will be clothed with the richest foliage and fruit of the field. Its re-clothing with leaf and bud is the sign of the breaking in of the new aeon, the noted English archbishop writes.

The Apostle Peter marveled the next morning, when he saw the fig tree which Jesus had cursed dried up from the roots. "Have faith in God," the Lord told him (Mark 11:20-22). God can, indeed, restore the fig tree to life again, is the implication of his statement. It will be "life from the dead" (Rom. 11:15).

Many of the other trees, the

"emerging nations," the world calls them, are hostile to the fig tree. In their hostility, as well as in their "regional defense organizations" and "cultural exchange programs," they are preparing themselves for that unfortunate interlude when they will be subjected to the great "feller" or "hewer" of the trees. (Isa. 14:8.) His blight, in the form of international atheistic communism, is, even now, blasting and withering many of the trees.

At the feller's destruction, the whole earth will be at rest and quiet. The cedars of Lebanon and the fir trees will rejoice. (Isa. 14:8.)

When the last Adam comes, to tend the Garden of Tomorrow, all creation shall burst into song, and all the trees shall experience a rebirth.

We cannot ignore the trees as they bloom in the spring. This year the manzanita is a month ahead of schedule. Perhaps its message is the early return of our Lord, for "except those days should be shortened, there should no flesh be saved" (Matt. 24:22).

WHAT ABOUT 1 JOHN 5:7, 8?

By Pastor Harry Sheets, Hector, Minnesota

"There are three that bear record, the spirit, and the water, and the blood; and these three agree in one" (1 John 5:7, 8).

A quick comparison with the King James Version will show that a portion of each verse has been omitted. There is little support for the following portions: "in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth."

An inaccuracy is apparent, as five witnesses are mentioned—the spirit being mentioned twice. There are other irregularities which definitely prove that something has been added to the original text.

The Emphatic Diaglott carries this comment: "The received text reads, 'For there are three who bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one. And there are three that bear witness in earth.' This text concerning the heavenly witness is not contained in any Greek manuscript which was

written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subject upon which they treated would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilus Tap-sensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged, is of no great moment, as its design must be obvious to all.—Improved Version."

The Catholic New Testament, Confraternity Version (a revision of the Challoner-Rheims Version), comments on 1 John 5:7, 8, as follows: "According to the evidence of many manuscripts, and the majority of commentators, these verses should read: 'For there are three that bear witness: the Spirit, and the water, and the blood; and these three are one.' The Holy See reserves to itself the right to pass finally on the origin of the present reading."

The evidence of the manuscripts written during the first four hundred years of our Christian era, the conviction of the best Protestant scholars, and the admission of Catholic translators, all convince us that Scripture was added to just to teach trinity.

"The doctrine of trinity is not only unbiblical, but also antibiblical. Not only is it true that the Bible gives no support for the theory, but also that the teaching of God's Word is directly opposed to it. The Bible clearly states the truth of the un-compound unity of God, who is the Father. It teaches that Jesus is God's Son; not God himself. It reveals that the Spirit is God's impersonal power."—*Systematic Theology* (pp. 64-65), Huffer.

The earliest reference to "trinity" which we know of was by Theophilus, bishop of Antioch in Syria, in the year 168 A.D. Tertullian (160-220) was the first to use the Latin "Trinitas." He taught trinity that he might make Christianity more acceptable to the pagans who believed in a multiplicity of gods. Tertullian was among the first to teach the doctrine of the immortality of the soul and the endless torture of the wicked.

"Trinity and the immortality of the

soul were developed and formulated into a system of theology by Augustine. Augustine's writings became the basic theology of the Roman Catholic Church."—*Systematic Theology*.

The Council of Nicea (325 A.D.) was the first to adopt the doctrine of trinity, but it was not until the Council of Constantinople (381 A.D.) that the doctrine of trinity became the "official" doctrine of the Roman Empire under the leadership of the Bishop of Rome.

The additions to 1 John 5:7, 8 are without justification, and without authority, and should be recognized as a feeble and crude attempt to promote the doctrine of trinity.

GOD'S WORD IN GOD'S WORLD

By Pastor Emory Macy, Fonthill, Ontario

The Bible contains some interesting instruction for everyone. It is like the manual that comes with every new car; it tells you *what to do, how to do it*, and in case of mechanical failure *where to find the fault*.

Read the manual carefully before operating the machine. This is a must. God prepared the manual for a successful and fruitful life. He gave the instructions to every parent to *read* and teach the Word of God to their children. The first and most important instruction in this manual is: "Thou shalt love the Lord thy God" (Deut. 6:5). The second instruction is: "Thou shalt teach them diligently unto thy children" (Deut. 6:7).

Some people operate cars without reading the manual, others disregard what is written and suffer the consequences for their mistakes. The Bible, our manual, contains the phrase, "Thus saith the Lord," some five hundred times. The instructions which precede or follow this statement are a promise of successfulness or a warning against the misuse of one's life. The Apostle Paul tells us the gospel of Christ is the "power of God unto salvation" (Rom. 1:16).

The Apostle John has some advice for those who may be trying to steer their lives without first reading the manual. "Little children, abide in him; that, when he shall appear we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). John also writes, "Blessed is he that *readeth*, and they that *hear* the words of this prophecy, and *keep* those things which are written therein: for the time is at hand" (Rev. 1:3).

The Bible is called the "lamp" or

the "light" that shines brightly upon life's pathway to reveal the many pitfalls. (See Psa. 119:105.) The Bible is a code of ethics that will save us from many future embarrassments and shame if we would carefully follow it. "Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments" (Psa. 119:4-6).

A few selected and memorized verses can be of great assistance when one is faced with the problems of life. "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). The youth can use the Bible in writing history term papers. There are historical facts revealed in the Bible which archaeology has, in recent years, discovered to be sound and accurate. "So shall I talk of thy wondrous works" (Psa. 119:27). The Bible suggests that man has some control over the length of his life. We know there are vices in the world that will shorten one's life. Reading the instructions in the Bible and heeding the advice of God-fearing parents will permit the youth to enjoy life to its fullness. "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee" (Ex. 20:12).

At one time, Russia had the largest and most progressive Bible society in the world. The Russian Prince Galitzan was the president of the world organization in 1812. Since that time, communism has substituted the Bible gospel with Marxism in many countries. The Christian home has lost its effect upon the rising generation. Man has in his hands enough power to destroy all life, "but for the elect's sake those days shall be shortened" (Matt.

24:22). The Lord will return to salvage his people out of it.

Read the Word of God every day!
"THE FOOL HATH SAID"

By Pastor C. E. Lapp, Eden Valley, Minnesota

There is no God! I, too, could be a fool if my eyes did not gaze at the night sky and see the great trail of light as it goes from pole to pole. My weak mind does not grasp the thought of the stars or their light as a work of chance.

There is no God! Is it luck that the birds find their way to the home in the north when warm winds blow? Who guides them back south when the frost turns the leaves brown? Why do the geese form a wedge as they wing their long flight at the tail of their leader? Is it chance?

Is there no God? Why do men in dark lands far from ours fall down in front of stone and try to find strength for their needs? We think stones give no help, but those men get some sort of ease, at least in their own minds. They seek that which is beyond their scope of thought.

No God? The wild beasts roam in the day or at night to find food, and they, too, must look to the one who has the force to make all things work for good.

No God? If I but look at a tree as it shoots up from year to year and note how each spring it puts forth pink or white buds which grow to be lush fruit, I am a fool to think the wood has brains of its own.

To me, God is the ONE who has made all things, great or small, to work in such rhythm that this world and all it holds is one with no part gone. There is no God? The fool, the fool says so!



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TOTS 'N' TEENS

By Mrs. Ruth Lewis

SAMMY LEARNS A LESSON

"Bow-wow, bow-wow," said Wags. Sandy and Sammy woke up with a start. This was Wag's way of telling Sandy and Sammy that they were sleeping too late. Dad had already gone to work. Mom was straightening up the living room. But the twins just slept and slept.

Sandy hopped out of bed. Sandy was always hungry. She hurried to the kitchen where Mom gave her a kiss and fixed her breakfast.

Squeak. Squeak. Squeak. "What's making that squeaking noise?" asked Mom. Squeak. Squeak. Mom hurried to the bedroom to find out what it was. She quietly opened the door and looked in. Squeak, squeak, squeak. Sammy was jumping on the bed.

"Sammy," said Mom sternly, "you know better than that. It's very dangerous to jump on the bed. You could miss the bed and fall on the floor. You could really be hurt. It isn't good for the bed, either."

Sammy hung his head, as he felt very guilty. He climbed off the bed.

"Why did you do that?" asked Mom. "You know better than that, Sammy."

"I'm sorry, Mom," said Sammy. "Sometimes I know you don't want me to do things, but they're fun. I just want to do them so much that I do them without thinking."

"That's a bad habit to get into, Sammy. You will have many problems when you grow up if you can't learn to do only the things you know are right. It's not enough to know what's right. You have to do the right things all the time. Come in and eat breakfast with Sandy, and I'll tell you about King Jeroboam."

KING JEROBOAM

In order to protect their cities from attack, the people in Bible times built a millo around their cities. This was a series of two walls, with the space in between the two walls filled with dirt. Enemies who came would have a difficult time getting their weapons of war through these three layers of walls and dirt.

King Solomon was having the millo at Jerusalem built. He noticed a young man who was doing excellent work. King Solomon had this man promoted to a superintendent over the work. This man's name was Jeroboam.

One day when he was leaving Jerusalem, Jeroboam met the Prophet Ahijah. Ahijah tore a garment into twelve pieces. Ten of these pieces he gave to Jeroboam, telling him that someday he would be the king over ten tribes of Israel.

Jeroboam went to Egypt, where he lived until King Solomon died. Then he returned and Ahijah's word was true. Jeroboam became the ruler of part of Israel.

Jeroboam knew what right things he ought to do, but instead he chose to protect his own interests. He built idols in the kingdom, so the people would not go to Jerusalem to worship God.

Because King Jeroboam was leading the people of God

into sin, a man of God, a prophet, came and told Jeroboam he would suffer for his sin. This made Jeroboam so angry he tried to arrest the prophet. The arm Jeroboam reached out became paralyzed so he couldn't move it.

This scared the king so much that he asked the prophet to pray to God that his arm would be healed. The prophet prayed, and Jeroboam's arm was made well.

Jeroboam knew God was the God, and that he was powerful and just. But King Jeroboam just wanted his own way. When Jeroboam's son got sick, he sent his wife to a prophet to see if he would live. God's prophet told her their son would not live.

Jeroboam knew where to turn for the answers to his problems, but he refused to let God be the ruler of his life.

THE QUESTION BOX

See if you can answer the following questions. All answers must begin with the letter "J."

1. King Solomon gave this man a better job.
2. He was working near the city of
3. When the man went from Israel to Egypt he went on a
4. A person who does things that are right is called a man.
5. When a person learns to serve God with his whole heart his life is filled with
6. The new king ruled over the ten tribes of Israel, but not over
7. The righteous king who will come and unite all the kingdoms of the world.

TNT

It is one of the ironic events of the Bible that a man who was a superintendent at the building of a protecting wall eventually became the leader who divided the kingdom.

Today we hear that more money is stolen from banks by embezzlers than by bank robbers. More crimes are committed by "ordinary" people than by organized mobsters. Internal revolutions cause nations to crumble when they could withstand any outside foe.

Just as the nation of Israel suffered a revolution which destroyed its power, so an individual needs to fear most not what comes from an outside source, but what comes from the individual himself.

Christ himself admonished, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

Some people know what is right, but refuse to follow the advice of Christ. James wrote, "Therefore to him that knoweth to do good and doeth it not, to him it is sin."

The Christian has no choice. He learns what is right and he does it. Life will still have its ups and downs, but as a Christian the future holds precious promises of future blessings, including salvation, eternal life, and a life with Christ as a reward for living for Christ.

DISTRESS OF NATIONS

(Continued from page 5)

God's wonderful plan for troubled men.

The judgment to come is one of the major doctrines of Scripture. Many people on earth do not consider God's judgment seriously. There is so much pride in the world. God is against the proud, but he will lift up the humble and comfort them. It is necessary for preachers to point out our sins. Unless we are pricked in our hearts we won't repent and turn to God. We will never find a solution to our problems outside of God. Turning to him with all our hearts will bring peace and promise.

We expect that this distress and perplexity is but the "beginning of sorrows," and will increase until it becomes the "great tribulation." Jesus spoke of a "great tribulation" such as never was before. He said that unless it was made short no one would survive, but that for the elect's sake it would be shortened. The thought that no one will survive unless our Lord stops it makes us think of atomic bombs. Man now has it in his power to destroy himself. This is the first generation that could fulfill this awful destruction. We read in a news editorial yesterday an *imaginary* story, written by a United States senator, of Russia sneaking atomic bombs into our big cities via truck and destroying Washington and all the large cities.

Momentous Times

April was a month of momentous events in the United States. President Johnson announced his decision not to seek the nomination for President for another term. The first peace feelers were put out to end the war in Vietnam. The Nobel prize winning civil rights leader, Dr. Martin Luther King, Jr., was assassinated in Memphis, Tennessee. Riots and civil disorder erupted in dozens of American cities, with burning and looting. Many cities had to call in state and federal troops to keep order and protect property. At least thirty lives were lost in the senseless criminal activities of the plunderers.

As one of our writers this month has noted, this is a time of "distress of nations, with perplexity." Political, economic, civil, and international affairs of this nation and of other nations are in turmoil. Various groups within these nations make orderly solution to these problems impossible.

Our defense system at Colorado Springs retaliated, destroying Russia. Then China took over the world. The senator wrote this imaginary story to warn this country to be alert, but there may be more truth than fiction in it. Jesus and Daniel pointed out that when a certain "abomination" exists (and they use the word "desolation" with it), that there shall be "great tribulation." Perhaps this great tribulation will last three and one-half years. We are not sure. But it seems to be a "shortened" time.

In one thing we can have complete confidence. God has said to those who put their trust in him, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). Jesus said, "Ye believe in God, believe also in me." He said that if we loved God sincerely we would receive an hundredfold now, with persecutions, and in the world to come, eternal life.

We are not surprised that there is distress and trouble. It is a natural result of mortality and sin. Our Lord's everlasting plan for us goes far beyond the trials of this life, and these troubles cannot even be compared with the glory God has in store for his own. Our biggest concern should be to be one of God's own. Then we will have peace and promise.

One would not have believed the great changes that have been made in the world in the space of a very short time. Swift-moving events convince one that Bible prophecies of the last times can be fulfilled in rapid succession. There is no reason for the Lord to delay his coming. False prophets may try to convince one that the Lord could not come today, but the Bible student knows that the end is near and that he must be ready for the Lord to come NOW!

Speaking of the perplexity of nations and the distress of the earth, the Lord said, "When these things *begin* to come to pass, then look up" (Luke 21:28). The troubles have begun and the redemption of the church, caught up to meet the Lord in the air, is near. "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" (v. 36).

PSYCHOLOGY AND RELIGION

(Continued from page 10)

as mere pegs for our own progress)—the less likely we are to suffer from maladjustment, neurosis, depression, and similar modern ills which all reflect in varying degrees a preoccupation with self.

The good news of the gospel is not that we should be good. That is not good news at all. It is bad news. For the fact of the matter is that none of us is good, as Jesus himself declared.

The good news of the gospel is that God loves us in spite of the fact that we are unlovable, that God forgives us in spite of the fact that we are unforgivable, that he accepts us in spite of our unacceptability. When this truth is seen and grasped in the depth of a man's soul, he has become a new creature. He gives up his anxious and fretful attempts to save his own life and loses it—to God. He finds his life by losing it. In becoming a captive, he is set free. He is liberated from all the concerns of the world. He loves God who has spoken to him the saving word in Christ and trusts utterly in him. The spirit of Christ is now the determining power in his life and there is no longer a strenuous struggle with his inner lusts desperately striving to hold them in check. Rather, his inner desires are transformed. Where previously he sought out of his own emptiness selfishly to use others as a means of reassuring the self or augmenting the self, he now seeks to serve, to give—not out of his own resources but out of what has been given to him in Christ. He is no longer a pauper, impoverished and grasping. To him have been given the riches of Christ and he has become a philanthropist, scattering the coins of God's goodness in prodigal extravagance.



"They're straightening the old country road," Mary Beth told Pa. "Sounds like a good idea. There's some bad curves in it," Pa said. "Yes, but they're cutting the maple trees that made a golden tunnel in the fall and going straight through the hill where the windflowers bloom, and leaving ugly scars besides," she wailed. Going straight toward our own selfish goals, regardless of other people's wishes leaves ugly scars, too.

THE EDITOR'S OPINIONS

(Continued from page 3)

alcohol had been drinking. Among pedestrians, forty-five percent had been drinking. Among drivers in single car accidents, sixty-eight percent had been drinking.

In Illinois, blood tests of 774 persons killed in traffic accidents showed that 318, almost half, had demonstrable amounts of alcohol in their blood. Sixty percent of those between the ages of 15 and 20 had been drinking, though they were below the legal drinking age.

In California, more than one half of all drivers killed in automobile accidents during a test period had been drinking. Of those killed, eighty-four percent had amounts of alcohol in their blood streams that would class them as legally intoxicated.

The mistakes committed by these drinking drivers were unreasonable speed, changing lanes at excessive speeds, driving in spurts—(first slow then fast), improper passing (judgment of distance impaired), driving off the road and losing control of the auto. The real danger of the drinking driver is that when he is under the influence of alcohol he thinks he is the best driver in the world and he takes chances and drives at speeds he would not attempt when sober. He does not realize his slow reflexes and impaired judgment. Drunk, he believes he is a second Sterling Moss, when, in actuality, even when cold sober, he may be a hazard on the highway.

Beware the drinking driver!

REVERSE PSYCHOLOGY?

Denmark has had a history of censorship of pornographic literature. As in other countries, however, Denmark has become more and more liberal in its interpretations. Finally, last year the Denmark Parliament passed a law eliminating all censorship of anything written, without exceptions.

Predictably, there was an immediate flood of pornography to the newsstands, and publishers sat back waiting for what they expected would be floods of buyers. Not so! Unsold books by the thousands were returned, and sales may be less now than when the literature was underground.

Minors are still forbidden access to the obscene literature, but the fact that the books are now legal seems to have made them less attractive to the older buyers.

Although repeal of Prohibition did not cut down the number of alcoholics,

and legalized betting never diminishes the number of gamblers, Denmark has evidently experienced the phenomena of legal pornography diminishing sales of obscene literature.

In the United States, the Supreme Court and lower courts seem inclined to allow carefully drawn laws that would protect juveniles from pornography but are more and more inclined to allow open sales to adults.

TECHNIQUES OF EVANGELISM

Writing in the April, 1968, issue of *World Vision Magazine*, Stanley Mooneyham, coordinating director of the Congress on Evangelism, held in Berlin in 1966, said: "One reason laymen are not generally involved in evangelism is that they haven't mastered what we call our 'techniques.' If I had my way, I would throw out all the books and pamphlets on techniques of evangelism. I mean that. I really would. Because somehow we think that to be involved in evangelism you must master a system. But the Holy Spirit does not work through formulas and systems. The Holy Spirit works through men and women—through transformed lives.

"I was in Indonesia a few months ago. God is working there in the greatest revival the world has seen since the first century. You've read about it, but the stories have only scratched the surface. On the little island of Timor alone more people have been added to the church in the past two years than were converted in one hundred years of missionary activity.

"It started with conviction and repentance in the church. Then when the church members got right with God, they had such a burning desire to share Christ that they formed witnessing teams. Some of these people cannot even read or write their own names. They can't read the Bible. They're dependent for all their spiritual instruction on what somebody tells them. But they have had an experience with Christ that has changed them, and they go out in the power of the Holy Spirit to share him."

Too many Christians have a "manual complex." They think that if they had a simulated Dale Carnegie course in evangelism and a manual to tell them word for word what to say and do that they would then be evangelists. Since they do not have such a course, or degree, and no manual, they therefore can be excused for not being evangelists. Of the making of manuals and pamphlets and the teaching of courses there has been no end, but

these have not made witnesses for the Lord. It is not lack of knowledge, but lack of motivation that is the root of the problem.

Another factor evident in the Indonesia revival is that the native workers and people are being motivated to the work. It is not the work of missionaries, though the groundwork for the present church and its revival was laid by them. The people have the vision and are being used of the Lord to build the church.

CANCER CELLS IN THE BODY

In a syndicated column, Sydney J. Harris compared normal and cancer cells in the human body to normal and warring nations in the world. "Consider cancer cells and non-cancer cells in the human body. The normal cells are 'aimed' at reproducing and functioning in a way that is beneficial to the body. Cancer cells, on the other hand, spread in a way that threatens and ultimately destroys the body. Normal cells work harmoniously, because they 'know,' in a sense, that their preservation depends upon the health of the body they inhabit. While organisms in themselves, they also act as part of a substructure, directed at the good of the whole body."

The Apostle Paul compared the church to the human body and the members to the parts of the body, Jesus Christ being the head. The comparison might be broken down even more, as Sydney Harris has done, to the cells of the body.

The healthy member of the church, the normal cell, while an organism in himself, capable of independent action and personally responsible to God, is at the same time a part of the body as a whole. He knows that his own well-being depends upon the health of the whole body. His own actions will have an effect not only on himself, but on the rest of the body.

The Apostle Paul wrote, "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4). The healthy, contributing member of the church is concerned not only for himself but for others. He knows that their strength will give him strength, that their weakness will infect him. He knows that in helping others he is helping himself. Self-preservation is intrinsic in the normal cell, in the healthy body, and in the strong church. Self-preservation includes uplifting others. What is good for the church is good for the individual member. What is harmful to one is harmful to the other.



CALENDAR OF EVENTS

- June 6-9—Arkansas-Oklahoma Conference at Magazine, Ark.
- June 6-9—Minnesota State Conference, Long Lake Campgrounds, John Denchfield, guest speaker.
- June 15-22—Southwest Youth Camp at Camp Maranatha, Idylwild, Cal.
- June 21-23—Annual Illinois Conference at Macomb.
- June 23-29—Annual Indiana Conference and Family Camp, Camp Mack.
- July 7-13—Junior Bible Camp, Long Lake Campgrounds.
- July 14-20—Senior Bible Camp, Long Lake Campgrounds.
- August 4-9—General Conference.
- August 9-15—Berean Youth Conference.

Systematic Theology, by Alva G. Huffer, is a six-hundred-page book dealing with all the important doctrines of the Bible. It is thorough, yet written in an interesting way; detailed enough for the most knowledgeable Bible student, but simple enough for even the new Bible student. Here is a treasure house of vital truth, set forth in a systematic way. It is a Bible-based theology, correlated with the Word of God.

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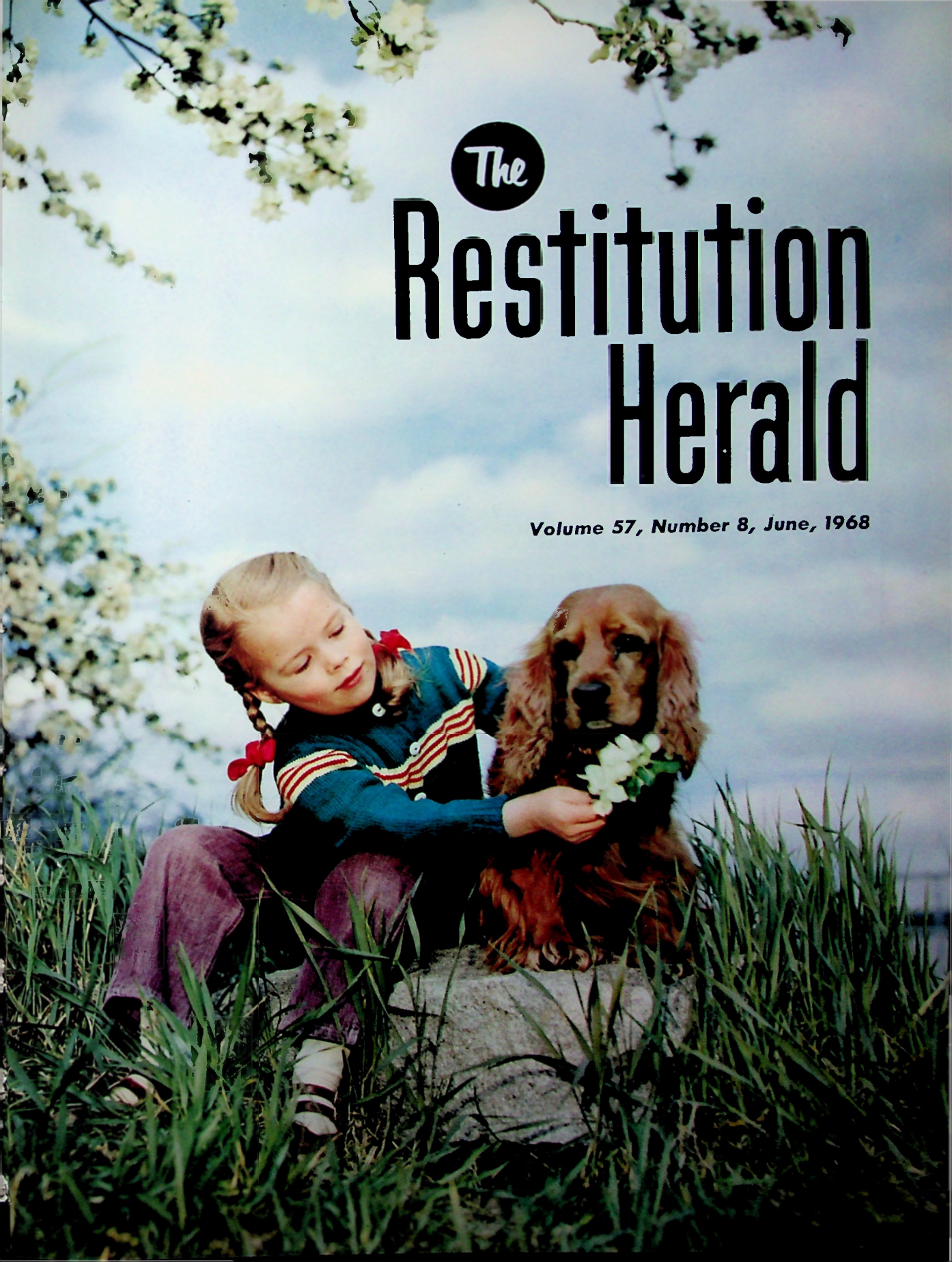
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The
**Restitution
Herald**

Volume 57, Number 8, June, 1968



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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 (Luk. 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" (Act. 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 Editor's Opinions



A NEW EDITOR

Beginning with the July issue, T. M. Ferrell will be the editor of THE RESTITUTION HERALD. The writer began his editorial work on THE HERALD with the June 14, 1955, issue, and we conclude our work with this issue. We have enjoyed our association with THE HERALD staff and family of readers, and have appreciated the assistance of many writers, editors of special feature sections, persons who have sent us clippings and news items, and the work of associate editor Paul C. Johnson.

We believe you will enjoy THE HERALD under the editorship of T. M. Ferrell, who is an experienced writer and pastor, and Paul C. Johnson, associate and managing editor.

THE THEOLOGY OF HOPE

Several secular newspapers, in their religious sections, have discussed the new "Theology of Hope" (title of a book by Dr. Jurgen Moltmann, professor of religion at the University of Tubingen, Germany, published in November, 1967) which is termed "the hottest theological issue in the country" since the "God is dead" theory was at its peak.

The gist of the "theology of hope" as espoused by Dr. Moltmann and Dr. Johannes Metz, a German colleague, seems to be a re-emphasis of the importance of the Biblical doctrine of the second coming of Jesus Christ and the establishment of the Kingdom of God. While the "hope" theologians are not concerned with the dogma of how, when, or where the Kingdom of God will come, they are interested in the fact that God has promised to intervene in the future of the world and set it straight.

Taking great pains to be sure that no one confuses them with the accursed fundamentalists who have long preached the second coming and kingdom, the "hope" theologians assure their readers and hearers that their philosophy has "political relevance" and social significance. To the liberal churchman, political relevance and social significance are the basic ingredients in any worthwhile religion.

The "hope theology," however, has taken the teachings of the gospel, and under new names is being put forth as the invention of modern theologians. Having discovered that man needs a hope for the future, and that man is discouraged with his fellowman's schemes and promises to insure such a hope, these latter day prophets are holding forth what the Bible gospel has been teaching all along — Jesus is coming, the Kingdom of God will be established, and by this means the earth will be renewed and the social, economic, political and spiritual problems of mankind will be solved. If the professional theologians had not thrown out the Bible and sought out their own devices they could have made this discovery ages ago. Thinking themselves the ultimate in modern development, they are two millenniums behind the times.

The "theology of hope" cautions people to not expect the drastic transformation of the earth or of society now. While man can strive toward these goals, fight evil, and promote righteousness, he must be satisfied to wait for the direct intervention of God in the affairs of men to accomplish these goals. Men who are in Christ can now experience the blessing of communion with the Lord, but for his eternal redemption and the final redemption of the earth, he must look to that future day when the Kingdom comes. He lives in anticipation of the promises of God.

If this is a correct interpretation of what the theology of hope is all about, we can only say that adventists anticipated Dr. Moltmann by one hundred and fifty years, and he is thousands of years behind the prophets, Jesus, and the apostles.

ASSASSINATION, VIOLENCE, RIOTING

Since our last issue, men of all races have been shocked by the senseless assassination of American Negro leader, Dr. Martin Luther King, in Memphis, Tennessee, to lead demonstrations assisting

(Continued on page 16)

TWO MEN'S DREAMS

By Michael Mattison, Oregon Bible College

ON Good Friday of this year comparisons were made in our nation between Christ dying on the cross because he loved the world and Dr. Martin Luther King, Jr. being assassinated because he believed completely in our Lord Jesus Christ. I believe the goals of these men must be compared before such a sweeping statement is made.

For a background of the work of these two men consider the following each had and the goals of these groups. Dr. King led a group who aimed at social equality and economic progress. Jesus had a chance to lead a group like this but he turned it down. In Israel of his day there was a group so inclined, but "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 6:15). He knew the dangers of leading a group with different methods or goals from his own. In leading street marches, Dr. King often could not control his followers because many who shared his goal did not share his method of "non-violence." But Jesus never became, strictly speaking, a group leader, because his method was to win the individual emotions *in* the crowd, not the mob emotions *of* the crowd.

The national leaders, seeing Jesus as a political threat, never understood that Jesus had rejected leadership of the unorganized rebel party of Palestine, as they were prepared for an armed clash with that party. To arrest Jesus, they sent "a great multitude with swords and staves" (Matt. 26:47). But they found no mob to fight, and the slight damage one apostle did was rectified by Jesus, when he healed the man whose ear had been sliced off in the anger of an apostle. (Why don't the leaders of today's mobs replace what is ruined?) Even after Jesus was dead, the government still suspected a conspiracy from the rebel party which they imagined Jesus had formed. So they guarded his tomb.

When Jesus was resurrected, he finally verified the government's fears by forming a group. He did this through his twelve lieutenants after he had ascended to heaven. The crowds came to hear their stirring speeches, and one by one, thousands

by thousands, they enlisted under Jesus. Many had been the mob of general common folk, and the government more than ever feared a revolution, or some outbreak. But the growing Christian body was a progressive yet peaceful brotherhood. The Jewish government could never quite understand this change in the followers of Jesus. They had overheard one of Jesus' lieutenants say, "Lord, shall we smite with the sword?" (Luke 22:49.) They didn't comprehend their new attitude of "rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41) without fighting back. Working cautiously, the soldiers of the Jewish council were able to arrest the Christian leaders right in front of the crowds without an outbreak of resistance. The Christians never did erupt—they had seen that Jesus wanted their hearts, not their power, so they peacefully dedicated their hearts to him.

Yet in Jerusalem—Asia Minor—Greece—Rome—all over the Empire, the established rich feared the rise of this Christian party with its dynamic allegiance to Jesus their king. (See Acts 17:6 and 19:26-29.) In Rome, the pagans thought the Christians had finally turned violent when the city went up in flames; and being afraid of the Christian Movement, they turned on its followers. But the Christians never fought back, though they died by the thousands.

They had seen that Jesus had not tried to create a ruling nation but a righteous nation. He did not want support *from* the government but success with no relation to—even in spite of—the government. He was not interested in procuring fame but proclaiming faith. He cared not about what people wore but what they were. He cared not so much about who a man's relatives were as about what his relations to God were. He cared not about the position of a man but his potential. He cared not about how many followers he had but about how far they followed him. He didn't appeal to the superior race (or class). He didn't integrate the Samaritans into "decent society" but converted them to salvation. He wasn't concerned with racial justice but with redemption for the individual. So his

plea was not to the powerful for justice but to the oppressed for patience. He did not incite his followers to seek high wages but honest work. He did not offer the easy life but eternal life. He was concerned not so much over what was in their stomachs as what was in their minds and hearts. He did not promote the affluent life but the meaningful life. He did not promote the socialized life but the spiritualized life. He did not seek to create a great society but a godly society. For he followed not his dream but God's dream!

Dr. Martin Luther King's dream was a new life of prosperity for all. Jesus' dream was a new life of spirituality for all. Dr. King's method was using "non-violent force." But notice that force is still *force*. Just as a union strike is economic force, so marches and boycotts are social force. This is not to say that force is never appropriate, but notice that Jesus did not proclaim force, not violent physical force, nor social force, nor economic force. He proclaimed converting the hearts of both opposing parties then each should voluntarily treat the other right. Even here a solution in society was not his goal but simply this was the proper way for those who will follow him into eternity to behave now in society. And so Dr. King's dream was a new life in America for the poor, *all* the poor, Negroes, Indians, and whites. He even dreamed of this better life for all the world, even for the peasant in Vietnam. But Jesus' dream was a new life in God's Kingdom (as well as a renewed life of joy now) for *all*, rich and poor. Though he recognized few rich would want it, he offered this life to them as well. Still today Jesus lives! He offers us a new life, now, whether we're rich or poor.

Actually, when considering the social and economic goals, it boils down to a question of priority. Work is right; bargaining in work is all right. Social equality is right; it's needed, and efforts to bring it are all right. But is the church to do this? I personally would like to go into business, then use financial strength to help the poor. I would like to go into politics and try to correct the wrongs in our society. And I personally would like to go into preaching and save

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The Work of the Holy Spirit in Making Christians

By Pastor Gordon Smith, Clarence, Iowa

WE are assured by the Apostle Paul in 1 Corinthians 12:3 that no man can call Christ Lord but by the Holy Spirit. We are to assume from that statement that one of the functions of the Spirit of God is to produce Christian believers. Without that activity or impact on people there can be no Christians. Wherever we see Christians it is evidence, we can be sure, that the Holy Spirit has been active in those communities or nations. Hence no one dares to deny that the Holy Spirit is presently operative in producing Christian faith in individuals. But the question is how does the Spirit operate on the individual, mediately or immediately? through the preached word to produce faith, or by an immediate impact that engenders a disposition to believe and enables one to believe?

This latter is the position of the pronounced Calvinist and Arminian in theology. There is no difference between these two schools of thought on this matter. A fair statement of that position can be given in these words: "A person may hear the gospel for years but unless the Holy Spirit acts on the individual and enables him to believe and repent, he will never be saved. It is the immediate action of the Holy Spirit, in addition to the calling through the word, that prepares, cleanses, equips and puts the individual in his place in the body of Christ. Thus the individual has to depend on the Holy Spirit, is passive in realizing salvation. He must wait till the Holy Spirit moves on him."

It is not a question of harking back to some decadent theological system with its paralyzing effects, but what does the New Testament teach? We are agreed that one of the functions of the Holy Spirit which Jesus was to send on the apostles was to convict

the world of sin, righteousness, and judgment. How did the Spirit do that convicting? We read in Acts 2 that on the day of Pentecost following Jesus' resurrection, the apostles were all of them filled with the Holy Spirit and they spoke as the Spirit gave them utterance. (Acts 2:4.) Certainly the Apostle Peter was a Spirit-filled preacher. As such he accused the Jewish nation of conspiring to put Christ to death. "You with wicked hands have crucified and slain" (Acts 2:23). When the multitude heard this they were pricked in their hearts and said, "Men and brethren, what must we do?" (Acts 2:37). The Holy Spirit reproved as to sin by guiding the minds of the apostles so that their message produced conviction. The Spirit was in the apostles, not their hearers.

Again, in the conversion of the Ethiopian eunuch in Acts 8, we read of the Spirit directing the evangelist, Philip, to go from Samaria to the road through Gaza and to join the eunuch in his chariot when he came along. Philip provisionally used the fact of the eunuch's reading from Isaiah 53 as an opportunity to preach Jesus to him and through that to bring the eunuch to faith and baptism. It was the function of the Spirit to bring preacher and audience together. The message of the Spirit-directed evangelist did the rest.

When Cornelius, the Roman centurion, received notice that his prayers and gifts to charity had come to recognition before God, he was commanded to send for the Apostle Peter who was to tell him what he should do or "words whereby he could be saved" (Acts 11:6). The angel could have announced the gospel to him, but that was not the divine plan. It was the agency of the Spirit-filled preacher

that was necessary to effect Cornelius' conversion to Christ.

True, the Holy Spirit came on the household of Cornelius enabling them to speak in tongues, but that outpouring of divine power was not to convert those individuals but to convince the Christians there that Gentiles were included in the provisions of the gospel covenant and were fit subjects for baptism. (Acts 10:47, 48.)

In Acts 16 we read of the first Gentile convert in Europe, Lydia. God opened her heart, and she attended the things spoken by Paul. Her physical heart was not opened, but her mental capacities, called in the Bible the heart, were so agitated by Paul's message and arguments that she gave close attention to Paul's presentation of the gospel. When they believed they were baptized, both Lydia and her household.

In Paul's conversion when he was convinced that he had seen and heard the risen Christ, he asked, "Lord, what will you have me to do?" The answer was, "Arise, go into Damascus. There it will be told what you must do." In fulfillment of that, Ananias, a devout Christian, was divinely directed to go to Paul with the command, "Why do you tarry? Arise and be baptized and wash away your sins" (Acts 22:16). The Lord Jesus could have told Paul his duty but that was not the plan. Rather, another human being, in this case Ananias, was commissioned to announce that part of the gospel, the terms of pardon for Paul.

Thus we have briefly covered the conversions in Acts. In no case do we find any spiritual influence other than the preaching of the gospel brought to bear on individuals to make them Christians. Do we need other or more now? If we cannot believe in Christ unless by a special impact of the Holy

Spirit which God sends, then if a man does not believe, who is responsible for this unbelief? According to this theory, God is responsible for the massive unbelief in the world. Is there anyone who will maintain that God is to blame for the evil in the world? That contradicts James 1:13; "Let no man say when he is tempted, I am tempted by God, for God cannot be tempted by evil and he himself tempts no one."

What kind of an excuse would this be in the judgment: "God, I did not believe because you did not give the power to do so"? Yet this is exactly what those who advocate a special impact of the Spirit as necessary to Christian faith say would be a valid reason for not believing. The writer had contact with a young man over forty years ago in college who had grown up in those ideas. He paid no attention to religion, saying that when God got ready he would call him in a way that would be unmistakable to him. Until that time there was nothing he could do about it. What kind of an

account will such a person give in the judgment, to have wasted in the youthful years of one's life in idleness and inactivity in the service of Christ under the mistaken idea that there was nothing one could do until the Spirit enabled him? Yet, that is just exactly the implication that is conveyed by those who teach that one cannot believe unless the Spirit immediately enables him.

Ability limits responsibility. If we can't believe unless the Spirit immediately operates on us, then men are not responsible for their unbelief. God would be unjust to condemn men in the judgment for their unbelief if they could not believe because the Spirit was withheld.

Ability limits responsibility. If we can't believe unless the Spirit immediately operates on us, then men are not responsible for their unbelief. God would be unjust to condemn men in the judgment for their unbelief if they could not believe because the Spirit was withheld.

A contemporary writer, Lehman Straus, in commenting on Ezekiel 18:32 ("For I have no pleasure in the death of him that dies, says Jehovah God, wherefore turn yourselves and live"), says, "Here the Lord pleads with men to turn to him for life. We know that many did not turn, his pleading having gone unheeded. What mockery this language of God would be if they could not turn." Just so! And what a mockery the gospel invitation would be if persons were commanded to believe in Christ, repent of their sins and obey the gospel and they could not because God withheld his Spirit from enabling them? Rather these commands always imply the ability to comply with them.

Jesus said, "Come unto me . . . and I will give you rest" (Matt. 11:28). What a mockery to command, "Come," when one cannot. The command to come implies the ability to comply. So the Holy Spirit works through the word in presenting the gospel invitation!

APOSTASY AND ANTICHRIST

By Pastor Harry Sheets, Hector, Minnesota

THE Antichrist, called the man of sin, will not come until there has been a "falling away" in the visible church. The Greek word for "falling away" is *apostasia*. This has been variously translated "the apostasy," "the revolt," "the rebellion," "the final rebellion," and "rejection of God." It is evident that this revolt takes place in the hearts of those who profess to believe in God.

We see many evidences of this revolt today. Many church members will no longer "endure sound doctrine." Some teach that God is dead. Drinking is condoned, even encouraged by many. Fornication and adultery are no longer considered serious crimes against God and humanity.

History repeats itself, so it is claimed. The warnings which Paul gave to the sinners of his day are worthy of repetition for the benefit of present-day rebels. "Moreover," cautioned Paul, "since they considered

themselves too high and mighty to acknowledge God, he allowed them to become slaves of their degenerate minds, and to perform unmentionable deeds. They became filled with wickedness, rottenness, greed, and malice; their minds became steeped in envy, murder, quarrelsomeness, deceitfulness and spite. They became whisperers-behind-doors, stabbers-in-the-back, God-haters; they overflowed with insolent pride and boastfulness, and their minds teemed with diabolical invention; they scoffed at duty to parents; they mocked at learning, recognized no obligations of honor, lost all natural affection, and had no use for mercy."

The conclusion of the matter should make all thinking people hesitate to follow the trend. Paul said, "More than this—being well aware of God's pronouncement that all who do such things deserve to die, they not only continued their own practices, but did

not hesitate to give their thorough approval to others who did the same" (Rom. 1:28-32, *Phillips*).

When faced with widespread wickedness and rebellion, God will do as he did in the days of Noah; cease to plead with men, withdraw his spirit from the earth, and allow all rebels to go to their doom.

Paul stated categorically, "God sends upon them, therefore, the full force of evil's delusion, so that they put their faith in utter fraud and meet the inevitable judgment of all who have refused to believe the truth and who have made evil their playfellow" (2 Thess. 2:11, 12, *Phillips*).

The final rebellion will be worldwide. God will allow the man of sin to exercise his evil despotism over all parts of the world. "It was given unto him to make war with the saints, and to overcome them, and power was given him over all kindreds, and

(Continued on page 15)



The Parable of the Orange Grove

By Dr. John White

(Reprinted by permission from Brown Gold Publications, Woodworth, Wisconsin.)

I DREAMED I drove on a Florida road, still and straight and empty. On either side were groves of orange trees, so that as I turned to look at them from time to time, line after line of trees stretched back endlessly from the road—their boughs heavy with round yellow fruit. This was harvest time. My wonder grew as the miles slipped by. How could the harvest be gathered?

Suddenly I realized that for all the hours I had driven (and this was how I knew I must be dreaming) I had seen no other person. The groves were empty of people. No other car had passed me. No houses were to be seen beside the highway. I was alone in a forest of orange trees.

But at last I saw some orange pickers. Far from the highway, almost on the horizon, lost in the vast wilderness of unpicked fruit, I could discern a tiny group of them working steadily. And many miles later I saw another

group. I could not be sure, but I suspected that the earth beneath me was shaking with silent laughter at the hopelessness of their task. Yet the pickers went on picking.

The sun had long passed its zenith, and the shadows were lengthening when, without any warning, I turned a corner of the road to see a notice "Leaving *Neglected County*—Entering *Home County*." The contrast was so startling that I scarcely had time to take in the notice. I had to slow down, for all at once the traffic was heavy. People by the thousands swarmed the road and crowded the sidewalks.

Even more startling was the transformation in the orange groves. Orange groves were still there, and orange trees in abundance, but now, far from being silent and empty, they were filled with the laughter and singing of multitudes of people. Indeed it was the people we noticed rather than the trees. People—and houses.

I parked the car at the roadside and mingled with the crowd. Smart gowns, neat shoes, showy hats, expensive suits and starched shirts made me a little conscious of my work clothes. Everyone seemed so fresh, and poised, and gay.

"Is it a holiday?" I asked a well-dressed woman with whom I fell in step.

She looked a little startled for a moment and then her face relaxed with a smile of gracious condescension.

"You're a stranger, aren't you?" she said, and before I could reply, "This is Orange Day."

She must have seen a puzzled look on my face, for she went on, "It is so good to turn aside from one's labors and pick oranges one day of the week."

"But don't you pick oranges every day?" I asked her.

"One may pick oranges at any time," she said. "We should always be ready to pick oranges, but Orange Day is the day that we devote especially to orange picking."

I left her and made my way farther into the trees. Most of the people were carrying a book. Bound beautifully in leather, and edged and lettered in gold, I was able to discern on the edge of one of them the words, "Orange Picker's Manual."

By and by I noticed around one of the orange trees seats had been arranged, rising upward in tiers from the ground. The seats were almost full—but, as I approached the group, a smiling well-dressed gentleman shook my hand and conducted me to a seat.

There, around the foot of the orange tree, I could see a number of people. One of them was addressing all the people on the seats and just as I got to my seat, everyone rose to his feet and began to sing. The man next to me shared with me his songbook. It was called "Songs of the Orange Groves."

They sang for some time, and the song leader waved his arms with a strange frenzied abandon, exhorting the people in the intervals between the songs to sing more loudly.

I grew steadily more puzzled.

"When do we start to pick oranges?" I asked the man who had loaned me his book.

"It's not long now," he told me. "We like to get everyone warmed up first. Besides, we want to make the oranges feel at home." I thought he was joking—but his face was serious.

After a while a rather fat man took

over from the song leader and, after reading two sentences from his well-thumbed copy of the Orange Picker's Manual, began to make a speech. I wasn't clear whether he was addressing the people or the oranges.

I glanced behind me and saw a number of groups of people similar to our own group gathering around an occasional tree and being addressed by other fat men. Some of the trees had no one around them.

"Which trees do we pick from?" I asked the man beside me. He did not seem to understand, so I pointed to the trees round about.

"This is our tree," he said, pointing to the one we were gathered around.

"But there are too many of us to pick from just one tree," I protested. "Why, there are more people than oranges!"

"But we don't pick oranges," the man explained. "We haven't been called. That's the Pastor Orange Picker's job. We're here to support him. Besides we haven't been to college. You need to know how an orange thinks before you can pick it successfully—orange psychology, you know. Most of these folk here," he went on, pointing to the congregation, "have never been to Manual School."

"Manual School," I whispered. "What's that?"

"It's where they go to study the Orange Picker's Manual," my informant went on. "It's very hard to understand. You need years of study before it makes sense."

"I see," I murmured. "I had no idea that picking oranges was so difficult."

The fat man at the front was still making his speech. His face was red, and he appeared to be indignant about something. So far as I could see there was rivalry with some of the other "orange-picking" groups. But a moment later a glow came on his face.

"But we are not forsaken," he said. "We have much to be thankful for. Last week we saw three oranges brought into our baskets, and we are now completely debt free from the money we owed on the new cushion covers that grace the seats you now sit on."

"Isn't it wonderful?" the man next to me murmured. I made no reply. I felt that something must be profoundly wrong somewhere. All this seemed to be a very roundabout way of picking oranges.

The fat man was reaching a climax in his speech. The atmosphere seemed

tense. Then with a very dramatic gesture he reached two of the oranges, plucked them from the branch, and placed them in the basket at his feet. The applause was deafening.

"Do we start on the picking now?" I asked my informant.

"What in the world do you think we're doing?" he hissed. "What do you suppose this tremendous effort has been made for? There's more orange-picking talent in this group than in the rest of Home County. Thousands of dollars have been spent on the tree you're looking at."

I apologized quickly. "I wasn't being critical," I said. "And I'm sure the fat man must be a very good orange picker—but surely the rest of us could try. After all, there are so many oranges that need picking. We've all got a pair of hands, and we could read the Manual."

"When you've been in the business as long as I have, you'll realize that it's not as simple as that," he replied. "There isn't time, for one thing. We have our work to do, our families to care for, and our homes to look after. We . . ."

But I wasn't listening. Light was beginning to break on me. Whatever these people were, they were not orange pickers. Orange picking was just a form of entertainment for their weekends.

I tried one or two more of the groups around the trees. Not all of them had such high academic standards for orange pickers. Some held classes on orange picking. I tried to tell them of the trees I had seen in Neglected County but they seemed to have little interest.

"We haven't picked the oranges here yet," was their usual reply.

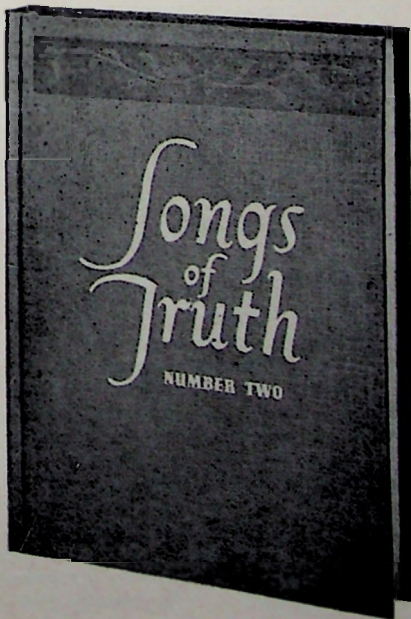
The sun was almost setting in my dream and, growing tired of the noise and activity all around me, I got in the car and began to drive back again along the road I had come. Soon all around me again were the vast and empty orange groves.

But there were changes. Something had happened in my absence. Everywhere the ground was littered with fallen fruit. And as I watched it seemed that before my eyes the trees began to rain oranges. Many of them lay rotting on the ground.

I felt there was something so strange about it all, and my bewilderment grew as I thought of all the people in Home County.

Then, booming through the trees there came a voice which 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 . . .*"

And I awakened—for it was only a dream!



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The Bible Hell

By Pastor Hollis Partlowe, Phoenix, Arizona

THE subject of hell to many people is a burning question. Some misunderstand the subject and still hold to the heathen doctrine of eternal torment which was attached to Christianity in the Dark Ages. They believe in the hell of the Dark Ages instead of the hell of the Bible. The Italian poet, Dante (A.D. 1265-1321), is, perhaps, the man most responsible for this gross error.

The English word "hell" has a different meaning to most people from the words of the original Bible, the Old Testament having been written in Hebrew and the New Testament in Greek. In fact, the word "hell" in our English Bible comes from four words in the originals which we will study briefly in this article.

1. Sheol

The Hebrew word *sheol* occurs sixty-five times in the Old Testament. Thirty-one times it is translated hell, thirty-one times grave, and three times pit. Let's examine a few occurrences of the word.

Jacob said: "I will go down into the grave (*sheol*)" mourning for my son. (Gen. 37:35.) "Let them seize upon them and let them go down quick into hell (*Margin, grave*)" (Psa. 55:15). "Thou hast delivered my soul from the lowest hell" (*Margin, grave*) (86:13). Jonah, the man caught by a fish, prayed from the "belly of hell" (*sheol*) (2:2). Moreover, "There is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*) whither thou goest" (Ecl. 9:10).

One can see right away that the meaning of hell is quite different from the idea of torture in fire commonly held by most people. *Sheol* does not mean a place of torment, but denotes the present state of death. Someone (perhaps many) has rightly observed: "As to direction it is down; as to place it is the earth: it is the state of the dead. It is used in contrast to the living. As to duration it will end with resurrection." In Old English the word "hell" simply meant to hide or to cover. Helling a house meant covering it. It had no reference whatever to a place of torture. That meaning was attached to it by theologians of the Dark Ages.

All people go to the grave or hell at death, and only the resurrection can deliver them. In spite of this clear Biblical evidence, many have been deceived into believing that the dead are not really dead, but at death live on and without waiting for resurrection go directly to torment or heaven. The Bible says, "The dead know not

anything" (Ecl. 9:5). It also says, "The dead praise not the LORD, neither any that go down into silence" (Psa. 115:17). Jesus Christ, who spoke never like man spoke, said, "No man hath ascended up to heaven" except himself. (John 3:13.) If the penalty against Adam and his race had been eternal torment, Jesus would have had to suffer an eternity of torment to justify us. Make no mistake about it! If the wages of sin is eternal suffering, we will all get it. No one has ever paid our debt for us, if that be true. Well, that is not true! Scripture says, "The wages of sin is death" (Rom. 6:23). Jesus, having paid our debt, has also justified us. (Rom. 5:1; 8:1.) Since the first death is a temporary one, Jesus needed only to die a temporary death to satisfy God's holiness. In other words, as a result of the death of Christ all will be raised from the dead. (1 Cor. 15:22; John 5:28, 29.) All will not be saved, however.

2. Hades

Being found eleven times in the New Testament, this Greek word is equivalent to the Hebrew *sheol*. *Hades* means exactly what *sheol* means. Certainly this is evident to anyone who compares Scripture with Scripture. Acts 2:27 reads: "Thou wilt not leave my soul in hell (*hades*), neither wilt thou suffer thine Holy One to see corruption." This verse is quoted from Psalm 16:10, where the Hebrew *sheol* is used. Christ, the Holy One, saw no corruption, being raised from death to immortality the third day according to the Scriptures. David prophesied that it would so be. "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell (*hades*), neither his flesh did see corruption" (Acts 2:31). David used *sheol* and Luke (writer of Acts) used *hades* to express the same thought. Jesus went to *hades*, the state of the dead, not to a place of punishment. *Hades* literally means "unseen." It appears on many ancient tombs in Asia Minor and is used to mean "the grave of" such and such a person. The translators of the *Revised Standard Version* evaded the issue, leaving the words *sheol* and *hades* untranslated.

The Apostles' Creed

"I believe in God the Father Almighty, Maker of heaven and earth; And in Jesus Christ His only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered Under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: From hence He shall come to judge the quick and the dead.

"I believe in the Holy Ghost: The holy Catholic Church: The Communion of Saints: The forgiveness of sins: The Resurrection of the body: and the Life everlasting. Amen."

Observe that according to this creed Jesus "descended into hell" which is a Biblical truth. People who believe that hell is a place of torment for the wicked must be embarrassed to repeat it, but when one realizes that hell (or *hades*) is identical with the grave, the thought becomes a beautiful Bible doctrine. *Hades* is a place where corruption is and the resurrection is the only exit. *Hades*, like *sheol*, is connected with death, never with life. It is translated hell in every case except one (1 Cor. 15:55) where it is translated grave.

Jesus told Peter that he would build his church upon his confession of faith (Matt. 16:16), "and the gates of hell (*hades* or death) shall not prevail against it" (v. 18). Our Lord said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (*hades*) and of death" (Rev. 1:18). Jesus is the only man who has the keys to the grave. He is the resurrection and the life. If you feel that you may die some day, he is the man that you need to know.

After the thousand year reign of Christ, John saw the "dead small and great stand before God." They were judged before the great white throne. "The sea gave up the dead which were in it; and death and hell (*hades*) delivered up the dead which were in them. . . . And death and hell (*hades*) were cast into the lake of fire. This is the second death" (Rev. 20:12-15). If we think of hell in this passage as be-

ing a lake of fire we have a lake of fire going into a lake of fire which is ridiculous. The truth of the matter is that the wicked dead are raised from hell (the grave, hades) and judged, and when they are condemned they are cast into the lake of fire which is the second death. Certainly God would not cast them into the lake of fire until they are judged properly. Observe, too, the lake of fire is the second death, not eternal life in misery. Death and hell (grave) go together; they are mentioned together often in God's Word.

3. Gehenna

This word is the transliteration of the Greek *Gi-Hinnon* (*geenna*) which is equal to the Old Testament Valley of Hinnon. It was actually the city dump outside the city of Jerusalem. *Gi-Hinnon* occurs twelve times in eleven verses of the New Testament and is translated "hell" nine times and "hell fire" three times.

"If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire [*Gehenna*]" Mark 9:47. The Lord used the same terminology about the foot, and the word is translated simply "hell" (v. 45). He was referring to the destruction of the wicked in the lake of fire, obviously.

Gehenna does not mean the same as *sheol* and *hades*. It is not a place of torture, however, but of utter destruction. Every person who does not hear and obey Christ shall be destroyed. (Acts 3:23.) Eternal torment is a very convenient tool to frighten people. Some seem to think that if it were taken away no religion would be left, "not knowing that the goodness of God leadeth . . . to repentance" (Rom. 2:4). People who need an eternal burning hell to frighten people toward the cross have a warped view of the nature of God. God has placed before mankind life and death, but the choice is left with the individual. "I call heaven and earth to record this day against you, that I have set before you life and death . . . choose life" (Deut. 30:19). Yes, God respects the individual's will too much to choose for him. One chooses his own destiny.

Furthermore, God has taught us to love our enemies. Would he punish his enemies by placing them in eternal torment? Eternal torment is a figment of theological imagination, not a Bible doctrine. No one is now suffering in the lake of fire; it has not been established yet. The wicked dead are not

in torment; the righteous dead are not in heaven. Both are in *hades* or *sheol* or the *grave* awaiting resurrection. At the great day the wheat will be gathered into the barn, and the tares will be burned up. (Matt. 13:24-30.)

The error of belief in eternal torment is primarily an error in choice of authorities in the Garden of Eden. God said: "Thou shalt surely die." The serpent said: "Ye shall not surely die" (Gen. 2:17; 3:4). It does not take much intelligence to see that contenders for eternal suffering for the wicked are supporting the devil's lie. Popular teaching of an eternal burning hell has no support in Scripture. Fear of it has little or no moral value to restrain men from sin, since millions who believe it go on living in sin. It is not, moreover, a necessary motive in winning men to Christ, since thousands of Christians do not believe it.

The wicked will experience everlasting destruction but not everlasting life in torture. (2 Thess. 1:7-9.) They will be burned up and left "neither root nor branch" and will be "ashes under the soles of your feet" (Mal. 4:1, 3). Indeed the ungodly will not live forever, but be annihilated because they did not choose Christ who is the way and source of life. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). The wicked will not have life in any shape or form.

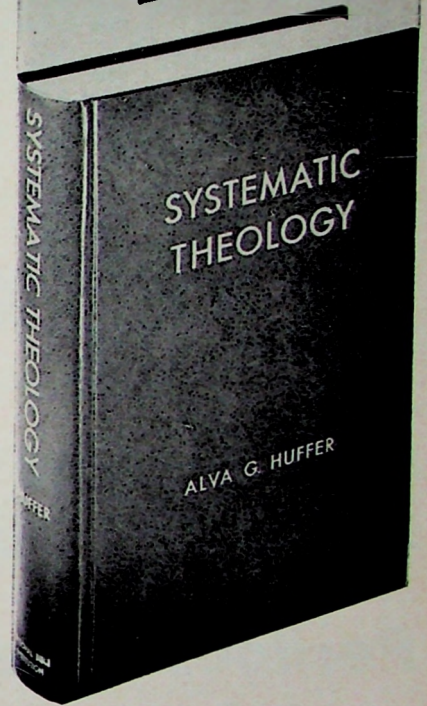
4. Tartarus

"God spared not the angels that sinned, but cast them down to hell" (2 Peter 2:4). This word, used only here, is applied to the angels that sinned whoever they were. We have no other Scripture to compare it with so our knowledge of it is very limited. Bible commentators and expositors are of little help at this point. It may be equivalent to the usual Greek, *geena* according to the *Jamison, Fausset and Brown Commentary*.

Summary

It will be seen by careful students that except in twelve or thirteen cases hell has the same meaning as the grave. It is not a place of unending torture as is so commonly taught. However, let no one think that God will not punish the wicked. He knows how "to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9). You may choose the way of eternal life any time you like.

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Perilous Times and the Lord's Protection

By Beth Briggs, Huntington Park, California

WE are indeed in perilous times, but before we list some of the terrible things that are taking place, we will first mention a few of the scriptures that will help us to meet and overcome their impact upon us.

Psalms 27:1 tells us that the Lord is our light, salvation and the strength of our lives, and asks why we, God's people, should be afraid of anyone or anything. In Psalm 3:6 the Psalmist informs us that he would not be afraid of ten thousands of people who set themselves against him. That is the way it should be with all of us. But in other Psalms we find that the author was very much afraid of enemies and circumstances, and pleaded for God's help. Evidently he was a good deal like the rest of us when faced with real difficulties, but he evidently gained the victory over his fears.

It is only natural that our first reaction to trouble should be fear, but it should be quickly replaced by con-

fidence and trust in God, for "If God be for us, who can be against us?" (Rom. 8:31). This is one of the most powerful, all-embracing promises in the Bible. God is omnipresent, omniscient and all powerful. No other power can equal his.

There is a tremendous power of evil in the world, so subtle that it could destroy us all if it were not for the love and protection of our heavenly Father. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). But it is not possible to deceive the very elect if they are living close to God and seeking his protection. When dire distress befalls us, let us repeat over and over until it becomes a part of us, the powerful words, above mentioned, "If God be for us, who can be against us?" If we truly believe this, the greatest of temp-

tations can have no power at all over us.

Here is another promise of God's protection: "The angel of the Lord encampeth around about those that fear him and delivereth them" (Psa. 34:7). Perhaps we have read these words so many times that they have lost their meaning for us. But a real angel of the Lord does encamp about us and will deliver us at all times if we pray to God and believe that deliverance will come. Nothing can harm us until, like Jesus, our time is come. (John 8:20.)

Sometimes God tests our faith. He may not answer our prayers immediately, or it may seem that he has not really heard us. What does the Bible say about this? "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say on the Lord" (Psa. 27:14). It may be necessary for us to wait for quite a while, but the waiting will be bearable because God will strengthen our hearts. He has heard us, and our prayers will be answered in due time in the way that God sees best.

We are dwelling at some length on God's protection and love, for we are even now in the midst of the evil time when we need this protection, and when we will be bewildered and frightened if we have not been living as close to God as we should be living.

Strange new religions are springing up all over the world today, denying God and his Word. They are cloaked in beautiful, persuasive language, setting forth mystic and seemingly satisfying answers to the problems of life. These are extremely subtle and deluding, and the child of God must be well versed in Scripture to discern the error of their teachings. Supposedly Christian ministers are teaching anything and everything except the Bible, making their churches merely social affairs, or, worse yet, are turning them over to lawless forces seeking to gain their ends by violence which may, and perhaps will lead to revolution. Christianity becomes less and less what it should be, and in some cases actually connives with and leads these lawless forces.

Crime is getting worse every day, and at the same time law enforcement officers are resigning, and few recruits can be made because of the conditions under which they are forced to operate. Murders, rapes, assaults, burglaries, thefts, etc., have gone up out of all proportion to the increase in population. We are told by competent authorities that nothing can be done

about it unless citizens themselves awake from their apathy, unite, and fight the forces of evil with all their strength. But the people, the authorities go on to say, are prosperous, having a good time, and their motto seems to be, "What do I care as long as it doesn't happen to me?" Says a popular news magazine: "If things keep on the way they are going, anarchy will be the ultimate result."

Our country is practically policing the entire world. Most of our so-called allies are either neutral or turning to communism. Russia is slowly but surely out-manoeuvring the United States, and will eventually leave us helpless to alone defend all the countries where the communists are starting or about to start other wars. We are attempting to carry on "business as usual" and have "guns and butter" too, which policy will ultimately cause our financial structure to topple over, and we will go the way of all great nations that have allowed war and corruption to become their way of life. Things are not going to get better, they are getting worse, which signs proclaim the fulfillment of prophecy, and the near coming of our Lord. Of course the world does not see this and even some of God's people are fast asleep. They fail to see the ominous signs that the Bible has warned us about, and are holding on to the things of the world with one hand and to the truth with the other. Are we going to be among the wise virgins who kept their lamps burning, or among the foolish who allowed their lamps to go out and found the door to the Kingdom forever closed against them? We must decide today, tomorrow may be too late.

What if we are oppressed, sick and possess little of this world's goods? Are we going to fret and worry and accuse God of being unfair to us, and thus lose our opportunity of benefiting from our chastisements? Or, perhaps we are prosperous and the Word falls among thorns that choke it, and we are almost entirely taken up with the affairs of the world. In either case the outcome is disastrous. The seventh angel is sounding forth. Do we hear him? Do we heed him?

In the famous book, "The Last Days of Pompeii," the people had been given plenty of warning of the volcanic destruction that was coming, but to the very last day they went unconcernedly about their usual affairs until the awful catastrophe overtook them. We are receiving warnings today: disasters of all kinds as above set forth; crime; decline of law and

order; government insecurity; erosion of the dollar; juvenile delinquency; widespread use of harmful drugs; immorality — what more do we need to make us see? Before it is too late, let us "fly to the rock that is higher than I" (Psa. 61:2). From the height of God's protection we can then see the unspeakable things going on in the world today, but they shall not come near us if we are faithful. (Psa. 91:7.) "There shall no evil befall thee, nei-

ther shall any plague come nigh thy dwelling" (v. 10).

What are the conditions under which we will receive this protection? "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty" (v. 1). If we are not dwelling in that secret place now, let us earnestly seek God until that verse and all the other precious promises of love and protection shall apply to us!

Living Light

By Pastor Sidney A. Hatch

ONE of the happiest experiences of my childhood was camping on the beach in southern California. I remember vividly the evening walks out on the old wooden pier at Newport, to see how the fishermen fared, to look back at the lights along the shore, or to thrill at the spectacle of "phosphorus in the water." As the breakers rolled in they glittered and flashed like sparklers on a Fourth of July evening. Small boats, maneuvering in the water, left behind them a glowing wake. And schools of mackerel, darting about, betrayed their presence with trails of fire. For once we saw what the Psalmist calls, "the paths of the seas" (Psa. 8:8).

We excitedly and mistakenly described this phenomenon as "phosphorus in the water." But it was actually the emission of light from living creatures. On land it appears in the glowworm, the firefly, or the fox glow of the forest, when fungus, growing in decaying wood, emits a yellowish light. In the ocean, however, some organisms light only when disturbed or stimulated some way.

"Bioluminescence," living-light, is the proper term for this marvelous natural power. Perhaps man possessed it in Eden, and lost it in the fall. Angels apparently have it. When the heavenly messenger came to lead Peter out of prison, "the cell was ablaze with light" (Acts 12:7, N.E.B.).

Of one thing we may be sure: The body of our Lord is bioluminescent. In earthbound organisms this appearance is "chemiluminescence," the glow resulting from a slow oxidation of material manufactured by the organism

itself. However, the Bible does not explain how Jesus' body produces its glorious light.

On the Mount of Transfiguration the Master's face "did shine as the sun" (Matt. 17:2). On the road to Damascus, Saul of Tarsus saw a light, brighter than the sun. Out of that light a voice spoke to him in the Hebrew language. (Acts 26:13, 14.) John, on the Isle of Patmos, beheld one whose eyes flamed, whose feet glowed, and whose face shined as the sun. (Rev. 1:14-16.)

The Apostle Peter, looking to the future, writes of the coming of "the day star," or, in the Greek New Testament, of Phosphorus, which means "light-bringer" (2 Pet. 1:19). The Roman poet Cicero had given this name to Venus, as the morning star. But Peter, by inspiration, makes it a title of our Saviour.

In 1669 a German alchemist, Hennig Brand, stumbled upon a new and mysterious substance that glowed in the dark. He called it "phosphorus," apparently not knowing that the title belonged to the Son of God.

Man indeed—if he ever possessed it—has lost his luminescence. Yet the disciples of Christ are told, "Ye are the light of the world," and, "Now are ye light . . . walk as children of light" (Matt. 5:14; Eph. 5:8). With us today it must be a case of irradiation and subsequent phosphorescence. If we walk with him he will brighten our lives, and we shall gleam in the darkness.

In his autobiography, the pioneer missionary to the New Hebrides, John
(Please turn to page 18)



Beasts of the Bible

By Pastor Harvey U. Krogh, Tipp City, Ohio

BEASTS are mentioned in the Bible a number of times in a figurative way. For example, in Luke 13:31, 32, Jesus called Herod a fox. He was really not a fox but a man. Evidently Jesus was using that term to characterize the man as being cunning and sly in catching his prey.

In a similar manner God has characterized nations and rulers by speaking of them as beasts. In the Book of Revelation in the King James Version the word "beasts" is used concerning four creatures which John saw around the throne of God. There are two different Greek words for "beast." One means "living creature" as around the throne, and the other means "wild beast."

When God established the nation of Israel, he set up a new form of government among men. It was one in which God was really the ruler, directing the affairs of the nation through especially chosen faithful men. When Israel turned from God and degenerated as a nation it became so corrupt that God permitted its enemies to destroy it as an independent nation. The Prophet Daniel, speaking of God, after the downfall of Israel, called him not the God of Israel but the God of heaven. (Dan. 2:18.) Civil authority was no longer in the hands of his nation Israel but was given into the hands of Gentile nations.

Babylon was the first nation of the period called by Jesus, "Gentile times." Babylon and King Nebuchadnezzar were spoken of as the "head of gold" on the image which Nebuchadnezzar had seen in his dream. (Dan. 2:31-35.) Near the end of the Babylonian rule, when Belshazzar was in the third year of his reign, a vision appeared to Daniel. "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher one came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did

according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand" (Dan. 8:3-7).

The interpretation was given by the angel Gabriel in Daniel 8:20, 21. "The ram which thou sawest having two horns are the kings of Media and Persia: And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." In the study of ancient history you will remember Alexander the Great and the speed with which he conquered the whole civilized world by the time he was about thirty years of age. It is a graphic description of him, his power, and kingdom which we read in Daniel 8:5.

Daniel also had a dream and visions of beasts representing kings or kingdoms in Daniel 7:2-7. "Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet of a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the

beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns."

Bible students do not agree as to who these beasts are. Although many say they are the four world kingdoms of the image in Nebuchadnezzar's dream, in Daniel 7:17 it says: "These great beasts, which are four, are four kings, which shall arise out of the earth." Some translations say four kingdoms, but all say, "shall arise." This prophecy was given within two years of the fall of the Babylonish kingdom which already had arisen and was about to fall. It seems incredible that Daniel should be told by the interpreter that a kingdom or king would rise which had already risen and was about to fall if this first beast referred to Babylonia. Besides this, these four kingdoms or kings seemed to exist all at the same time and were really not successors, one replacing the other. In Daniel 8, the second kingdom was destroyed by the third but these all are to be destroyed by the fourth kingdom.

Some commentators say the kings or kingdoms mentioned in Daniel 7 will be recognized when they arise and we see them. It is not our purpose to explain who these kingdoms are but it doesn't take a great deal of imagina-



tion to suppose the English speaking people are the lion with eagle's wings. When the eagle's wings, representing the American colonies, were plucked, the English speaking people began to be a little better civilized and adopted more humane laws. Russia has long been described as the bear of the north, the Orientals as the leopard, here described as having four heads. Why should not the fourth beast be a powerful, ruthless world government which will be in the hands of international gangsters headed by the Antichrist or that "Wicked" described in 2 Thessalonians 2:8-10 and in other places? This last beast has ten horns which signifies great strength.

We also notice that these latter beasts seem to all be more beastly than the earlier beasts of Daniel 8. Medo-Persia was described as a ram which could be domesticated, and Greece as a goat which can be tied up.

There is more about the terribleness of the fourth beast in Daniel 7:19-22: "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." This fourth beast must refer to whatever power will be in the earth at the close of the age when Christ shall come and the Kingdom given to the saints.

In Daniel 7:23 we notice that this kingdom number four "shall be diverse from all kingdoms." The Roman Empire was not much different from those before it but this kingdom "shall devour the whole earth." In Revelation 13 we seem to have the same beast (Gentile kingdom) described in more detail "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority" (Rev.

13:1, 2). This beast seems to be a combination of the first three in Daniel 7:7, right after it had devoured them. It had its own head (1), the head of the lion (2), the head of the bear (3), and the four heads of the leopard making seven in all.

This may seem rather complicated but if we will simply remember that God is characterizing the Gentile governments and rulers in the end of this age, and that there will be combinations of former powers, it is not so difficult to understand. We may not understand now who they are. They may not all be on the scene right now and God never meant for us to know all of the secrets now but we may know that this is it when it does come. We can have complete confidence in God.

The important thing for us to remember in regard to the prophecies of the beasts is how each of these prophecies conclude. "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame" (Dan. 7:11). "These great beasts, which are four, are four kings, [or kingdoms], which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan. 7:17, 18). "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Dan. 7:21, 22). "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy

it unto the end. And 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. 7:26, 27).

In the days before the flood, wickedness increased until, ". . . God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). The flood came and brought to an end the intolerable wickedness of that day. The church has been a restraining influence in this age but we have this prophecy in 2 Timothy 3:13; "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." This will continue at an ever-increasing rate, seeing that man has discovered many things to increase his power and knowledge.

There was a time when bandits and gangsters were content to rob individuals and live in seclusion but today these gangsters desire not only wealth but political power and would rule all the earth. God has called them beasts but he will bring them to their end when Christ returns to execute judgment and justice. We rejoice. We rejoice to know that Christ's rule will bring righteousness over all the earth. We earnestly pray for that day, but in the meantime we must be sure that we are serving Christ whom God has made our Master.

Have you believed and been baptized. Are you warning others of the end of the age and extending to them the glorious hope of eternal life through Christ at his return?

CONGRATULATIONS GRADUATES

Thousands of young people have recently graduated from high schools, colleges, and vocational schools and are now about to embark upon lifetime careers. With years of study behind and what seems like long years of time ahead to the new graduate, youth will go forth to conquer with vigor and idealism.

Graduates will go into a needful world, one that requires the best talent and the highest ideals. There is room for reform. There is need for change. There are opportunities to serve.

To the new graduate, on the threshold of his vocation, we offer congratulations for work well done, and pray for the Lord's blessing on work yet to be done. Take the Lord with you into your lifetime occupation. Let him be your partner and your guide. Let his ideals be your ideals and his will your goal. In labor, professions, and business there is need for men and women who through their lives and words are a testimony for the Lord.

Displaying Christian virtue in the everyday affairs of life attracts others to the Lord who provides such a spirit. You will find such a life of enthusiastic participation and faithful witnessing a satisfaction and joy that will bring happiness.



Brief Messages for Busy People

MODERN PROPHET

One hundred thirty years ago, a French visitor in the United States wrote his impressions about the country. Alexis de Tocqueville wrote, "I sought for the greatness and genius of America in fertile fields and boundless forests; it was not there. I sought for it in her free schools and her institutions of learning; it was not there. I sought for it in her matchless constitution and democratic congress; it was not there. Not until I went to the churches of America and found them aflame with righteousness did I understand the greatness and genius of America. America is great because America is good. When America ceases to be good, America will cease to be great." The diminishing greatness of America, troubled on every front, can be measured by her diminishing righteousness. (Prov. 14:34.)

COMMENT ON LUKE 21:24

By James Mattison, Maurertown, Va.

Luke 21:24 says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

It is evident that the "times of the Gentiles" is not the same as "the fullness of the Gentiles" of Romans 11:25. The times of the Gentiles refer to Gentile dominion on earth, while the fullness of the Gentiles refers to the Gentiles coming into Christ's church.

Did "the time of the Gentiles" come to an end when Israel captured and freed Jerusalem from the Arabs in June, 1967? Because of the following reasons we believe not. Jerusalem shall be recaptured by the Gentiles before the Lord's feet stand on Mt. Olive. (Zech. 14:1-4.) "The city shall be taken." It seems necessary for Israel to free the city before it could be retaken. Another thing, it certainly does not appear that Gentile dominion is broken. Gentiles still are in power.

So perhaps there is a greater, a more overall meaning to Luke 21:24. It appears to me that this capture of Jerusalem by the Israeli army is but for a period of time, that the Gentiles will take Jerusalem again, which will be followed by God's judgment and the establishment of the new age.

We have supposed that Jerusalem's

release would mean the beginning of the new age, and it will, when Jerusalem is released by the Lord. (Zech. 12:1-3, 8-10.) This release has been by men and does not fulfill the prophecy. It certainly has made us reexamine prophecy, however. How wonderful and deep is God's Word! As the end of this age approaches, new and deeper truths come to light! What a wonderful day it will be when God uses the remnant of Israel, those who will come to believe in Christ, to defeat the armies of the aliens! Then, all nations shall know that the God of Israel (and of the church) is Almighty God, and they will be absorbed in his Kingdom. (Rev. 11:15.)

TWO OPPOSITE REACTIONS

By Rosalie Ficken, Festus, Missouri

A young teacher who taught in a city school commuted each week to her home in the country where her parents lived on a farm. One weekend she was sitting in the crowded bus idly watching the landscape glide by, and thinking of the peculiar foibles of the school staff. Having been brought up in the country she found it hard to accept the artificiality of the people with whom she worked.

While thus musing she became aware of a conversation being held between two elderly men sitting behind her. Their voices were warm and they spoke in the jargon of country people, people who live close to nature, and whose lives were influenced by the elements. They discussed recent crops, various methods their wives used in preparing the food they raised for winter use. One spoke of having turned his pigs in the orchard to eat the fallen apples, the other commented on last week's rain as a real blessing; how it came down like a real treat.

The young teacher thought wryly of remarks she had overheard in the city concerning that same rain. People had waited miserably for busses, complaining of splashed hose. In the country the rain's blessing could be seen. Trees, flowers and garden vegetables reached up refreshed. Birds splashed in newly formed puddles and visibly relished newly found worms.

In the city the rain had been looked

upon as a nuisance, drumming on the hard pavement, and forming pools for unwary or flimsily shod feet to encounter. It dripped from shop blinds onto expensive hats and to her landlady it meant only extra mess trodden in on her clean floors. One outstanding phrase one of the old men used stayed with the teacher a long time. He referred to some neighbor's well; how deep it was, how cold the water was, even in the hottest weather. He remarked "Ah, that lovely water it is fresh from the spring." It sounded like poetry to the teacher and it gave her comfort to think that such a lovely phrase had come from the appreciation of something so elemental.

Where in the city had she heard such praise for water that flowed from the gleaming taps of modern homes? My mother-in-law, a frugal German woman, often remarked, "If you can't appreciate the little blessings you have, then you wouldn't recognize the greater ones, or know how to enjoy them."

Gratitude can be cultivated by being thankful for the smallest blessings. When small we used to throw back our heads and sing that old hymn, "Make me a channel of blessings today." We move with the current of these blessings each day like a dry leaf in a swiftly moving stream, and often never pause to give our thanks.



"I can't see any sense to the directions for this school dress I'm making," Pam said. "But I suppose if I follow them step by step it'll turn out all right." If each day of our lives is spent at God's direction, we can be sure he will make sense of the whole of it, no matter how little we understand.

APOSTASY AND ANTICHRIST

(Continued from page 5)

tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:7, 8).

About this time a powerful, but thoroughly evil, religious leader will arise who will perform "great wonders" (signs, miracles) in the presence of "The Antichrist." He will decree that all men must worship "The Man of Sin." He will cause "all, both small and great, rich and poor, free and bond, to receive a mark [literally, a brand mark] in their hand, or in their foreheads: and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name. . . and his number is six hundred three-score and six" (Rev. 13:16-18).

We think our days are evil, but the worst is yet to come. We have little time to prepare for the coming of our Lord. "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).

"Anti" in English means "opposite" or "opposed to." In the Greek it carries an additional meaning. This should be kept in mind as we watch for this person to appear.

Elliot (who claimed to know the word) said: "The word 'antichrist' cannot with etymological propriety mean a person opposed to Christ; but either a vice-christ, or a counter-christ, or both."

An antichrist can be any person who openly opposes Christ, or he can be one who claims to represent Christ—claiming and exercising his office and prerogatives.

John claimed that there were many antichrists in his day. He warned people to stay away from them. He also warned that there would be one outstanding person in the last days who would be "The Antichrist."

We should be alert to the many antichrists that are in the world today. We should also be on the alert for the appearance of The Antichrist—the Man of Sin.

Baron Porelli, an Italian nobleman, has left us this enlightened warning: "The antichrist can be no other than this . . . The pretended, self-styled, Divinely appointed Pro-Christ, Vice-Christ, Substitute-Christ, Vicarnal-Christ, or vicar of Christ, as

also a Rival-Christ, the Ape of Christ . . . the usurper, conscious or unconscious, in Christ's name, of Christ's prerogatives, office, titles and functions in the professing visible church."

It is our opinion that the Antichrist will present himself as a Christian, working in the name of Jesus. He will masquerade under this guise for about three and one-half years before disclosing his true nature. Eventually, he will claim to be God and demand to be worshipped as such. (See 2 Thess. 2:3, 4; Rev. 13.)

(Incidentally, one of the official titles of the Roman Pope is "Vicarius Felii Dei" [Vicar of Christ]. Officially, and in practice, he is an antichrist. If the Latin "Vicarius Felii Dei" is translated into Greek it can be translated only as "antichrist." We do not believe the Pope to be the Antichrist. He is only one among many—but he is one—within the meaning of the term "antichrist. We should not follow him.

The Antichrist will be an individual—not a succession of individuals. Paul makes this clear in 2 Thessalonians 2:1-10. The King James Version speaks of "that" man of sin, but the Greek uses the definite article "the."

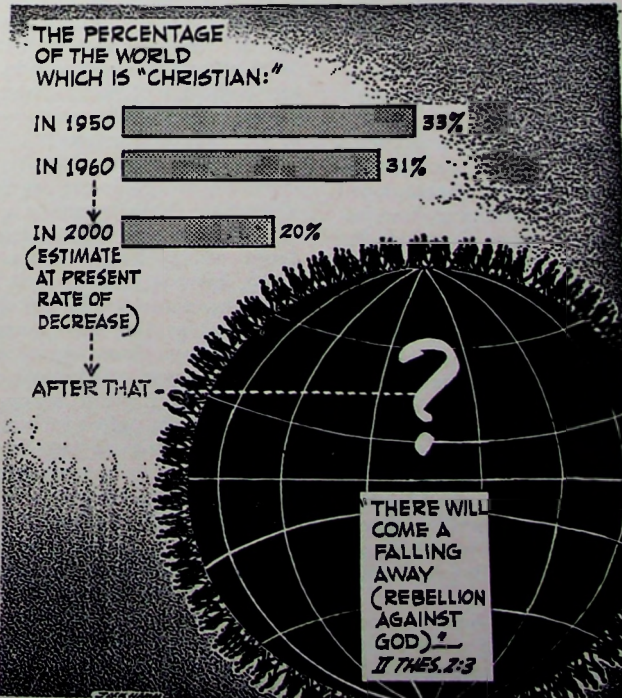
"The article 'the' before 'man of sin' only admits of the reference to a definite, known personality."

This evil person will appear just prior to the period of time known in Scripture as "the day of the Lord." "A time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:7).

The Bible even tells when to expect "the day of the Lord." "It [the day of the Lord] will not come until the Rebellion [against God and his word] takes place first of all, with the revealing of the Lawless One, the doomed One, the adversary who vaunts himself above and against every so-called god or object of worship, actually seating himself in the temple of God with the proclamation that he himself is God" (2 Thess. 2:3, 4, Moffatt.)

This individual will be "against all that is called God." "Not only against the true God but against heathen gods as well. He treads all religions under his feet. He does not promote idolatry, but seduces men from the true God and from all idols as well, and sets himself as the only object of adoration. He wants to be the only god and suffer none else beside himself" (Millennium Bible).

TREND



THE EDITOR'S OPINIONS

(Continued from page 2)

the striking garbage workers, Dr. King was killed in a way reminiscent of the assassination of President Kennedy. The act of violence and the rioting that followed in many American cities was a strange ending to the life of the Nobel Peace Prize winner, who had advocated pacifism and non-violence.

These events, coupled with the other acts of rioting and violence being carried on in the United States and in student centers throughout the world, are, of course, typical of the last days described in Bible prophecy. Perhaps he was speaking prophetically when Paul wrote, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof" (Rom. 13:12-14).

Paul correctly associated rioting with drunkenness, envying, and the lusts of the flesh. Although the rioters and looters who commemorated Dr. King's death with arson and theft offered all kinds of excuses for their actions (unemployment, poverty, poor housing, reprisal, etc.); drunkenness (liquor stores are always prime looting targets), envy, and the lust of the flesh were the motivating factors. Men, women and children, laden with stolen merchandise defied, and still defy the law, and before TV cameras carried their stolen merchandise to their homes.

Also contained in Paul's admonition is the cure for the lawlessness that prevails. "Put ye on the Lord Jesus Christ." Politicians and social-gospel preachers, have deluded the poor into thinking that legislation and government doles will solve all their problems. The masses have been promised that the government and socialist religious leaders will see that every need is provided. When it is not, impatient rioters move to steal what they have not been given and to burn what they cannot steal. Only when people have a change in heart by putting on the Lord Jesus Christ, can decency and law and order prevail. Without this change, legislation and glowing political promises can only continue to mislead and deceive.

Much of the violence has been generated by the preaching of civil disobedience, and encouragement of defiance of the law. The people who have

resorted to intimidation and threats of violence if their "peaceful" marches were ignored suffer most from the violence that inevitably results. Seeking a political millennium, and impatient when the promises of their leaders turn to ashes, mobs bring discredit on their own cause and antagonize people who otherwise might be sympathetic to their situation.

It is time that the "theology of hope" reappeared on the scene to convince men that the gospel, adherence to the will of God, and the coming of Christ and the Kingdom of God are the only real hope for recent society and millennial blessings.

MERGERS AND SPLITS

In one of the largest church mergers to date, the United Methodist Church was formed by the union of The Methodist Church (eleven million members) and the Evangelical United Church (seven hundred fifty thousand members). The merger was concluded in special ceremonies on April 23.

Many Evangelical United Brethren congregations opposed the merger, so a new Evangelical Church of North America has been formed to unite the dissenting congregations. One denomination gone and another to take its place — such is the path of unity!

TWENTIETH ANNIVERSARY

In May, Israel celebrated its twentieth anniversary as a recognized nation, and also its victory about a year ago in its quickie war with the Arabs. With a large military parade, observed by thousands of people in the city of Jerusalem, the celebration was a show of strength and solidarity.

Though threats on Israel's existence continue, and there are regular border skirmishes, Israel seems to be prospering and accommodating itself to defense of its large, newly acquired lands. Negotiations have not yet begun over disposal of the lands taken in the war, and as the nation exerts more control over these lands it appears that possession will become more permanent. Ninety-five percent of the Jewish people polled in Israel are opposed to giving up old Jerusalem in any negotiations, though several would be willing to negotiate over other properties involved.

A CATHOLIC SPEAKS OUT

Hans Kung, Roman Catholic theologian, is one of the sharpest critics of his church. He has said, "The College of Cardinals is not representative of the whole church." Advocating

greater decentralization of the church, he compares Catholic and Communist organizations. "Are not resemblances between the Communist and Catholic systems striking? Are not both absolutist, centralist, totalitarian, in short, enemies of human freedom?" Repression of freedom within the church has become a point of contention and unrest, and the Catholic church faces upheaval of its traditions.

EDMUND BURKE

The British statesman, Edmund Burke, once observed: "Men are qualified for civil liberties in exact proportion to their disposition to put moral chains on their own appetites. Society cannot exist unless a controlling power upon the will and appetite is placed somewhere, and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things that men of intemperate minds cannot be free. Their passions forge their fetters."

Thinking that liberty means freedom from restraint; that one is free when he lives without rules or law; that a race can gain additional rights by giving free rein to its appetites; is a part of the folly of the times.

Peter said, "not using your liberty for a cloak of maliciousness" (1 Pet. 2:16). One cannot gain liberty by depriving others of liberty, nor can malicious deeds be condoned in the name of liberty.

TIME ESSAY

The weekly essay in *Time* magazine (April 12, 1968) was titled "On Being a Contemporary Christian." The essay acknowledges that "thousands of U. S. churchgoers see about them a Christianity in the midst of change, confusion, and disarray." It then examines some of the causes for this chaotic situation and the problems that face the modern church. Many of the observations are applicable to the mainstream churches of today, but the problems set forth do not particularly trouble the evangelical churches which have held to the Bible as the inspired Word of God and the only authority for faith and morals.

The chaos results, thinks *Time*, from the fact that Christianity is under attack from Marxism, humanism and existentialism, all of which present the idea of God "as an intellectual bogey that prevents man from claiming his mature heritage of freedom." These philosophies have penetrated into what was once a "Christian society" and have alienated or at least

troubled the young and much of the "intellectual" community.

To the Church of God, these inroads into the Christian faith are evidence of the apostasy, the rebellion against God, that has been anticipated by Bible prophecy. The resulting lapse of faith, and degeneration of morals were also foreseen.

Having broken up the foundations of faith, dispensed with the Bible, and elevated man to the position of being responsible only to himself, theologians and religious leaders have been casting about in futility for some kind of standard and basic truth. Thus, one religious fad after another comes on the scene. One theological system after the other rises and falls, as the religious leaders grope in the darkness of their own minds for something stable to cling to.

The blind who follow the blind are similarly confused. Some give up in despair, turning to the hippies, LSD, alcohol, ceaseless pleasure seeking, or "social action," to seek out what apostate religion can no longer offer.

Time observes, with the sneer it always reserves for those who hold to a fundamentalist faith, "Undeniably, one major task of theology today is to define what it means to be a Christian in a secular society. For millions, of course, there is no real problem. Baptism and church membership are the external criteria of faith, and the true follower of Jesus is one who keeps his beliefs free from heresy and tries to live a decent, upright, moral life. Yet to the most thoughtful spokesmen of modern Christianity, these criteria are not only minimal, they are secondary and even somewhat irrelevant." In its own subtle way, *Time* equates old-fashioned religion of decency and morality with the simple-minded, while the "thoughtful spokesmen" have gone on to better things. It is this thinking that is at the root of the problems of the church. "Thoughtful spokesmen," whose thoughts have no basis in the Word of God, are given greater hearing in the nominal church than is the Word of God.

These "thoughtful spokesmen" who are full of doubts and heresy and who blow the trumpet with an uncertain sound, changing their theories almost daily, have led the church into the morass of uncertainty and confusion in which it is found today.

It is not the Bible preachers whose views are reviewed by *Time* and the other news media. It is the lunatic fringe of the nominal church, the seminary professors who deny every

Bible truth and propose the most rebellious theories, the bishops who swallow every "wind of doctrine," who are considered the "thoughtful spokesmen," and who are quoted far and wide as authorities on faith. Why are people troubled about religion? Because they often have the mistaken impression that these "thoughtful spokesmen" are actually representative of Christianity.

Time does it again when it observes, "Since faith is primarily a way of life rather than a creed to be so proclaimed, it is not something that can be reduced to an articulated set of principles. In an age of ecumenical breakthrough and doctrinal pluralism, sectarian particularities of belief seem largely irrelevant and even a little quaint." If you think that you know what you believe and why you believe it, you are a little quaint. It is true that this is a phenomenon in today's world. Most religious leaders in the "mainstream of the ecumenical church" have no idea of what they believe and their standard and faith change with every new notion that is introduced. Organized unity for political clout is their goal in life—they could not care less for such quaint ideas as a defined faith and a set of Biblical principles for morality.

The *Time* essay is a masterpiece of apologetic double talk to support the liberal heretics who have been and are now undermining the church. They are the tools of antichrist, the forerunners who are blazing the trail for the Man of Sin who will one day dominate the earth, falsely claiming that he is the representative of God. Do not be misled and deceived as they will be who love not the truth!

1970 DATE SET FOR CHURCH UNION

Consultation on Church Union (COCU), a preliminary organization preparing the way for union of ten United States denominations with a membership of twenty-five million people, has set 1970 as the target date for putting the union into effect. Although the plan has run into many problems, some of the leaders representing the churches involved are impatient for union on any basis. Under study now for six years, the contemplated union is losing its first glow of enthusiastic support. As the representatives have discussed and debated the issues which divide the denominations, union has begun to seem less desirable to many. To others the whole idea has become irrelevant.

Now a time limit has been set, and some kind of union may be expected in 1970. Steps toward a world religion, based upon the lowest common denominator of faith, joined for economic and political power, are in keeping with what Bible students expect for the last days.

BIBLE STORIES IN THE "FUNNIES"

The Cleveland Plain Dealer is to be commended for running seventy-four weeks of Bible stories illustrated with great art based on the Bible in its Sunday comic sections. The full-color series will be read and will acquaint the children with the best-known Bible incidents.

TWO MEN'S DREAMS

(Continued from page 3)

people from eternal destruction and to present joy and eternal happiness. But which receives priority? Which will I do *first* and leave the others as a sideline? It is someone's job to raise the standard of living of the poor—but it is not the preacher's or the church's.

If we are the group which the resurrected Jesus created—if we are the same church in which every individual was totally dedicated to Christ but refused to *fight* for any changes and only relied on Christ to help them suffer patiently—we will use no social pressure. We will offer the gospel freely that whosoever will may come, be saved, and live right. But we as a church will not force them to do right. The government is appointed to keep society in general decent and to punish wrongdoers. The church is appointed to save individuals through Christ, not improve their working conditions or social conditions.

Dr. Martin Luther King, Jr. was right—society needs changing. But he mixed politics, which should regulate society, with religion. Jesus Christ was right—the individual needs changing. This is religion.

Dr King died not because he was a Christian—no one opposed him for that. He died as a politician. Many opposed his dreams for society. Jesus died for his religion and for our salvation. His death opens the door to individual salvation. Jesus who is alive again is the one who leads us through this door. Let's follow him into glorious, wonderful life for now and eternity, and not get sidetracked into lesser issues.

THE EDITOR'S OPINIONS

(Continued from page 2)

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These events, coupled with the other acts of rioting and violence being carried on in the United States and in student centers throughout the world, are, of course, typical of the last days described in Bible prophecy. Perhaps he was speaking prophetically when Paul wrote, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof" (Rom. 13:12-14).

Paul correctly associated rioting with drunkenness, envying, and the lusts of the flesh. Although the rioters and looters who commemorated Dr. King's death with arson and theft offered all kinds of excuses for their actions (unemployment, poverty, poor housing, reprisal, etc.); drunkenness (liquor stores are always prime looting targets), envy, and the lust of the flesh were the motivating factors. Men, women and children, laden with stolen merchandise defied, and still defy the law, and before TV cameras carried their stolen merchandise to their homes.

Also contained in Paul's admonition is the cure for the lawlessness that prevails. "Put ye on the Lord Jesus Christ." Politicians and social-gospel preachers, have deluded the poor into thinking that legislation and government doles will solve all their problems. The masses have been promised that the government and socialist religious leaders will see that every need is provided. When it is not, impatient rioters move to steal what they have not been given and to burn what they cannot steal. Only when people have a change in heart by putting on the Lord Jesus Christ, can decency and law and order prevail. Without this change, legislation and glowing political promises can only continue to mislead and deceive.

Much of the violence has been generated by the preaching of civil disobedience, and encouragement of defiance of the law. The people who have

resorted to intimidation and threats of violence if their "peaceful" marches were ignored suffer most from the violence that inevitably results. Seeking a political millennium, and impatient when the promises of their leaders turn to ashes, mobs bring discredit on their own cause and antagonize people who otherwise might be sympathetic to their situation.

It is time that the "theology of hope" reappeared on the scene to convince men that the gospel, adherence to the will of God, and the coming of Christ and the Kingdom of God are the only real hope for recent society and millennial blessings.

MERGERS AND SPLITS

In one of the largest church mergers to date, the United Methodist Church was formed by the union of The Methodist Church (eleven million members) and the Evangelical United Church (seven hundred fifty thousand members). The merger was concluded in special ceremonies on April 23.

Many Evangelical United Brethren congregations opposed the merger, so a new Evangelical Church of North America has been formed to unite the dissenting congregations. One denomination gone and another to take its place — such is the path of unity!

TWENTIETH ANNIVERSARY

In May, Israel celebrated its twentieth anniversary as a recognized nation, and also its victory about a year ago in its quickie war with the Arabs. With a large military parade, observed by thousands of people in the city of Jerusalem, the celebration was a show of strength and solidarity.

Though threats on Israel's existence continue, and there are regular border skirmishes, Israel seems to be prospering and accommodating itself to defense of its large, newly acquired lands. Negotiations have not yet begun over disposal of the lands taken in the war, and as the nation exerts more control over these lands it appears that possession will become more permanent. Ninety-five percent of the Jewish people polled in Israel are opposed to giving up old Jerusalem in any negotiations, though several would be willing to negotiate over other properties involved.

A CATHOLIC SPEAKS OUT

Hans Kung, Roman Catholic theologian, is one of the sharpest critics of his church. He has said, "The College of Cardinals is not representative of the whole church." Advocating

greater decentralization of the church, he compares Catholic and Communist organizations. "Are not resemblances between the Communist and Catholic systems striking? Are not both absolutist, centralist, totalitarian, in short, enemies of human freedom?" Repression of freedom within the church has become a point of contention and unrest, and the Catholic church faces upheaval of its traditions.

EDMUND BURKE

The British statesman, Edmund Burke, once observed: "Men are qualified for civil liberties in exact proportion to their disposition to put moral chains on their own appetites. Society cannot exist unless a controlling power upon the will and appetite is placed somewhere, and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things that men of intemperate minds cannot be free. Their passions forge their fetters."

Thinking that liberty means freedom from restraint; that one is free when he lives without rules or law; that a race can gain additional rights by giving free rein to its appetites; is a part of the folly of the times.

Peter said, "not using your liberty for a cloke of maliciousness" (1 Pet. 2:16). One cannot gain liberty by depriving others of liberty, nor can malicious deeds be condoned in the name of liberty.

TIME ESSAY

The weekly essay in *Time* magazine (April 12, 1968) was titled "On Being a Contemporary Christian." The essay acknowledges that "thousands of U. S. churchgoers see about them a Christianity in the midst of change, confusion, and disarray." It then examines some of the causes for this chaotic situation and the problems that face the modern church. Many of the observations are applicable to the mainstream churches of today, but the problems set forth do not particularly trouble the evangelical churches which have held to the Bible as the inspired Word of God and the only authority for faith and morals.

The chaos results, thinks *Time*, from the fact that Christianity is under attack from Marxism, humanism and existentialism, all of which present the idea of God "as an intellectual bogey that prevents man from claiming his mature heritage of freedom." These philosophies have penetrated into what was once a "Christian society" and have alienated or at least

troubled the young and much of the "intellectual" community.

To the Church of God, these inroads into the Christian faith are evidence of the apostasy, the rebellion against God, that has been anticipated by Bible prophecy. The resulting lapse of faith, and degeneration of morals were also foreseen.

Having broken up the foundations of faith, dispensed with the Bible, and elevated man to the position of being responsible only to himself, theologians and religious leaders have been casting about in futility for some kind of standard and basic truth. Thus, one religious fad after another comes on the scene. One theological system after the other rises and falls, as the religious leaders grope in the darkness of their own minds for something stable to cling to.

The blind who follow the blind are similarly confused. Some give up in despair, turning to the hippies, LSD, alcohol, ceaseless pleasure seeking, or "social action," to seek out what apostate religion can no longer offer.

Time observes, with the sneer it always reserves for those who hold to a fundamentalist faith, "Undeniably, one major task of theology today is to define what it means to be a Christian in a secular society. For millions, of course, there is no real problem. Baptism and church membership are the external criteria of faith, and the true follower of Jesus is one who keeps his beliefs free from heresy and tries to live a decent, upright, moral life. Yet to the most thoughtful spokesmen of modern Christianity, these criteria are not only minimal, they are secondary and even somewhat irrelevant." In its own subtle way, *Time* equates old-fashioned religion of decency and morality with the simple-minded, while the "thoughtful spokesmen" have gone on to better things. It is this thinking that is at the root of the problems of the church. "Thoughtful spokesmen," whose thoughts have no basis in the Word of God, are given greater hearing in the nominal church than is the Word of God.

These "thoughtful spokesmen" who are full of doubts and heresy and who blow the trumpet with an uncertain sound, changing their theories almost daily, have led the church into the morass of uncertainty and confusion in which it is found today.

It is not the Bible preachers whose views are reviewed by *Time* and the other news media. It is the lunatic fringe of the nominal church, the seminary professors who deny every

Bible truth and propose the most rebellious theories, the bishops who swallow every "wind of doctrine," who are considered the "thoughtful spokesmen," and who are quoted far and wide as authorities on faith. Why are people troubled about religion? Because they often have the mistaken impression that these "thoughtful spokesmen" are actually representative of Christianity.

Time does it again when it observes, "Since faith is primarily a way of life rather than a creed to be so proclaimed, it is not something that can be reduced to an articulated set of principles. In an age of ecumenical breakthrough and doctrinal pluralism, sectarian particularities of belief seem largely irrelevant and even a little quaint." If you think that you know what you believe and why you believe it, you are a little quaint. It is true that this is a phenomenon in today's world. Most religious leaders in the "mainstream of the ecumenical church" have no idea of what they believe and their standard and faith change with every new notion that is introduced. Organized unity for political clout is their goal in life—they could not care less for such quaint ideas as a defined faith and a set of Biblical principles for morality.

The *Time* essay is a masterpiece of apologetic double talk to support the liberal heretics who have been and are now undermining the church. They are the tools of antichrist, the fore-runners who are blazing the trail for the Man of Sin who will one day dominate the earth, falsely claiming that he is the representative of God. Do not be misled and deceived as they will be who love not the truth!

1970 DATE SET FOR CHURCH UNION

Consultation on Church Union (COCU), a preliminary organization preparing the way for union of ten United States denominations with a membership of twenty-five million people, has set 1970 as the target date for putting the union into effect. Although the plan has run into many problems, some of the leaders representing the churches involved are impatient for union on any basis. Under study now for six years, the contemplated union is losing its first glow of enthusiastic support. As the representatives have discussed and debated the issues which divide the denominations, union has begun to seem less desirable to many. To others the whole idea has become irrelevant.

Now a time limit has been set, and some kind of union may be expected in 1970. Steps toward a world religion, based upon the lowest common denominator of faith, joined for economic and political power, are in keeping with what Bible students expect for the last days.

BIBLE STORIES IN THE "FUNNIES"

The Cleveland Plain Dealer is to be commended for running seventy-four weeks of Bible stories illustrated with great art based on the Bible in its Sunday comic sections. The full-color series will be read and will acquaint the children with the best-known Bible incidents.

TWO MEN'S DREAMS

(Continued from page 3)

people from eternal destruction and to present joy and eternal happiness. But which receives priority? Which will I do *first* and leave the others as a sideline? It is someone's job to raise the standard of living of the poor—but it is not the preacher's or the church's.

If we are the group which the resurrected Jesus created—if we are the same church in which every individual was totally dedicated to Christ but refused to *fight* for any changes and only relied on Christ to help them suffer patiently—we will use no social pressure. We will offer the gospel freely that whosoever will may come, be saved, and live right. But we as a church will not force them to do right. The government is appointed to keep society in general decent and to punish wrongdoers. The church is appointed to save individuals through Christ, not improve their working conditions or social conditions.

Dr. Martin Luther King, Jr. was right—society needs changing. But he mixed politics, which should regulate society, with religion. Jesus Christ was right—the individual needs changing. This is religion.

Dr King died not because he was a Christian—no one opposed him for that. He died as a politician. Many opposed his dreams for society. Jesus died for his religion and for our salvation. His death opens the door to individual salvation. Jesus who is alive again is the one who leads us through this door. Let's follow him into glorious, wonderful life for now and eternity, and not get sidetracked into lesser issues.



CALENDAR OF EVENTS

- June 6-9—Arkansas-Oklahoma Conference at Magazine, Ark.
 June 6-9—Minnesota State Conference, Long Lake Campgrounds, John Denchfield, guest speaker.
 June 15-22—Southwest Youth Camp at Camp Maranatha, Idylwild, Cal.
 June 21-23—Annual Illinois Conference at Macomb.
 June 23-29—Annual Indiana Conference and Family Camp, Camp Mack.
 July 7-13—Junior Bible Camp, Long Lake Campgrounds.
 July 14-20—Senior Bible Camp, Long Lake Campgrounds.
 August 4-9—General Conference.
 August 9-15—Berean Youth Conference.
 August 21-25—Northeast Conference, Golden Rule Church of God, Cleveland, Ohio, Warren Sorenson, guest speaker.

Systematic Theology, by Alva G. Huffer, is a six-hundred-page book dealing with all the important doctrines of the Bible. It is thorough, yet written in an interesting way; detailed enough for the most knowledgeable Bible student, but simple enough for even the new Bible student. Here is a treasure house of vital truth, set forth in a systematic way. It is a Bible-based theology, correlated with the Word of God.

This book should be in every pastor's and teacher's library, and will be a welcome addition to the library of any Bible student. (Order at \$5.95 from *The Restitution Herald*, Box 231, Oregon, Illinois 61061.)

BOOKLETS

Junior Daily Bible Readings is a small booklet of daily Bible readings especially designed for use by children and young people. It is attractively printed and encourages daily reading of the Word. It may be ordered from *The Restitution Herald*, Box 231, Oregon, Ill., 61061, at 10 cents each, postpaid when payment accompanies order. **The Seventh Day Sabbath: Is It Still in Operation?** A booklet containing a thorough study of the matter of the Sabbath day. (35 cents each.)

The Abrahamic and the Davidic Covenant, is a study booklet by Pastor James Mattison on these two important prophetic covenants. 25 cents each, postage paid when payment accompanies order.

Russia, Israel, Christ and You, by Percy Bilton, London industrialist, is a 42-page prophetic study of the nations and the part they are prophesied to play in last days' events. They are 25 cents each and may be ordered from *The Restitution Herald*, Box 231, Oregon, Ill. 61061, postage paid when payment accompanies order.

Concerning the Nations is an 18-page prophetic study setting forth some of the fulfillments of Bible prophecies in our times. It was printed in Australia and may be obtained from *The Restitution Herald*, Box 231, Oregon, Ill. 61061, at 15 cents each, postage paid when payment accompanies order.

BIBLES AND STUDY BOOKS

King James Bibles

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Heritage World Bible (801C), \$7.50. Limp binding, color prints, Florentine edge, center column references, concordance, maps. A fine young people's Bible. (5x7 1/2 x 1 inches)

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Revised Standard Versions

Genuine Leather Binding (3807), \$10.00. Text edition, fine binding, Bible paper.

Buckram Binding (3800), \$5.75. Large type, same edition as genuine leather except for buckram (hard) cover.

Inexpensive Award R.S.V. Bible (2800), \$3.00. Hard blue buckram cover, presentation page. A good award Bible.

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Concordances

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LIVING LIGHT

(Continued from page 11)

Gibson Paton, describes the little closet of prayer, the sanctuary of his cottage home in Scotland. There his father would often go to pray, whence he would come forth with light shining from his face. It was an experience like that of Moses when he came down from Mount Sinai. (Ex. 34:29.)

As we, too, look to the future, we think of the promise of the Bible, "When he shall appear, we shall be like him" (1 John 3:2). We recall the words of Paul, that the Saviour "will change our lowly body to be like his glorious body" (Phil. 3:21). Even now, through our faith in his Son, the Father "has qualified us to share in the inheritance of the saints in light."

Rachel Carson, writing in *The 1963 World Year Book*, describes the light from living creatures that live in the sunless depths of the sea. Some fishes, looking like miniature ocean liners, have rows of lights along their bodies. Others have torches that can be turned on and off. Then there are those creatures that eject luminous material, and those that flash and glow with living lights. The deep sea, she quotes Harvard Professor George L. Clarke as saying, is not always enveloped in inky blackness. At times it must present the appearance of the night sky on the Fourth of July.

But, fortunately for us, all God's living lights do not dwell in the depths of the sea. Some are on the surface and some are in the air. I shall never forget the radiant night glow at Newport where, in spots at least, the surface of the water seemed ablaze.

"What is it?" I asked my parents, and they replied, "Phosphorus in the water."

They were not wrong. Phosphorus was, indeed, in the water, "for by him were all things created . . . and by him all things consist" (Col. 1:16, 17).

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The
**Restitution
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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.

T. M. FERRELL, Editor

Paul C. Johnson, Associate Editor

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The Editor's Opinions



WORD OF APPRECIATION

In beginning our work as editor, we do so with a word of appreciation for the dedicated service of the former editor, Harold J. Doan. Many changes have occurred in the world during the thirteen years of his service. Changes in our publications have also taken place; all under his vigorous leadership.

Thirteen years ago THE RESTITUTION HERALD was published as a weekly magazine, containing articles and news mainly for Church of God consumption. It now appears as an attractive monthly magazine, with cover in full color, and a message aimed at the whole world!

Our thanks to Harold J. Doan, for his years of faithful service to the General Conference, and especially for his work as editor of Church of God publications!

OUR TASK

It shall be our task, as editor, to attempt to carry on this work in the tradition of our predecessors. Editors S. J. Lindsay, F. L. Austin, G. E. Marsh, S. E. Magaw, James M. Watkins, and Harold J. Doan have left us a rich heritage of service to God and the church, during the fifty-seven year history of THE RESTITUTION HERALD.

We recognize the importance of our task, because it is through our publications that we confront the world with our message and faith. Through the printed word we have an opportunity to witness for God in areas where we cannot personally go.

We recognize the responsibility of our task, for, as the Apostle Paul said, "necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). It will be our policy to continue to print articles of truth and righteousness, as set forth in the Bible, and commonly believed among us.

May we remind you that no two of us are alike in all points; but that we do have "gifts differing according to the grace that is given to us" (Rom. 12:6a). We know that in many ways we may fall short of the excellent work of our predecessors, but we trust that we, too, may have something to offer.

In undertaking this work, we pledge to do our best. We ask for your prayers and support.

YOUR PART

Not unlike a pastor and his flock, there must be close cooperation between an editor and his readers and writers. Obviously, we cannot print material we do not have, and, likewise, a publication must have readers. We solicit Bible-based, timely, and well-written articles for THE HERALD. Too, we ask that, in every way, you will promote the distribution of this religious journal, as a means of evangelism and witness.

We pray that by our joint effort we may alert men to the crucial times in which we are living, and help prepare Christians for the return of Jesus Christ to this earth!

STUDENT REVOLT

Through the years we have come to expect to hear of student unrest in such places as Japan and South America. Student unrest has grown to become outright revolt in many areas of the world. During the crucial nationwide disturbance in France during May and June, the students of France's major universities were led in a general strike by self-styled anarchist Daniel Cohn-Bendit, a 23-year-old sociology major. "Danny the Red," as he is called, also felt called to travel to West Germany in support of student demonstrators.

In the United States, the campus revolt spread to universities and colleges across the land, toward the end of the school year. In some instances, the student action was met by firmness and force on the part of college administrators. In others, student demands were met with vacillation and conciliation. It will be noted that where student revolt was met by firmness, the situation righted itself early.

(Continued on page 17)

BEGIN AT HOME!

*By Charles V. Pryor, Berea, Ohio

CHRISTIAN EDUCATION MUST BEGIN IN THE HOME!

RELIGIOUS education is a way of life. It cannot be thought of as a matter to be dealt with for one hour per week on a voluntary attendance basis. To provide adequate religious education for today's children the power of God must be introduced to each home through a family-centered approach.

Too often one finds the Sunday school full to overflowing with children. But, where (? ? ?) are their parents? Why aren't they there, too? Is their religious training complete?

The answer to the last question above is obviously "No." Somewhere, however, the Sunday school has failed to challenge them to continue to study together regularly. In the young adult years one of life's greatest challenges faces mankind; the challenge of bringing up children in the way they should go. (Prov. 22:6.)

As people change with the years their educational needs change with them. The same holds true of religious educational needs. Are Sunday schools providing classes that are geared to the needs of each age. Are they considering the changing needs of adults as well as those of children. Are adult lessons and techniques of presentation taking into account the day-to-day problems of life: work, recreation, and family living?

The foregoing questions may be asked of one's total church program. Is every activity of the church providing Christian educational experience and enrichment? If an unqualified yes can be applied to each question raised herein, one can be reasonably sure that true Christian education will begin each time another family unit is established within, or is reached by, your church.

(The following article was selected by Charles V. Pryor, and is used by permission of Scripture Press, Glen Ellyn, Illinois. Copyright 1967.)

*Charles V. Pryor will present a workshop at the coming General Conference, entitled: "Is Sunday School Sufficient Religious Education?" This article is presented here as an introduction to his workshop.

NOW, hold on a minute! That may be true for some. But *our* church has a good Sunday school. And a children's church. And clubs, and youth groups too. With all this, what's there for us to teach at home?"

In a word, *everything*. For the best church program is only a supplement to home training. It can never replace it.

Of course, many parents have tried to get by on what the church does—that is, until they see their teens drop out of church. Or until they see their own child rebel in college against Christianity. Many church leaders are recognizing that without the cooperation of Christian parents teaching spiritual truths through the week at home, churches are working against almost insuperable odds.

Is the Home Central?

The Bible says it is. God places the responsibility for spiritual training directly on parents. "These words which I command thee this day," God says through Moses, "shall be in thine heart; and thou shalt teach them diligently unto thy children" (Deut. 6:6, 7). This directive to parents has never been revoked. The Word of God is your responsibility—to live, and to teach, to your own.

Here are two reasons why this is God's "must" in Christian education.

Lives are shaped in the home. Mom and Dad are the great influence on young lives. Attitudes, habits, ideas, convictions, beliefs—all these and more are assimilated by children largely from their parents. When you have the Word of God "in thine heart," and live responsibly before the Lord, your child can "see" the Christian life. When you pray and read the Word with the family, your child begins to sense the importance you place on spiritual things.

Children *may* remember what a Sunday school teacher says. But they *will* be shaped by how you live your faith. No wonder one careful researcher states that what is taught in

the home is many more times influential than what is taught in church. No wonder God commands parents to "talk about [God's Word] when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deut. 6:7). The home is to be the center of Christian teaching.

Christianity must be lived. This is another reason the church cannot do the job alone. A Sunday school teacher helps a six-year-old grasp the importance of depending on the Lord. But it's Mom who sees his nighttime fear of dark; it's Dad who discovers the child's difficulty at school. It's only a parent who, at times like these, can guide a child to apply a Bible truth to meet a specific need.

This is one reason God put us in families—that parents who love him may guide their children to live in his ways. A Sunday school teacher can teach and apply a Bible truth, but only a parent can help a child live out that truth. The home *must* be the center of Christian education.

What Then Must We Do?

We must make our homes centers for Christian child training! It can be done. How?

1. *Be sure you know Christ as your Saviour and are leading a Christ-honoring life.* Obviously . . . if you are not exhibiting the fruit of the Spirit in your life, you can hardly help your children enjoy a fruitful Christian life.

2. *Work closely with the Sunday school.* Each church agency has an important though supplementary ministry. Sunday school teaches vital Bible truths, geared to each child's age-level needs. A Sunday school teacher cannot guide your child to appropriate the truth during the week. But you can.

Look over your child's take-home papers. Work with him on his memory verse. Talk over his Bible story. Get clearly in mind the main truth taught each Sunday, then watch for times when it applies to your family or your child's experiences, and talk about it then. (Please turn to page 17)

MODERATION, a More Excellent Way



By James White.

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"*Endeavour Magazine*"

Violent language was now the expression of religious disagreement. The tongue, that unruly member which is set on fire of hell, was let loose. The dictionaries were ransacked for derogatory adjectives to describe one's opponent's person, ideas, and ideals. The smaller the disagreement, the more violent the language, in inverse proportion.

So at last we come to our own century, The Age of Unconcern. The violence of the violent has indeed played itself out. Now nothing matters, we are told. All streams lead irresistibly and with undeniable equality to the sea. There is a vague, thoughtless tolerance, and many feel like Moliere's Don Juan, who thought that there was nothing true but arithmetic.

No doubt there is some element of reaction against the violence of the preceding centuries. By its immoderation in the past, Christianity fought itself to a standstill, and brought reasonable discredit upon even the mildest of definite convictions.

How can we learn to steer a prudent middle course between the excess of enthusiasm which destroys others and itself, on the one hand, and the dullness and depravity of indifference on the other?

There are three kinds of reaction to religious disagreement: they are provocation, moderation, and indifference.

The first of these is the natural reaction of the mind. The temptation of humanity is so easily to provocative violence of actions, words, and thoughts, to immoderation—as we see from the whole of religious history and from the world at large. Caution, it has been said, never yet stormed a fortress, and we think that moderation is a plain, unexciting, and ultimately false quality.

Here a further sentiment reinforces our natural emotions.

We see Jesus and the apostles denouncing evil and relentlessly following good. Everything seems to be colored in black and white, with no shades of gray and with reason we desire it to be so. It is implicitly a courageous and honorable attitude. Something of the magic of those years

SOME men are born moderate. Some grow to be moderate. But most of us would confess that moderation is thrust upon us by the most painful and bitter experience.

Extremes come naturally to our human nature. Violent words and actions are dramatic and therefore attractive. We think naturally that passionate conviction carried relentlessly to its logical conclusion is the most admirable, and desirable, way.

It is therefore with some astonishment that we find the Apostle commending to us, of all things, moderation. "Let your moderation be known to all men. The Lord is at hand." Elsewhere he relates it to such delightful qualities as love, joy, and peace. "The fruit of the spirit is . . . temperance."

As we ponder these things there seems to be a contradiction which it is not easy to resolve.

In this problem we are not alone. In the two thousand years since the Lord was on earth, Christianity has seldom seen a wise balance struck between zeal for convictions sincerely held and the expression of the love of Christ.

After the days of the apostolic church the chaos of the next few centuries was soon superseded by the authoritarian Roman Church.

For a millennium of darkness the violence of violent men beat itself to death upon a thousand tide-washed

shores. Excommunication was the order of the day, for offenses mostly trivial or imaginary.

An ordinance of the Second Council of Carthage reads: "If any clerk or monk utter jocular words causing laughter, let him be excommunicated." The inclusion or exclusion of the letter "i" in a word split Christendom asunder for centuries, and bishops solemnly cursed one another in turns. In the literature of the times, anathemas abound and penal edicts are scarcely less frequent.

At the Council of Trent, it is recorded, the argument at one stage became so furious that one bishop succeeded in detaching another bishop's beard from his face. (Salmon, *Infallibility of the Church*, 1953, p. 112.)

Those were the days when weapons were an early resort in religious discussion, and on an even darker side were the torture chambers of the Inquisition, and the fiery scaffolds.

Protestant divines responded in kind when the power was theirs. Enthusiasts on all sides killed one another, all for the love of Jesus. "I beseech you," said Cromwell to the religious dogmatists of his time, "think it possible that you may be mistaken."

And so to rather less violent times; the Victorian era, when the instruments of torture and violence had been discreetly abandoned in favor of wordy battles. Violence acquired a thin veneer of respectability.

captures our hearts, and we wish them back again.

Yet how different it is with the frail, uninspired humanity that we are, and the tangled chaos which is our thinking! Our judgment is warped, our aim inaccurate, our perception blurred. Sometimes only our confidence is unimpaired.

It is essential that in rejecting the violent, provocative action which is our nature, we should not confuse the other two possible reactions.

Moderation or temperance, which are commended to us by the Apostle, must not for a moment be confused with indifference. Moderation is the true middle course between the excess and violence of Christianity's past, and of violence of indifference which is its present.

As we think about it more deeply, we realize that true moderation springs from a greater depth of conviction than do the excesses of both violence and indifference.

It involves self-control and self-discipline; it is not usually a natural quality. It is a *restraint* which we learn with difficulty, because it is nearer to the heart of Jesus than to our own. It is not evasion, nor is it unconcern, but it is an enforced patience, which is not of man but of the Lord.

It requires much *more* thought to be moderate, and not less. The ways of indifference and violence are equally simple and easy (and equally disastrous). The way of moderation, a more excellent way, involves the most profound consideration, and a supreme care of thought and word. It requires a deep, indeed a passionate belief in the superiority of restraint over satisfaction of the natural violence of our emotions. It is the calm, steady, and much deeper reality which stills our rash impulses and wild desires.

So, in the pursuit of moderation, the more excellent way, we will spare no effort to ensure that our facts are right. We will make allowance for differences of temperament, of environment, of language. "East is East and West is West," we are told. "Never the twain shall meet." Often we see the same dissimilarity of outlook much nearer home. Such differences of emphasis are natural, and not at all undesirable, in a body which is not all hand or head.

Differences in the understanding of a mere word are an easy setting in our frailty for a reaction of explosive violence. Before we know it, irresist-

ible force meets immovable objects. A word, or a phrase, is used, a slight extreme created, and an opposing greater extreme reacts to form an antagonism and an ever-widening gulf.

How often would the Lord have said to the violent dogmatists of other centuries, and many times to ourselves: "Ye know not what manner of spirit ye are of."

We will also make allowance for the complexity of truth, and while carefully avoiding the dullness of indifference which destroys, realize the futility of denying an infallible pope, only to set ourself up in his place. We will therefore not be taken captive by that kind of false perfectionism, which defines all things out of existence by its exactness, and which can

never admit that it does not know.

It is so easy to create differences where none exist, to exaggerate those that do, and to deal rashly with situations calling for the utmost tact. Here the pursuit of moderation will guide us, that our zeal may not outrun our prudence. We will not be tempted to cut a knot which can be untied. We will not be inclined to imitate the Romans of old, who made a city a desert, and called it peace.

So to all of us on every side, whatever the problem, comes a realization of the need for this supreme thoughtful care, that we destroy not the church of the Lord, "which he purchased with his own blood."

Thus the shadow of the cross falls once more across our violent hearts and bids them be still.

Do you keep a diary? A diary is a record in which a person keeps an account of his daily activities and doings. We have friends who faithfully record the events and happenings in their lives, and could refer to their diaries and tell you what they had done on a given day many years before.

We thought we had never kept a diary, but one day we discovered we had been keeping one for years, without realizing it. We came upon this "diary" quite by accident. We were sorting through a box containing our household business records, when we came to a bundle of checkbook stubs, which recorded our expenditures for a good many years. It was quite revealing, as it told the story of the things we valued most, and for which we had been willing to pay. The stubs revealed our family's ups and downs; the payments to the doctor and hospital for Mother's surgery, recalling the anxious hours. Another recorded the down payment on our new house, and another the payments on our new car; how happy we had been! There were also stubs telling of money given to the church, to the General Conference, and to various charities. The value we placed on material things as compared to spiritual was shown on the stubs.

Take time to read *your* check stub "diary," and see what *you* have counted most important. How much was spent for pleasure, and how much in sacrifice to bring the gospel to others? *Thought*: At the judgment seat of Christ would you be ashamed to show your check stubs?



The church of God at Macomb, Ill., has constructed a new building. It will receive appeal number twenty. This progressive church, with a growing membership is now using its new building, which seats 250 people and has seventeen Sunday school rooms. Mission Builders appeal number twenty is in the mail to members of the League.

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- 1110. Gary Sogge
- 1111. Dorcas Society, Bible Church of God
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If you are not now a Mission Builder, send your name and address to Church of God General Conference, Box 231, Oregon, Ill. 61061, asking to be enrolled. Mission Builders agree to contribute at least \$5.00 to each new Church of God approved for League assistance.

THE NECESSITY OF

Atonement

By Pastor Hollis Partlowe,
Phoenix, Arizona

CHRISTIANITY is the religion of redemption. It teaches us that God will not allow sin to run its course and bring all men to utter ruin. It brings a message of reconciliation and a way of escape from the wages of sin, which is death.

The atonement of God's Son is central in Christianity. It is the only possible adequate satisfaction of God. Through it the righteousness of Christ is accredited to each individual believer. It is the very heart of the gospel message. We cannot exchange it for another view without introducing another gospel, which is not a gospel. To neglect it, moreover, robs us of the only cleanser for sin, and leaves us with only a great ethical teacher. Reconciliation between God and man can be effected in no other way.

God's Part in the Atonement

Sin has separated God from man, and man left to himself is helpless. It is interesting to note that God took the initiative toward reconciliation.

The word "atonement" means "at-

one-ment." It is the setting at one of those who were at variance. "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). Perhaps this verse, the Golden Text of the Bible, which Martin Luther called "the Bible in miniature," states God's part in the atonement like no other. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath not the Son of God hath not life" (1 John 5:11, 12). Here, clearly stated, is the sum of the gospel. God's plan is to confer eternal life upon all that believe. Man's inventions are all in vain. God's record still stands.

It was not morally necessary for God to save man. He could let all of mankind go to destruction and still

maintain his justice and holiness. He is under no obligation to save a single one. Those who gain eternal life owe their salvation to the grace and love of God and the sacrificial death of Jesus Christ. Death is the penalty of sin; life the only atonement. God is just while justifying the sinner. It is important that the justice and holiness of God be maintained.

Christ's Part in the Atonement

Neither God nor an angel could serve as man's atonement, since both are immortal and not subject to death. In fact, Jesus "was made a little lower than the angels for the suffering of death" (Heb. 2:9). He, during his earthly ministry, was mortal or inferior to angels. He gained immortality by resurrection. His death was no accident; he came to die for you and me.

Furthermore, man could not save himself. "None of them can by any means redeem his brother, nor give to God a ransom for him" (Psa. 49:7). Since there is no other way, the death of Jesus is an essential step in God's program of redemption.

That Christ died is a fact of history, but to gain salvation we must realize

that he died for us personally. His death safeguards the justice and holiness of God. While we did the sinning, our partner did the dying. In that atonement of his I see sin condemned, justice satisfied, God magnified, and sinners redeemed.

The Father brought the Son into existence for a specific purpose—to die as a sin offering. "For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). Even God turned from Christ in his death, because he became an offering for sin. "My God, my God, why hast thou forsaken me?" Jesus cried in his dying hour. (Psa. 22:1.) The purpose of it all: "that we might be made the righteousness of God in him." Christ's death is the only possible means for the salvation of sinful men. Otherwise, his death would be most painfully irrelevant. Certainly Christ would not have been sacrificed if the law could have given righteousness. (Gal. 3:21.) At the same time, God is the Judge of all the earth and must maintain his holy character (reflected in the law), and exercise strict justice. A judge cannot ignore the law and acquit the transgressor that is brought before him.

During the age of the law, a sinning Israelite was instructed to bring an animal to the tabernacle (later the temple). The offerer laid his hands on its head and confessed his sins, making it his representative. The animal was then slain instead of the offerer. (Lev. 1:1-4.) He recognized that he was worthy of death, and voluntarily made atonement for his sins. Otherwise, it would not have been accepted.

On the great Day of Atonement, the high priest cast aside his official garments and, clad only in white linen, entered into the holy of holies. He first offered a bullock for his sins and the sins of the other priests. He then offered another animal for the nation. The center of Leviticus, theologically and spiritually, is chapter sixteen, which gives the law for the Day of Atonement, called *Yom Kippur* in modern Jewry. Hebrews nine and ten is an inspired commentary on this chapter. As Christians of the new covenant, we look back to Calvary, where the Day of Atonement took place once for all.

On the Day of Atonement Israel brought two goats, and lots were cast for them. The goat on which the Lord's lot fell was slain for a sin offering. The other one became the scapegoat. The high priest put his

hands on the scapegoat's head and confessed the sins of the nation. The scapegoat then, laden with sins not its own, was loosed in the wilderness presumably to die. (Lev. 16:20-22, 8-10.)

Some confuse the two goats used. They say: "If the first goat died for the sins of the nation, how could the sins be transferred to the living goat?" The answer is a simple one, however; the two goats constitute one sacrifice. One died as punishment for sin; the other typified removal of sin from the entire nation. The Day of Atonement was the culmination of the whole sacrificial ritual.

The offering of the blood of animals under the old covenant was temporary. It had to be repeated day by day, and year by year. These sacrifices pointed prophetically to Christ the coming one. The claims of God, the demands of the law, and the whole need of man, are met through Christ's blood—without which there is no salvation. "Thou wast slain, and hast redeemed us to God by thy blood" (Rev. 5:9). Jesus is the once offered, eternally effective, sacrifice. He, "after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:11, 12).

Jesus died a vicarious death. This word is derived from "vicar" which denotes a substitute. Christ died as the sinner's vicar or substitute. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24). Yes, Jesus himself took our place as our sin-bearer. This verse, and a multitude of others, is proof that his death fulfilled the ancient prophecies, like Isaiah 53, for example. It distinguishes him from the Levitical priests, who offered the blood of others. Why did he die? That we might be dead to sin and live unto righteousness.

The glory of Jesus' atonement, furthermore, is seen in the fact that it was voluntary. (John 10:15-18.) God and Jesus fully understood each other. They are partners in saving all who want to be saved. God brought Jesus into the world and requested that he lay down his life for the sins of the world. Jesus willingly obeyed. Consequently, there is written across God's record book for the debt of sin, as it were, PAID IN FULL. We sing:

"Jesus paid it all.
All to him I owe.
Sin had left a crimson stain.
He washed it white as snow."

God inflicted the punishment. Christ suffered it. God is propitiated; Christ propitiates. By that we mean that God's wrath against sin has been appeased or satisfied by the vicarious death of Jesus Christ.

At the same time, the fact that Jesus died for sin does not automatically bring salvation to the individual. People can hear about the atonement all their lives and die without hope. Mental acceptance of Jesus' death is not enough. Good intentions will not do the job; actual application must be made.

Our Part in the Atonement

Our part is to accept by faith what God and Jesus have done for us, which must be done on an individual basis. People who reject, deny, or ignore the atonement will go forth to judgment, bearing their own sin, for "the wages of sin is death" (Rom. 6:23). Jesus said: "If ye believe not that I am he, ye shall die in your sins" (John 8:24).

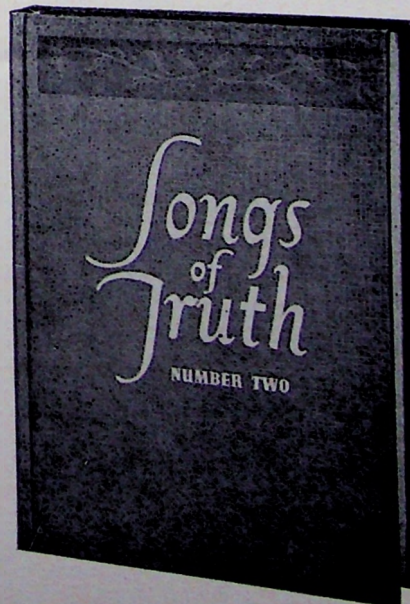
Moreover, we are to present our "bodies a living sacrifice . . . and be not conformed to this world" (Rom. 12:1, 2). The writer is alluding to animal sacrifices under the law, in which the whole animal was offered. It was for no other use. Likewise, we must offer ourselves completely—our all—as a voluntary act. Observe the negative, too: "be not conformed to this world." The great enemy that we

all must avoid, is being like the world. Scripture makes it clear that believers should not "live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:14, 15). We have no right to live for ourselves, since Jesus bought us with his own blood. Peter reminds us: "Ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19).

We are glad for the simplicity of the gospel in this way. It is so simple that common people can enter into the rich provision of God. All could have ended with the fall, but through his love and grace God has redeemed all who accept his lovely Son. Those who do not will stand before God separated from Christ's atonement.

Needless to say, we have the best part of this bargain. God gave his only and his best. Jesus gave his all. Let us without delay accept what they have so graciously done for us and give ourselves—our all—unreservedly. This is our share in the atonement.

"At one with God, how rich is my condition,
At peace with him wherever I may be.
Between us then, all barriers were broken,
When Jesus made atonement on Calvary."



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Overcoming Doubt

By Harold Doan, Los Angeles, California

LIVING in a changing age, when things that once seemed certain may now seem clouded, the Christian is often tempted with doubt. There is doubt of the existence of God, the authority of the Bible, the certainty of the moral standards of God's Word, the love and concern of God for his people; or the wisdom of God in allowing sin and evil to dominate the world.

Doubt is often generated by religious leaders who publicly avow their skepticism and deny the authority of Bible truth. Doubt may be generated by the fact that "iniquity abounds" even as it was predicted by Jesus. Doubt may be generated by experiences of life which one does not understand. There are probably few Christians who have not entertained doubts and been in danger of drawing back. (Heb. 10:39.)

The danger of doubt is self-evident. No one knows its frustrations and futility better than the one who is doubtful. Hence we would not emphasize the problem but some ways that doubt may be effectively overcome when it injects itself into one's life.

One interesting description of the nature of doubt is found in James 1:8, "A double minded man is unstable in all his ways." The phrase "double minded" is from a Greek word which actually means "double souled." The term indicates a person with two personalities, torn this way and that. The implication is that the man lacks commitment to one cause or one way of life, and hence "stands divided" (one of the meanings of doubt). Total commitment may be a basic remedy for doubt.

Writing in Hebrews 10:32-39 to a people who were apparently suffering persecution and were quite perplexed about their state of affairs, Paul said: "Call to remembrance the

former days, in which, after ye were illuminated, ye endured a great fight of afflictions . . . Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." In essence, Paul was admonishing the brethren to, for a moment at least, look back and look ahead and forget the pressures of the present.

Ordinarily, we are not to look back. But on some occasions, it is good to look back, not on our spiritual defeats, but upon our victories through Christ. Paul said, "Call to remembrance." Remember how good it was when you first came into Christ. Remember the things that seemed impossible that he has helped you overcome. When we think back on victory, we can think more confidently about the present. When we can remember past battles won in the fight against afflictions, we are encouraged in the present conflict and can face it with confidence rather than doubt.

Paul also suggests looking ahead. We can look beyond this moment to the time when "he that shall come will come." The return of the Lord and the consequent recompense of the reward, is victory to contemplate. No matter what the situation of the moment may be, the believer can look beyond the present to the culmination of the age and the reception of life eternal. Thus, confidence is restored and doubt is dissipated.

Perhaps the suggestions of the Hebrew writer constitute an ancient form of positive thinking. One cannot overcome his doubts by merely willing himself to do so. Often, fretting over his present situation only serves to deepen his doubts and fears. Reflect-

ing upon past victories in Christ, and upon the promised eternal victory to come, however, may replace fear with faith.

Earlier in this same chapter, the writer had said, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works . . . exhorting one another: and so much the more, as ye see the day approaching" (10:22-25). The suggestion here appears to be that we can overcome our doubts (wavering) by trusting in the Lord and not ourselves. We are well aware of our own frailty, but we are also aware that God is faithful and wavers not. Though we might fail alone, we can find victory through him. "He is faithful," though we may be weak. As Jude wrote, he is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (24). Thus, when we might be filled with doubts about ourselves and our ability to live properly, we can trust God through Christ and overcome our doubts.

Also implied in this passage is the truth that we can become stronger in faith and overcome doubt as we share our problems with others. Meeting together is an opportunity for believers to exhort and admonish one another and build up faith, thus overcoming doubts. Doubt fades as it is verbalized.

Perhaps we do not take advantage of the opportunity to admonish and to exhort one another as we should. We are often not completely honest with ourselves and with others, trying to give the public impression that we are without problems, that we have never known doubt and that we have no spiritual needs. If one does bring to the attention of the group some personal problem or nagging doubt, he may be regarded with a mixture of embarrassment, raised eyebrows, and silence. Yet here is one of the advantages of the meeting of the brothers and sisters of Christ—that we might air our needs and find assistance.

The Bible recognizes the danger to mortal man under stress—that he will draw back from faith. He is therefore guided by the Scripture to commit himself fully to Christ; to remember past victory; to look ahead to the recompense of reward, the final victory through Christ; to trust in the Lord who is faithful rather than in self which is unstable; and to overcome through admonishing and exhorting one another.

ON A CLEAR, but crisply cool, day in November, Ed suggested we drive out of town with Missey, our pup, so she could run and exercise. We drove about three miles out of town, where Ed turned off the main highway onto a little dirt country road. We had gone only a short distance when a bend in the road revealed a small creek. We drove down the bank cautiously, as there was no bridge, but the water ran clear and the gravel bed below seemed solid enough for crossing. We crossed the stream and ascended the bank on the other side, where Ed pulled off the road and parked the car. Here seemed the ideal spot for Missey.

To the right a small field stretched to a low hill beyond. Goldenrod waist high covered the field, but was now killed by the frost. Ed got out of the car, called Missey, and the two set off across the field. I stayed in the car and waited, but after awhile the car was cold so I got out and decided to keep warm walking. I started up the dirt road, my hands in my coat pocket. All was quiet save the distant hum of an occasional car on the highway about a mile away. I walked slowly, for the dirt road flooded my mind with childhood memories of other country roads. So absorbed in my past, I was startled by a rustling sound by the roadside, till I realized it was too late in the season for snakes. Not wanting to go out of sight of the car, I slowly turned and retraced my steps.

I glanced across the field and could see Ed's cap above the goldenrod, and the wild waving of it told me Missey was having a good time. Walking down to the creek, I noticed a wire gap. To city folks, that is a sort of gate made of three strands of barbed wire. The ends at one side are nailed to a fence post, the other to a pole which can be fastened to the other gate post with a loop of wire. I noticed that the two bottom strands had been stretched to enable a person's body to pass through. I had often crawled through similar gaps on the farm. It seemed so much easier than bothering to open the gate. Beyond the wire gap was a dim road disappearing through the woods.

I have always been a hobo at heart, for the lure of any strange road tempts me to follow. On an impulse I bent over and crawled through the wire gap. Once on the other side I walked slowly, looking around me. Then I noticed high on a tree trunk a sign which read "Keep Out." For

The Hour of Reckoning

By Rosalie Ficken, Festus, Missouri

a brief moment I hesitated, should I go on, or go back? But I hesitated only a second. I reasoned with myself, "That sign was probably put there for hunters, not for me."

I walked on, then saw a deep mud-hole in the middle of the road. I stopped. I had no intention of wading through it or walking around it. As I stood, uncertain what to do, a sound reached my ears. It was the sound of tires grinding over gravel; a crunching sound. It startled me, so I turned slowly and glanced back the way I'd come. There, on the other side of the wire gap, stood a man in his mid-forties. Behind him I could see the front fender of a blue car. With nowhere else to go, I started walking back; neither of us took our eyes off the other. He stood staring at me coldly, and unrelenting. When within fifteen or twenty feet of him I managed a very weak "Hello." He only continued to stare at me, not bothering to reply. I had covered a few more feet when he asked in a voice dripping icicles. "Looking for something?" I said "No. I am just killing time, while my husband exercises our pup over in that field," indicating the spot with a wave of my arm. By then I was within two or three feet of him so I asked, "Am I hurting anything?" He replied "No, so long as you are not hunting. We have had too much stock killed by stray bullets."

By then I'd reached the gate, but he only stepped back, not offering to open it for me. I'd crawled through (he supposed), now let me crawl out the way I'd crawled in. Having no other alternative, I bent over and started to crawl between the barbed wires, but halfway through I snagged the back of my coat with the barbs and there I was, helpless, unless I tore my coat. I couldn't reach the barb, so I asked meekly, "Will you help get me loose?" He grudgingly helped me, and stepped back. Once on the lawful side of the fence, I assured him Ed had no gun. Then, with

all the dignity I could muster, under the circumstances, I walked, with a very erect back, to our parked car.

The man got into his car, cruised past ours and then turned around and came back, still not satisfied I'd told him the truth. So, he drove through the gap and circled the field, hoping to catch Ed with a gun. Meanwhile I saw Ed approaching the car and told him. "Come on, let's get out of here!" But Missey, who was thirsty from her chase, scented water and ran down to the creek to drink. While she was still there the landowner returned. Some of his wrath cooled when he saw Ed wasn't carrying a gun. Ed explained we lived in town and our pup needed exercise.

We finally made our escape, but long after I had been in bed that night, I relived the humiliation I felt when I'd been caught trespassing. I'll long remember how I felt as I walked slowly towards that irate landowner, whose cold eyes drilled through me like steel augers. But there was no place to go, but forward to meet him, and what his judgment would be I could only guess. I'd seen the "Keep Out" sign but supposed it was meant for anyone but me.

God's laws, too, are posted all through the Bible, not only to guide us, but to warn us of the consequences if we do not obey them. So often we disregard them, but the time will come when we will appear before God and wait for his judgment. The fear and dread with which I walked back to the landowner is small compared to the fear and trembling we will feel on that day. The landowner merely let me know he did not approve of my trespassing, so I got off easy. But, God's judgment will be *final* and *just*: no appeal to a higher court to commute the sentence. "As ye sow, so shall ye reap." That single experience had more effect on me than many sermons on the subject. In this case it sank deep because the crime was mine, the lesson an individual one.



Our S

IT IS nine-thirty, Sunday morning. In a church, any church, half a dozen youngsters and a teacher try to get across a lesson out of a quarterly; a lesson in which neither the teacher nor the pupil has a vital interest. The group is a common group, six to eight teen-agers eager to get out of class, most of them worried more about their weekly activities than about the lesson. Sometimes there is in a class one who is interested in learning, one whose home life has taught him the importance of a knowledge of the Scriptures, and of a religious life. These are rare cases, most of the time they are far more advanced than the teacher, who, because of her lack of preparation, does not meet the needs of her pupils.

This is a sad picture of what is happening in our Sunday school, and the only ones guilty of it are ourselves. Many churches in our organization complain that we are not growing, that we are a stagnant church. They ask for more evangelistic preachers, as if this would be a panacea for all their afflictions. But this is not so because "the success of an evangelistic campaign will depend to no small degree on the faithfulness of the teaching that was done prior to the time of the appearance of the evangelist and of that which is done after he leaves." (*Principles of Teaching* by C. B. Eavey.)

A fast look at our churches will give us pretty much an idea where Sunday school is failing in giving the children a solid background. The rate of drop-outs of Sunday school is three out of five; more than fifty percent of every Sunday school class will lose complete

contact with the church before they die, and the peak drop-out year is fourteen, but running from twelve to sixteen. (See *Teach With Success* by Guy P. Leavitt.) Many would say that those who stop coming during their teens will eventually return to the church. But that is the problem. Statistics prove that they don't return. Many churches have pointed out the importance of the first years of training in the church as the most definite years of learning; the Catholic Church, based on this principle, spends millions of dollars every year in maintaining parochial schools to train youngsters in the doctrines of the church from their early childhood. Jesuits have stated more than once: "Give me a child until he is six years old and then you may have him" (*Principles of Teaching*). They mean that if a child is taught right during his first six years, this basic training will never leave him. What, then, is the matter with our Sunday schools? Where is our church failing? It would be nonsense to try to find excuses. We are the church and this is our fault. We are the ones who are failing to give to others what we have, and the only way to solve this—because we have to solve it in order to survive as a church—is to get a close look at ourselves, evaluate our points, and make a quick change in order to meet the needs of the world in which we live.

Our responsibility goes further than the classroom or the sanctuary. We can't sit and wait for people to come to us. It is our responsibility to go out and tell them of what we have. The great command was given to

every one of us, and we, as baptized members of the body of Christ, should carry our good news throughout the world—and we are failing.

"Half a million boys and girls of teen age drift out of Sunday school every year. Millions of young people and adults never see the inside of a church. Thousands of churches every year do not show a single addition upon confession of faith in Jesus Christ. It is an alarming fact that an army of criminals, most of whom are under twenty years of age, exist in this country. Corruption and violence are rampant throughout the land."—*Principles of Teaching* by C. B. Eavey.

This concerns us more than anybody else. Those are souls that are being lost because of us.

If we analyze our Sunday schools and our churches, their organizations, how and by whom they are run, we can point out problems that, once solved, will improve considerably our field of reaching. As we go through we will find that the church itself, no matter how big the congregation is, is run by a small group of members, and most of the time it is not their own choice. But this small group of people feels more deeply the responsibility, and they know that if they don't do whatever needs to be done, nobody else will. This small group that keeps the church alive, is the one that shows up for work night, the one that attends Sunday night and midweek services, and the one that teaches Sunday school and volunteers for teaching vacation Bible school.

And the others? What do the other members of the church do? Well, for one thing they are always busy with

Day School Belongs to Us

By Maria Marino, Oregon Bible College

something else, and in this day and age there are plenty of things to do beside going to church. They may not be the right things to do, but you can find a lot of them. Every pastor knows that within his church there is a group that never will volunteer for anything. Of that group, there might be some that will do something if they are asked personally to do it. And there will always be a group that will find all kinds of excuses, no matter what is asked of them. This is a problem that grows.

In a recent bulletin of a local church, the pastor pointed out that of every five persons asked to teach in vacation Bible school, only one accepted. This is the example that the younger generation of the church will eventually follow. Without even realizing it, they will grow discouraged by seeing their elders not giving wholeheartedly to the church, and soon they will find in worldly pleasures more accomplishment than in the church full of "part-time Christians."

If you question this unwillingness to serve, many will say that they are not prepared to do the job. Most of the actual teachers aren't either. The others are not willing to give their time to get prepared. Just this year the General Conference of the Church of God had to cancel a course to train laymen during a part of this summer because there weren't enough people registered to make it worthwhile; this, in a church that suffers a great lack of trained workers.

Trained workers! This is our second big problem. Sunday school is based in a teacher-pupil relation; if the teacher fails in doing her part the

pupil can hardly accomplish his. "A real school is impossible without real teachers, and real teachers are impossible without teacher training. Make the beginning at teachers training. Keep it going, and there can be only one result; improvement and advancement at all points of the school activities."—*The Sunday School in Action* by Clarence Benson.

This pertains not only to public schools, it also pertains to us. Our teachers are so unprepared that their standards wouldn't be acceptable—not even at the lowest of rural school teachers. If a teacher, with no formal instruction, spends less than an hour a week in preparing her lesson, usually the day before; if her only material is her Bible and her quarterly, and if she is usually late, and misses ten or more Sundays a year, we have to agree that she is highly incompetent, and surely it will not be her class that will add more energy to the church. (See *Teach With Success*.)

We need trained teachers! It is not enough to be willing to teach a Sunday school class. It is necessary to know how, or to be willing to take time to learn how. To learn how to teach is not to learn some techniques of how to present a lesson, master them and then go on teaching the same way Sunday after Sunday. To learn how to teach a lesson is to learn to meet your pupils' needs and to change and grow at the same rate that they are growing. For this you need an everyday training.

The third major problem that should be considered in relation with our Sunday school is lack of prayer. This is not only the concern of the

teachers or the pupils, but the congregation as a whole. We members of the body of Christ have a wonderful promise in Matthew 7:7. But how many of us really believe that if we ask it will be given to us, if we seek, we will find, and if we knock, it will be opened to us? Perhaps all of us believe it, but very few of us remember at the right moment. Though we all need to improve our prayer life, Sunday school teachers are more in need of such improvement. What techniques and teacher training can't do for their teaching, God will provide for them. A teacher should depend on prayer, and ask for guidance in every step of her teaching, when she approaches the lesson, to understand the lesson, and to be able to carry the lesson on to the life of her pupils. Whatever training and effort in study give to the teacher, they are only instrumental forces that should be guided by the hand of God to do his will. In other words, "Christian teaching is not done in the power and strength of human effort." (*Principles of Teaching*.)

These are only a few points in which our Sunday school is failing or, better said, where we are making our Sunday school to fail. The only ones to be held responsible for this failure are ourselves. Here is the result of a church asleep in its faith. When Jesus returns, we will be responsible for the many souls lost, because we didn't carry out his command. Are we willing to pay such a high price? or, are we able to understand our responsibilities, and, in a common effort, put all ourselves to carry our duty as Christians? This should be something to be considered by every one of us the next time our Sunday school needs help, because we are the ones that make the church as well as the Sunday school. Success or failure depends on US!



Rickenbacker's Predictions

By Pastor Sidney A. Hatch, Portland, Oregon

IN THE closing chapter of his new autobiography, Captain Eddie Rickenbacker makes, not just some, but many amazing predictions: rocket power and rocket flying belts for individuals, a 1,000-passenger airplane, airstrips that remain aloft a year or more, interplanetary travel, jet-engine automobiles, multi-level highways, two-way television, extrasensory perception, the recapturing of past mental impulses and thoughts, the desalinization of sea water, and the mining of the seas.

This living American hero of two generations points out that the creation of these complexities, and of even greater wonders, requires no greater intelligence than man's own God-given capacity to produce them.

In this statement, Rickenbacker is probably correct. When inspecting the tower of Babel, God commented: "This they begin to do: and now nothing will be restrained from them, which they have imagined to do" (Gen. 11:6). The thought of the Hebrew is that nothing will be "inac-

cessible" to man, which he has "in mind" to do. God recognizes man's tremendous potential for the development of fearful enterprises.

On the other hand, Captain Eddie foresees a dark side to the picture, before "that utopian day" arrives: increasing trouble, misery, and starvation, communist guerilla infiltration throughout Asia, Africa, and Latin America, another half-century of war, the expulsion of the white man from Africa, and a world divided by color—the white race pitted against the colored races. It is a grim picture.

Rickenbacker's predictions of worldwide strife, based on color and race, are in line with the words of Jesus: "Nation shall rise against nation" (Luke 21:10).

The Greek word for "nation," *ethnos*, means a race or a multitude living together which is of the same nature or genus. A literal translation of our Lord's statement would be, "Race will be raised against race." We are now seeing the first signs of this prophecy's fulfillment.

Rickenbacker ends the final chapter of his book with a plea for America to keep "on the right highway": renew our faith in the principles of freedom, avoid the golden calf of economic security, and worship God in heaven. It is a stirring plea which this country cannot afford to ignore.

Unless the world drastically alters its present course, the universe will certainly enter the "increasing trouble" which this great American foresees. Jesus calls it "great tribulation, such as was not since the beginning of the world" (Matt. 24:21). Deliverance, then, must come by the personal return to earth of the Son of God.

The utopian world of Eddie Rickenbacker can only be established by the reign of "the King of Kings." Revelation 12:5, literally translated, promises that he will "shepherd all the races with an iron staff." And the prophet's declaration that the desert shall "blossom as the rose" indicates miracles in nature far greater than the desalinization of sea water.

SHRIVELED PICKLES

By Mrs. Hazel Cramer

Bedford Heights, Ohio

HAVE you ever seen a shriveled pickle? It is unattractive in appearance and taste. According to the foods editor in the *Cleveland Press*, it is the result of too much salt, vinegar, or sugar in the solution in which it is being preserved. The best pickles, she affirms, are started in a weak solution that is gradually increased in strength until the desired amount is reached.

Now you might wonder, what possible connection can shriveled pickles have with Christians?

Well, Christians can become shriveled too. Shriveled Christians! One does not become a Christian overnight. It is a gradual process. Just as the best pickles are the result of a gradual increase of the necessary ingredients to make them "good" pickles, so is the Christian.

Second Peter 1:5-11 gives a good

recipe that will insure "full" Christians, rather than "shriveled" Christians. "Giving all diligence, add to your faith virtue, and (add) to virtue knowledge; and (add) to knowledge temperance; and (add) to temperance patience; and (add) to patience godliness, and (add) to godliness brotherly kindness; and (add) to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . 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."

Paul also affirms that Christianity is a gradual process. Just as a mother does not feed her newborn baby steak and potatoes, but milk, and later spe-

cially prepared baby food, so should newborn Christians be spiritually fed.

Paul told the Corinthian brethren, "I, brethren, could not speak unto you as unto spiritual, but as to carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3:1, 2).

To the Hebrews also, Paul said, "For when for the time ye ought to be teachers, ye need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not strong meat" (Heb. 5:12).

The spiritual babe in Christ must learn to crawl before he can walk, then he will be able to run!

Our children in Sunday school receive the milk of the Word in simple Bible stories and lessons. To teach a small child concerning difficult passages and verses in the Scriptures would only confuse him. He would become spiritually shriveled! Likewise, some adults who know little or nothing of the Bible, become discouraged when they cannot understand the deeper things of the Scriptures. They, too, become shriveled, unless they are first given the milk of the Word, the first principles, or foundation doctrines. Then, they can build thereon, and add to faith those things listed in 2 Peter 1:5-11.

No Christian is born an adult Christian. Even the disciples had to be taught the first principles of Christianity. They matured slowly. They made mistakes, as do all Christians, but they learned by them too. There is no such thing as "instant Christians." They are the result of patient endurance through trials and tribulations.

Thinking about the ingredients that go into "good pickles" reminded me of some Christian ingredients. Jesus said, "I have salt in myself" (Mark 9:50), and "Ye are the salt of the earth" (Matt. 5:13). Paul said "Let your speech be seasoned with salt" (Col. 4:6). Perhaps vinegar could be likened to Christian discipline. Sour, yet necessary. Without it, we remain immature Christians. Self-discipline is as necessary to the adult Christian, as vinegar is to a pickle.

Sugar? What better ingredient could be used to represent Christian love? Paul says in 1 Corinthians 13:13; "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

Surely a good recipe for the making of "good" Christians!

Let's Weed the Garden

By Joe Martin, Oregon Bible College

MANY people ask themselves, "What is happening to the United States to make it as corrupt as it is?" In a recent issue of *Progress Journal*, Pastor Russell Dickerson states that "The Real Problem" in America is sin. People are not concerned about the things that the eternal Father would have them be concerned.

One might ask, "Exactly what are they concerned with, then?" The noted theologian Bishop Fulton J. Sheen in his book *Peace of Soul* states, "The major worries of today are economic security, health, the complexion, wealth, social prestige, and sex." Undoubtedly, one has to agree that this is exactly what is in the mind of the average American. It seems that one is not acceptable in society today if he does not buy the toothpaste that gives him "sex appeal," or if he does not buy the hair cream that makes him look "groovy." Nowhere else in the world, except in the United States, can an individual concern himself with more things that do not concern God.

Lately, a vast majority of the population holds the common opinion that even the messengers of God, the ministers, are of this same persuasion. One is certainly overwhelmed with joy in that Church of God ministers are not viewed in this sense. However, many ministers do concern themselves with anything except that which is specifically of God. "Poking fun," to say the least, J. G. Farris, in the *Chicago Tribune*, tells the story of a woman at a cocktail party addressing a clergyman in the following fashion: "What's your calling—civil rights, poverty, or peace?" Very funny, but, more often than it should be, very true, in the sense that some ministers would rather concern themselves with society's problems and not with the individual's. To further illustrate this point, the noted columnist William F. Buckley asks, concerning a recent cohabitation case of an unmarried college couple, "One wonders whether, if Miss were plopped into the middle of Columbia's Union Theological Seminary a single seminarian would trouble to argue with her, as Christ did the woman at Jacob's well,

that her ways are mistaken?" It seems very possible that if this did occur, the seminary students would soon begin to discuss "the war," "the poor people's march," or some other current event, rather than the girl's sins.

Needless to say, this is a very gruesome sight to envision. One notes that not only are there few theologians that appear to stand for the Bible and its teachings, but also that there are few theologians! The Church of God sees this in several vacant pulpits. The Roman Catholic Church sees this in that, according to a recent survey, there is one priest for every thirteen hundred members! The United States cannot expect to come out of its immoral slump without ministers preaching the morality of the Bible. Where will the ministers come from, if they do not come from dedicated Christian homes?

The United States is similar to the "degenerate plant of a strange vine" (Jer. 2:21). Just as the Jew had become a degenerate plant by not being connected to God, this country is also a degenerate plant in that it has very little connection with God anymore. As a whole, the country can be compared to a garden that is left unattended. Soon, the weeds begin to creep in, and, as any good farmer knows, cause any plant in the garden that is worthwhile to degenerate.

If people will not seek after the nourishment of God through his Son, the weeds, or the sin in and around them, will completely take over, as they are doing, and cause the United States to become one of the elements on which God will pour out his wrath. If people would seek Jesus Christ and keep the commandments that he gave—love God and love men—there would be no need to speak of peace, for people would love their neighbors; there would be no need to protest for poverty, for everyone would be helping his brother in need; there would be no need to march for civil rights, for everyone would be a servant of his fellowman, as Christ was. In following Christ and being "begotten again" in him, one begins a process in which regeneration curbs his degeneration, and others about him will be influenced for good.



Brief Messages for Busy People

GOD'S CALL

By C. Jesse Pestle,
Columbia Station, Ohio

"It is come to pass, that as [God] cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts" (Zech. 7:13). Every child of God should be aware of God's method of dealing with man as expressed in the above verse.

Here we find just one of the many cases in which Israel failed to respond to the call of God. Finally, after rejecting her God, she came to realize her need and called to God, but then it was that God would not hear.

There are many people today who are spurning the call of God, intending to answer that call in later life when retirement time comes or when the family is raised. Multitudes know that they should be serving God, but they put it off until some more convenient time comes. The call of God comes to many people only to be ignored.

God's call is extended through his Word. Those who have even a little knowledge of the Bible are obligated to give their very best to God. The call of God is: "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). The call for true repentance has gone out. The voice of God has gone forth through his Word. God has called, and his people must answer if they want forgiveness of sins. It is fatal to ignore God's call.

God has said of Israel, "In their affliction they will seek me early" (Hos. 5:15). All too often men have to be reminded that they are weak and do need help. Many men feel very self-sufficient when they have good health and plenty of material wealth. Many times men have to lose health or wealth before they call to God. Some do not pray until they have no other choice.

It is strange that the man who has ignored the call of God for years will expect God to hear and answer his prayer immediately. One might ask, "Is this the way God deals with people?" God warned Israel of their

time of trouble, and said, "When ye make many prayers, I will not hear" (Isa. 1:15). Because of Israel's idolatry God said in Jeremiah 11:11, "Though they shall cry unto me, I will not hearken unto them." The Prophet Micah wrote, "Then shall they cry unto the LORD, but he will not hear them: he will hide his face from them . . . they have behaved themselves ill in their doings" (Mic. 3:4; see also Prov. 1:24-28).

We must not close our ears to the Lord. We will not escape if we neglect his great salvation. "Now is the day of salvation," and we must accept it today. Isaiah has said, "Seek ye the LORD while he may be found, call ye upon him while he is near" (Isa. 55:6). There may be a time in our lives when God cannot be found or a time when he will not hear.

What a tragedy it is when man cries to God but is not heard. When such things happen we may rest assured that man is at fault and not God. It could be as Isaiah once said, "Your sins have hid his [God's] face from you, that he will not hear" (59:2).

May we hasten to answer God's call and be quick to please him. If we expect to be heard, we must first listen to God through his Word. Study it daily and obey it at all times.

CAESAR'S CLAIM, AND GOD'S

By Pastor J. R. LeCrone,
Peoria, Illinois

"Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21).

This verse of Scripture contains Jesus' answer to those who came to him demanding to know whether or not he considered it within the law of God that they should pay the state taxes demanded by the Roman government. To illustrate his point, he showed them a coin which had stamped upon its face the image and superscription of Caesar. From that time to this, conscientious Christians everywhere have faithfully paid their taxes, even when those taxes have seemed to them to be exorbitant and unfair in the extreme.

Of course, the government makes this easy for them by telling them clearly and unmistakably exactly how much they owe, when it is due, and what the penalty will be if they do not pay when due. And, since the penalty is usually promptly imposed, the temptation to delay, or seek to evade, is kept to a minimum.

It would be pleasant to report that all who consider themselves as conscientious Christians are equally faithful and prompt in paying to God that which is due him. Unfortunately, this would be contrary to fact. God has been as clear and unmistakable as the government in telling us how much we owe him, and when it is due. Speaking of the property which constituted most of the wealth of the Israelites, he said, "Concerning the tithe of the herd, or the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD" (Lev. 27:32). He applied the same principle to all the increase in wealth that came to them, from whatever source it came. Concerning the time that payment is due, the Apostle Paul advised the Christians at Corinth: "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. 16:8).

Since God sends no statements, trusts us to figure for ourselves what is due him, and imposes no immediate penalties when we fail to pay, the temptation to become careless is great, and multitudes of Christians succumb to the temptation. Church records show that, in general, Christians in the United States return a little less than two percent of their income to the Lord.

The same principle that applies to money, is equally applicable to the obedience to law, personal service (military and otherwise), and proper use of possessions that government demands of us. Caesar imposes penalties upon those who fail to "render unto Caesar the things that are Caesar's." God, for the present, offers immediate rewards, but threatens no penalties. In order to seek the rewards, we must believe the promises.

Do we believe God firmly enough to "render unto God the things that are God's," and to do so regularly and promptly?

THE PROGRESS OF TIME

By Harry Sheels, Hector, Minnesota

We experience moments of ecstasy so pleasing that we wish they might never end. They always do. The antics of a playful kitten are so amusing we wish the kitten would not grow up. But it always does. Time has a way of moving on. Nothing remains the same. God willed it thus. It is best for us that time does move on.

Even in the Garden of Eden God demanded progress. Man was commanded to be fruitful, multiply, replenish the earth, and subdue it. This implied change and progress. Nothing was to remain static.

At the conclusion of Israel's successful "48-Hour War," some of the nations wanted Israel to withdraw its soldiers and return to its former boundaries. When addressing the United Nations Security Council, Abba Eban, said, "I understand our neighbors would wish to turn the clock back to 1947. The fact is, however, that most clocks move forward and not backward. This should be the case with the clock of the Middle East peace." Israel's clock was running forward. They had secured a portion of the land God gave to them centuries ago. It is theirs to keep.

We are encouraged to know that God's clock does not run backward. It keeps ticking ahead; therefore, we can say with confidence, "Now is our salvation nearer than when we believed. The night is far spent, the day is at hand" (Rom. 13:11, 12).

God's promise of a Redeemer was made many years before he came. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). Had God's clock stopped, or been turned back, we would have no Messiah today. His clock did not stop.

God warned Israel that he would scatter them over the face of the earth if they failed to obey his laws. They disobeyed and were scattered as promised. He also promised to preserve them in the diaspora and return them to their land in the last days. (See Jer. 16:14, 15; 31:27-37.) Not all Jews have returned as yet, but enough have returned to establish a

nation. Time has not been standing still.

When the apostles asked Jesus what they were to get for leaving all to follow him, he replied, "I will tell you this: in the world that is to be, when the Son of Man is seated on his throne in heavenly splendour, you my followers will have thrones of your own, where you will sit as judges of the twelve tribes of Israel" (Matt. 19:28, N.E.B.). God's clock has been running. Jesus will soon be free to keep his promise to the twelve.

God's faithful people of all the ages will receive rewards at the very same time—at the "better resurrection." All these won a glowing testimony to their faith, but they did not then and there receive the fulfillment of the promise. God had something better planned for our day, and it was not his plan that they should reach perfection without us" (Heb. 11:35, 39, 40, Phillips).

If Jesus is about to fulfill his promise to the faithful twelve, and since all righteous are rewarded at the same time, it follows that our day to be remembered is near. The hour is at hand "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 or doom]" (John 5:28, 29).

Time has progressed to the point when the first resurrection can come at any time. Any day now the trump of God may sound and the dead shall be raised to immortality, and the living changed.

Jesus' warning is timely: "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

God's clock does not run backwards.

ORAL ROBERTS BECOMES A METHODIST

Oral Roberts, Pentecostal minister and president of Oral Roberts University, Tulsa, Oklahoma, was received as a minister in the Methodist Church in May.

Roberts is well known for his evangelistic-healing campaigns throughout the country and for founding the ultra-modern University. As a Methodist he will be assigned to continue his role as president of the school. He claims not to have changed his faith in any way and still holds to the present work of the Holy Spirit expressed in talking in tongues and healing.

COMMENT ON ISAIAH 11:14

By James Mattison, Maurertown, Va.

It seems to me that Isaiah 11:14 was partly fulfilled in June, 1967. The verse reads, "They [Israel] shall fly on the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them."

Isaiah 11 is a chapter on Christ's coming, the recovering of the remnant of Israel, and things Israel and God shall do at the end of this age. Perhaps we should say what happened in June, 1967, was a "preview" of a more complete fulfillment of Isaiah 11:14. The expression, "the Philistines toward the west," quite possibly has reference to the Gaza Strip, out of existence now as such, after nineteen years of existence. The Gaza Strip is the old Philistine territory: and the city of Gaza was apparently the ancient capital of Philistia.

In the 1967 war, Israel did fly on (conquered rapidly) this old Philistine territory while at the same time (the verse says, "together") she flew on the Jordanians to the east (Edom, Moab, and Ammon). Israel did lay her hand on modern Edom, Moab, and Ammon. However, Israel did not completely conquer Jordan, as the verse might indicate (shall "obey" them, "spoil" them).

Also, God has not yet "destroyed the tongue of the Egyptian sea" (Suez Canal), nor filled the Nile river so that men can walk over it. (V. 15.)

It appears that Isaiah 11:14 may be fully fulfilled when Jesus comes, that Israel under his direction shall be God's battle axe (Jer. 51:20) to break in pieces the nations and kingdoms. If this is so, it certainly reminds us of Gideon's tiny band which conquered the hordes of Midian by God's mighty power. When the feeble Israeli shall be as David and the house of David shall be as God (Zech. 12:8), all nations shall know that Jehovah is God, who does all his pleasure.

FAITH

By Ann J. Lunderby

In faith, dear Lord,
I come to thee;
And tho my faith be small
I know that thy grace covers me,
For thou art all in all.
So I need never 'quire why
Tho perils round me bide,
For thy Son covered all my needs
The very day he died.

TOTS 'N' TEENS

By Ruth Lewis

WHAT'S GONE IS GONE

Summer evenings can be very beautiful and quiet. One summer evening Sandy and Sammy were trying to catch some grasshoppers to put into jars.

Dad walked out into the back yard and said, "While Mother is doing the supper dishes, I'm going to walk up to the store for some lunch meat. Mother needs it to make sandwiches for my lunch tomorrow. Would you two like to walk up with me?"

"Yes," they chorused, forgetting all about grasshoppers.

Sandy and Sammy went into the house to tell Mother good-bye, and they saw two shiny dimes on the kitchen table.

"I thought you might like to get an ice cream bar at the store. Be sure and put the money in your pocket or in a coin purse so you don't lose it," warned Mom.

"Thanks, Mom," said the twins.

Very carefully Sammy put his dime deep into his pocket. Sandy ran to get her purse. As she went out the door, she carried her purse in one hand and her dime in the other.

Soon Sandy was tossing her dime up into the air and catching it. Sammy saw her. "Remember what Mom said, Sandy. Be careful or you'll lose your dime."

The warning came too late. Dad turned around just in time to see Sandy's dime rolling down the street drain. "I'm sorry, Sandy," said Dad, "but what's gone is gone. Money isn't a toy with which to play, but something to spend for things we need and want."

"I have to go to work five days a week to earn the money to buy the things we need. We need food, clothes, and a place to live. We give a tithe to God, because we are thankful for all God has given us. When God gives us the ability to earn money, he expects us to use it wisely and not to waste it. Maybe next time you get some money you'll put it in your purse."

When Sandy walked into the grocery store, she was very sad. "What's the matter with you, Sandy? Would an ice cream bar make you smile?" Sandy looked up and there was Uncle Ned.

"That's what I wanted," explained Sandy, "but I lost my dime."

Uncle Ned bought Sandy and Sammy both an ice cream bar, and Sammy had his dime to take back home with him.

SOME QUESTIONS

1. Why did Mother give Sandy and Sammy the dimes?
2. Why do people need money?
3. Why do churches need money?
4. How does your family get its money?
5. If you were Sammy, what would you do with your dime?
6. What is a tithe?

SOMETHING TO DO

Money does not grow on trees, but why not draw one? See how many different coins you can name and draw on your money tree.

TNT

When Christ was teaching his disciples, he said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

In our culture we are used to thinking of the three necessities of life as food, clothing, and shelter. Yet notice the three vital ingredients Christ names: food, drink, clothing.

The land of Israel has mild winters and hot summers. Its average rainfall ranges from about forty inches in Galilee to less than one inch in parts of the Negev.

During the rainy season there is plenty of water, but it quickly soaks into the earth. During the hot summer the pools dry up and the water becomes stagnant. When Christ and the woman met at the well, she said, "Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?" The inhabitants of the land called flowing fountains "living water." The woman knew that the water in the well was not from a flowing stream, and was probably not as fresh tasting. She was unable to understand that Christ was referring to salvation and not the literal water.

In Numbers 20:19 the nation of Israel offered to pay the country of Edom for water used by the people and cattle as they traveled through the land.

It must be a special comfort to people who live in a land where water is difficult to obtain to read, "I will give unto him that is athirst of the fountain of the water of life freely."

Although waterless areas may be a hindrance to people, God can overcome these difficulties. All he needed to do was give Moses the directions, and water was provided for the Israelites in the wilderness.

The biggest problem God saw in the desert was the people. They became so obsessed with the problems of everyday life that they forgot to trust in him. So it is now. Those individuals who become so overly interested in personal cleanliness, and other cares of life, neglect the spiritual water Christ has offered. Those who are wise will accept the living water of Christ.

THINK ABOUT IT

1. Assuming that a water jug held about three gallons of water, how many trips to the city well would you need to make each day to take care of your needs?
2. People in the Mediterranean area had a yearly time when they washed the linens they used. Why?
3. Rowland Howard wrote:

"Waste not, want not, is a maxim I would teach.

Let your watchword be dispatch, and practice what you preach;

Do not let your chances like sunbeams pass you by.
For you never miss the water till the well runs dry."

Apply this to the Christian. How would you apply this to the person of the world?

THE EDITOR'S OPINIONS

(Continued from page 2)

Student demands have been varied, but among the most radical was a list of fifteen demands submitted by a group of students on the campus of Northern Illinois University at De Kalb. Included on the list were: the disarming of campus policemen, abolition of compulsory classroom attendance, and the free distribution of birth control pills.

While in some instances there may be reasons for dissatisfaction, it must be recognized that what is going on in our colleges is but a symptom of a more serious illness in our society—revolt against authority, law, and order.

The continued existence of civilization as we know it depends upon our recognition of authority, and keeping the law. Our God is Ruler of this universe, this earth; he is the supreme authority. He gave his prophets and his Son authority to speak for him; we recognize that authority, and attempt to live by his instructions. God also tells us to recognize the authority and laws of earthly rulers. (1 Tim. 2:1, 2.) We agree generally that our law officers and judges "are not a terror to good works, but to the evil" (Rom. 13:3).

The result of all this revolt and unrest in the world can be only chaos, disorder, violence, and wickedness. As Christians, we abhor it. We may not be able to curb this revolt in others, but we must control ourselves.

In so many ways these days are like the days of Noah, when "the earth was filled with violence" (Gen. 6:11). May we endure until Christ comes!

DISSIDENT IN THE CHURCHES

An editorial in *Christianity Today* (May 24, 1968) points up a growing dissent in the churches in spite of present trends toward unions and mergers. The mergers often result in the creation of more, not fewer, religious bodies, because individual members and congregations refuse to go along with the mergers.

It is not uncommon for churches to become so involved in social welfare programs, racial problems, and political issues, that some members feel they cannot continue in fellowship. Sometimes a person may indeed find his church leaving him, instead of him leaving his church.

The question that must be answered by each person, or congregation, involved, is: Should one separate him-

self from the errant church, and thereby strengthen the hands of the liberal element, or, stay and try to counter the trend by organizing the conservative forces?

Members may leave a church one by one with few complications, but major legal battles have arisen over church property when a whole congregation attempted to leave the parent organization.

There is valid reason for dissent in some instances, but dissenters should examine their own motives to make sure they are not protesting for purely political or selfish reasons. Where a just and Biblical cause for dissent exists, let your voice be heard! But, let love prevail!

SIMON PETER'S BONES

On June 26, 1968, Pope Paul VI announced that bone fragments found beneath St. Peter's Basilica have been authenticated as being those of the Apostle Peter.

Pope Pius XII had announced in 1950 that the tomb of Peter had been discovered where tradition had put it, beneath the papal altar at St. Peter's. Bones found in the tomb were later proved to be those of a woman.

Subsequent examinations of other bone fragments, Pope Paul said, have given "the result that we, comforted by the judgment of prudent, learned, and competent persons, believe to be positive. The relics of St. Peter have been identified in a way which we can accept as convincing."

This announcement by the pope has been expected for some time. In a religion of "externals," such as the Roman Catholic Church, the "relics" of Peter would be important.

It is doubtful if Peter ever went to Rome; the Apostle Paul surely would have mentioned him, if he were there. This "discovery" is just another thread in the fabric of falsehood that typifies the Church of Rome.

BEGIN AT HOME

(Continued from page 3)

If your child is young, get a songbook containing his Bible-learning songs. Sing them at bedtime, or with the rest of the family at devotions. If your child is older, check over his pupil's manual each week. Discuss his lesson with him.

Ask his Sunday school teacher to jot down for you the aim of each lesson and ideas for application from the teacher's manual. When you know

what your child is being taught, you can help him make those Sunday truths weekday realities by relating everyday experiences to Scripture. This is a big step toward making your home a Christian education center.

3. *Read the Bible and pray as a family.* Daily spend time together in God's Word. Read and talk about a short passage. Share personal and family needs, and bring them to the Lord in prayer. Don't hesitate to demonstrate your dependence on the Lord. As the Word of God becomes more and more a natural part of family life, your child will sense the reality of your relationship with Christ. He too will learn to turn to him as a real and faithful person, discovering for himself that he can meet his every need.

4. *Provide good Christian literature for your children.* See your Christian bookstore for ideas on many helpful books and booklets.

There's No Choice

For only you can "bring up [your] child in the way he should go" (Prov. 22:6). And only if your home is the center of his Christian training can you be sure that "when he is old he will not depart from it." And really, there's no greater joy than to know, as the Apostle John wrote, "that my children walk in truth" (3 John 4). Isn't that what counts with you?

Then, why wait? You can begin today—as soon as you get home from church. Pick up that Sunday school paper, talk about it with your child, and begin to teach!

For your child, Christian education must begin in your home!



Cousin Hattie told me she had some scraps I could use to make potholders for the bazaar, but she wasn't home when I went to get them. "You know I always put the door key under the mat. Why didn't you help yourself?" she said the next time I saw her. Most people know that the Bible has in its pages the key to life, but don't bother to look for it.



CALENDAR OF EVENTS

- July 7-13—Junior Bible Camp, Long Lake Campgrounds.
- July 14-20—Senior Bible Camp, Long Lake Campgrounds.
- July 21-28—Virginia State Conference and Bible School at Maurertown. Gordon Landry, guest speaker.
- July 27-August 4—Iowa Conference, Waterloo.
- August 4-9—General Conference.
- August 9-15—Berean Youth Conference.
- August 21-25—Northeast Conference, Golden Rule Church of God, Cleveland, Ohio, Warren Sorenson, guest speaker.
- August 25-September 1—Maritime Conference and Vacation Bible School, Digby, Nova Scotia. Mr. and Mrs. C. E. Lapp, guest workers.

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The
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Volume 57, Number 1
August, 1966



The Editor's Opinions



GUNS AND VIOLENCE

The repeated assassination of public figures in the United States has focused world attention on the relationship between guns and violence. Considerable space in the press and on radio and television has been devoted to the subject. The early reaction was in favor of strong gun controls, including registration of all firearms and the obtaining of permits to buy guns. The citizenry was called upon to voluntarily surrender its guns to the nearest law enforcement agency, with the result that hundreds of guns were turned in. Later reaction to the situation tended to be against tight controls, with the possibility being raised that the registration of firearms might be unconstitutional.

A *U.S. News and World Report* study showed that gun control laws in other countries have had mixed results. Some countries in the free world having gun laws include France, Great Britain, West Germany, Italy, Sweden, Switzerland, Mexico, Brazil, Canada, and Japan. In some of these countries the laws are not strictly enforced, and the black market trade in arms is free, so that anyone with the money can buy a gun. In others, the laws are enforced and there are few crimes involving guns. In Switzerland the connection between guns and crimes of violence is shown to be unrelated, as almost every home is armed. Swiss police officials indicate that strong gun laws by themselves are not enough to stem violent crimes. The experience of Switzerland would tend to bear out a National Rifle Association motto that "Guns Don't Kill People. People Kill People."

Studies reported thus far on guns and violence must be considered inconclusive, because no statistics are given on the number of murders committed by stabbing, strangulation, beating, poisoning, drowning, etc.

It is certain that much more will be said, and stronger laws will be passed in the control of the shipment, sale, and ownership of firearms. We sincerely trust that blind reaction will not lead to the disarming of the United States, to the delight of the Communist foes of our country.

We know that gun laws do not stop lawlessness and violence, because some of those countries with the strongest controls are also suffering from riots and violence. Too, the presence of gun laws does not necessarily make a country great or good. With all her faults, the United States of America is a great country.

With or without guns, crime and violence are on the increase throughout the world. These are days like the "days of Noe," when "the earth was filled with violence" (Gen. 6:11). We are encouraged to look beyond this present trouble to the second coming of the Lord!

POLITICAL EVANGELISM?

Dr. Joseph C. Hough, Jr., chairman of the religion faculty at the Claremont Graduate School, Claremont, California, is proposing a form of "political evangelism" as the *primary* form of the church's task in the context of contemporary American race relations. He claims the church is wrong in trying to separate religion and politics. While evangelism is generally considered as spreading the gospel or good news of Christ, Dr. Hough says the good news the churches should be spreading is telling black people that white Christians will do something about discrimination.

Dr. Hough's "gospel" sounds much like that of the World Council of Churches. In a statement to delegates to the Fourth Assembly of the World Council of Churches held at Uppsala, Sweden, July 3-20, entitled "Renewal in Mission," we note the following: "We have lifted up humanization as the goal of mission because we believe that more than others it communicates in our period of history the meaning of the messianic goal."

Christianity does affect our lives and our dealings with others, but these socially oriented religionists are emphasizing the "by-products" of Christianity and forgetting the real "product." It is no wonder that God predicted through the Prophet Amos, "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (8:11)!

"ADULT MOVIES" ON TV?

In the earlier years of television the average parents could be familiar with the movies their children were watching on the video tube, because the films were of such early vintage they had seen them themselves as children. In the intervening years, the networks are in such competition that fairly recent movies are finding their way to the television screen. The movies of the 1950's and 1960's aren't what they were in the 1930's and 1940's. A large part of movies produced now are the "adults only" type, where the emphasis is on sex, perversion, and sadism.

The television networks are faced with a problem; how to present what they consider a "wholesome product" and still show modern movies. They have resorted to cutting out some offensive language and scenes, but this editing is being criticized, and the pressure is on to leave the movies uncut.

Under present trends it is not inconceivable that uncut "adult movies" will be presented on American television. There is no doubt that the moral sensitivity of our nation is affected by what is seen on television. It may well be that the truly Christian home will have to be one without television. For now, make good use of the "off" switch!

"HEAVEN OR HELL?"

The question of what happens after death is as ancient as man himself. Fred C. Kuehner attempts to answer this question in a booklet included in the June 21, 1968, issue of *Christianity Today*, entitled "Heaven or Hell?" He is a holder of doctorates in theology and divinity (hon.), and is dean and professor of Biblical languages at a seminary in Philadelphia. Dr. Kuehner, we fear, is better at asking questions than at finding answers.

In the first place, the divine alternatives are not heaven or hell. From Adam on down, every man has had placed before him the choice of obedience and life, or disobedience and death. In Deuteronomy 30:19, God said, "I have set before you life and death, blessing and cursing: therefore choose life." The Christian alternatives are the same, the wages of sin—death, or the gift of God—eternal life through Christ. (Rom. 6:23.) Death is the absence of life; but, as the enjoyment of heaven or the endurance of hell both involve the possession of life, they are not really op-

posites. Actually, the question is not "Where will you spend eternity?" but "Will you?"

Dr. Kuehner's study of the original languages should have informed him that the Hebrew *shoel*-hell is grave-dorm, and not a place of *limited existence*; that *hades*-hell in the New Testament is not used as the heathen Greeks used it, as a place for disembodied spirits, but as the grave, the common repository of all the dead, as yet unjudged. He should know that Gehenna was the city dump of Jerusalem, where refuse was *consumed* by fire or maggots, and that it is thus a type of future *destruction*, not torment.

We sincerely wish the good doctor, and others, could see that conditional immortality—life only in Christ—is the true plan of God, and the only plan true to God's character!

WHAT IS BAPTISM?

Appearing recently in a number of newspapers has been a series of large display ads on the subject of baptism, by *The Word of Truth Ministry* of Los Angeles, Calif., and Otis Q. Sellers. Mr. Sellers admits that "baptism" is a transliterated Greek word meaning to "dip or immerse," and brings out that it was originally a word used in the dyeing industry, where fabric was immersed in the vats of color. In his zeal to prove that baptism means more than just immersion, Mr. Sellers attempts to prove that it does not mean immersion at all, but "commitment, merger, and identification."

We agree that Christian baptism is *more* than immersion. To be simply dipped in water is not Christian baptism; if it were, every time a person got "ducked" while swimming he would be baptized. For immersion to be Christian baptism it must be preceded by correct faith and repentance, accompanied by commitment, and followed by a life amenable to the will of God.

Christian baptism cannot be *less* than immersion. Mr. Sellers substitutes "identified" for "baptized" in Romans 6:3, 4: "Do you not know that as many of us as are *identified* with Jesus Christ are *identified* with his death?" This is no elucidation of the text, but a confounding of the language and meaning! We grant that baptism includes identification, but Mr. Sellers fails to tell us *how* to become identified with Christ. The Bible tells us that we are identified with Christ by being immersed in

water in his name. We proclaim that we accept Christ as our Saviour, and show that we accept his death, burial, and resurrection on our behalf, when we symbolically reenact this in the waters of baptism. Try using "identified" in Acts 8:38; it would read—"They went down both into the water, both Philip and the eunuch; and he [identified] him." ("Merged" or "committed" would yield the same baffling result.)

Baptism is far from being a meaningless ritual, or a mere initiatory rite to gain membership in a local church. It is not merely a "form of godliness, but denying the power thereof," as Mr. Sellers claims. It is the God-ordained act of obedience that actually sets us in the Father's family, where godliness by his power can be ours. It is a dyeing process, whereby we can be a different person. But, like cloth, we cannot be dyed and different without being immersed!

The Bible reveals what God intended baptism to mean. That it does not mean that to some, does not change God's intention and command.

ERIC HOFFER ON ISRAEL

In his column *Alone in the World*, Eric Hoffer, a philosopher for the man-on-the-street, points out an international attitude towards Israel that causes one to wonder. The gist of his statement is that there is an apparent double standard in the world—one for Israel and another for the rest of the nations. What is "kosher" for the rest of the nations in war or peace is not all right when Israel does it.

For example, many nations, including Russia, Poland, Turkey, Algeria, and Indonesia, have caused millions of people to become refugees by their actions; nothing is said against them and the refugees are settled elsewhere. But, the Arab refugees from Palestine have not been resettled and are maintained as an eternal threat against Israel, demanding repatriation to the last man. Too, when any other nation wins a victory it dictates the terms of peace, but when Israel is victorious she must sue for peace!

In a humorous and paradoxical, yet true, statement, Mr. Hoffer says, "Everyone expects the Jews to be the only real Christians in this world."

Our attitude in world affairs is governed by our knowledge of Bible prophecy concerning Israel and the nations. Well has Mr. Hoffer said that the welfare of all of us is bound up in Israel's destiny. May we receive a

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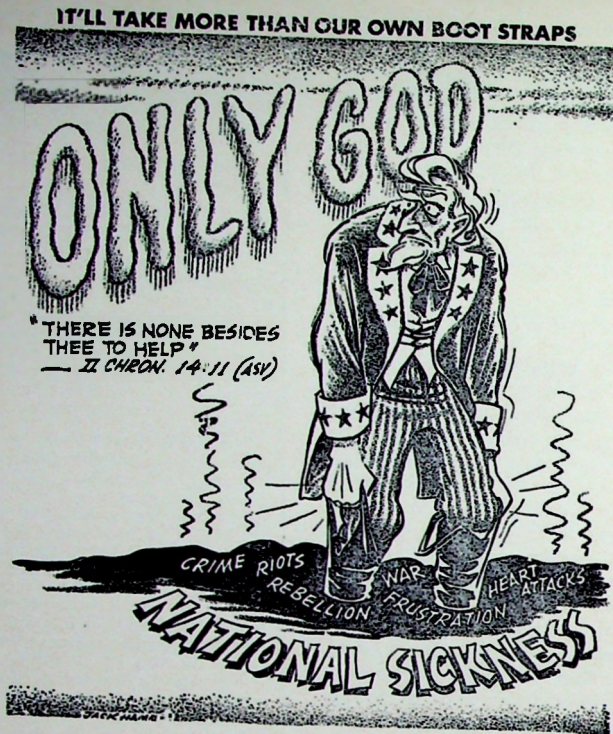
The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the 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.

T. M. FERRELL, Editor

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Christ or Crisis!

By Pastor John Hearp, Ripley, Illinois

FROM ALL advance indications it seems extremely likely that this summer our country, instead of being a melting pot, could more nearly resemble a boiling cauldron. Nor do we have the exclusive rights to this dubious distinction. Even now this same description is true of many other nations throughout the world. Conditions such as these challenge every concerned person to evaluate the role that he is going to play as this drama is enacted. Are we going to become involved or just be spectators? If we are spectators, are we going to jeer, cheer, or just sit on our hands? If we choose to become involved, will it be in a constructive or destructive capacity?

What's Your Stand?

The individual Christian, and the group of individual Christians known in localities as the church, may, and in many cases will, be called upon to take a stand on certain questions confronting our nation and the world.

This is when we must reflect carefully and prayerfully on our course of action. We must remember that as Christians we are representatives of Christ. Be certain that your actions and words will reflect favorably on him. And reflect they will—whether we like it or not!

Desirable Things

There are many desirable things in life, among them being a well-balanced diet, equal employment opportunity, and personal freedom. When these things are denied to people it tugs at our heartstrings and arouses our conscience. We desire to see these wrongs righted, and justly so. They have a significant impact on our present life, its enjoyment and sense of fulfillment. We must keep in mind that, though these things be desirable for a full and productive life now, they have no direct bearing on eternal life, and whether or not we attain it. Historically, Christianity can, and has, functioned in the absence of one, two, or many of these

things considered by us to be desirable.

We must not lose sight of the following facts. Man's salvation is not a result of his social standing. It is by grace that we are saved, not good works or good jobs. (Eph. 2:8, 9.)

The Message of Christ

The Scriptures present Jesus Christ. But, how do they present him? And just what is his message? He is presented not alone as possessing a panacea for all of people's problems, not only as the solution to all of society's social ills, not alone as able to relieve all of our tensions and troubles, although he can aid, and does present a meaningful message to all of these situations. The Scriptures present Jesus Christ as the spotless Son of God who came to take away the sins of the world.

This is not to say that Christians should have no concern for present conditions. We are not to be a clanish church. Our dwelling place is not to be the ivory tower of isolation. But we must keep things in proper perspective. Emphasis must be on essentials.

Majoring in Minors

Today we find many Christians *majoring in minors*. They are emphasizing the fringe benefits that are a part of, and have been associated with, Christianity. Emphasized today is the equality and sense of well-being to be enjoyed during this present life. Relegated to a secondary role, and given less emphasis, is the matter of eternal life, and what must be done to enjoy it.

Exclusive or Inclusive?

Christianity is both an exclusive and also an inclusive religion. It is *exclusive* in that it is the only way to God, and that way is through Jesus Christ. It is *inclusive* because there are no national, cultural, economic, or ethnic barriers set up by God. Would that this were so with men!

We are sent into the world—but sent to do what, and for what purpose? Are we sent to straighten out society, or to save souls for Christ? to change lives or legislation?

First Things First

The individual believer, and the church, must assign the proper priority to the many avenues of service open to them. They must direct their efforts to the essential task for which the Christian is uniquely equipped. That task is ministering to the spiritual needs of men. As time and talents

permit secondary duties, relating to man's physical and mental needs, these can, and should, be a part of our ministry.

Practicing Our Faith

The instructions in the Scriptures to put our faith into practice are both numerous and explicit. The Parable of the Good Samaritan and the writing of James come at once to our mind. To ignore or de-emphasize them would be to weaken our witness, turn off our testimony, and do harm to the overall message of the Bible.

Identification Mark

We must show our concern and have a real interest in people as they are. If this love and concern are lacking we will soon show ourselves to be the noisy gong or clanging cymbal spoken of by Paul in 1 Corinthians 13. Love is the identifying mark of a Christian. It is how other men know that we are followers of the Christ. (John 13:35.)

Ambassadors for Christ

Paul considered himself an ambassador for Christ. (Eph. 6:19, 20.) He asked for the prayers of these Christians that he might be able to speak boldly, fearlessly, and freely about the mystery of the gospel!

Get Involved!

Christians are people with a mission and a message. Our mission is: "Go ye therefore, and teach all nations" (Matt. 28:19). We are to be witnesses wherever we are, or are sent. (Acts 1:8.) Our message is to be the gospel of Christ, his death, burial, and resurrection; the reasons for these events and man's response to them.

This is the type of involvement that is so desperately needed by Christians today. It is an involvement that will have an immediate blessing for the individual and our nation. It is an involvement that will have its ultimate blessing when Christ returns.

story which Mrs. Anna Crumacker told to me. She was a missionary who lived in China for thirty years. One time her husband was away from home. Her baby daughter was sick nigh unto death. There was no communication system to reach her husband, and no doctor was available. Chinese friends arrived, and told her they had come to weep with her. They sat quietly, they cried, they left. That was empathy. No words were necessary. Many years later, Mrs. Crumacker still saw them and remembered them more than if many words had been spoken.

This story also explains empathy. Little Jane was sent on an errand. She was gone much longer than her mother thought she should be. Jane explained to her mother that Susan's kitten had been hurt. Her mother asked if it had taken all that time to tell Susan that she was sorry about her pet. Jane said, "No, Mother, but I stayed to help Susan cry." That was empathy.

Jesus showed empathy on the occasion of the death of Lazarus. The account says that Jesus wept. He knew that he was going to raise Lazarus in a very short time and make everybody happy. Why should he weep? He knew how Mary and Martha felt when their brother died. He had disappointed them. They had sent word to him that Lazarus was sick, and, no doubt, they expected him to come to them. Empathy brought tears. Jesus wept! He had purposely tarried some miles away until after the death and burial. Then he told his disciples that Lazarus was dead, and that he was glad for their sakes that he had not been there "to the intent that they might see the glory of God," and his own, and believe. (John 11:3, 4, 21, 32.) Their unbelief, and that of others, grieved Jesus. He wept!

Some people do not naturally have empathy. They may sympathize, but they shrink from sharing another's sorrow because it is too depressing. They shun the Jericho road. Empathy, which is active compassion, should be cultivated in our lives.

Sympathy, plus empathy, minus criticism, would greatly enhance our Christian virtues.

"Could we only draw the curtain
That surrounds each other's lives . . .
Oh, we'd love each other better,
If we only understood."

We do have a Friend who knows,
and understands, and cares.

Sympathy and Empathy

By Mrs. F. L. Austin, Mt. Morris, Illinois

LET US concern ourselves with two words, one of which we all know, and we apply it to our lives very frequently. The other word is not well-known, is seldom used, nor do we see it commonly in print. Yet it is a jewel of a word which should be added to the vocabulary, and put to use in the life of everyone who does not already possess it. Both of these words, when acted upon, touch the lives of our fellow travelers along life's way, and they enrich our own lives. Jesus our Lord fully possessed these words, and often demonstrated them. I refer to the words "sympathy" and "empathy."

The definition of sympathy is: "The sharing of feelings, . . . as, we are in sympathy with each other. Sympathy has the literal meaning of fellow feeling . . . which makes us enter into the distresses of others."

Death and tragedy always bring sympathy from friends, and usually it is active sympathy, an urge to do something to help. Sympathy is spontaneous with most of us in cases of deep sorrow. But, all too often it is

transitory. The sympathizing friend soon forgets, and sometimes criticizes the one involved who continues to sorrow.

Empathy is a broader and more meaningful word. It is all of sympathy, with something added. The definition is: "Projection of one's emotions or consciousness into another's being . . . In other words, it is the putting of oneself in the other's place." It is the extra something added to sympathy which many of us do not possess. If we had it, we would be more understanding of those about us, and more helpful to them. There is an American Indian prayer: "Great Spirit, grant that I may not criticize my neighbor until I have walked a mile in his moccasins." How often one hears from his friends, "You shouldn't do this or that, or you should do thus and so." Is not that a form of judging when all the facts are not known—when you haven't walked the mile in the moccasins? How much more a loving touch would mean!

Empathy is well illustrated by a

ULTIMATE TRUTH

By Ronald Bray, Mooroolbark, Australia

JAMES JEANS quoted an ancient philosopher as describing the situation of man in the following terms. Man is like a being chained in a cave. The entrance is just out of sight, though the prisoner can see the reflected daylight on the walls of his abode. Outside a fire is burning, and people are moving around the fire. This the prisoner can deduce from the distorted reflections on the entrance wall. From these distorted, moving shadows, man tries to establish what the world outside his prison is like. Yet it is obvious, even to the man, that to know the outside world accurately is beyond his powers, unless a message from outside reaches him.

So, today, man tries to understand the ultimate reality. What hope has he of succeeding unaided in this quest?

We have five senses, the main ones being the sense of sight, of hearing, and of touch. To learn of anything not evident to these three senses, man needs aids to detection. For example, radio waves require intricate mechanisms to convert them into energy that we either see or hear. So also, radio-activity requires Geiger counters or other apparatus before we can know its presence. Now all of these machines were made from the materials of creation (atoms and molecules), and can detect only that which is involved in creation, be it energy or matter. To the writer it seems obvious that the ultimate source of energy and matter will remain forever outside the capacity of our material detectors—unless a message is passed in to us in such a form that we, with our limited senses, can detect. When Juri Gargarin said that in space he could see no God, and therefore, *ipso facto*, God did not exist, I say that Gargarin talked foolishness. Like Einstein's space-time continuum—God is by definition outside creation, imponderable, infinite, and absolute. Paul was so very accurate when he said that God dwelt in light unapproachable, whom no man had seen, nor could see, and live.

We may ask, then, how can we know that God does exist? Let us return to the cave. The shadows on the wall only suggest an unseen reality. So it is, too, that the orderly universe only suggests that an orderly mind planned it. But, if a letter was, as it were, thrown into the cave, anyone there would immediately accept the premise that the message had a writer. If the message gave information that could not otherwise be obtained (that is, information which would be evident only to the dwellers outside the cave), then it would clearly be proved that a more learned authority had written it. I believe that the Bible is such a message, and that it does contain information not readily available to man.

For example, the Bible does not just tell us that we will die, we already know that. But, it also tells us *why* we die, and that information would not be ordinarily ascertainable by us. The Bible tells us that God has a purpose with the earth. We can deduce no purpose from our studies of astronomy, or—at the other end of the scale—from the spinning electrons round their infinitesimal suns, the atomic nuclei.

The God of the Bible said (item A), "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

Nearly two thousand years after that statement, Paul wrote to the Romans (item B), "All have sinned, and come short of the glory of God" (3:23).

How can A occur in view of B? Ezekiel 18:20 says (item C), "The soul that sinneth, it shall die." It can surely be seen that A, B, and C are mutually consistent.

Next, let us look at Isaiah 45:18: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Here a new factor is introduced—the earth is intended to be lived on. All this requires a change in man, so that he

is no longer a barrier to God's glory. This change will take place, must take place, and God's plan of salvation in Jesus Christ provides for man to be changed. Now, because free will is an essential feature of human existence, we have free will to seek salvation or neglect it.

"Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6, 7).

Would you agree that the pattern of thought mentioned here would be most improbable from man's own thinking? Sin itself is not a likely concept of the human mind. "Fools make a mock at sin," said the Psalmist.

Because of sin, Jesus Christ was born, and he told us much about God. People did not like what he told them, and they killed him. But, he arose to life again. Man complicates this issue because, not having seen a resurrection, he cannot visualize it. Yet man pictures an immortal soul, quite without proof. Gullibility was not a monopoly of ancient peoples! Yet, the popular rejection of the historicity of the bodily resurrection of Jesus Christ is itself evidence that resurrection, like sin, is unlikely to be an unaided concept of the human mind.

There is one other matter which again supports our thesis that the Bible is a message from God. That is, prophecy which can be tested in our



times. We carefully avoid fulfilled prophecy because in most cases we cannot prove that the prophecy was written before the event. In Deuteronomy 28, there are offered certain blessings on Israel for obedience to God, set against some curses for disobedience. Verses 25 and 37 read, "Thou . . . shalt be removed into all the kingdoms of the earth . . . and thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." My own dictionary refers to the "proverbial" use of the word "Jew" in a disparaging sense. The added fact that criticism of the Jew is largely unjustified, and that this forecast is obtained from their own records, we again reach a conclusion that such a forecast is humanly inexplicable. We know of no other ancient records of any nation which contain major criticism of the people to whom the records belong. These people, the Jews,

have survived against all probability, and are now proving to the world that they are incomparable when it comes to hard manual labor. Deuteronomy was written over three thousand years ago. No wonder God said of the Jewish people, "Ye are my witnesses that I am God." For, in their history is the final proof that God exists, and that he spoke through the Hebrew prophets.

Such, then, is the letter that God has passed into our cave, for our instruction, "that the man of God may be perfect, thoroughly furnished unto all good works."

When we receive a letter, we usually accept it as authentic. The writer does not first call us to advise us that he has written it. The internal evidence is to us sufficient proof of its authorship. We know the writing, the signature, and the style of the phrasing. This evidence, while most convincing to ourselves, is equally the

most difficult to pass on to others, who do not know the writer as we do. Any success in persuading our neighbor to listen to the message will largely depend on what they think of us. If we act in a certain way because our correspondent tells us to, our actions will be noted as the best evidence. Jesus acted in a certain way because God told him to. We may act because Jesus told us to. Indeed, most of the good in the world, the love and the charity, is because people learned that God desired such works. Then the wisdom of such people "rubbed off" on to their contemporaries, and so our hospitals and our charities came into being.

It is the way Christians behave that decides whether others will be influenced to investigate the motive for their actions. And so, turning to the Bible, they also may join the believer in living a Christian life, and waiting for the Lord from heaven.

The Body and the Breath of Life

By Pastor Harry Gockler, Harlingen, Texas

IT IS the belief of many people that one's body is merely a tabernacle, or dwelling place, for the spirit, or soul. They believe, too, that this spirit is the real man, and that it continues to live after death. Those who teach and believe this sort of thing fail to properly understand God's plan and purpose in man, and certainly overlook the plain Biblical statement of man's creation. Observe Genesis 2:7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

In these simple words, the Bible sets forth the origin of man. There is no hint of any preexistence. Man did not come to this earth as a spirit-being seeking a tabernacle. Man simply did not exist until the creative work of God was finished. Observe the process of God in his creating man. He took the lifeless dust, and fashioned in his own image a perfect human body. Still, there was no life. It was a perfect body, but there was no life. Only God could fashion such a marvelous organism; only God could give it life and set it in motion.

Having formed the man, the Lord "breathed into his nostrils the breath of life; and man became a living soul." Then there was life and action. This was the real man. This is the real man today. The words "soul" and "spirit" are used many times and with various shades of meaning, but not once do the Scriptures say that man has, or ever will have, a spirit or soul which has a conscious existence apart from a body.

Notice for a moment the words of Genesis 2:7. We observe the two parts of the living man: 1) the body, formed from the dust; 2) the breath of life, breathed into his nostrils. Neither of these, alone, could have any intelligence. The lifeless brain of Adam was as devoid of thought as was the dust from which it had just been formed. And, breath is just as lacking in intelligence as is dust. When these two parts are united, when the breath of life is being constantly received by the body, we say the man is alive. Then there is action, thinking, intelligence. When a separation takes place, the result is death. Every function ceases. Life is gone and there is no intelligence of any

kind. David described this condition as follows: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4).

Notice that it is the man himself that returns to earth. God said to Adam, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). All that leaves the body is the breath of life, and it has no more intelligence after it leaves the body than it had before it entered.

It is true that Ecclesiastes 12:7 states that the spirit returns to God. Let us quote the verse in its entirety: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." The spirit does return to God who gave it, but nothing is said about this spirit being alive or able to think. This verse is a parallel text to the one quoted from Psalm 146:4, and is also one of a number of texts in the Bible where the word "spirit" is applied to the breath of life. Let us observe some examples:

1) "All in whose nostrils was the breath of the spirit of life, of all that
(Please turn to page 16)

"This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:32).

THIS IS A GREAT MYSTERY

By Gerald L. Cooper, Tempe, Arizona

A YOUNG woman was walking to the public well near Nahor, in the country of Mesopotamia. Her name was Rebekah, and she was the granddaughter of Nahor, for whom the town was named. He was a brother of the illustrious Abraham—or Abram, as he was known before he left Ur so many years before. The Scripture indicates that Rebekah was a beautiful and virtuous young woman. (Gen. 24:15, 16.) Like all girls of her age, she no doubt dreamed of a way of life very different from that which she knew. She may have dreamed of adventure, perhaps as those distant relatives, Abram and Sarai, who had left years before her birth for a new land. Perhaps she yearned to travel, as those in the camel caravan which she saw nearing the well, which was her own destination. She was going there to obtain water for the household and to see if her brother's flocks had plenty to drink. But, she may have thought, travel and adventure were not for her. Someday, she would wed a local young man and spend the rest of her life in the same manner as those of her family. If someone had suggested that within twenty-four hours her life would be completely changed, and she would be leaving her native Nahor forever, to become the bride of a

man she had never seen, Rebekah would have been the first to laugh at such an absurdity. But, she would have laughed too soon, for the caravan she saw was that of Abraham's servant, come to seek a wife for Isaac, the son of promise. How did this come about?

As was the custom, it was Abraham's duty to find a wife for Isaac, but Abraham was nearly one hundred forty years of age and could not actively perform this duty. Another contributing factor was that the bride was not to be selected from the "strangers" of Canaan, among whom they lived, but from the family which Abraham had left behind in Mesopotamia. So, an old and trusted servant was called in to act as Abraham's agent, corresponding to a present-day "power of attorney." There is good reason to believe this servant was Eliezer. (See Gen. 15:2.) Not only was Eliezer the most trusted servant, but he was also a believer in the one God, as was Abraham his employer. All power to act in the selection of a bride for Isaac was given to him.

Thus, Rebekah's dream of adventure and travel, though unknown to her as yet, began to come true. In due time Eliezer arrived in Mesopotamia, near Nahor. With his great desire to please Abraham, plus his

faith in God, the first thing he did was pray that God would show him who the chosen girl would be. It was a simple prayer. Briefly, he asked that the girl who responded to his plea for water for himself, and who also offered water for his camels, would be the one for whom he looked. When Rebekah came, his prayer was answered, for she did these very things. As he presented her with some preliminary gifts, he made absolutely certain she was the one he sought by asking her about her family, and she confirmed that she was a descendant of Nahor and resided with Laban, a brother.

Though Eliezer was elated at this favorable turn of events, he did not forget to thank God for his guidance. They proceeded to Laban's home, and Eliezer's errand was made known to the rest of the family. This beautiful story is told in some detail in Genesis 24. It is sufficient to say here that Laban's permission was given for Rebekah to return with Eliezer to become Isaac's bride, but only if she desired to do so, and she did. More precious gifts were presented, and soon—the very next morning—the caravan started on its long return journey, taking Rebekah into a strange land and to a husband she had never met.

The story shifts now from Eliezer to Isaac. Though simply told in the Bible, it is a very significant part of the "romance." The route back from Mesopotamia led through Beersheba, called the "south country," where Isaac happened to be at that time. One evening he saw a caravan approaching, and instinctively knew it must be that of Eliezer and his bride-to-be. As he hastened to meet her, Rebekah saw him coming. After making certain it was Isaac, she "took a veil and covered herself," not from modesty, but because custom demanded it, and went to meet him. Soon afterward "she became his wife; and he loved her."

Yes, this is a beautiful, romantic story, and many have been delighted both to hear it and to tell it through the centuries. But, it is much more than a story. It is a type of the "great mystery" of Christ and his church, as depicted in Ephesians 5:22, 23. Abraham is a type of God; one of the few people who could be such, we believe. He gave his "son of promise," Isaac, in sacrifice on Mount Moriah, as related in Genesis 22. The so-called Golden Text of the Bible (John 3:16) tells us that God gave his only

begotten Son, also as a sacrifice. In the story related, Abraham sought a bride for his son Isaac. The Bible tells us, in Acts 2:47, that God seeks a bride for his Son by "adding daily to the church," also known as the bride of Christ.

Eliezer is a type of the Holy Spirit, or God's power, which is made known and shown to us, mainly, through his glorious Word. Eliezer, the servant with the power of attorney from Abraham, was authorized to seek a bride for Isaac. The Word of God, in various ways, seeks out those who would become members of the church, the bride of Christ. (See Heb. 4:12.) Eliezer bestowed the gifts of Abraham upon Rebekah. The "gifts" for the church are bestowed by the Holy Spirit, through the Word.

In Isaac we find a type of Christ. When Abraham was about to offer Isaac as a sacrifice his "hand was stayed" by God. Hebrews 11:19 states that because of this Isaac was received from the dead, in a figure, or, figuratively speaking. Christ was literally raised from the dead; resurrected from mortality to immortality. Isaac was in the south country when Rebekah was brought, and he went to meet her. According to one of Christ's parables, he is in "a far country," awaiting the time for him and his bride, the church, to be united. Isaac loved Rebekah. Christ loved (and loves) the church. Isaac took Rebekah to his mother's tent. (In Galatians 4, Sarah, Isaac's mother, is shown to be a type of the New Jerusalem.) Christ shall take his bride to New Jerusalem, where they will be "heirs . . . and joint-heirs" of God's Kingdom throughout eternity.

Finally, Rebekah is a type of the church. Isaac's wife had to be of a particular people, not of the "strangers" with whom he lived, and she had to be fair to look upon and virtuous, for Isaac was Abraham's son of promise and his heir. The church is called "a peculiar people" (Tit. 2:14), not in the sense of being odd, but as a "purchased possession" (Eph. 1:14). Those in it are admonished, "Be ye separate" (2 Cor. 6:17).

Rebekah received gifts, some when she first heard of Eliezer's fantastic proposal, and more when final arrangements were made for her to become Isaac's bride. Those who comprise the church receive "gifts," or blessings, from the time of conversion. As they "grow in grace, and in the knowledge of our Lord," other and greater gifts become theirs. These in-

clude an increasing faith, hope, love, the fruit of the spirit, and a love of the truth. Indeed, all these "gifts" increase as time goes by.

As Rebekah saw her bridegroom, Isaac, returning from the south country, and prepared to meet him, so the church sees the "signs of the times" which designate the soon return of Jesus Christ, and make ready to meet him. After Rebekah met Isaac she became his bride—one with him, in the solemnity of marriage, "the great mystery" of which Paul wrote in Ephesians 5. Finally, the church shall become the bride of Christ and be one with him. We know this type is correct, for Paul so states—"But I speak concerning Christ and the church." So, we are justified in our conclusions regarding the other types as well.

Now the type ends, but not the anti-

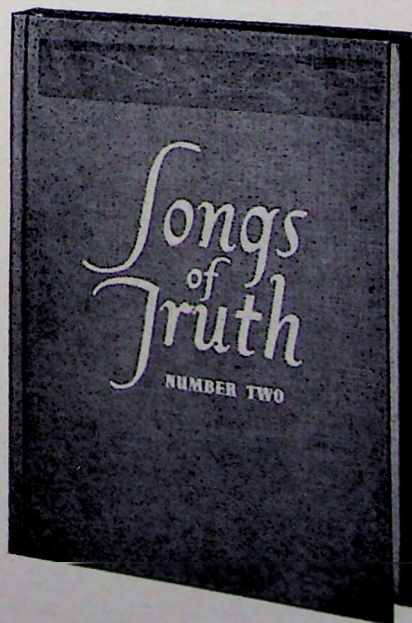
type. Eliezer's task was over and he was not heard from again. Abraham had adhered to the custom of his times, and aside from making certain that Isaac was to be given "all that he had," he was then concerned with another wife, Keturah, and family. Too, further reading shows that even the lives of Isaac and Rebekah were not always as idyllic as at the end of the story of their romance.

When the antitype is fulfilled, when Christ and his church become groom and bride, they shall be *one* forevermore, throughout eternity. (God and his Holy Spirit, antitypes of Abraham and Eliezer, are also eternal.) It is up to each individual as to his (or her) being a part of that union of Christ and his church. Our prayer is, that each of us might gain that great reward!

MILESTONE FOR AMERICAN BIBLE SOCIETY

This month marks the 150th anniversary of the publication of the American Bible Society house organ, the *Bible Society Record*. Beginning as a journal under the name *Quarterly Extracts*, it has been published continuously since 1818, becoming known as the *Bible Society Record* in 1843. According to a recent issue, the American Bible Society now publishes at least one book of the Bible in 1,326 languages and dialects, compared to last year's record of 1,280.

—*Signs of the Times.*



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No One Can Separate Us From the Love of Christ

By Beth Briggs, Huntington Park, California

NOTHING, absolutely NOTHING and NOBODY can separate us from the love of Christ. We can separate ourselves from his love by turning away and no longer acknowledging him, but, we repent, nobody else and nothing else can do this unless we ourselves permit it to happen.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8:35).

If we are true disciples of Christ, some of us in one way or another have suffered tribulation. We have suffered from bodily or mental illness, or misunderstanding, or sometimes malicious taunts from our relatives or friends. Perhaps some of our nearest and dearest, like a number of Christ's followers, no longer walk with us. We have been heartbroken and lonely, and longed in vain for even a little human love and understanding. But, did this separate us from the love of Christ? We might, for a time, have gone through a period of doubt and indecision, but in the end we were drawn closer to Christ and his love, and we gained more understanding of our fellowmen.

Did distress turn us from him? or did persecution? We have often been distressed and unhappy when we were laughed at for defending our belief, and how few paid the slightest attention to our words! "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53:1). We shrink from the cynical unbelief of our friends and neighbors, and sometimes hesitate to speak out as we should. We dread to lose their friendship, and yet, speak out we must, for if we deny Christ he will deny us before the Father. (Matt. 10:33.)

Few of us today are physically persecuted for our belief, yet the time may come when this will take place.

But, even this should not separate us from the love of Christ. Not many in this country have suffered from famine, nakedness, peril, or sword. True, there have been assassinations of prominent people for various reasons, but it was not religious belief that caused them. But, many of the early Christians were hounded from place to place, were constantly in peril, and were often killed by the sword, thrown to the lions or burned at the stake. Should this test come to us, will we be ready to meet it?

"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God" (Rom. 8:38, 39).

Will death, our own or that of a loved one, separate us? Paul said he was persuaded that it could not. Our own death should not frighten us when we realize that Christ will be at our bedside watching over us through any illness, and as we fall asleep we will know for a certainty that he is there, and that it will be only a matter of time until we shall be awakened from sleep and be with our Lord through all the ages to come. If we know that we have done our best, we can say with Paul: "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" (2 Tim. 4:7, 8).

If it is the death of a loved one, even through our tears and anguish, we are not completely desolate, for we know we shall see him again when Christ comes, for he, too, has kept the faith and we have the hope that heals and blesses, and fills our empty hearts with Christ's dear love.

Life cannot separate us from our Lord's love, and sometimes it is easier

to die than it is to live, for we are surrounded on all sides with temptations, disappointments, and sorrow. Perhaps our bodies are suffering from an incurable, but not fatal, disease, and every day is a trial to us. It may be that we do not suffer actual pain, but have lost our vitality and interest, and life no longer seems worth living to us. Perhaps all our loved ones have gone before us, and we are alone and lonely, and we long for the love of the ones to whom we were near and dear. This is when we must remember that NOTHING can separate us from the love of Christ, and, miraculously, our troubles will seem lighter, for we have cast our burdens on him and he sustains us. (Psa. 55:22.) He has promised that he will with every temptation make a way to escape, that we may be able to bear it. (1 Cor. 10:13.) Do we really believe this?

Sometimes it is the seemingly small things that cause us to fail and falter and almost lose sight of our goal. It is often the everyday annoyances, irritations, and frustrations that almost wear us down, day after day, like drops of water wearing away a stone. Or, the faults of our brethren, or the failures of our friends to live up to our standards—all of these things cause worry and restlessness that take their toll, especially if our bodies are weak from age or sickness. Let us every morning ask for God's help in meeting the pitfalls of the day, and every evening ask him to forgive our sins of thought or action, and to give us strength and grace to overlook and overcome these worrisome things, knowing that our own lives are not above reproach.

Angels will not separate us from Christ's love, for they are commissioned to watch over and deliver us. (Psa. 34:7.) Principalities and powers, no matter how evil, can endanger the body only, not our eternal life in Christ. They can cast us in

prison, even torture and kill us, but we will never be forsaken. Let us remember the martyred Stephen who was stoned to death. (Acts 7:59, 60.) His face shone like that of an angel, and he cried with a loud voice, "Lord, lay not this sin to their charge." Our Lord, when he was nailed to the cross, even in the midst of unspeakable pain and anguish, said: "Father, forgive them; for they know not what they do" (Luke 23:34). Yes, the principalities and powers had done all the evil they could to Jesus, Stephen, and many other martyrs, but they succeeded only in torturing the body, they could not separate them from the love of God. As Jesus was strengthened in the Garden of Gethsemane, so we will be strengthened in our trials.

Things present or things to come cannot separate us. There are many evils at the present time that fill the hearts of the world with fear: crime, riots, rebellion, lawlessness—all of these and many more. We know there is worse to come, for the Bible tells us: "As it was in the days of Noah, so shall also the coming of the Son of man be" (Matt. 24:37-39). We know that it was so wicked in those days that God destroyed all those living except eight just persons. It is not that wicked today, not yet, but it is fast becoming that way. Will we be able to stand before these things? Not in our own strength, but remember NOTHING can separate us from the love of God if we are his children and brethren of the Lord Jesus Christ.

Romans 8:39 tells us that neither height, nor depth, nor any other creature, can separate us. Have you ever been thousands of feet in the air and caught faint glimpses of snow-covered mountains, rivers, valleys, and perhaps a lake or the ocean? Did it frighten you as it does some people? Or, have you ever been in a submarine many fathoms deep in the ocean? If you have, you know how fearful it can be. But, God is with us in the mightiest jet plane, or below the ocean waves, as he is everywhere else, so there is nothing to fear.

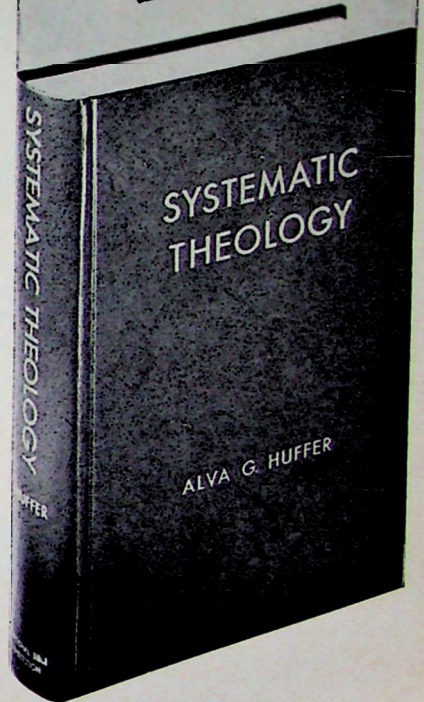
GOD CARES. God may not give us a surplus, but he will give enough. If he does not supply bread for next week, he grants it for today. If he withholds awhile, it is to cause our continual coming. Too much might harm us. One of our richest blessings is limitation of that which is bestowed upon us. Too much good will choke us. The fullness of glory would blind us. Let God time every-thing, and praise him for everything.—*The Bible Advocate.*

"Nor any other creature" seems to cover anything that has not been mentioned in these verses. Just think how deep and strong is the love of God which is in Christ Jesus. If nothing, absolutely NOTHING, can separate us from him, then why should we be afraid? It is only human to be afraid, but faith has done marvelous things for God's saints. (Read Hebrews 11.) The saints were stoned, sawn asunder, tempted, slain with the sword: wandered about in sheepskins and goatskins, were destitute, afflicted, tormented; they wandered in deserts and mountains, and in dens and caves of the earth. (vv. 37, 38.) We have lived lives of ease compared to the things those saints endured. Yet they counted it all joy when they suffered for Christ's sake. It is easy to say we are God's children when all goes well, but could we still be faithful if we were called upon to endure such hardships?

Even if we are not called upon to suffer physically, the times are so evil, so seductive, so unbelieving and atheistic that if it were possible the very elect would be deceived. (Matt. 24:24.) Physical persecution has often drawn people together and nearer to God, but subtle temptations, such as abound on every side, might, if we are not living close to him, deceive us. We might become cold and let our lights go out, and we know what happened to the foolish virgins in the parable when the bridegroom came. The door to the kingdom was shut, and was never opened to them. We know what Christ said to the Laodicean church because it was neither hot nor cold, that he would spue them out of his mouth. (Rev. 4:14-16.) So, even if we think we are doing the best we can, we might, in God's sight, be lukewarm and be spued out when Christ comes.

If, after self-examination, we find ourselves to be lukewarm, let us hasten to become on fire for the Lord so that we can withstand every evil, knowing that if we are truly his, nothing and nobody can separate us from his love.

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A New Look At Personal Evangelism



By Irving Feldman, South Bend, Indiana

HARRY SMITH has a peculiar problem. After a long and difficult search, he has finally found the answer to the meaning of his existence; he has found God.

Now, quite understandably, he wants to share this experience with others. Passing from doubt and hopelessness, into the light, he is anxious to show the way to other searchers. But, as he reaches out, he finds he is blocked by a combination of forces which seem almost unreal. Not only does he face obstacles of apathy, indifference, and hostility (which he expects), but he finds barriers thrown up by people within the faith itself!

In the past, when it came to the matter of evangelism, the issue was quite clear. Those who were for Christianity were for evangelism; those who were opposed were the easily recognized opponents.

Today, the situation has changed. It is not the foe, but the *friend* of the faith which is taking the strong stand against personal evangelism. Leading theologians and scholars *within* the structure are suggesting that it may be wrong to try to convert others to your belief! So it has become altogether confusing for those who are interested in evangelism. Trying to understand what is being said, hoping to find firm ground on which to stand, they end up completely perplexed and immobilized!

One major diversion is the strong current interest in "communication" and "dialog" between the faiths. Somehow, leaders seem to feel that if they can understand and talk with each other, that many difficulties will be overcome. It is possible that a great deal of good *can* come from this. But it is also possible that the searching soul who is in need of help may die while they are busy resolving their own differences. What is happening to *him* while the clergy is communicating?

Specifically, the arguments against evangelism fall into two parts.

First, there are those who claim that the relationship between man and God is purely personal; that you, as a mortal third party, have no business getting involved. They take the position that a man will seek out and find God, if he is so spiritually directed and inclined. Those who will seek, will find, and those who do not care will never find (so the argument goes) and nothing you can do will alter the results.

Then, there is the attitude that there may not be one true faith for all

people; for the East there may be one path to God and, for the West, a different one. Here we have the concept that man can find his way to God in any faith and that you may be doing wrong by attempting to convert a person to your own belief. This line of reasoning goes so far as to say you may even injure a person by leading him away from what he now believes.

Some feel that Judaism may be the proper way to God for the Jews; that Christianity is a tributary of the Hebrew faith, a stream through which only Gentiles are to be converted. For them, the idea of evangelizing the Jew is totally unacceptable.

We look at these arguments and then remember that there are many other and older ones: a) the time is not right; b) they are blinded until; and c) man's foolish wisdom prevents.

It is easy to see why the dedicated Christian often gives up the effort. The pressure ranges from sincere opposition to lack of personal conviction and these forces prove an effective barrier to personal evangelism.

Yet, under the shower of ideas, the dedicated person is constantly nagged by an ever-present, ever-pressing sense of obligation.

"If I believe, I ought to share this blessing. How do I go about it in this day and age? How can I withhold this understanding from the lost, searching person, whose need is to find God and who may not know what his need is?"

Little wonder that he often makes futile probes, and gives up when he finds his efforts rejected. Lacking training, lacking direction, unschooled in the art of personal relations (he can't seem to get an audience, or tell his story effectively when he does), he feels the matter is confusing and totally unmanageable. He wonders: "What can a person do? What should he do?"

The most important thing to understand is that the question cannot be answered by trying to get through and disposing of the arguments against. Their position must be recognized, it should be understood, but it cannot be destroyed! Sincere in what they are saying, their theories are honest expressions of their beliefs. What we have to do is deal with it in an entirely different way. It must be reduced to a purely personal basis.

Evangelism will continue to have great problems so long as we look at it as something that has to be done by a group, an organization. It will have to be considered on an individ-

ual basis, a one-to-one relationship; it cannot be an assembly line project. It boils down to you and me! Just that simple.

If you have an intuitive desire and longing to share your blessings with others, don't try to surmount or overcome the opposition of those against it. Don't deal with it as a program, but as an individual effort. Consider the question, separated from all the arguments. Simply, why evangelize?

If you are a believer, and feel that the way to God is through the Christ, Jesus, then you love. And if you love, then you must share that love. It is the peculiar nature of love that it must be sent out—given away! It demands that it be shared. This is the valid and powerful reason for personal evangelism. You cannot keep it to yourself!

Recognizing that God is love and that he loved you first, you, in turn, are compelled to continue in the giving process; no arguments are going to withstand the force of that need and its expression.

You can start by taking a fresh look at your own position. Do you fully and completely understand this great blessing? Does the power which you have received, and which is yours to give away, demonstrate itself in your life, in your actions, in your living testimony? Are you showing the light? If not, it is easy to go back to the source for refreshment and for

renewal. You, as a Christian, know exactly how to do it.

Then, you can start by paying close attention to every person with whom you come into contact. Observe that person. Listen. He will tell you a great deal. Let him talk. As he talks, he will begin to reveal things about himself. He will expose his need, his hunger, his torment. And, if you pay close attention, he will also show you how to reach him.

Then, when you think you know this person and understand him, reach out, but reach out gently. Ask questions.

"Do I understand you correctly? Are you telling me that you are having trouble understanding about God? May I share a personal experience with you?"

"You seem to be troubled. Is there any way I can help you? Have you ever given much thought to God?"

Try to talk to one person about God this year. Deal with him, work with him, try to show him the bright testimony of your own life, try to show him God in the way you are. Try to get the message through to one person, and I will do the same.

One-to-one. Person-to-person. No programs. No campaigns.

If we are both successful in helping to bring understanding to just one person in this next year, there could be almost twice as many of us as there are now!

Is History Repeating Itself?

Five reasons are listed in the book, "The Decline and Fall of the Roman Empire," for the fall of that empire. We list them here because the same evils threaten today.

- 1) The rapid increase in divorce, the undermining of the dignity and sanctity of the home.
- 2) Higher and higher taxes.
- 3) The mad craze for pleasure, sports becoming every year more exciting and brutal.
- 4) The building of gigantic armaments when the real enemy was within, in the decadence of the people.
- 5) The decay of religion, faith fading into mere form, losing touch with life and becoming impotent to guide the people.

As one reads these things one cannot help but think of the words of Paul to the young preacher:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5).

History seems to be repeating itself.

—Present Truth Messenger.

Search and Research

By Pastor Harry Sheets

Question: Under what circumstances is a person justified in seeking a divorce? Does the Bible permit divorce on grounds of incompatibility? cruelty? drunkenness? adultery? (These questions are of our own wording to shield the identity of those seeking information.)

Answer:

Marriage is a divine institution. It is a sacred agreement between a man and a woman to share their lives together for their mutual benefit and happiness, the perpetuation of the human race, and the promotion of the Kingdom of God. It is not just another civil contract.

God arranged the first marriage, sanctified it, and established rules to govern marriage.

In all of God's creative work he found only one thing which was not good. He said, "It is not good that man should live alone," so he said, "I will make him an aid fit for him" (Gen. 2:18, The Anchor Bible).

God selected a portion of Adam's own body from which to form a suitable helper. She was truly flesh of his flesh, and bone of his bone. They were "one entity, sharing the burdens of life"—(*Herte*).

Adam, apparently repeating a rule God had given him, said, "Therefore shall a man leave his father and his mother, and cleave unto his wife: and they shall be one flesh" (Gen. 2:24). (Adam had no father and mother, so we know that his instruction was for future generations.)

"Cleave" in English, has two irreconcilable meanings and uses—"to divide" and "to stick together." The Bible meaning is "cling or adhere to." The word which Jesus used in Matthew 19:5 means "to glue together; to adhere." (The same word is used to teach the degree of devotion and adherence which God expects of us. This word is also used to describe the tenacity with which God's curse will cling to the disobedient.)

When a woman marries she auto-

matically severs her relationship with her family and transfers her loyalty to her husband. (Illustration: Rebekah left her family and traveled several hundred miles to become Isaac's wife. She never saw her family again.) In return for such sacrifice God decreed that man must cleave—be glued to—his wife. Divorce was not permitted.

Some Pharisees, to test Jesus, asked, "Is it lawful for a man to divorce his wife on any and every ground? He asked in return, Have you never read that the Creator made them from the beginning male and female? He added, For this reason a man shall leave his father and mother, and be made one with his wife; and the two shall become one flesh. It follows that they are no longer two individuals: they are one flesh. What God has joined together, man must not separate" (Matt. 19:3-6, N.E.B.).

When asked why Moses permitted divorce, Jesus answered, "It was because you were so unteachable that Moses gave you permission to divorce your wives; but it was not like that when it all began. I tell you, If a man divorces his wife for any cause other than unchastity, and marries another, he commits adultery" (Matt. 19:8, 9, N.E.B.).

From this one statement many believe that Jesus sanctioned divorce and remarriage. (His statement does permit divorce, but not remarriage.) However, Mark's account closes the door on both divorce and remarriage. Mark's statement reads, "Whoever divorces his wife and marries another commits adultery against her: so too, if she divorces her husband and marries another, she commits adultery" (Mark 10:11, 12).

The Jews considered the woman to be the ethical and spiritual superior of man. "Even as the wife is, so the husband is," was the teaching of the rabbis.

The Jewish leaders considered man incapable of attaining his greatest spiritual potential without the help of a good wife. We express much the same thought when we say, "Woman, without her, man is a beast."

Truly, "A virtuous woman is a crown to her husband" (Prov. 12:4), and "her price is far above rubies" (Prov. 31:10).

We all know that not every wife is spiritually minded, nor a suitable companion. Solomon said, "An evil wife is as rottenness in his [her husband's] bones" (Prov. 12:4). We know, too, that not every man will

"cleave unto his wife" as God expects a husband to do. We know that many men show only contempt for their wives, mistreat them, fail to provide for them and their children, and "chase" other women.

Under such circumstances, it is my thought, based on Paul's reasoning (1 Cor. 7:10-15), that separation from an erring mate would be permissible, even spiritually beneficial. Paul said, "Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

Separation should be the last resort, considered only after all attempts for reconciliation have failed. Failure to agree is evidence that one party, or both, have failed to master the works of the flesh.

The works of the flesh (lower nature) are these, "fornication, impurity, and indecency, . . . quarrels, a contentious temper, envy, fits of rage, selfish ambitions, dissensions, party intrigues, and jealousies; drinking bouts, orgies, and the like. I warn you, as I warned you before, that those who behave in such ways will never inherit the kingdom of God" (Gal. 5:19-21, N.E.B.).

Paul said to the men, and we believe he was speaking to the women, too, "As Christians you are light. Live like men who are at home in daylight. . . . Make sure what would have the Lord's approval; . . . Be most careful then how you conduct yourselves; like sensible men, not like simpletons. Use the present opportunity to the full. . . . So do not be fools, but try to understand what the will of the Lord is" (Eph. 5:8-17, N.E.B.).

To translate the above instructions into Christian living, Paul said, "You wives must learn to adapt yourselves to your husbands, as you submit yourselves to the Lord, for the husband is the 'head' of the wife in the same way that Christ is the head of the church. . . . The willing subjection of the church to Christ should be reproduced in the submission of wives to their husbands. But, remember, this means that the husband must give his wife the same sort of love that Christ gave to his church, when he sacrificed himself for her. . . . Men ought to give their wives the love they naturally have for their own bodies. The love a man gives his wife is the extending of his love for himself to enfold her. Nobody ever hates or ne-

(Please turn to page 16)



Brief Messages for Busy People

NOT BY BREAD ALONE

By J. R. LeCrone

"He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3).

It is the modern fashion to assume that possessions, convenience, luxuries, good food, and high quality clothing combine to constitute a high standard of living. Because the people of the United States own more homes which contain more bathtubs, and television sets, and because they drive more automobiles per capita than the people of other nations, we are said to have the highest standard of living of any nation in the world. We are "really living"!

It may well be that we greatly need to learn a truth which God saw fit to teach to the nation of Israel. In Egypt, under the rulership of the Pharaoh whom Joseph served, the Israelites prospered. But, when a new dynasty "which knew not Joseph" ascended the throne, the multitudinous and prosperous Israelites were reduced to slavery. Then, in escaping from their bondage, they had to leave behind all that they could not carry with them, and live in a wilderness where there was nothing to purchase with money (if they had any), and no food or clothing for which they could trade their other possessions. They became directly dependent upon God for all the necessities of life. Before he could teach them spiritual values, God had to strip them of the material things in which they trusted.

Jesus demonstrated that he understood this when he refused to use the power of the holy spirit, which God had given him, to turn stones into bread, that he might satisfy his own appetite.

That man who puts his trust in material things only is not "really living" at all. He is trying to live by "bread alone," and though that may

be sufficient to support the present mortal life, he is missing that which makes the present life worth living, and will never inherit eternal life.

Unless we learn from the Word, that man does not live by bread alone, God may find it necessary to strip us of our possessions that we may learn this truth by experience.

THOUGHTS TO PONDER

By C. Jesse Pestle

"These are three distinct persons, the Father distinct from the Son, the Son distinct from the Holy Ghost. Three Persons, but being only One God. The Bible is full of the trinity: Father, Son, and Holy Ghost."

The above quotation is taken from the book, *The Trial of Jesus*, by Dr. Arthur U. Michelson of Los Angeles, California. For many years Dr. Michelson has devoted all his energy to bringing his people (the Jews) to a triune God. He has solicited and received much financial help from many Christians in our land. In addition to claiming that Jesus Christ is the promised Messiah of Israel, he has also said that Jesus is God by calling him "God the Son."

In a very real sense the trinity should be an abomination to the Jewish people. God commanded his people to "have no other gods before me" (Ex. 20:3). The trinity makes gods out of Christ and the Holy Spirit, and places them on an equal plane with the Creator. The Jews have always been, generally speaking, a monotheistic people, but now they are asked to believe in three gods. Moses said, "The Lord he is God; there is none else besides him" (Deut. 4:35), but many evangelists today say, "The Father is God, the Son is God, and the Holy Spirit is God." God said, "There is no God beside me" (Isa. 45:5), but Christendom says, "There are two beside him." Paul said, "To us there is but one God" (1 Cor. 8:6), but many people today say, "To us there are three Gods."

The one God who created all things is being replaced by a so-called trinity. God's people are not being led to

"the Christ, the son of the living God," but to one who is said to be equal to God and even God himself.

Church of God people should have nothing to do with the propagation of such false doctrines. When we support, we also sanction. Be careful where your dollars go lest you be found supporting error and neglecting truth.

VACATION QUOTES

"A vacation is a short duration of recreation, preceded by a period of anticipation, and followed by a period of recuperation."

"Remember the Sabbath Day to keep it holy" applies to vacation Sundays as well as the rest of the year."

"One of the most enjoyable features of a summer vacation is the thrill of getting back home after it is over."

"Character is what a man is while on his vacation."

MEN WHO KNOW THE TIMES

By Sidney A. Hatch

It is a grand and stately account that we find in 1 Chronicles 11 and 12 of David's mighty men, the men who came to make him king.

Here we read of the Benjaminites who could shoot arrows and sling stones with either the right or left hand. There were the Gadites, mighty



"I drove Ellie to school and had a flat tire," Mary Beth said. "Was I embarrassed—there in my housecoat and slippers. I've done it dozens of times, but this is the first time I've been caught." More of our life than we'd care to admit is built on things we wouldn't want anyone else catching us doing.

and experienced warriors, whose faces were like the faces of lions and who were swift as gazelles upon the mountains.

There was Joab, who climbed the mountain first to smite the Jebusites; Jashobeam, who fought alone against three hundred; Eleazar, who took his stand in the barley plot and destroyed the Philistines; and Benaiah, "the doer of great deeds." Companionship with David made heroes of them all.

But it is the comment on the men from Issachar that touched our hearts. Of them God has recorded, "men who had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32). The Hebrew is, quite literally, "knowing insight for the times."

These men were the statesmen. The times demanded that David be made king. They purposed to do so.

This is the great need today, men who have insight into the times; men who see that "the blessed hope" is still earth's only hope.

Our hope is not a parliament of man, for "Jehovah bringeth the counsel of the nations to nought" (Psa. 33:10). Our hope is not the kings of the earth, for they shall flounder and fall on the fields of Armageddon. (Rev. 16:16.) Our hope is not the ecumenical movement, for in its ultimate form it will worship the beast. (Rev. 13.)

Our hope is still the visible and personal return to earth of the Lord Jesus Christ. (Rom. 13:11.)

ALBANIA

Albania now officially claims to be the "first atheist state in the world." It has closed 2,169 churches, mosques, monasteries, and other religious institutions in the past six months. This, Albania claims, is the end of formal religious institutions in that country.

THE EDITOR'S OPINIONS

(Continued from page 3)

blessing as we bless Israel by our interest and support. "Pray for the peace of Jerusalem: they shall prosper that love thee" (Psa. 122:6).

NONVIOLENCE AND VIOLENCE

Some civil rights and so-called "peace" groups are supposedly "non-violent." These groups are always "where the action is," and violence is the rule. Because they are professedly nonviolent, any violence

which occurs is never their fault; the police are brutal, etc.

The truth is that the actions of these "nonviolent" groups are basically violent. While sitting down in the middle of the street is *outwardly* a nonviolent act, when it is done to block traffic or otherwise disrupt some other legal activity of the government or the populace, sitting down in the street becomes a violent act.

These groups are calling violence nonviolence. In effect, they are saying, "If you don't agree with our nonviolence, we'll kill you." It is almost like saying, "If you don't love love, I hate you." Actually, the goal of some of these "nonviolent" organizations is the violent overthrow of our government. Our law enforcement agencies should meet this form of violence with force.

God says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness" (Isa. 5:20).

THE BODY AND THE BREATH

(Continued from page 7)

was in the dry land, died" (Gen. 7:22, marg.).

2) "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3).

3) "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" (Job 34:14, 15).

These texts plainly show that the spirit which leaves the body at death is the breath of life which God gave man in the beginning. In Psalm 146:4, we have already seen the result of this separation.

We have learned that the idea prevailed in the pagan world that man's spirit ascended to be with the gods, but the spirit of the beast went down to the earth. Solomon contradicted this by telling the truth of the matter—that death reduces man and beast, alike, to one common condition. (See Eccl. 3:19, 20.) Then he challenged all to produce any evidence to the contrary, asking: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" In other words, who knows anything about such a belief? Who can prove it?

Were it not for the resurrection, made possible through the sacrifice of Christ and his subsequent resurrection, men would have no promised

life beyond death. The Apostle wrote, "Then [if there be no resurrection] they also which are fallen asleep in Christ are perished" (1 Cor. 15:18). If the real man continues to live on after death, how could he perish?

Thus we see that, by his resurrection, Christ became "the firstfruits of them that slept." Further, we read that there will be a future resurrection—"but every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23, also Phil. 3:20, 21).

From beginning to end, the testimony of the Scriptures concerning man is that there is no real person without the combination of the body and the breath of life. It is in this mortal body that we now experience all that makes up the present life. Likewise, it will be in the immortal body given to us at the coming of Jesus that we shall enjoy throughout the Kingdom of God the glorious rewards given to those who have been faithful in their teaching and service. Well did Jesus say, as revealed in Revelation 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

SEARCH AND RESEARCH

(Continued from page 14)

glects his own body; he feeds it and looks after it. . . . In practice what I have said amounts to this: let every one of you who is a husband love his wife as he loves himself, and let the wife reverence her husband" (Eph. 5:22-33, Phillips Translation).

If both husband and wife struggle diligently to conquer the works of the flesh every obstacle can, and will, be surmounted. But, if the flesh enters in, and no attempt is made to conquer it, separation may be the best solution for a bad situation. However, it is not God's will.

Marriage was instituted for this life only, "for in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. 22:30).

Eternal life may well depend upon one's response to marital relationships. The manner in which one responds reveals the "bent of the mind." (What are a few short years of matrimony when compared to eternity?)

When "I" keeps its proper place, "marital" will never become "marital."

TOTS 'N' TEENS

By Ruth Lewis

IT JUST TAKES TIME

Whenever friends came to visit Sandy and Sammy's parents, they enjoyed going outside. They liked to sit in the shade of the big maple trees. When the friends would walk around the yard, Dad would always say, "And here's my prize grapevine. Soon we'll have lots of delicious grapes."

this vine. It looked just like the other vines. Once when Sandy was outside playing she noticed some little green things on the grapevine. "Come over here," she called.

Sandy and Sammy wondered what was so special about "Come and see what's on this vine."

"Let's taste it," suggested Sammy.

"They're not very good," said Sandy. "They're hard."

"Dad's sure going to be disappointed in this vine."

The twins kept watching the vine. Soon the little green things grew larger. "Let's try these things now," they said. "Oh, they're so sour!"

Still Dad kept showing the vine to his friends. "He must think those green things are good," whispered Sammy.

"He won't know until he eats one," answered Sandy.

A few days later Sammy was outside by himself. He noticed that the grapes were bigger and were changing their color. He put one into his mouth and started to chew it. "Oh," he yelled, and out it came, just as Sandy came outside. "Look what's inside." Sammy held the grape seeds in his hand. "I about broke my teeth on these."

It wasn't long before Dad hooked a big basket over his arm and said, "Come on. Let's go pick the grapes."

Dad picked a grape, opened it up, took out the seeds, and ate the grape. "Delicious. Now you try one."

"Are they good now?" asked Sandy. "Why did you take out the inside? Aren't they still hard and sour?"

"I see someone has been doing some sampling of the green grapes," laughed Mom.

"No, they're not sour now," explained Dad. "They're ripe. The hard part inside is the seeds. When God created things he made them to have seeds so new plants could be started. Why don't you both try some grapes now?"

"They're good," exclaimed two surprised children.

"Sometimes you have to wait for things," explained Mom. "Fruits and vegetables can't grow and ripen overnight, just as it takes a long time for you children to grow. For some things we just have to wait."

"It's best that way," continued Dad. "That way we appreciate things more. God created things to mature in their own season. Things continue just as he created them. Next summer I hope you wait until the grapes ripen before you sample them. We might pick more grapes that way!"

"We'll wait next year," agreed the twins. "We like them better when they're ripe."

SOMETHING TO DO:

Draw a picture of a grapevine. Label the large stem of the vine "Jesus." Mark the different branches with the name of your church friends and your family. Put your

name on one of the new shoots. At the bottom print, "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."

TNT

In John 15 we can learn both about the culture of grapes and the culture or growth of Christian character. The elements are the vine and the gardener. Christ states that he is the vine and that God is the cultivator.

Grapes may grow in any kind of soil, from the rocky, steep mountainsides of Palestine to the deserts of the western United States or in fertile backyards anywhere.

It makes no difference what kind of a background an individual has. His past home life will not determine his value to the Lord or his eternal destiny. Once a person comes to Christ, he, like the grapevine, is cultivated by the Lord and grows in grace.

The grape plant gets its strength through the vine. I had a grapevine, and it just wouldn't grow. It had several little shoots, but none of them grew very much during a year's time. Then, recalling John 15:4, I cut off all the shoots but one. ("As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.") The grapevine grew rapidly.

Christians must get their strength from Christ. He is the source of energy as well as wisdom. Christ must be acknowledged as the source of life. Only by depending on him can the Christian mature.

A young grape plant does not yield fruit. It must first establish itself and become strong. This could be compared to the young person raised in a Christian home but not yet baptized. When the branches reach maturity, they yield fruit. When a young person accepts Christ, he is expected to yield fruit for the Lord.

The vine must be pruned to be of top quality, and it is the more easily accessible young branches each year that get the most pruning. The gardener does the pruning.

Branches that refuse the strength of the vine die or are "cast off" and are burned.

It is a great honor to be a branch of this great grapevine. Not everyone has the opportunity to bear fruit for God through Jesus Christ. The Christian's responsibility is to mature and produce fruit for our Master. How you function as a branch is up to you.

Match Ups

1. The wicked husbandmen who killed the vineyard owner's son.
2. Ahab, King of Israel, coveted Naboth's vineyard.
3. Our vines have tender grapes.
4. The fathers have eaten sour grapes, and the children's teeth are set on edge.
5. I am the vine, ye are the branches.

Ezekiel 18

John 15
Matt. 21

S. of Sol. 2
1 Kings 21



Churches IN THE News

CALENDAR OF EVENTS

- August 4-9—General Conference.
- August 9-15—Berean Youth Conference.
- Aug. 14-18—Central High Plains Conference at Hollbrook, Neb., C. Jesse Pestle, guest speaker.
- August 21-25—Northeast Conference, Golden Rule Church of God, Cleveland, Ohio, Warren Sorenson, guest speaker.
- August 25-September 1—Maritime Conference and Vacation Bible School, Digby, Nova Scotia. Mr. and Mrs. C. E. Lapp, guest workers.
- Oct. 13—Dedication of the Glad Tidings Church, Fonthill, Ont., C. E. Randall, guest speaker.
- Oct. 26, 27—Illinois Fall Conference at Oregon

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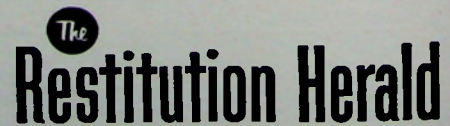
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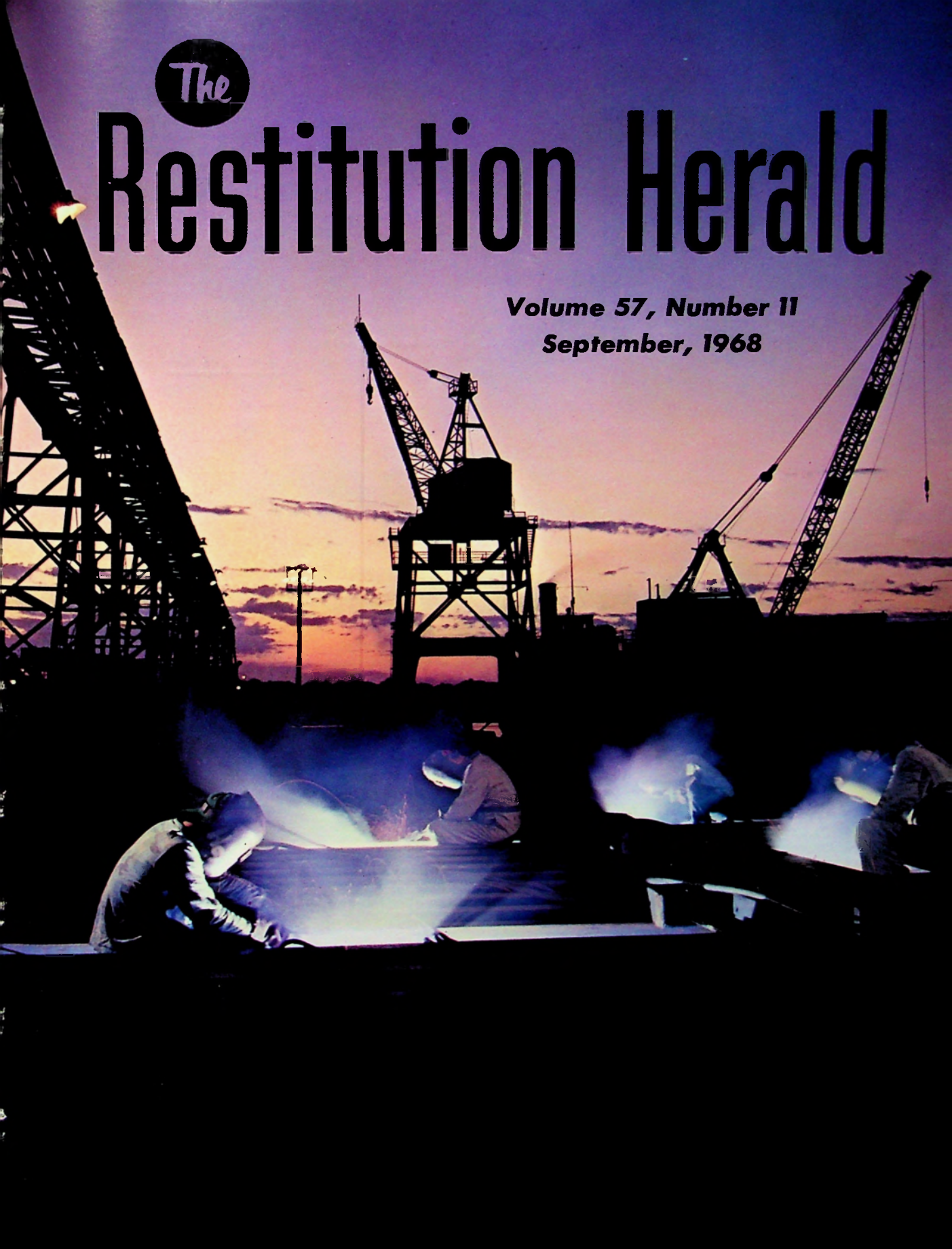
The Restitution Herald

Box 231, Oregon, Illinois 61061

The

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Volume 57, Number 11
September, 1968





The Editor's Opinions



FAMINE IN BIAFRA, NIGERIA

Though the civil war in Nigeria has been going on for over a year, the full impact of the fighting is just beginning to filter out to the rest of the world.

Because the people of Nigeria associated with the General Conference are in the breakaway province of Biafra, the struggle is of special interest to us. While we have no statistics pertaining to individual losses by our people there, we have learned that four churches and a print shop belonging to the Church of God were destroyed.

Of great concern to the world are the reports of mass starvation of the people of Biafra; with estimates numbering from hundreds to thousands dying each day. In great shortage are the protein foods, especially meat. Most affected are the children, whose black hair turns to gold in the process.

Nominally, the majority Ibo tribesmen of Biafra are Christian, while the rest of Nigeria is predominantly Moslem. However, it is denied that this is a religious war.

While the United States and Great Britain have extensive investments in Nigeria, the United States has not supplied arms to either side in the conflict. The Nigerian Federal Government has acquired Russian and Czech planes. The political and international implications are not clear, but the fortunes of the major powers are involved.

For pure humanitarian reasons, we trust that necessary food will be forthcoming for the starving people of Biafra. For Christian reasons, we pray for our brethren in Nigeria, that their faith might remain strong in this hour of distress.

DRUNK DRIVING TOLL

According to a recent U.S. Department of Transportation report, drunken driving is the cause of 25,000 deaths and at least 800,000 automobile wrecks each year in the United States. Alcohol figured in almost half of all fatalities from road mishaps. Surveys show that alcohol was the largest single factor leading to fatal crashes. The sad part of it all is that the innocent suffer with the guilty.

The report shows that the majority of alcohol-related accidents occur late at night and early in the morning, especially on weekends. Also, a large percentage of those who have had their driving licenses revoked or suspended for alcohol-related offenses, continue to drive.

With the great emphasis upon better roads, and safety programs of all kinds, greater emphasis should be placed upon the problem of the drinking driver. If 25,000 Americans were killed each year some other way, much more would be heard about it. Alcohol is a public enemy.

The Christian abstains from alcoholic beverages and thereby does not add to the problem of the drinking driver. We must also drive defensively; watch for the drunk driver, especially during the night and early morning hours and on weekends. And, hope for better law enforcement in this area.

TOWARD EMOTIONALISM

Many among us are apparently unsatisfied with the rational and reasonable approach to the decision for Christ, and are tending more and more to emotionalism. The emotional appeal is replacing the appeal to reason.

To those who would charge that intellectual assent and consent to the claims of Christ are not enough, we would assert that the most important of life's decisions must not be made on the basis of a passing emotion.

There is a difference between "emotion" and "emotionalism." According to Webster's Unabridged Dictionary, emotion is "the affective aspect of consciousness: FEELING . . . a reaction of or effect upon this aspect of consciousness." (E.g., love, hate, desire, fear.) The decision to accept Christ cannot help but cause emotion, that is, affect our feelings. The decision based upon reason causes the emotion.

"Emotionalism," on the other hand, is "a tendency to regard things emotionally or to respond emotionally as opposed to rationally." An "emotionalist" is "one who tends to rely on emotion as opposed to reason; esp.: one who bases a theory or policy on

an emotional conviction." In emotionalism, then, the decision is based upon emotion without reason.

We have observed that the more shallow emotional church groups must rely on the *continuous* "revival" to hold their members. In our church this is manifest in the call to "rededication." Where so-called rededication is required at intervals, we would be inclined to doubt the validity of the original decision.

The emotion, or feeling, acceptable to God is that based upon faith as a result of understanding God's Word, and leading to a fruitful life for Christ.

UPPSALA 1968

Under the above title, Harold Lindsell, new editor-elect of *Christianity Today*, writes concerning the recent World Council of Churches meeting at Uppsala, Sweden.

He admits that much of what was said and written at the assembly has not been analyzed as yet, and that it will be some time before the full meaning will be known.

As has been true of the WCC since its inception, social issues seemed to be of the greatest concern to the delegates; race, social justice, human rights, rich and poor nations, and the world community. He perceived a definite anti-American feeling in the assembly, though the Council is willing to receive some \$600,000 of its one million dollar budget from the U.S.

Besides its purely political recommendation that Red China be given a seat in the United Nations, of main interest to us is the apparent drift toward a secularized world church, and the growing opposition on the part of true evangelical Christians. Eugene Carson Blake, General Secretary of the WCC, affirmed that social, economic, and political activities have always been the business of the church. The section on "Renewal in Mission," mentioned in our editorial "Political Evangelism" in the August HERALD, was severely criticized and amended to include the need of preaching Christ as the Saviour of men, in place of man as the saviour of men through social action.

In Mr. Lindsell's opinion, the fundamentalist-liberal controversy of fifty years ago is alive today, with only the personnel and the terminology changed. He affirms the evangelical belief that the main mission of the church is not social action, for even if man were capable of solving this world's ills, we would be missing it

all if men were left to die in their sins.

Knowing what is going on in the trend toward world religion only affirms our conviction that the true mission of God's church is to "come out from among them, and be . . . separate" (2 Cor. 6:17), and to maintain our witness for the gospel—the good news of God's coming Kingdom and the name of Jesus Christ. This is the hope of the world!

DETERMINED ATHEIST

Mary Dean Williams, in her column "Neighbor Talk" in *Prairie Farmer*, talks about what can be accomplished through the determination of just one person. She cites the efforts of good women in various parts of the country who are seeking to better the lot of their neighbors or race.

As an example of a determined woman working for a wrong goal, she tells of the latest venture of Mrs. Madalyn Murray O'Hair. Because she did not want her son to hear prayer in the public school, Mrs. O'Hair went to court; the supreme court decision banning prayer from the public schools was the result. Now, through Mrs. O'Hair's efforts, a weekly broadcast on *atheism* will be presented over an Austin, Texas, radio station for one year.

The determination of this woman *against* God should shame us as Christians, who are showing less determination for God's cause. As his witnesses, God asks only that we tell what we have seen and heard of him and his Word. With this in mind, we should show more determination than Mrs. O'Hair, and in the right direction!

LOWER VOTING AGE?

On June 27, 1968, President Lyndon Johnson asked Congress for a constitutional amendment lowering the minimum voting age to 18. If this were done, approximately eleven million Americans between the ages of 18 and 20 would be eligible to vote.

The proposal is not new; the idea was proposed in 1942 by the late Senator Arthur Vandenberg of Michigan, and by President Dwight Eisenhower in 1954, but no specific legislation was proposed. In order for this to become law, it would have to be passed by a two-thirds majority of both houses of Congress, and ratified by three fourths of the states.

Being said in favor of this proposal is the fact that about one fourth of the American fighting force in Vietnam are under 21. "If they're old

enough to fight and die for their country, they're old enough to vote." Too, it is suggested that if our young people are allowed in politics at an earlier age, it would add vigor to politics, and tend to keep young people from protesting, they hope.

We agree with opponents to the suggestion, that these things are better left to the states. Too, a study of the physiological development of man, would speak in favor of *raising* rather than lowering the voting age. Plainly, adolescence continues to about age 25 for men; this accounts for higher auto insurance rates for those under 25. One may be considered old enough to drive at age 14 or 16, but mature judgment is years away. One may be considered old enough to marry without consent at 18, but why are the divorce rates much higher for teenagers? We also doubt the wisdom of sending boys at the age of 18 into the battlefronts; they should be at home or in school, finishing their growing up under right influences.

The Preacher has said, "Woe to thee, O land, when thy king is a child" (Ecc. 10:16). There are wise youths, as there are foolish old men, but we can go too far in our accent on youth. Giving the vote to 18-year-olds would only add confusion to our already troubled world.

DRUGS MAKE LAWBREAKERS

Writing on the above subject, columnist David Lawrence comments on an aspect of campus and race riots, and other lawlessness, not generally mentioned by the news media. He shows that the cause of violence in so many campus and race riots is not injustice but drugs. The average person would not have the nerve or desire to loot, or snipe at the police, if not hopped up on dope. The main object in looting is found to be the getting of a little money to maintain one's "habit."

While the tendency on the part of some is to relax controls on various drugs, especially marijuana, those who are really in the know are speaking out in favor of stricter controls.

Commentator Richard C. Hottelet, on his CBS "Weekend Dimension," revealed the efforts of the Economic and Social Council of the United Nations. This council is urging the nations of the world to tighten up controls on dangerous drugs, especially the psychotropic drugs like LSD and marijuana.

The council, in deploring the pub-

(Please turn to page 17)

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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.

T. M. FERRELL, Editor

Paul C. Johnson, Associate Editor

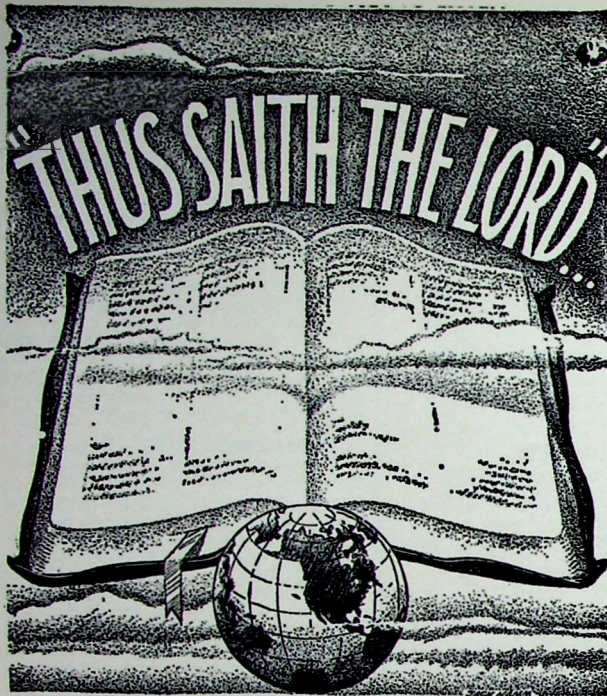
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Baptism and Salvation

By the Indigan ministers*

GOD has a plan of salvation designed for everyone who will believe in the way that he has provided. These words were written to the church in Thessalonica, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9). To the Philipian church were these words written: "Work out your own salvation with fear and trembling" (Phil. 2:12b). It is an individual matter. God is not going to save en masse, or groups; "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

Eligibility. The Christian experience of immersion is available to any or all persons who have not made themselves subject to Jesus. To become subject to Jesus is to become a candidate for salvation. Salvation results from man doing his part and God doing his part. Man's part is to: 1) repent (turn away from sin), 2) believe (turn toward Jesus), 3) be immersed (enter into Jesus the Christ). When one has announced repugnance for sin, and a desire to become merged with Jesus, one is eligible for immersion. Christian immersion has as its *purpose*, then, to provide an experience before witnesses, wherein one can say, "I leave my sinful life behind. I rise from the water a new creature. My life, being, mind, is open for

my heavenly Father to fill with his spiritual treasures and powers. Now I belong to him, and depend on him for my life and my future."

What Is Baptism?

Baptism is a Greek word. The translators of the Bible version most of us use failed to face up to an issue. Whenever they came upon the Greek noun, *baptisma*, pronounced *bop-tees-mah*, or any of its verb forms, they simply knocked off the final "a" and moved the Greek word over into the (now) 450-year-old English translation. So, the translators avoided having to translate the word into its precise English equivalent.

The English equivalent of *baptisma* is "immersion" (wholly covered with a fluid), "a dipping," "a plunging," or "a washing." Obviously, to be immersed, dipped, or plunged, all carry an identical meaning—to be *immersed*. The variant, "a washing," is from the concept of a person washing in a body of water, or the wash of the sea waves, or river current. To know the meaning of the word is to know the *mode* of the act.

Why Be Baptized?

The reason for being baptized is simple and yet very important. It is in obedience to the command of our Lord Jesus. One of the most outstanding scriptures is: "He that believeth and is baptized shall be saved; but he

that believeth not shall be damned" (Mark 16:16). After hearing a very informative sermon, the listeners asked, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37b, 38). Yet another part of the reason for being baptized is found in the first letter of Peter. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (3:21).

Adding yet more emphasis to the reason for baptism are these facts.

1) A definite association with Jesus Christ. These words of Paul stand out: "Now if we be dead [baptized and put off the old man] with Christ, we believe that we shall also live with him. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:8, 11).

2) It definitely shows a change in our life and a desire to have such.

*A semi-thorough study over a period of eight months in the meetings of the Church of God ministers of Indiana and Michigan. Though now considered a controversial subject by some among us, this article presents the traditional view of the Church of God.

Again, it was Paul who showed what baptism is to us in our relationship with Christ: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Further emphasis is found in the letter to the church of Colossae in these words: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (2:12, 13).

3) If we want the "life" that God has promised through his Son, then through Jesus and through obedience to God's Word is the *only way*. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). In baptism, we put on Christ. "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Baptism is the *way* into Christ. "The cleansing agent for our sins is not the waters of baptism, but the blood of Christ. The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7b). The water is only a symbol of the blood. External cleansing is only a symbol of the internal cleansing that takes place through faith in Christ. Baptism is not in itself the 'way' into eternal life. Jesus said, 'I am the way.' We can state it something like this, Baptism is the way into Christ (along with faith and repentance) and Christ is the way into eternal life."

Bible Doctrines Essential

As members of the Church of God General Conference, we could say that all of the tenets of faith listed in the constitution and by-laws (generally thought of as A to O) should be believed. It is our thinking that through "growing in grace and knowledge" one should come to this understanding *before* being immersed into Jesus Christ. Following are some of the very important teachings that, unless one understands, he certainly could not know *why* he is being baptized or the reason for the *way* into Christ.

1) *Man is mortal.* Jesus is our example. He was mortal and died, not for his own sins, but for ours. There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Man needed someone to

die for him. Jesus did die for you and me. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:23, 24). Paul in writing to the Corinthians showed the mortality of man: "This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:53, 54).

2) *God is One.* This is emphatically stated in the Scriptures: "I am the LORD, and there is none else, there is no God beside me" (Isa. 45:5). "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8:6). God is a living God. Peter said that Jesus was the Son "of the living God" (Matt. 16:16). Paul wrote. "Ye are the temple of the living God" (2 Cor. 6:16). "which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15b), and "nor trust in uncertain riches, but in the living God" (1 Tim. 6:17).

The Holy Spirit is God's power and influence in all that he has created. The following well describes the Holy Spirit. "The one root idea running through all the passages is invisible force. This force may be exerted in varying forms, and may be manifested in many ways. *Ruach*, in whatever sense it is used, always represents that which is invisible except by its manifestations. These are seen externally to man, as well as internally in man."—*Companion Bible*, app. 9. God said through Zechariah: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). Jesus told the apostles: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

3) *Jesus is the Son of God.* Jesus was born of the virgin Mary. He was the fulfillment of the Word of God through John: "The Word was made flesh, and dwelt among us" (John 1:14a). For many years the prophets had foretold of the Holy One who was to be born. They had told how, when,

and where. In answer to the question as to his identity, Peter said, "Thou art the Christ, the Son of the living God" (Matt. 16:16). The *voice from heaven* said, after Jesus' baptism, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17), and the *voice from the cloud* said during the transfiguration, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). Paul wrote, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3, 4). These testify that Jesus is *the Son of Jehovah*.

4) *Jesus died for sin.* Paul in writing about the death of Jesus wrote the following: "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25), and in Romans 5:8, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Earlier in this letter, he had written, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (3:25).

5) *Resurrection—from the dust of the ground.* To Adam God said: "Dust thou art and unto dust shalt thou return" (Gen. 2:19b). Resurrection means—a standing up again. So the Scriptures plainly teach that our hope is not in something that we have within us that can live, *but* in Jesus Christ. Our (man's) destiny at death is the grave. Job said, "If I wait, the grave is mine house: I have made my bed in the darkness" (Job 17:13). Yet there is a most wonderful hope in the resurrection; our hope of any future is in the resurrection. "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (1 Cor. 15:12). There will be a resurrection of all that are in their graves: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

6) *The Kingdom of God in all of its aspects.* John the Baptist came preaching that the Kingdom of God was at

hand. Jesus "came into Galilee, preaching the gospel of the kingdom of God" (Mark 1:14). Jesus is coming to the earth and will establish God's Kingdom. (Acts 1:11; 2 Tim. 4:1.) The Kingdom of God will be eternal. (Dan. 2:44.) The Kingdom of God is universal—it will fill the whole earth. (Psa. 72:8.) The earth will be made "new." (Isa. 55:13; Rev. 21:5.) Jerusalem will be the capital of the world. (Isa. 2:3.) Israel is to be regathered. (Ezek. 28:25, 26; Rom. 11:1-5, 25-27.)

Reasons for Rebaptism

1) Because of being baptized into a local church or denomination. There are some who practice baptizing into the church. Baptism is into Christ. (See Gal. 3:27.)

2) Being baptized into a name (the wrong name). Paul wrote to the Corinthian church, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:13). We quote: "What do I mean then by being baptized into a different name! To me it is not so much the name as the *person*. There are many today who demote the person of the Lord Jesus Christ and accept the teachings of what is purported to be later prophets ahead of the words of the Son of God. Where such exaltation of man exists, I would not accept a baptism administered under such belief. To be specific, I hesitate not to list some of these sects: Mormonism — Joseph Smith, Christian Science — Mary Baker Eddy, Seventh Day Adventists — Ellen G. White, Jehovah's Witnesses—Rutherford, Roman Catholics — the popes. Most of the religions of the world are built around men rather than the person of the Lord Jesus Christ. The true church will own no other Master. He will be "the head of the body, the church . . . that in all things he might have the preeminence" (Col. 1:18).—*C. E. Randall.*

3) Belief in the trinity. Also connected with this doctrine often is the belief in preexistence. We would refer to previous mention in the writing about God, his Son, Jesus, and the Holy Spirit.

4) Lack of conviction or understanding. Conviction and understanding of the Biblical prerequisites to baptism must be true to God's Word or baptism is not Biblical immersion. There are those who are baptized because someone else wants them to be. There are those who are baptized for the social rather than the spiritual.

They do not understand the doctrines to be essential to salvation.

5) Belief in the immortality of the soul. The Bible teaches that "dust thou art, and unto dust shalt thou return" (Gen. 2:19). Nowhere in the Bible is there a teaching that any man has any sort of eternal life in himself. The life is in Jesus: "your life is hid with Christ in God" (Col. 3:3).

Conclusion

We want to bring to your attention, that during the business session of the Ministerial Conference of 1957 the following resolution was considered and passed: "Ministers coming from communions holding to immortality of the soul and kindred orthodox teachings and having been baptized in and under such teachings should be required to be immersed before accep-

tance into ministerial service, though having passed all written and oral examinations."

Again we quote from C. E. Randall, who wrote about the preceding resolution: "The topic of study, however, (reimmersion) goes beyond ministerial candidates from other communions and applies to all people who have been immersed under teachings which the Church of God holds to be contrary to truth. It is a fundamental concept (though not spelled out in specific terms) in Church of God circles that there are certain basic truths which one must understand and believe before he can enter into a valid baptism."

We, the Indigian ministers, present this study as a guideline in presenting the Bible truths and in encouraging all in a valid baptism.

The "New Christian"

From the "Macclesfield Sunday School Report," England

THE *New Christian* is a periodical, which several months ago was called *The Christian*. To give it a fresh impact on its readers it was given a new front page, new articles, a new title, etc. These days we are constantly being reminded of some new product or other, a new soap powder, a new cereal, a new flavor, a new drink, and we find it is just an advertising gimmick to try and boost sales.

Referring to the *New Christian*, we begin to ask ourselves if we have in our generation a new or different type of Christian than in earlier times, if our generation is producing Christians who have different beliefs and attitudes toward God and man, different standards of morals and holiness, than in New Testament days. Many people will say we are far more enlightened, also life is far different than in Christ's earthly life, and we have to readjust the Bible and its teaching to the present day, so, naturally, Christians will be more up to date.

Now that Bible teaching is being left out of our day schools curriculum, and many eminent theologians and scholars are openly declaring the Bible as myth, where can we look to find any truth, or hope? Several

weeks ago the famous philologist and lecturer, John Allegro of Dead Sea Scroll fame, declared: "The New Testament is a cult record of early times, its priests and prophets were dope pushers." If you like, this Mr. Allegro is a lecturer on Old Testament studies at Manchester University, so what impression of Christianity will he make on his students? Little wonder we have drug addicts, lawlessness, and vandalism among our young people.

The rising generation is always a product of the previous one; they obtain their codes of life, morals, behavior, beliefs, and vices, from what they have seen and been taught. Can we lay all the blame on delinquent youth? Where is the fear of God today? Where do we hear of the wrath of God? or the judgment of God? Or, is he some mere puppet we take off a shelf when needed, or we go and worship when we wish to be a bit sentimental, putting our Christianity on with our Sunday clothes? Christianity, so called, has been altered and made anew; we have nothing more than a sham and veneer, a man-made religion, void of Christ.

In our churches there are many of our young people, and older people,
(Please turn to page 17)

The Talent Hidden in the Ground

By Irene Parry, from "The Testimony" magazine

THE three parables, or rather three aspects of the same parable, in Matthew 25, can be of great value to the followers of Christ in several ways. Three aspects of Jesus himself are seen: Bridegroom, Master, and Judge. Similarly, three phases of the life of a servant of Jesus are found here. The first 13 verses (the ten virgins) show God's Word to be the basis of the Christian life and that the reading of this Word is all-important to spiritual growth. The "talents" section shows that active service should be a natural sequence to this, and if the Word is allowed to work in one's life, the Christian character may be developed to the full (sheep and goats).

It is with the second aspect that this study is concerned. The servants in the parable are classed as "his own," but this by choice. The Greek term here means "bondslave." (Cp. Ex. 21:5, 6.) The baptized servants of Christ have *chosen* to serve him; they were not forced to do so. The motive behind this service should indeed be love, that they may in some small measure reciprocate his love in giving his life for them. Paul exhorted the believers in Rome (Rom. 12:1, 2) to sacrifice their lives to the service of God, and this surely is the message contained in these few verses. But this is to be not a sacrifice of tedious service but a labor of love, looking to the day when the Master of the household of faith shall return with power and great glory.

Jesus has given his followers a trust just as the master of the parable did. Jesus had no material goods in the sense of the parable. To him the only thing in life was his Father's work: the teaching of the "good news of the kingdom of God" to others. The Greek for "goods" implies that *this* is the great possession that has been entrusted to us; "the things existing in life." (Cp. Matt. 24:47.) As with Jesus, so should it be with his servants. Their "meat" should be to "do the will" of their heavenly Father. (John 4:34; Matt. 24:45.)

The servants who were given five and two talents were faithful in their service. But what of the other servant who was given only one talent? Why did he not use this as the others had used theirs? He had the ability to do

so, because the talents had been given "according to their several ability." He was without excuse. But he was "afraid"—the responsibility was too much for him. He had accepted the talent willingly but was now beginning to have doubts. Should he trade with it or keep it to himself?

He "went and digged in the earth and hid his lord's money." This was not a thing of chance. It was a deliberate act which called for considerable effort on his part. What is the significance? The talent was hidden in the place of death, in a grave. There is a parallel idea in the parable of the pounds. The "napkin" here is the *soudarion*, which was part of the graveclothes worn by Lazarus and by Jesus himself. (John 11:44; 20:7.) So the talent entrusted to this man lay idle, covered with earth, until the return of the master.

In this act lies a twofold warning to all who would serve Christ. First, a warning against keeping the "good news" to themselves. Jeremiah tried to do this. (Jer. 20:9.) But what a different outcome from that which he expected. The word which he would hide in his heart burned like a fire within him, so that he was forced by its power to speak God's message to others. The gospel should have just

this effect in the lives of the servants of Jesus, that they are so filled with the joy of its message that they *must* share it with others! If this is not so, surely there is something lacking in their service.

The second warning is against allowing other things to take the place of, and so suppress, the good news. The parable of the sower carried a similar message. (Matt. 13:22.) But these things cannot invade the lives of followers of Christ. Only when the Word of God takes second place in their lives can this happen. The light of the gospel must never be hidden under the bushel of worldly cares, but allowed to shine "more and more unto the perfect day."

The followers of Jesus must not expect to accept the good news, rejoice in it, and do nothing else about it. For when the Master returns it will be of no avail to say: "See, Lord, I have believed in the gospel message and I have it here in my heart; but I was not able to pass it on to others as I am not eloquent like the other servants."

Everyone is capable of talking of the things which are nearest and dearest to him. If the Word of God takes its rightful place in our life, there should be no difficulty in speaking to others about the promises of God. "If the gospel be hid, it is hid to them that are lost" (2 Cor. 4:3). Jesus said: "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." The parable of the buried talent shows what this might mean.

Knowing the Time

By Pastor C. Jesse Pestle

Paul said, "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).

Christians today are sometimes lulled to sleep by the prosperity they enjoy in this country. Because of almost no persecution they are deceived into thinking with those of the world that "all things continue as they were from the beginning." In their indifferent attitude they are saying, "Where is the promise of his coming?"

It is possible for Christians who believe in the second coming of Christ to forget the time in which they live

and to slumber when they should be watching. As Paul said, "Our salvation is nearer than when we believed." Each day that passes brings us nearer to the redemption of our lives.

The signs of our times indicate to the alert Christian that Christ's coming is approaching and that his salvation is nearer than when he believed. If we are sleeping—let us awake and prepare. The time is short and the days are evil. What is to be done on our part must be done today or not at all. Let us realize the time in which we live and diligently seek to please the one we claim to serve above all else.

My Discovery of

Conditional Immortality

By Pastor Curtis Dickinson in "Advent Christian Witness"

AS A young man, I don't believe I ever heard an out-and-out sermon on hell. But from my earliest recollections, I understood that each person had an eternal "soul" which would live on either in heaven or hell. When I became a Christian during high school years, nothing was altered in my thinking concerning this idea of the eternal soul, except that now I had some hope of spending eternity in heaven instead of hell.

In Bible college there was no definite theological position on the subject. It was generally assumed that when a person died his "soul" continued in some state of bliss or misery, and, throughout eternity, those who failed to pass the entrance requirements of heaven would suffer in some way — whether physically or spiritually it was not necessary to determine—in hell.

Like most young ministers, I was anxious to find some way to overcome the indifference and lethargy that grips a great portion of the church. Like some others, I hit upon the idea that the impact of the Christian message might be greater coming through the secular press, so I began to study the field of writing with a view to incorporating the gospel in short stories. At that time some of the periodicals featured more fiction than nonfiction, but this proportion was reversed before I was prepared to enter the field. It was while studying the writers and reading what they were saying about religion that the question of hell was focused in my attention. These writers were looking at the church and the pulpit from the outside and candidly expressed their opinion that the church simply did not believe what it was saying about heaven and hell.

It was one writer in particular, author of hundreds of articles and short stories and several books, who raised for me the question of hell in such a manner that I couldn't let it go

until I had found the answer. This writer had a straightforward and honest approach to life and religion, and a strong hatred for the church. The key to this hatred was in the teaching that God would give life to men for the purpose of roasting them alive — all their senses intact — in the most hideous manner imaginable forever and ever. This man was not an atheist. His exposure to the church had been enough for him to see the gross inconsistency: God is love; we are to love God with all our hearts, and the more we know of him the more we will love him, because he is perfect love. Yet, God is such a one who will torture men, women, and children in the most fiendish way if they fail to believe the gospel. This was the message this man had received from the church, and it turned him to doing all he could to dissuade men from ever listening to anything the church had to say. Could he have misunderstood the message? Was he unfair in his criticism? I turned to examine the church and the message I preached. It was obvious that many simply did not believe in the doctrine of "hell," or they would take their discipleship more seriously. I was soon to discover that a great gap in communication between the church and the sinner is due to the traditions and the inconsistent doctrines of "eternal soul" and "hell."

About this time another minister and I entered into a correspondence concerning the problem of communicating the gospel and getting the church to witness. It was in one of his letters that he suggested I consider the meaning of Matthew 10:28 and Revelation 14:11. When I read these two passages, I realized that we had the key to the problem of hell as well as to communicating the gospel. The wages of sin was not something "spiritual," but total death. God can destroy both body and soul in Gehenna. (Matt. 10:28.) The gospel be-

came clear to me for the first time in my life. The wages of sin is death; Jesus died in man's place; therefore, man can have life! It's as simple as that.

Eagerly I began to study every word in Scripture that pertained to judgment, punishment, and the final destiny of sinners. The Hebrew and Greek terms were examined. Each study only piled higher and higher the evidence that man is not immortal, but mortal, and that immortality is conditioned upon being forgiven of sin through Christ. The punishment for sin is death—final and complete death by fire. Hell is indeed literal—the burning up of the lost. This made John 3:16 come alive. The lost will perish! The saved will live eternally!

The discovery of the destiny of the lost had, and continues to have, far-reaching effect in my life and ministry. First, it clarifies for me the purpose of God. The terms "salvation," "redeem," and "eternal life" simply mean that God wants to save man from death so he can live as God designed him to live. The entire Bible is a revelation of how God chooses to rescue man from the jaws of death for the purpose of having immortal men in his fellowship. Knowing this purpose, I was motivated to give over every facet of life to making it known that men may be "saved." I am convinced that the reason millions in the churches do not seek to "win the lost" is simply that they do not see in Christianity the *life and death* issue, nor understand how the rescue is effected.

Second, it clarified the nature of God. How can men understand the motives and pure love of God if he is to cast the majority of people into a torture pit and keep them alive for the sole purpose of seeing them writhe in indescribable anguish for eternity? Conditional immortality shows that the justice of God is such that he will mete punishment fit for the crime—

no more and no less. Such is his love that he took the maximum punishment through Christ, that we might be justified. There is no problem of trying to explain the inequity of a perpetual torture.

Third, it settles the question of the dead. Since no one is "immortal" yet, and since man is not by nature eternal, there arise no such questions as: "Where are the dead?" "Are the dead now suffering for sin?" "Do the dead hold communion with the living?" et cetera. Eternal life is not some nebulous spiritual, ghostly existence, but is the state of man *after* the resurrection, in a resurrected immortal body.

Fourth, the meaning of the gospel is simplified. While the traditional view of perpetual torture leaves one hard-put to explain how the physical death of Jesus atoned for sin and reconciled man to God, the truth that "Christ died for our sins" makes it easy to understand. Death is the penalty, and death is what Jesus sustained. The connection between Calvary and a man's justification is easily seen when one sees that death is the total penalty.

Many have hesitated to embrace conditional immortality for fear that it will encourage believers to return to sin. I did not find it so. The effect in the church has been altogether wholesome. When I discovered this pearl of truth, I taught it in every way possible — from the pulpit, with the pen, in Bible classes, and in the homes. The result was that the church grew spiritually, numerically, and financially. The ones who embraced it the stronger were the ones who became most devout in serving God . . .

As is always the case when one leaves the traditions of his colleagues, I was misunderstood and sometimes maligned and disfellowshipped. It was soon to be said that I did not believe in hell, although I believe in it more firmly and more literally than ever I did before. I was accused of borrowing my theology from various cults which are held in contempt. The fact is, it was not until I had already discovered the finality of the destruction of the wicked that I found literature available on the subject and learned of different groups that held to this doctrine. . . .

Since abandoning the traditional theory of the perpetual torment and immortal soul, I have found many people in the pew who have come to the same conclusion from their own study of Scripture. . . . It is significant that in almost every denomina-

tion there may be varied views in regard to different important doctrines with no problem of fellowship involved, but concerning the Scriptural teaching on the destruction of the sinner, there is always very strong opposition from the majority. Thank God, our salvation does not depend upon the opinions of the majority!

One of the marks of our generation is its rejection of tradition. Modern theologians are undermining faith in

the Christian system by questioning all the fundamental truths, and casting out the truth with the tradition: but such a challenge is the opportunity of those who believe in the Scriptural doctrine of conditional immortality. Millions are seeking for the simple truth, an understanding of death and a hope of life, and now is the time for all who know the answer to boldly give their witness of *life only in Christ*.

"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" (Second Corinthians 6:16).

Does God Live Here?

Reprinted from "Advocate of Truth"

IT WAS a little old dilapidated farmhouse with spacious but unkept grounds and a tumbledown picket fence . . . A stranger came walking along the dusty road, opened the gate, and walked up the path to the low door and knocked.

The farmer's wife answered the door. She expected to see a neighbor friend, but it was a stranger. . . . He asked, "Does God live here?"

The woman was perplexed and dumbfounded, and did not answer. Again the stranger asked, "Does God live here?" But the woman was so confused that she could not answer. And the third time the man asked, "Does God live here?" But there was no answer, and instead the woman slammed the door and ran out of the back of the house. The stranger shook his head, turned, and walked away.

At the back of the house, by the barn, where the husband was working, the wife told him excitedly of the strange visitor. The husband blustered for words. He finally said, "Well, didn't you tell him we belonged to the church?"

"No," answered the wife, "that was not what he asked."

"Well, didn't you tell him that I am a deacon, and you are a member of the missionary society?"

But she answered, "No, that was not what he asked."

Together, they pondered over the strange visitor, and the meaning of his mysterious question. And they came to the conclusion that they had only been playing with their pretensions, and that they were living in a home that was not a place where God could live.

Centuries before there was a state or a school or a church, homes were instituted as places where men and women should worship and live together in love and happiness; where children were to be reared into useful and worthy lives. But many enemies threaten the home today—disrespect, loyalty destroyed, lack of Christian atmosphere, too little religious training, little or no Christian literature. Many parents have become lax in their discipline. In their fear of being old-fashioned they are permitting their children to do things that are not only questionable, but often demoralizing and dangerous.

Our homes need to get back to God's standards. We need to exalt the sacredness of the marriage vow and tie. We need to make our homes a place of sobriety and uprightness, and unflinching love. This sacred institution should be a place so cleansed of filth and dilapidation, so improved with honor and righteousness, that no stranger need ask, "Does God live here?"

so you want to be an elder?

By Pastor Michael Mattison, Blanchard, Michigan

THE HIGHEST office in the church is that of elder. Paul said, "The saying is sure: If any one aspires to the office of bishop, he desires a noble task" (1 Tim. 3:1, R.S.V.). He calls "the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15b), indicating that it is the loftiest organization in human affairs. In this church of God, the work of the elder can be summarized as "taking care of the church of God" (1 Tim. 3:5), spiritually and socially. This is indeed an awesome task.

The church elder's duties and qualifications, therefore, should receive great attention. A proper understanding of the whole subject cannot be gained without a consideration of the historical developments which led to the establishment of the position of church elder.

The reasons that ancient societies considered old men as being good candidates for rulers was that they felt that experience brought wisdom. Job's friends downgraded him by saying, "What knowest thou, that we know not? what understandest thou, which is not in us: with us are both the grayheaded and very aged men, much elder than thy father" (Job 15:9, 10). This belief that older men tended to be wiser than younger men seems to have been universal. Of course, sometimes other factors entered in which made a younger man's opinion more valuable. For example, in Job 32:4, 5 "Elihu had waited till Job had spoken, because they were elder than he. When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled." In this case the younger man felt like years had not brought these men wisdom. Likewise in the church, bare age is not the sole criterion for choosing the best elder. But the fact remains that as a whole older men will exercise wiser judgment.

From the Bible record it would seem that many of the ancient nations capitalized on this fact by using older men as rulers. Some of the nations

that used elders as national leaders were Egypt (Gen. 50:7), Israel (Ex. 3:16, 18), Midian, and Moab (Num. 22:4, 7). As the Bible centers on Israel as a nation in her history, we can follow her practices rather closely in regard to the use of elders in responsible positions.

In the reference given earlier (Ex. 3:16, 18), elders were unofficially regarded as the nation's leaders. Their first official appointment is given in Numbers 11:16, 17: "The Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them . . . and they shall bear the burden of the people with thee, that thou bear it not thyself alone." Notice in connection with this that these men had in actuality been the natural leaders of the people all along. It would seem to be a good rule also for the church to consider natural leadership ability when choosing elders. The Israelitish system used elders not only in this very highly exalted sense as national rulers, but also as city officials. It was the customary practice for the council of elders to be in session at the gate of the city. (Deut. 25:7.) In the same way the practice of the church is to have elders in each city over the local congregation.

In ancient Israel the elders were responsible for the conduct of their city. An example is given in Judges 8:4-16. Here Gideon asked for food from the city of Succoth for his army as he pursued the enemy. When refused, he took the seventy-seven elders and tortured them as a penalty to the city. In like manner James tells the church, "My brothers, not many of you should become teachers, for you may be certain that we who teach shall ourselves be judged with greater strictness" (Jas. 3:1, N.E.B.).

As time went on and the Israelites continued under several modified forms of theocracy, the religious elders eventually gained absolute national control. In the time of Jesus their precepts outweighed those of

the Bible. The Pharisees asked Jesus in indignation, "Why do thy disciples transgress the tradition of the elders? . . . But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" (Matt. 15:2, 3). It was a good thing for the elders to teach the Scriptures to the nation, but folly resulted when they corrupted the teachings of Scripture. The same holds true in the church age. But for the Jews of Jesus' day the elders still held political supremacy. The Sanhedrin was no more than the arm of the religious elders. Paul referred to the official hand of the Sanhedrin in the religious-civil persecution of the early church when he stated that his letters of authority against the Damascus Christians were from the high priests and the "estate of the elders" (Acts 22:5). This was the "council" in Luke 22:66 which condemned Jesus and which was composed of "the elders of the people and the chief priests and the scribes." Though these actions were bad, the basic system itself was good and was continued in modified form in the church.

The first mention of Christian elders implies a sort of "estate of elders" as the Jews had. In Acts 11:29, 30, when the other churches desired to help the Jerusalem church through a famine, they sent their relief to these elders to distribute to the church membership. Although the *spiritual* leadership of church elders is admittedly their most important function, it should be noted that their first New Testament task was *temporal*. They regulated the "welfare program" of the early church. But these Jerusalem elders ruled only the Jerusalem church. Other churches had their own elders who were responsible only to the Lord. "When they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23).

Yet in this early church period the Jerusalem presbytery, the estate or board of elders, felt doctrinal and spir-

itual responsibility for the younger mission churches. Hence, in Acts 15 the apostles and elders of Jerusalem wrote instructions to the foreign congregations to not require the Gentiles to keep the law of Moses. Even Paul came under their care when, in Acts 21:18-26, these elders instructed him how he as a Jew should keep the law. And so by actual practice of the early church elders, these references show that their jurisdiction extended to the material needs of the people, doctrinal instruction and leadership, and spiritual oversight.

The majority of the remaining references to church elders occur as apostolic teaching on what elders should be and what they should do. One exception to this is the fact that we do have certain men named as elders, but even here, by examining their lives as we did those of the Jerusalem church elders, we can see *by example* what the position of church elder involves. Peter calls himself an elder (1 Pet. 5:1), and we note that he had said earlier, "It is not reason that we should leave the word of God, and serve tables . . . But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:2, 4). By this example it is seen that the elder should not consider it his regular duty to supervise the material needs of the people. Also John calls himself an elder in Second John 1 and Third John 1. From the titles that these men used, it is obvious that the highest office of the New Testament church was that of elder. (From comparison of texts and contexts it can also be discovered that terms synonymous with elder are bishop, presbyter, overseer, pastor, and shepherd. These terms in themselves, as they emphasize various aspects of the elders' responsibilities, make an interesting study.) Before examining the doctrinal verses on elders, most wonder whether Paul himself, who penned most of these, was, strictly speaking, an elder. He certainly had the doctrinal leadership that the other elders had, and he strongly asserted his full authority for ruling, or spiritual oversight, in Second Corinthians 10. At least it is obvious that he fulfilled the requirements of the position of church elder.

In the remaining references to the duties of elders, it will be noted that their teaching duties seem inseparably related to their ruling duties. Hebrews 13:7 refers to elders as those who "have the rule over you [are the guides; margin], who have spoken

unto you the word of God." The obvious implication is that without knowledge of the Scriptures these men would not know the path in which to guide the church. But once they have qualified and have been appointed, they carry a deep responsibility. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account" (Heb. 13:17). Considering their task, how appropriate it is that Paul said, "Elders with a gift of leadership should be considered worthy of respect, and of adequate salary, particularly if they work hard at their preaching and teaching" (1 Tim. 5:17, Phillips).

In view of this task of the elder, Paul calls a "bishop" "the *steward* of God" who must "hold fast the faithful word . . . that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:7, 9). Of course, all Christians are required to be good managers of God's gifts to us (Rom. 14:12), but the elders are to be supremely good managers or "stewards." Paul considers God's Scriptures as being so important that only the best of men will be able to "steward" them properly. It is also Paul's opinion that the church be careful in choosing the men who will "steward" the people of God (1 Tim. 3:5), as well as the Word of God. Another term that he uses in vivid description of the elder's job is "overseer." In Acts 20:28 he ex-

horts them to oversee and feed the church of God, which implies both doctrinal and spiritual guidance. As Peter describes this task of feeding and overseeing the flock of God, he says elders must be "ensamples to the flock" (1 Pet. 5:2, 3). Paul specifically states in First Timothy 3 and Titus 1 that some personality aspects are so helpful to the elder as to be required. Some of these are: hospitality, soberness, justness, holiness, and temperance in wine, money, temperament, etc. Only the most dedicated of Christians could hope to seem to qualify, and it should humble each person to know that he can never absolutely qualify. The only one who ever did so was Jesus, who was the perfect example to the flock. As groups of men were appointed in the New Testament to shepherd the church as best they could with the help of God, they were yet to recognize Jesus as "the chief Shepherd" (1 Pet. 5:4). No one can go above the office of shepherd, or elder, in the church. Those who attain this position have attempted to fulfill the ultimate in human service to the church of God, the "pillar and ground of the truth."

The task is an awesome one. He who aspires to this office "desires a noble task." But to those who make an attempt—to those who are sincere and dedicated—the promise is given: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:4).

Jesus Said, "Follow Thou Me"

By Pastor C. E. Lapp, Eden Valley, Minnesota

PEOPLE often defend their worldly I walk by saying they never go anywhere they cannot take Jesus with them. This sounds good, but is it? Jesus said, "He goeth before them, and the sheep follow him: for they know his voice" (John 10:4).

Try to imagine what would happen to a shepherd and a flock of sheep, if the shepherd followed each of his sheep. There is not a place in the world but what Jesus would be following his sheep. Sheep always follow the shepherd, never the shepherd the sheep!

Jesus followed his Father by a surrendered will. "Not my will, but thine be done," was Jesus' way. It takes a surrendered will to follow Jesus. His unfinished work will be

done by those who follow *him*, not by them whom he follows.

God asks us to be faithful followers of Christ. As soon as we accept Jesus as Saviour, we also accept him as Lord, and it is our obligation to follow him. He leads into a life of unselfish loving, serving, giving, and witnessing.

Our Lord Jesus ate with sinners, went to their homes, but never once did he participate in their sins; rather, he did and said those things which drew men to God. If our witness draws men to God, then Christ is leading. If our being with sinners destroys our testimony, Christ is not leading; we are followers of the world.

Jesus said, "Follow thou me" (John 21:22).

Word Studies in Psalm One

By Pastor Sidney A. Hatch, Portland, Oregon

Verse One

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Blessed. The Hebrew word, *esher*, or *ashrey*, means "happiness" or "blessedness." The opening phrase is possibly an interjection, "Oh the happiness of the man." It is significant that the first word of the Psalms is "happiness" or "blessedness," for this book contains the expression of true happiness.

Esher may be derived from *ashar*, meaning "to be straight" or "to go straight on." True happiness is connected with straightforwardness. The name *Asher* meant "happy one."

Man. *Ish* in Hebrew, one of several Hebrew words for "man." *Ish* was often used of a man as a distinguished person, hence Job was "a man in the land" (Job 1:1), and our Lord was "a man of sorrows" (Isa. 53:3). Isaiah used *ish* when he wrote, "Show yourselves men" (46:8). Compare Paul's expression, "Quit you like men" (1 Cor. 16:13). The *ish* of Psalm One is distinguished by his separation from sin.

Counsel. The Hebrew word *'etzah* means "counsel" or "advice" and, secondarily, "design," "plan," or "scheme." Ahithophel was one of the conspirators with Absalom, but David prayed, "Turn the counsel [scheme] of Ahithophel into foolishness" (2 Sam. 15:31). So the godly man of Psalm One does not walk according to the counsel, scheme, or conspiracy of the wicked.

Ungodly. The Hebrew language had many words for sin and the sinner. The word used here, *rasha'*, especially referred to those who were guilty before God and, therefore, liable to punishment. This is the word Abraham used when he asked the Lord, "Wilt thou also destroy the righteous with the wicked?" (Gen. 18:23). The "wicked" were the men of Sodom, who were *rasha'*, that is, guilty and deserving of punishment.

Gesenius suggests that the verb

form of *rasha'* meant, primarily, "to make a noise," or "tumult." Hence Isaiah wrote, "The wicked are like the troubled sea, when it cannot rest." The young man Elihu used *rasha'* when he asked Job, "When [God] giveth quietness, who then can make trouble?" (Job 34:29).

The "ungodly" of Psalm 1:1 are therefore the troubled ones, wicked and guilty before God. Like the sea, they are noisy, tumultuous, and unable to rest. Blessed is the man who does not walk in their counsel!

Standeth. Here the Hebrew *'amad* seems to have the sense of "persevere," or "remain in a situation." The godly man does not *persevere* in the way of sinners.

Sinners. The Hebrew word is *chata*, which meant, in its original sense, "to miss the mark." It is used in Judges, where we read of seven hundred left-handed men of Gibeah who could "sling stones at an hair breadth, and not miss" (20:16). "Sinners," then, are those who miss the mark with God, or wander from the way.

Seat. The Hebrew verb *yashab* meant "sit" or "sit down." From it was formed the noun used here, *moshab*, meaning "a dwelling" (Ex. 10:23), "a seat" (1 Sam. 20:18), or "an assembly" (Psa. 107:32). The godly man does not "sit down" in the "assembly" or "gathering place" of the scornful. He avoids the haunts of evil men.

Scornful. The word in the original is *letz*, meaning "a prattler, scorners," or "mockers." It was formed from the verb *lutz* or *lietz*, meaning "to talk big" or "to deride." Proverbs 9:12 declares, "If thou scornest [talk big], thou alone shalt bear it." Proverbs 20:1 says, "Wine is a mocker [big talker]." Psalm 119:51 says, "The proud have had me greatly in derision," or "The proud have scorned me." God's man does not keep company with the frivolous big talkers who mock and deride the eternal verities.

Summary of verse 1: "Oh the happiness of that man of distinction who walks not according to the counsel

and conspiracy of the restless, guilty, and ungodly ones, nor perseveres in the way of those who miss the mark with God, nor sits in the assembly of frivolous big-talkers."

Verse Two

"But his delight is in the law of the Lord; and in his law doth he meditate day and night."

Delight. The Hebrew word is *shephetz*, meaning "pleasure," "delight," or "desire." The "law of the Lord," or the Word of God, is the pleasure, delight, and desire of the godly man. Sometimes *shephetz* is used in the sense of "something precious." Isaiah 54:12 promises Israel, "I will make . . . thy borders of pleasant stones" or "precious stones" (lit., "stones of delight"). Hence, to the believer, God's Word is something precious.

Law. The original word is *torah*, a term usually applied to the Pentateuch, the first five books of the Old Testament. However, *torah* is formed from the verb *yarah*, meaning "to direct," "teach," or "instruct." Hence *torah* is also direction, teaching, or instruction. Isaiah exhorts Israel to "give ear unto the law [*torah* or teaching] of our God" (1:10). Isaiah and Micah prophesy that someday the *torah* will go "out of Zion" into all the world. (Isa. 2:3; Mic. 4:2.) In that day it will be the "delight" of all the earth.

Lord. Hebrew JHWH, usually pronounced "Jehovah" or "Jehweh," the personal name of the true God who became the Saviour of Israel.

Meditate. The Hebrew *hagah* meant "to mutter" or read in an undertone. It was used of the growl of a lion over his prey (Isa. 31:4) and of the cooing of pigeons or doves (Isa. 38:14). It signified the enjoyment of something. The believer enjoys the Word of God "day and night."

Hagah could also be used in a bad sense, meaning "to plot" or "to plan." Psalm 2:1 asks, "Why do . . . the people imagine [meditate] a vain thing?"

Verse Three

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

He shall be, or, he shall become. This is frequently the idea of the Hebrew verb *hayah*, especially when followed by "like" or "as." Genesis 3:5: "Ye shall be [become] as gods." Genesis 3:22: "The man is become as

one of us." The man who meditates in God's Word *will become* like a tree.

Planted. The Hebrew word *shathul* contains the idea of "transplanted" (Koehler's Lexicon). A tree may be taken out of the field (the world) and transplanted into the garden of God, beside a refreshing stream (the Bible). "Those that be *planted* in the house of the Lord shall flourish in the courts of our God" (Psa. 92:13).

Rivers. The original word *peleg* means "stream," "channel," or "canal." In an arid land, a tree beside a stream was especially blessed. The figure is that of simile: a godly man resembling a beautiful tree.

Wither. The leaves of the tree beside the river will not wither. So the life of the man abiding in the Scriptures will not fade. The Hebrew word *nabel* means "to become withered" or "faded." The noun form is often translated "fool." The fool [the withered man] hath said . . . There is no God" (Psa. 14:1; 53:1).

Prosper. Or, *prove successful.* The verb *tzaleach* meant "to be in good condition," to be strong, efficient, or of value. Its Aramaic form is used of the three Hebrew children who survived the fiery furnace and were "promoted" by the king; that is, advanced and prospered by him.

Verse Four

"The ungodly are not so: but are like the chaff which the wind driveth away."

Ungodly. The same word *rasha'* as that found in verse one: The wicked, guilty ones. They "are not so"; that is, they are not like a tree planted by the rivers of water.

Chaff. The husk of the grain, separated from it by winnowing, hence anything light and worthless. Hebrew *matz*.

Wind. The wind blows the chaff away, whereas the wind causes the tree by the river to put its roots deeper. The Hebrew word for "wind," *ruach*, also meant "spirit." Sometimes it was used of God's Spirit (2 Sam. 23:2), sometimes of his angels as spirit beings (Psa. 104:4). The idea of *ruach* was invisible force. In Psalm 35:5 the angel of the Lord chases the wicked "as chaff before the wind." But in Psalm 34:7 that same angel "encampeth round about them that fear him."

In Acts 12 the angel of the Lord delivers Peter from prison but smites Herod so that he dies. Thus the *ruach* or "wind" of God may be sent in mercy or in judgment. It is one thing to a tree; it is something else to the

chaff. "[God] maketh winds his messengers" (Psa. 104:4 A.S.V.).

Driveth away. The Hebrew word *nadaph* means to dispel or to drive away by scattering. In Psalm 68:2 God's enemies are scattered "as smoke is driven away." This word is used in Job 32:13 of God "thrusting down"; that is, putting to flight an enemy.

Verse Five

"Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

Stand. The basic sense of the Hebrew word *qum* is to arise or stand up. Hence Joseph said, "My sheaf arose and stood upright" (Gen. 37:7). However, the thought here seems to be that of remaining, standing fast, or continuing. Isaiah used this word when he wrote, "The word of our God shall stand for ever" (Isa. 40:8). And the Psalmist said, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" (Psa. 24:3). Hence the wicked shall not stand or remain, for they are like "the chaff which the wind driveth away."

In Isaiah 26:19 *qum* is used of the resurrection of the dead. In Hosea 6:2 it is used of the resurrection and restoration of Israel: "In the third day he will raise us up."

Congregation. This word meant assembly, company, multitude, or even swarm, depending on the context. However, there is a devotional lesson for the child of God in the fact that the noun form *'edah*, meaning "congregation," was derived from a Hebrew verb which meant to designate or to appoint. In the passive voice it often meant "to meet." God used this word when he told Moses that he would "meet" him at the mercy seat. (Ex. 25:22.) God's "congregation," therefore, is composed of "the appointed ones," those who have "met" him at the mercy seat and have been "appointed" to life eternal. (Cp. 1 Thess. 5:9.)

Righteous. The Hebrew *tzaddiq* referred to something examined and found in good condition. Only through faith are the "righteous" in good condition; that is, without fault and guiltless. (Cp. Col. 1:22.)

Verse Six

"For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

Knoweth. A participle in Hebrew, indicating continued activity: "The

Lord is knowing." At all times God is aware of the way of the righteous. "Regardeth" is the translation of the Jewish Publication Society. The verb *yada'* meant to observe, notice, or know by observing (Koehler). God observes his own.

Way. The Hebrew verb *daral* meant to tread with the feet or to tread a way. From it came the noun, *derek*, meaning a way, path, or road, and then, by a figure of speech, one's manner, custom, behavior, or mode of life. God knows the way (mode of life) of the righteous. (Cp. v. 1, "The way [*derek*] of sinners.")

Perish. God also knows the way of the ungodly and says that it will "perish." The various definitions of the Hebrew *abad* are perish, die, be exterminated, be ruined, be destroyed, vanish, be lost (Brown, Driver, and Briggs). *Abad* was used of streams which disappear in the desert (Job 6:18), of Jonah's gourd which perished in a night (Jonah 4:10), and of a "lost" (literally "perishing") sheep (Psa. 119:176). Like streams in the desert, the way of the ungodly is perishing; ultimately it sinks into oblivion.

This word *abad* is also used of the fate of God's enemies: "As wax melteth before the fire, so let the wicked perish at the presence of God" (Psa. 119:176).

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Brief Messages for Busy People

THREE REALITIES

By Pastor C. E. Randall

"Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Pet. 3:13, 14).

It will be readily observed from the above scripture that the Day of the Lord is to come, in which there will be created a new heavens and a new earth wherein dwelleth righteousness. Peter taught the *beloved*, as he calls them, to "look for such things" according to his promise.

We do not know the day or the hour when this promise will be fulfilled. We have not been told, but we have been instructed to look for it, wait for it, prepare for it, and pray for it.

Peter knew the importance of this great promise and understood the difficulties which it would encounter, and in this chapter (vv. 3, 4) warned, saying: "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?"

The prophetic assurance that the "day of the Lord" will come, means that Jesus is coming back to this earth once again. One of the greatest facts of history is that Jesus Christ was born into the world in the fullness of time as Saviour of men. The most important reality of the present is that he is now sitting on the right hand of God acting as our great High Priest and is making intercession for us. The greatest reality of all prophetic utterances is that this "same Jesus which was taken up . . . into heaven, shall so come in like manner." These three great events are spoken of by Paul in Hebrews 9:26 as follows: "For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Here he appears to put away sin by the sacrifice of himself, which was fulfilled when he lay down his life for

his sheep. In verse 24, we have Christ appearing in heaven to make intercession for us. The text reads: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

The third appearing is mentioned in the last verse of the chapter and refers to his second coming. It reads: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

These three appearings refer to different phases of Christ's redemptive work. All three appearings come from different Greek words. The last case in which the word *appear* occurs comes from the Greek word *optomai* from which we get our English word *optometry* and has to do with vision. That is, when Jesus appears the second time he is going to be visible as when he left, and "every eye shall see him." The big question for each one of us is, *Will we be ready when he does appear?*

BY THEIR FRUITS

By Pastor J. R. LeCrone

"Wherefore by their fruits ye shall know them" (Matt. 7:20).

Our neighbor has in his yard a tree which he calls a "flowering peach." Each spring it is beautiful to behold as it is covered with blossoms of great beauty. But when the season for the harvesting of peaches comes, the blossoms have withered and there is no fruit to compensate for their loss. The tree did not live up to the promise of its blossoms, and from the viewpoint of a fruitgrower, the tree is a total loss, and the ground that it occupies wasted soil.

Jesus made it clear that our heavenly Father is primarily interested in the fruits that we bring forth in our lives, rather than in the blossoms. It is true that without the blossoms there would be no fruit. It is equally true, however, that the tree which displays the most gorgeous blossoms does not necessarily bear more and better fruit.

Like trees, Christians are judged,

not by their promises, but by their deeds. Each of us may well ask himself whether or not he is bearing spiritual fruits which fulfill the beautiful promise of his repentance and baptism. Only those trees which bear good fruit are considered by God as worth preserving.

FACT AND FANCY

By Pastor Russell Magaw

Tell a man there are 278,805,732-168 stars in the heavens, and he believes it. Tell a man that Jesus is coming again, and he doubts it.

It seems that any blanket estimate of the great number of stars appeals to man's fancy, and, since it makes no demands of him, he accepts the statement as fact.

The fact of the return of Jesus, even God's own Son, poses a disturbing threat to man's preferred, or fancied, manner of living, so he would dismiss it by disbelieving it.

To those who look for Jesus' coming with joyful anticipation of the innumerable attendant blessings, the fact becomes impending reality—and very much in accord with our desire or fancy.

The fact also remains that while we joyfully await his return we have at hand his assignment to participate in, to become deeply involved in, his work and service—until he comes. This assignment oftentimes leads in the way of the cross, of trials and sacrifices, when a much more convenient manner of service, an easier way, would be more to our liking or fancy.

Knowing in heart and mind that he is coming, and that at any moment, may we wholeheartedly apply our every effort so that whenever he comes he will find us working—not shirking.

Live the Christlike life of love, hope, faith, peace, and joy, that your light may shine.

Pray earnestly for the millions, and for each individual, not yet ready for Jesus' return.

Speak often to others of the blessings God has given you—and all of us.

Use every opportunity to invite and to bring others to your church meetings.

THE GREAT CHANGE

By Pastor Harry Sheets

The beam of my flashlight revealed the presence of a beautiful moth, often mistakenly called a butterfly. Its fragile beauty defied my ability to describe it.

Knowing something of the life cycle of butterflies and moths, I searched to learn more about it. Memory told me that in its "other life" this beautiful creature had been a tomato hornworm.

There was nothing about this thing of beauty which even remotely resembled the repulsive tomato worm of last summer.

Eventually, the tomato worm had reached maturity, lost its appetite, and had slowly made its way into the ground. There it slept, encased in a shell (its casket). In its cocoon (pupa) state it waited until the warmth of spring called it into activity.

It burst its tomb-like shell, crawled out, expanded its wings, and blossomed into a beautiful example of God's handiwork—a change only God could envisage or create.

The process of passing from one form or shape into another is called "metamorphosis," which is derived from the Greek *metamorphoo*, a word which is used four times in the New Testament—twice in reference to Jesus and twice in reference to his followers.

"And [Jesus] was transfigured before them" (Matt. 17:2, Mark 9:2) and, according to Matthew, "his face did shine as the sun, and his raiment was white as the light." "His raiment became shining, exceeding white as snow; so as no fuller on earth could white them" (Mark 9:3).

In this vision (Matt. 17:2) the disciples were given a preview of the remarkable change which was soon to take place in Jesus as he returned from the dead.

Before Jesus could be changed he had to spend three days and three nights "in the heart of the earth." At the end of his allotted time God raised him from the dead. He is immortal now, a condition of life we are incapable of describing.

Paul said that Jesus' body was changed from "a natural body" to a "spiritual body."

We may be amazed at the wonderful change from a worm to a moth, but such change can never approach the wonderful change which Jesus experienced.

Christians are promised a change comparable to that experienced by

Jesus. (Note how Paul assures us of the change: "But we all . . . are changed [*metamorphoo*] into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).)

Paul encouraged the Philippian brethren to lives of righteousness, by saying, "We are citizens of heaven, and from heaven we expect our deliverer to come, the Lord Jesus Christ. He will transfigure the body belonging to our humble state, and give it a form like that of his own resplendent body, by the very power which enables him to make all things subject to himself" (Phil. 3:20, 21, N.E.B.).

John comments, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him" (1 John 3:2).

A most remarkable change awaits us, if we are true to him and his calling, all made possible by the resurrection of Jesus.

CALENDAR OF EVENTS

Note: These are the correct dates for coming conferences and meetings. After page 19 was printed changed dates for Fonthill meetings were received.

October 11, 13—Percy Bilton lectures at Lombard Community Church of God, Lombard, Ill.

October 17, 20—Percy Bilton lectures at Church of the Open Bible, Pomona, Calif.

Oct. 25, 27—Illinois Fall Conference at Oregon

October 27, November 3—Percy Bilton lectures at Bible Church of God, Phoenix, Ariz.

November 17-22—Dedication service and Special Meetings, Glad Tidings Church, Fonthill, Ont., Clyde Randall, guest speaker.



Pa had a time getting used to his new bifocal glasses. "Don't know why there has to be two kinds of lenses," he said. "I'd be so much simpler if I could look at price tags on groceries through the same lens I use to see who's comin' down the street." Most of us view things two different ways. There's the way we look at our neighbors, through sharp, magnifying lenses, and the way we see ourselves, through rose-tinted, blurry ones.

Book News



By William M. Wachtel

THE WYCLIFFE HISTORICAL GEOGRAPHY OF BIBLE LANDS, by Charles F. Pfeiffer and Howard F. Vos. (Moody Press, 1967, 601 pages, \$8.95.)

Geography provides the stage upon which the drama of history is enacted. This work attempts to survey both the history and geography of all the Bible lands — Mesopotamia, Egypt, Palestine, Phoenicia, Syria, Iran, Cyprus, Asia Minor, Greece and Italy. Beautiful maps and pictures accompany a well written text. The writers spent seven years on the planning and writing of this major contribution to Biblical scholarship. They have traveled extensively in the countries about which they have written. "Their work reflects a thorough knowledge of Bible lands, the archaeology and history of the Near East, and the Bible itself on which their work rests."

THE SEVENTH-DAY ADVENTIST BIBLE COMMENTARY, Francis D. Nichol, editor. (Review and Herald Publishing Ass'n, 1953-1966, 10 volumes.)

The first seven volumes of this major work comprise the commentary proper; the last three volumes are subtitled *Seventh-Day Adventist Bible Dictionary* (volume 8), *Seventh-Day Adventist Bible Students' Source Book* (volume 9), and *Seventh-Day Adventist Encyclopedia* (volume 10). This authoritative source of information regarding Seventh-Day Adventist theology, history, and Biblical exegesis provides a vast wealth of material for those who are interested in the doctrines and practices of this fast-growing denomination.

Of special interest to Church of God students is the fact that these people share with us certain doctrines of great importance—the mortal nature of man and sleep of the dead, conditional immortality, the final destruction of the wicked, and the earth as the eternal home of the saints. This fact makes their Biblical exegesis of value to us in certain passages. Helpful exposition, for example, may be found on 2 Corinthians 5:1-10 and Philippians 1:21-24, texts wherein many standard commentaries have a "field day" in efforts to support soul-immortality and heaven-going at death.

TOTS 'N' TEENS

By Ruth Lewis

A FISH STORY

"Summer will soon be over. Is there something special you two would like to do today?" asked Dad.

"Let's go fishing," chorused the twins.

The sun was warm, and the lake was a beautiful blue. Dad and Mom picked out a bright yellow boat to rent, and the twins helped them put all their fishing equipment into the boat. Soon they were hanging their fishing lines over the edge of the boat.

It's always fun to catch fish, but sometimes the fish don't want to bite. "I wish I'd catch something," said Sandy. "I'm getting tired of sitting here."

"We're all getting tired of just sitting," answered Mom. "Why don't Dad and I tell you the most famous fish story of all time, the story of Jonah and the fish."

"That's a good idea," said Dad.

"Jonah was a prophet of God," began Mom. "God told Jonah to go to the city of Nineveh and preach to the people there. Jonah was to tell the people of the city bad news from God. Since they were so wicked, God was going to destroy their city."

"Instead of going to Nineveh," continued Dad, "Jonah took a boat trip in the opposite direction. While Jonah was on the boat a storm started. The sailors believed that some person on the ship was causing them all their trouble. The men decided that it was Jonah. They did not know what to do with Jonah. He told them to throw him into the water."

"The sailors no doubt feared Jonah would drown, but, unknown to them, God had planned for Jonah to be swallowed by a huge fish."

"Jonah lived inside the fish for three days and three nights. Then the fish put him up on the shore. God again told him to go to Nineveh. This time Jonah obeyed God."

"Jonah forgot about how God can help someone. When he got to Nineveh the people believed him and were very sorry for what they had done. Because the people listened to God's warning," continued Mom, "God did not destroy the city."

"I've got a bite," exclaimed Sammy.

"Here, let me help you, Son," said Dad.

"It's a little turtle! Can we keep him, Dad?"

"Yes, you can keep him if you take care of him."

"Let's name it 'Jonah,'" said Sandy. "Then we can always remember it's best to do what God wants us to do."

"Let's go home," said Mom. "It's not everyone who can catch a whale, or get caught by one."

SOMETHING TO DO:

Get a sheet of paper and some crayons. Make an X-ray picture of the fish, with Jonah inside. At the bottom of your picture write Jonah 1:17.

DO YOU REMEMBER?

1. Who was Jonah?
2. Where did God tell him to go?
3. Why did Jonah not obey God?
4. How did Jonah get into the water?

5. How long was Jonah inside the fish?

6. Where did Jonah go when he got outside the fish?

TNT

Jonah was a prophet who lived about 800 B.C. He was of the tribe of Zebulun, and from the city of Gath-hepher. Two of his prophecies are in the Bible.

In 2 Kings 14:25 we read, "He [referring to Jeroboam] restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher." It was during King Jeroboam's reign that Jonah was a prophet. In this verse Jonah prophesied Jeroboam's victory over Syria.

The second prophecy made by Jonah is recorded in the book of the Bible called by his name. This book tells of the prophet's personal experience with God. In this book is recorded God's forgiveness of a heathen city and of a disobedient prophet.

Some people claim that Jonah's experience was just another story and not a real experience. Christ believed what happened to Jonah was real. He said, "As Jonah was three days and three nights in the whale's [fish's] belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

NINEVEH

Nineveh was the capital city of the Assyrian empire. When Jonah prophesied it had a population of over 120,000. The Book of Jonah is not the only book of the Bible concerned with the city of Nineveh. The entire Book of Nahum is devoted to prophecies about Nineveh and the Assyrian empire. Like Jonah, Nahum prophesied the destruction of Nineveh.

Nineveh is a city, but it is like many people. When Jonah preached to them, they repented and acknowledged the true God. When Jonah was no longer with them, they returned to their sinful ways. Since they had once received the truth, and God had spared them, their later decline into idolatry was very sad.

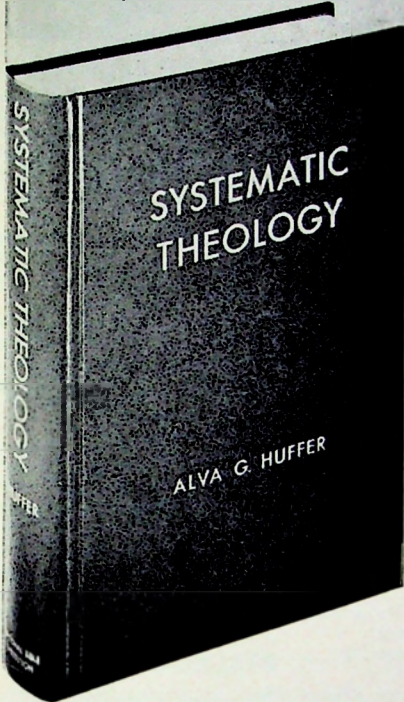
The Assyrian empire became strong, fought with the northern ten tribes of Israel and won. They exiled the descendants of Jonah.

Nahum's name means, "Jehovah will avenge and comfort his people." When Nahum prophesied, it seemed unlikely to happen. Nineveh was protected by a wall so thick that six chariots could ride abreast.

An alliance of Medes, Babylonians and Scythians destroyed Nineveh in August, 612 B.C. They did such a complete job of it that many men doubted that a city by that name had ever existed. In 1842 an archaeologist unearthed its remains.

Though it saddened Jonah that the prophecy of God did not come true for him to witness, God showed his mercy to Nineveh for a time. We have no record that the people of Nineveh repented at, or ever heard, the words of Nahum.

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THE "NEW CHRISTIAN"

(Continued from page 6)

too, who by baptism or other religious custom have joined the church without any reality of being converted; people who have been born into Christian homes, gone to Sunday school, joined the various societies, etc., yet never met with a real heart change. Many no doubt will claim salvation on the false grounds of baptism, communion, church membership, good intentions, generosity, and good works. But these grounds are insufficient and their claims refused. This delusion the New Christian is living under: there is much that goes under the name of Christ which is nothing but froth, it being man-made religion, having a form of godliness but denying the power thereof.

Many preachers will allude to God as the "Big Brother upstairs," or an "Eternal Santa Claus," and because God is love, "we will all get to heaven somehow." "Be not deceived; God is not mocked," says the Scripture. We must not delude ourselves concerning the true nature of God. God is love is true: he is also a God of wrath and vengeance. Noah would have said so, the people of Sodom and Gomorrah also, so also Jonah: all too true speak of the wrath of God.

There is a so-called new Christian today, a man-made one, who lives a good, moral, upright life, an honest, respectable church member, who has decided a religious life is the way to prosper. If we look into the Bible to find who are Christians and what Christianity is, we see examples of people who became the first Christians. First we have where Jesus chose his disciples, again where Jesus chose Paul on the Damascus road, the calling of Cornelius the Roman centurion; these became Christian solely by the grace of God. The Scriptures tell us, "Ye have not chosen me, but I have chosen you" (John 15:16). Again, "No man cometh to me except the Father draw him" (John 6:44).

A Christian requirement in the sight of God is perfection — perfect righteousness, perfect holiness, which to natural man is a physical impossibility. Yet, by the grace of God it is made a spiritual possibility and was made known to Christians nineteen hundred years ago, the similar experience being known to present-day Christians. Also, there are no such people as good or bad Christians; the only standing anyone has in the sight of God is Christ dwelling within . . .

This only makes man acceptable to God, being complete by him. (Col. 2:10.) This is a mystery to the natural mind, for it is a work of the grace of God and Christians are exactly the same the world over, and always have been, so there cannot be such a person as a "new Christian."

THE EDITOR'S OPINIONS

(Continued from page 3)

licity given statements minimizing the harmful effects of marijuana, said that "cannabis (marijuana) is known among other things, to distort perception of time and space, modify mood, and impair judgment, which may result in unpredictable behavior, violence, and adverse effects on health, and that it may be associated with the abuse of other drugs such as LSD, stimulants, and heroin."

In Galatians 5:19, one of the "works of the flesh" which can keep a person out of the Kingdom of God is "witchcraft." This word is *pharmakeia* in the Greek, and means "enchantment with drugs," according to Young's Concordance. The Christian must be aware of this problem of drug use and addiction, and the consequences in this life and the future life.

THE POPE'S BAN ON CONTRACEPTIVES

As predicted by some sources, Pope Paul VI reaffirmed the Roman Catholic ban on the use of "the pill," and other "artificial" birth control devices. His encyclical, "On Human Life," while binding upon Catholics, is not as strong as if he had exercised his "papal infallibility" and declared it as being "from the throne of Peter."

A storm of protest against the Pope's announcement has arisen from Catholics and non-Catholics around the world. It is predicted that there will be many more defections of priests from the Roman church, as well as a continuation of the lay revolt. Many say the Pope's ban means nothing, as polls show that more than half of American Catholic women are using contraceptives, and to varying degrees in other countries.

As non-Catholics, the ban does not directly affect us, but indirectly we are affected as the world's population grows or diminishes, because of food supplies, housing, etc. The growing dissent over matters religious, and the challenging of authority, even the Pope's, is a sign of the times.

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- Oct. 6—Dedication of the Glad Tidings Church, Fonthill, Ont. C. E. Randall, guest speaker.
- Oct. 1-11—Special meetings, Fonthill, Ont., C. E. Randall, guest speaker.
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