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The
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The Editor's Opinions



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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

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NEW FEATURE PAGE

A new feature appears on page ten of this issue. This "News and Prophecy" page will be edited by Pastor James Mattison of Maurertown, Virginia. He has an abiding interest in the study of future things, especially as they relate to God's overall plan. We know he will bring to our attention events foretold in God's Word that will enlighten, strengthen, and challenge us.

We realize that in the area of future things is the greatest possibility of a difference of opinion among us. This does not mean we should be silent here. Rather, by the exchange of ideas, we may all have our knowledge expanded, and all learn to be more watchful.

You trust our readers will find this feature helpful and interesting, and that you will look forward to Pastor Mattison's offering in each issue. Questions or comments on this feature are most welcome, and may be directed to: Pastor James Mattison, Rt. 1, Box 87-A, Maurertown, Va. 22644, or to this office.

"BOOK NEWS"

"Book News" is a feature that has been absent from THE RESTITUTION HERALD for some time. It appeared in the September issue, and is on page fifteen of this issue. It is ably written by Pastor William Wachtel of Peshastin, Washington. Books reviewed in this column may be ordered through the General Conference office.

THE WORLD OF DOCTOR SPOCK

Dr. Benjamin Spock, famous author of the book "Baby and Child Care," of which there have been 21 million copies sold in the United States alone, has been in the news of late on at least two fronts. He faces a jail sentence for his anti-draft, anti-Vietnam activities. But now his philosophy of child training has come under scrutiny. Is "the father of permissiveness" responsible for much of the trouble with youth in our world today? An article, "What's a Mother to Do?" in the September 23 issue of *Newsweek*, surveys this question.

The author of the article contrasts child training methods in Victorian times to the Spockian method. He admits that the trend in child training has run a course paralleling the decline in influence of the Bible and the family. Through such men as Watson, Freud, and Gesell, Dr. Spock's philosophy emerged. Basically, he preaches flexibility and maintaining a relaxed atmosphere in the home; little spanking and lots of loving. Outwardly there appears to be little wrong with the Spockian method.

The facts are that most American young people alive today are a result of parental guidance a la Spock. To those who see nothing wrong with protest demonstrations, sit-ins, "non-violent" violence, and consider today's youth more thoughtful, responsive, humanitarian, and idealistic than previous generations, Spock is a hero. Surveys by psychologists and sociologists show that young people in so-called "activist" groups, like the Free Speech Movement, were raised by liberal parents, who were more permissive and less authoritarian than average. As a result, these young people tended to challenge their parents' beliefs and values—in politics, religion, etc.

We claim to have the best guide for the rearing of children and youth—the Word of the God who made man, and who knows what is in the heart of man. He tells us to "Train up [catechise, or hedge in] a child in the way he should go: and [even] when he is old, he will not depart from it" (Prov. 22:6). In speaking against permissiveness, he says, "The rod and reproof [correction] give wisdom: but a child left to himself bringeth his mother to shame" (29:15).

There are many wonderful Christian young people in this world today, and we believe in them! But, how did they happen to be this way? They had parents who applied the right amount of love, firmness, and guidance, the Bible way. Goodbye, Doctor Spock!

CAMPAIGN PROMISES

In an election year we become accustomed to hearing campaign promises of everything for everybody, in order to get votes for the candidates. We believe Bishop Homer A. Tomlinson, candidate for President of the United States on the Theocratic Party ticket, has out-promised all the others.

In a news release which has come to our desk, he has promised that if elected, America will enter a "Garden of Eden era in 1975," and that this nation "would be the first to be set free from evil, even from temptation, from sickness." He also promised that by 1975 death would be abolished and immortality would come to the good people of America. He also predicted the resurrection of the holy people of all ages would begin in 1975. In a speech at Cape Girardeau, Mo. on August 22, Bishop Tomlinson commanded "the crime, violence, and wars of America to cease, as Jesus commanded the tempest to cease in the Sea of Galilee."

If you are accustomed to taking campaign promises with a grain of salt, we would suggest two or three grains here! Realistically speaking, the good bishop can't deliver what he promises.

We do look for crime, violence, and war to cease, and for the resurrection of the dead to incorruptibility, but that will be under the absolute monarchy of God, with Jesus on the throne at Jerusalem. We do not know the day and hour that his administration will begin, but we expect it soon. These false messiahs and their date-setting, are certainly signs. "Put not your trust in princes . . ." (Psa. 146:3)!

MIDDLE EAST WAR THREAT CONTINUES

As border clashes between Israeli and Arab troops continue on an almost daily basis, there is talk of the possibility of renewed war in the troubled Middle East. The consensus of the experts is that there will be another war, but they do not know how soon.

In the September 30 *U.S. News & World Report*, staff reporter John Law discussed the situation with his colleagues. In his opinion there has been a new element introduced in the form of the "Palestine commandos." These are unlike former Arab commandos, in that they are motivated and educated young men who have backing in the form of arms and

money. These, he feels, are becoming so effective that Israel will soon be forced to do something about them, perhaps by invading Jordan. Any further expansion of Israeli-held territory can only lead to more trouble at the hands of the Arab commandos. King Hussein, because of his weak position politically, has not moved to control the commandos, and is therefore the most apt to be hit by Israeli reprisal attacks.

It is the general opinion of most observers that Nasser's Egypt will not be ready to launch a full scale war against Israel before 1970. By then her men will have learned to use the new Russian armaments replacing those lost during the June war.

All observers agree that the Russian foothold in the Middle East is stronger than ever; that it is increasing at the rate of the decline of American popularity.

While American politicians, and the American people as a whole, seem concerned about Vietnam, we must keep our eyes on the Middle East, because we know that this is where the last great military confrontation of the ages will take place. Watch Israel!

MOVIES WE CAN'T RECOMMEND

In his column, "Family Circle Goes to the Movies," in the September issue of *Family Circle* magazine, Maurice Rapf surveys the current offering of movies to illustrate his problem in finding movies to recommend.

Brief descriptions of current movies include: "Boom," in which Elizabeth Taylor is a foulmouthed older nymphomaniac, who having had six husbands, makes a pass at Richard Burton—poet; "The Secret Life of an American Wife," in which Anne Jackson, as a neglected wife, leaves her erotic fantasy to become a call girl for her husband's boss; "The Detective," in which Frank Sinatra, after describing (and showing) a mutilated corpse, in whodunit fashion tours the haunts of male homosexuals; "Rosemary's Baby," with Mia Farrow as the lead (and nude) figure in a sex orgy with satan; and so on.

The saddest part of Mr. Rapf's report was his opinion that this type of movie doesn't really harm our young people, and that it would be terrible if censorship should come to the movies! He is honest enough to admit that, with their freedom to exploit sex and violence, the movies aren't

really very good. It is surprising to us how many "good Christians" there are who defend attendance at this type of movie.

It reminds one that the days of Noah are being relived today, when "every imagination of the thoughts of [man's] heart [is] only evil continually" (Gen. 6:5).

HIPPIES OR RUNAWAYS?

Much is being written these days about the decline in the hippie movement. The real "hippies" are characterized as true intellectuals, who refused to be engulfed in the look-alike, act-alike society, and so gathered in certain districts in some cities where they could pursue their bohemian existence.

Now, they say that has all changed. The hippie heavens are now full of runaway kids; kids who are trying to get away from problems at home, and are sure they will find freedom and happiness in hippieland. What they are finding is loneliness, rape, robbery, narcotics, venereal diseases, etc.

In a recent series of articles by Robert Alt in *The Grand Rapids Press*, Grand Rapids, Mich., the so-called hippie young people of his town were really found to be the unfortunates, the misfits of society. Most were from broken homes and foster homes; dropouts from school, unskilled, and jobless. One gang calls itself the "Lost Souls." Though there is a certain esprit de corps among its members, and a certain order among them, they live in a degraded form of existence. There is the usual dope, promiscuity, crime, and hopelessness. They truly are lost, and many don't want to be found. Various agencies in the city are now trying to help these young people.

We believe the press has generally glamorized the hippie life. It is time they tell what it is really like.

Our appeal to youth is not to conform to society, but to conform to the wishes of the God who made us. He has the only way of true happiness. As parents we need to really show we love our children, by listening to what they say, by being firm with them, by insisting on knowing where they are and what they are doing, by really caring, by imparting or sharing with them our Christian philosophy, by preparing them for life as well as a living, and by helping them to have a correct sense of values. These are troubling times, almost overwhelming times, but there is hope!

Love and Truth

By Roger Cupp, Oregon Bible College*

THE TITLE of this article contains two important words in the Christian faith, *Love* and *Truth*. These two words are two themes which are presented over and over again by the Apostle John in his Gospel and in his three Epistles. Just think of the verses in these books that may be familiar to you. Likely you will think of John 3:16: "God so loved the world that he gave his only begotten Son." Also, you might recall the words, "He that loveth not knoweth not God; for God is love." Again, "I am the way, the truth, and the life," or, "Ye shall know the truth, and the truth shall make you free." In all of these well-known verses from the writings of John the ideas of love and truth are presented.

There is a definite relationship between the two themes, and nowhere else can we find the relationship better expressed than in Second John.

John, the elder, is, in this letter,

writing to a lady in the church, and to her children. He says in verse 1 that he loves her in the truth, and later in verse 3 asks that grace, mercy, and peace be with her in truth and love. So, from the beginning of this letter, we find the ideas of love and truth presented. John expressed love for one another in the truth.

John calls to remembrance the commandment which they had from the beginning (i.e., of their Christian life), "That we love one another." John says that this is not a new commandment, but an old one. This commandment, when first given in John 13:34, was a new commandment: "A new commandment I give unto you. That ye love one another; as I have loved you."

When Christ began to preach the good news of the Kingdom, the teaching of love was paramount. It was stressed so much that the early church, after Christ's ascension, had this commandment as one of its main tenets. Love between the brethren was the characteristic and distinguishing mark of the early church. Jesus told his disciples that "by this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Love is basic to Christianity.

We further understand what John meant by this commandment of love, when we look at his words on this subject in First John 3:16-18: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

These verses point out that love is more than an empty profession. They give an example of a rich man who, seeing his brother in need, refuses to show compassion. This man cannot have the love of God in him. For, to have the love of God in one's life is to be willing to sacrifice, even to the point of death, for one's brother, or sister, in Christ. Because Christ loved us, we also ought to love the brethren. These verses in First John, and, indeed, all of First John, have been summarized in the phrase, "Love without works is dead." We can only profess to love to the extent that our lives show that we really do love "in deed and in truth" rather than "in word and tongue." Henry Ward Beecher agreed with John when he said, "We never know how much one loves till we know how much he is willing to suffer for us, and it is the suffering element that measures love."

In the Book of Revelation we are told how God is displeased with those Christians who are "lukewarm" in their way of life. We are informed that God would prefer that we be either hot or cold. Since love is such an essential and basic part of the Christian walk we can infer that this passage (Rev. 3:15, 16) also applies to the love that we have in our hearts. In God's eyes we either love a person or we hate him. There is no middle ground or "lukewarmness" in our love. We may say we love, but unless there is real, active proof of it in our actions we are fooling ourselves. We must be either hot or cold. Somerset Maugham, a great English writer of this century, said, "The tragedy of love is indifference." How true this is, and especially true of the love between brethren. It is indeed a tragedy when Christians feel indifferent to one another and to one another's problems. As brothers and sisters in Christ we must all love each other as we love ourselves and as Christ loved us.

"To love anyone is nothing else

*This article summarizes the contents of an expository sermon on Second John, given by the writer on several occasions. The writer is indebted for some of the thoughts herein to the New Testament IV class at Oregon Bible College, taught by the former President, William Wachtel.

than to wish that person good.”—*Thomas Aquinas*. As Christians, we should always be concerned about the welfare of our fellow Christians. When they experience grief or sorrow we ought to feel with them that burden. When they are elated or joyful we ought also to share that joy with them. In short, let us all be as concerned for one another as we are with ourselves. Let us *actively* seek and pray for good to come to all of our brethren.

Now that we have seen what kind of love John was talking about in Second John, let us go on to see what he meant by the word “truth.” If we remember, he said he loved the elect lady in the truth. The truth was a binding force in the life of the early church. At the time John wrote this letter the truth was in danger of being polluted by pagan heresy. Verse seven of Second John describes this heresy that was beginning to find its way into the church and divide the brethren. “Many deceivers are entered into the world, who confess not that Jesus Christ is come [or is coming] in the flesh. This is a deceiver and an antichrist.”

John described this heresy at another time and we find it written in First John 4:3: “Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” There was in John’s time a sect known as Gnosticism. One of its basic teachings was that there were two worlds, a material or physical one and a spiritual one. Everything of the material world, they thought, was evil, and everything of the spiritual world was righteous. They went so far as to apply this philosophy to Christ. They reasoned that since Christ was the Saviour and the Messiah, he could not have had a literal body, or been a real person as we are with a living, breathing, tangible body. Therefore, they stated that the true Christ was a spirit being who left heaven and entered the body of Jesus, who was a normal average person, at his baptism in Jordan or at some other time. This same spirit left the body of Jesus at death and only the man Jesus died on the cross. This teaching was widespread in the middle of the second century and was also known to some extent in John’s day.

John refutes this idea that Jesus “came into flesh” by stating that he came “in flesh.” The literal, physical body of Jesus of Nazareth is the Christ. Christ always *had*, that is when he came into existence by birth,

has now, and always *will have* a corporeal existence. He is a flesh-and-bone creature, not a spirit who merely occupied a body for thirty-three years. This is the “truth” John refers to. Christ is the truth. Everything about who he is, and what he did, and will do, constitutes the truth.

We are not plagued today by Gnosticism. It has long been gone from the scene. Therefore, what do these words of John mean to us in the Church of God today? Gnosticism, per se, is gone, but it lives on in another form. The majority of professing Christians believe in a Christ who has always existed in spirit form, left heaven at the birth of Jesus and entered the infant’s body, and is today part of a triune God, of which he was part in the beginning. This belief is known as the Preexistence of Christ, and is nothing more than Gnosticism in modern dress.

These words of John are very important to us, just as they were important to the elect lady to whom they were first written. We must watch against such erroneous teachings. There is more to being a Christian and a believer in the truth than mere profession, just as there is more to loving someone than the act of saying so. Therefore, John has given us this test which we may use to determine whether or not one is truly a follower of Jesus, or is an antichrist.

The importance of this teaching is seen in verses 8-11. John encouraged the lady to look to herself that she lose not her full reward. He said that anyone who did not have this doctrine of Christ did not have God. A proper view of Christ is necessary to being a child of God. John went on to give us advice concerning what we should do if we are ever faced with this heresy. He gave stringent measures to be taken. “Receive him not into your house, neither bid him God speed [or, neither say a word of blessing to him].” For, if we would show sympathy with their cause we would become a partaker of their evil deeds. This may seem to be very strong action when we consider the general tenor of the New Testament. Elsewhere we are told to be hospitable, kind, and to do good to all men. Why does John go against this and tell us to do what might be considered rude? Let us answer this legitimate question by posing two situations. First, which of us would tolerate a doctor who did not do everything in his power to destroy the bacteria or germ that was causing us to be ill? And, second,

which of us would knowingly allow a deadly virus to be injected into our bodies? Obviously, the answer in both instances would be that none of us would permit either situation to exist. When we consider that false doctrine, and especially the kind mentioned here, is just as deadly to one’s eternal life as a virus is to one’s mortal life, then we see that the action John prescribes is not too harsh, but is the only reasonable thing for a Christian to do.

John wanted to talk more about this matter to the elect lady, as the two concluding verses of the letter tell us. As we come to the end of this short letter of Second John we can see that it is packed with importance, both to the original reader and to us. John presents to us the two themes of love and truth. Christians are to LOVE in the TRUTH. This love between brethren in Christ is to be a real, living force, not just a dead profession. Like faith, love without works is dead. As we look to God and Christ and the love that they have shown to us we can learn to love one another: “Hereby perceive we the love of God, because he laid down his life for us” (1 John 3:16). It was this kind of love that made the early church what it was, an active, growing, dynamic force in the world. An early writer (Celsus) of that time has said, “These Christians love each other even before they are acquainted.” This kind of love can again turn the church into that same force it was in the beginning of its existence.

There was something else that bound the early church together, the truth. This love that we have talked about was manifested among those who shared a common faith in the truth, in the gospel. From John’s letter that we have considered we know the importance of the truth. We need a renewed devotion to the gospel message about Christ, about his nature, his atoning work, and his coming reign as King of kings. All these things are part of the truth, for Christ said, “I am the way, the truth, and the life.”

It is our conviction that, as each individual and each local church learns these two lessons of love and truth, and as we all learn to love one another in the truth that binds us together, we will be able to go forward as never before, and be a dynamic force in these last days, just as the apostolic church was in the first days of the church age.

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Believe One Way---or Die

By J. Arlen Marsh, Cleveland, Ohio
(Restitution Herald, February 27, 1940)

PERHAPS it has been the result of the general liberalization of the religious viewpoint. Perhaps it has simply been a reaction from the first rigidity upon which the denomination was founded. Perhaps it has grown out of the marked indifference toward religion which was Biblically predicted to occur in "the last days," and which already is clearly visible.

Whatever the cause, the Church of God—and I speak now from a strictly denominational standpoint—has lost a good deal of its animating spark. The beliefs to which it has clung have been continually taught in greater or less degree; but during recent years they have been treated like poor relatives—"nice" to know, but embarrassing to have around.

That the peculiar principles and theories for which a church stands are the sole justification for its existence seems quite obvious. If, for example, the Church of God were to adopt the premise of most modernists—that Christianity consists in spreading and enforcing economic and racial justice for all—it would have no excuse for not uniting organically with all other churches or with any fraternal group. It is only while the church feels that its message is different from any other message being taught, and only while the church feels that that message is vital to the life of the world at large, that the denomination has cause for its being.

These facts do, as it has already been remarked, seem obvious. Yet, during the last ten or fifteen years, there has been created the apparent feeling that the Church of God is simply another Protestant denomination; that its message, while interesting, is no more likely to be correct than the doctrines set forth by other churches; that, in short, it is little more than a union of those who believe similarly but who are hardly convinced that their beliefs are really,

and without equivocation, essential to the salvation of men from death and sin.

Through this same period of time there has been little letting down of the bars restraining doctrinal education. The Church of God still teaches, in most sections of the United States and Canada, that man is inherently mortal and that he has no inner, invisible "soul"; it still, in general, is convinced that God, Jesus, and the Holy Ghost are not a triune deity, but two separate persons and a form of power; it still practices—though unfortunately with less fervor than formerly—the rite of baptism by immersion; it still insists that the Christ is God's Son and the Saviour of the world; and it still believes that the Christ will establish a heavenly Kingdom upon the earth.

But the loss of strict adherence to the notion that Church of God doctrines are prerequisites for salvation has tainted all the denominational teaching. Sunday school leaders have been heard to comment that the teachings of other churches are probably as right as our own; preachers have emphasized "practical" subjects in the fond belief that the good life is more nearly the road to the Kingdom than the almost fanatic dogma insisted upon by earlier ministers. In brief, the Church of God has fallen upon ways which indicate that it needs either to revivify its own convictions or to unite with some larger, more influential group and so save a deal of administrative costs.

And these are evil ways. The early church fathers had no doubts about the truth of what they uttered; Paul stood before the wisest, most important religious leaders of his day and condemned them all; Peter "made no bones" about his low opinion of the Jews who murdered the Messiah; James and John and Bartholomew and Matthew and all the rest

of the apostles "pulled no punches" when they spoke with unanimity on the subjects of the gospel. Are we to assume that the Church of God can do better than these inspired men?

Even among those who have preached that certain truths are "essential" there has come to be a feeling that "essential" may mean nothing more than "important." Now there is a vast difference between "essential" and "important." If the truths for which the Church of God has stood are actually essential, then under no conceivable circumstances can those who reject them secure eternal life. If these truths are, however, merely important, then anyone may secure eternal life.

It is, possibly, a shock to realize that one's own relatives and closest friends are doomed. It should not be. The Bible tells of no great amount of tears shed over the duplicity and demise of Judas; yet the Iscariot had been in the position of confidant and intimate friend of the other apostles and of many of the disciples. What if our friends and relatives are doomed by the doctrines which we teach? All the more reason not to deny our own convictions, but to teach them with constantly increasing fervor in the hope that those relatives and friends will ultimately become enamored of the things upon which we insist!

It was the Apostle Paul who wrote bluntly, "One Lord, one faith, one baptism." Are we to set ourselves up as popes, to assume the prerogatives of God himself, and to deny the truth of what Paul uttered? We do all this unless we state with unalterable conviction that our beliefs are right and that all other beliefs are wrong! If we feel that our beliefs may not be right, then we have no cause and no excuse for teaching them to anyone.

"Believe one way—or die!" This should be, *must* be, the war cry of the Church of God. Fanaticism? *Yes!*—the same fanaticism that sent Jesus to die on Calvary, that hurled Paul's anathemas against the smugness of the priests and Pharisees, that induced Stephen to let himself be crushed beneath the stones! True Christianity is the very essence of fanaticism, and any deviation from fanaticism is a deviation from the sole way that leads into the eternal Kingdom of our Lord.

It will be argued, of course, that the Church of God must rely upon human interpretation of divinely inspired Scripture, and that the Church

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Music in the Church

By William Dick, Claremont, California
(Restitution Herald, March 7, 1957)

of God thus is no more apt to be correct than, say the Methodists or Presbyterians or Christian Scientists. The argument is false upon its face! Can one, by logic, deny the express statements of the Word of God itself? Can one, by human reasoning, set himself up as judge of all the universe, and proclaim that the judgments of the Lord are *not* true and righteous altogether? One *can* do either or these things—but without effect upon the destiny of men!

Human interpretations differ, but obvious truths remain the same. When, for example, it is stated definitely, in bald, inspired words, that "the wages of sin is death," it is only the persistent skeptic who would doubt that this means exactly what it says. When it is demanded of men that they worship only Jehovah—a command originated by the Old Testament and repeated by the New—none but the deluded or the atheist could find cause for establishing two secondary gods on a level with the Lord. "Those who believe not shall be condemned"—there is no room for equivocation here! The facts are plain, neither the Church of God nor any other body has the right to twist them by "interpretation."

"Believe one way—or die." This, in the end, was all that Jesus said when he issued the Great Commission. "Believe one way—or die." This, in the end, is all that the Church of God and all its members have any right to teach!

CHURCH music must have purpose. It is not intended to take up time or fill gaps in the service. Neither is it to entertain. The only purpose for music in the church is to praise God.

Church music must create an atmosphere of worship. If it does not do this, or distracts from the holy environment of the sanctuary, then it would be better not to have any music at all.

Sacred songs must tell the story of Christ. Good hymns are the words and thoughts of Scripture set to music. Sacred hymns are merely another form of preaching, teaching, or praying.

Congregational Singing

It is your privilege and responsibility to sing praises to God. Paul urged, "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19). Everyone in the congregation should sing. Perhaps you think you do not have a golden voice; but God gave you that voice, and you should use it in singing praises to him. If it is impossible for you to sing, we suggest you open your mouth and at least pretend you are singing.

You should sing with all the enthusiasm you can muster. Do not mumble, do not whisper, but put a smile on your face, open your mouth wide, and *sing!* It is a great inspiration to the minister and all who attend your church to hear enthusiastic singing.

Think of the meaning of the words as you sing. I suppose all of us are guilty of singing a song time after time and yet never understanding the message of the song. We cannot sing properly if our minds are a million miles away thinking about something else. Not only should we concen-

trate on the words as we sing, but we should actually mean what we sing. For instance, how many of us are stating a true promise when we sing, "I'll go where you want me to go, dear Lord"?

The congregation should add to its repertoire by learning new, worthwhile hymns. Can you give any good reasons why you should not learn new songs? Remember, the songs you know well now were new to you before you learned them. Those who close the songbook and put it back in the rack refusing to sing a new song certainly are displaying a poor attitude. I hope you do not do this! It is very discouraging to the song leader who must omit good songs because someone told him, "Oh, we don't know that song."

Musical Direction

All services of the church, especially the Sunday school, need a good song leader. It is important that he select the songs before Sunday school begins and inform the organist of the order of service.

Planning the musical portions of a church service is as important as planning the sermon. I like variety in worship, with each service bringing something new and fresh. Nothing is more boring than to follow the same order of service every Sunday. When the congregation becomes so familiar with the order of service that they know exactly what is coming next, we cannot blame them for falling asleep! We personally prefer that the minister have complete charge of the worship service, selecting the hymns and planning all special music.

Organ Music

To the organist we give this advice: Good music comes only from careful practice. There is no substitute for it. Organ preludes and offertories with-

(Please turn to page 18)



THESE CHANGING TIMES

By Pastor R. Warren Sorenson, Macomb, Illinois

JESUS said, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." The abundant life is the result of an abundant faith in the leadership of God. Many faithful Christians have become alarmed at the fact that religion is replacing Christianity. A living, vital faith depends upon the reality of God and the sacrificial death of his Son Jesus Christ. There is a personal challenge to each of us. Is our faith active and vibrant? Do we believe God to be the Creator of the world and human life? Do we accept the message of God to be the Bible? Can we trust God in the time of perils and disturbances? Can this faith be consistent in the time of crisis?

The God of the Bible is a God who is active in the affairs of life. This is his world and we are his people. God is more than an attitude of life—God is a literal physical being. As such, he has written in the Bible the account of the future of this planet. He has also given information concerning the way life is to be lived on this planet before his Son Jesus Christ returns. The nature of life, or how people live, is one of the vital needs in Christian emphasis today.

We live in a time when major changes are suggested, and even strongly taught, in the area of the authority of God to direct human life. The believing Christian is challenged to a faith in God in the time of moral revolution. Everyone professing faith in God, who lives in this present society, must live this faith in a time in which moral revolution is being experienced. In an honest appraisal of society we have to admit that we face serious changes in the structure of moral guidance. The extent of this change in moral guidance reaches to the point that some advocate the overthrow of any system of guidance in morals. We all should keep in mind that we are not referring only to a "younger generation." We are referring to all generations. It is all too easy to talk about what the younger generation is doing.

What is happening in our world, however, affects all of the age groups in society. Adult and youth alike are experiencing a moral revolution. This revolution is defined as a total or radical change in the system of morals. We have heard a lot about revolutions in some countries. This type of revolution seeks to overthrow the existing power of government. The moral revolution seeks to overthrow

the government of God in the realm of morals. This is based on a challenge of the authority of God. A basic faith accepts the existence of God. The existence of God also involves the acceptance of the voice of God's authority. To question the literal existence of God permits human reasoning to take over. "Unless there is within us that which is above us we will soon yield to that which is around us." Without an active, vital faith in God we submit to the human reasonings and mistakes of man's judgments in establishing a moral code. One minister phrased it in these words, "This new morality is not really a new morality but freedom for immorality." The basic need is to accept the existence of God, and the authority of God to establish moral standards. Is man free to make his own rules of right and wrong? The challenge of the authority of God to determine moral standards involves the entire structure of human relations.

One of the major challenges in moral issues is in relation to sex. This issue involves the very existence of humanity. The issue of sex is the basis of God's creative work with humanity. A perversion in this area of life is a perversion of man's very existence with his God. It is considered progressive thinking to call for a more effective program of sex education. I believe what we need is a "more effective program." We have noticed, however, that in the majority of these programs of education regarding sex, that there is sadly lacking any moral guidance. The major emphasis appears to be in understanding the biological aspects. If complete education is to be offered, then we must also offer education in the proper use of this God-created experience. The best chaparone that young people can have is a vital faith in the existence and authority of God. When we follow the rules which God has set forth, many of the questions are answered and many of the problems are solved. Much of the emphasis in sex education today stresses that unmarried girls should understand how to prevent becoming pregnant. I am reminded of an incident which happened several years ago regarding a problem of a large trucking company. It seems that there was a major problem created because the trucks were backed up to the loading docks with the motors running. The trucking company went to great expense to find a solution to the problem of the carbon monoxide fumes caused by the

running motors. No one could find out how to eliminate the carbon monoxide fumes from the loading docks. It was well known that this condition was not healthy for the workers. Finally one of the workers came up with the obvious solution—"Why not turn off the motors?" If unmarried girls need to understand how to prevent pregnancy the Bible has the obvious answer—"But fornication, and all uncleanness, or covetousness, let it not be once named among you" (Eph. 5:3). The Bible is specific; the solution to the problem depends upon obedience to the laws of God. If the laws of God were obeyed, the problems which confront our society would be eliminated. It is obvious that the established moral commands of God have been set aside in many lives.

The Bible states, "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:5-8).

It is vital that we understand that God has created life and has given the direction relative to the nature of life. Faith in God in the fullest sense is a living testimony of the way we live. Faith is an expression of life more than an understanding of the mind. For faith to be active there must be a combination of these two; an expression in the life of that which is known in the mind.

The final result of this temporal way of life is the coming of Jesus to begin God's Kingdom here on the earth. The Bible states that when Jesus Christ returns the moral structure of the world will be at the lowest possible ebb. This situation is likened to the time when Noah built the ark and the great flood covered the world: "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37).

Genesis 6:5 expresses the way people lived and thought in the days of Noah, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The challenge of the authority of God is placing our generation in a comparative light with that of the days of Noah. The wickedness of man is penetrating the very heart of hu-

man existence. The attitude of the world's population is swayed by freedom from old moral standards. The fact being true that our society is very much like it was in the days of Noah, we can expect the sounding of

the trumpet and the visible, physical return of the Lord Jesus Christ. In this day when the laws of God are being set aside, how do you react? Does your faith in God stand? Do you believe in God with your life?

Flying With the Wind

By Rosalie Ficken, Festus, Missouri

ONCE read that a bird flying in the face of a high wind, will fight against the strong air current till finally seeing it is fighting a losing battle, it will then turn and fly with the wind. People have the same tendency to fight against the wind, the winds of destiny. How often do we go stubbornly ahead in our lives, trying to make life meet our own terms and demands, until we see we are beating our heads against a stone wall. When we realize we cannot achieve our personal aims, we are suddenly brought up short and are made to realize the inadequacy of our own small minds and efforts. When we face the issue and realize that alone we are as nothing, we then try flying with the wind and accepting life as God has planned for us. When we reach this point, we find the struggle will cease, and slowly things that had a short time before seemed to be huge obstacles to our peace of mind begin to diminish, as we begin to have a different sense of values of what is, or what is not, important.

My neighbor often gives me a small church paper called *Together*. In it I read of instances where people have been led to reassess their lives. For instance: a pilot was flying a plane carrying a full load of passengers, over the Rocky Mountains. He later told the story of how, at the highest most dangerous defile, a sudden storm broke in violent force. For a brief moment the pilot was afraid that they would not make it. But at the height of his fears, there was a final blinding flash of lightning, a tremendous crash of ear-splitting thunder, and then the storm moved on and the plane flew on into a tremulous sunlight. Looking out of the plane, the pilot saw that lovely symbol, the "pilot's cross," the shadow of the plane against the clouds. Off in the distance the re-

assuring bright colors of a rainbow arched in the sky. When we have weathered some storm, or survived some personal tragedy, it is a wonderful feeling to know that we, too, can emerge from the storm center and view our own cross.

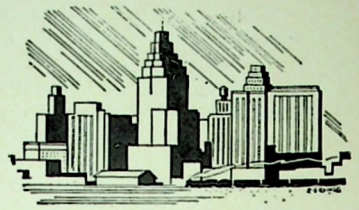
A young boy was faced with being the sole support of his widowed mother and his younger brothers and sisters. He worked in a factory where his job was the lowly one of sweeping floors. Though his wages were low, still it was a great blow when, on a cold dreary day in November, he found himself on the streets, one of hundreds who had been dismissed.

Young though he was, he felt his world had collapsed—that he was at the end of the rope. Ahead of the boy an older man walked jauntily, even whistling, like he had not one care in the world. The boy hurried to catch up with the older man and he asked, "What are your plans now?" The old man replied, "Oh; I'm not sure, I might head for Africa. There, they say, the stars are as big as plums. Or, I might run down to Rio. There, they tell me, the lights reach all the way from the beaches to the heavens." Laying his gnarled, work-worn, hand on the young boy's shoulder, he added: "The world is a big place, Son, and there is enough in it to make everybody happy, if only he is not afraid to go as far as his brains will let him." The boy later became a distinguished judge. He hadn't fought against the wind, but flew with it, by enrolling in a night school and finding a job to support himself. Instead of admitting defeat, he had "rolled with the punch" life had dealt him. As he struggled and fought through the storm center, the picture of what he wanted to be became more and more clear. Into each of our lives

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NEWS AND PROPHECY

By James Mattison



AN INTRODUCTION

When Editor T. M. Ferrell approached us about writing a News and Prophecy page for *The Herald*, our mind immediately went back several years to the inspiring page on the same subject in *The Herald*, that was written by Clyde E. Randall.

Some of you older readers may be disappointed if our writing is not similar to his excellent copy. However, each of us must write the best way we can, and we trust that we will also have somewhat to offer as we consider the signs of the times in the light of Bible prophecy. If you have criticisms or comments we will be glad to hear them.

Many happenings in our day confirm what God, centuries ago, foretold would happen in our day, and point to the soon coming of our dear Lord Jesus Christ, who shall save his own at that time. The purpose of prophecy is not only to confirm God's Word, but has also been given to comfort and reassure God's people and instill in them a zealous faith that will help them overcome all things and stand before the Son of man.

INTRODUCTION TO PROPHECY

"Can ye not discern the signs of the times?" Jesus asked the Pharisees and the Sadducees (Matt. 16:1-3). Jesus mentioned that they could understand what the weather would be by observing the "face of the sky." He then rebuked them for not discerning the *signs* of the times.

Later, the apostles asked Jesus, "What shall be the *sign* of thy coming, and of the end of the world [age]" (Matt. 24:3). After mentioning a number of preliminary signs, Jesus gave them a five-point outline of events surrounding his second coming. This is recorded in verses 29-31 and is: 1) the great tribulation shall end; 2) there will be signs in the sun, moon, and stars; 3) the sign of Christ shall appear in heaven; 4) all people of earth will see Christ coming in power and glory; and 5) he will send his angels with a great trumpet sound to gather together his elect.

This outline by Jesus is a main

foundation for the study and understanding of prophecy. An understanding of prophetic events will strengthen our faith and inspire us to deeper holiness and more zealous witnessing.

The Wise Shall Understand

God caused Amos to record, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (3:7). In other words, God has revealed his plans and purposes and if we are interested in his future works (as we all should be), we will search the Scriptures as Jesus told us to do. (John 5:39, 40.) The Scriptures reveal Jesus in all three parts of his work for man's salvation: 1) sacrifice for men's sins; 2) his interceding now for us; and 3) his bringing of salvation at his coming and the establishment of God's Kingdom. (See Heb. 9:24-28.)

An angel gave Daniel certain signs that were to precede the great resurrection to eternal life. (Dan. 11:12.) Daniel, however, could not understand them at that time. The angel told Daniel, "The words are closed up and sealed *till* the time of the end." Then the angel said, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; *but the wise shall understand*" (12:8-10).

The signs of the end that were given to Daniel were closed up and sealed until the time of the end. But at the time of the end, the wise shall understand. Who are the wise? God's people living in the end time!

All of us believe that Israel's becoming a world state in 1948 is a sign pointing to the soon coming of Christ. If this is true, then we can be among these "wise" who shall understand. The wicked do not understand. How sad that the leaders of the world, with all their keen intellect, cannot see by faith that a better day is coming, a day of Christ, a day of God, when God will establish a kingdom of righteousness and peace, the golden age for which earth cries.

Will you be among the wise, who search the Scriptures for the things of Christ, including his coming? We

must search the more, as we see his day approaching.

Watch

Jesus told us to "Watch" (Matt. 24:42; 25:13). This word means to "keep awake, be vigilant."

This admonition to "Watch" probably has several meanings. Watch, lest you fall into the snare of the devil. Watch your personal devotions and prayers to God. Watch the signs of the times, to build your faith and give you zeal to warn others, for the time is short. We are not fearful but believing, for the day of the Lord approaches, and we have little time left to approach others with the saving truth.

SIGNS FULFILLED

There have already been at least six of God's prophecies fulfilled in our day. Five relate to the nation of Israel and one to Egypt.

Signs in Israel

1. The nation of Israel was to be back in existence in Palestine before the end of this age. (Ezek. 38:8-18; Jer. 30:1-11.) This has been fulfilled. May 15, 1948, Israel became a nation again, after nineteen hundred years of dispersion. How surely God's Word has come to pass! Israel is now in a position for other end-time prophecies to be fulfilled.

2. The land of Palestine was to be *parted by all nations* (United Nations) before Christ comes. (Joel 3:2.) This also was fulfilled May 15, 1948, when the United Nations divided Palestine between Jew and Arab. None but *God* could have foreseen this!

3. Another strange prophecy fulfilled is that of Isaiah 66:7, 8—a nation was born at once, brought forth in one day. Has any other nation ever had such a beginning? One peculiar thing about the beginning of the State of Israel was that she came into existence overnight. This event was to take place after the Man Child came, but before Israel's travail or trouble. (V. 7; Jer. 30:7.)

4. Confederacies against the new nation by the Arabs were predicted.

(Psa. 83:1-8.) "They have said, Come, and let us cut them off from being a nation." Among those mentioned are Edom, Moab, and Ammon (Jordan), the Philistines (Gaza Strip), Tyre (Lebanon), and Ashur (Iraq and Iran). God has not been silent in these wars against his ancient people (v. 1), for Israel, with the help of God, has amazed the world with her swift and decisive victories in 1948, 1956, and June, 1967.

5. Micah 7:16. "The nations shall see and be confounded at all their

might." Truly the whole world was astounded in June, 1967, when Israel, in six days, defeated the combined Arab might. This was another sign from God.

Egypt

6. The Egyptian treasury is now mortgaged to Russia for many years to come, as God said would happen in the last days. (Dan. 11:43.) "He [the king of the north] shall have power over the treasures of gold and silver, and over all the precious things of Egypt."

Egypt is in debt to Russia for war materials for use against Israel. How naturally these prophecies are falling into place, all of them signs of the soon coming of the New Day.

Other Signs Being Fulfilled

Other events happening are prophecies being fulfilled. And there are yet happenings to come. We hope to study some of these with you in the days ahead. Our hope is that by these studies together we may be strengthened in the Lord.

Known Unto God

By Hazel Cramer, Bedford Heights, Ohio

MANY years ago we had a beautifully marked gray and black eat with very long fur. He seemed quite diverse from all other cats in our neighborhood.

One day I noticed that our eat had developed a voracious appetite. He would come in, eat a plate of food with great gusto, then go out, only to return a short time later meowing piteously as though starving. I would refill his plate, and he would polish it off as quickly as before. This went on for a week, and I marveled at how slim and trim he remained, in spite of his gluttony. I petted him frequently, and my husband also paid attention to his odd behavior.

Then one day, at his insistent and plaintive crying, I opened the door to let him in. To my astonishment, not one, but two furry felines bounded into the house, almost bowling me over in their mad rush to the feeding dish. They were almost identical in appearance, with the same coloring. Only the texture of their fur was a little different, which I had attributed to being ruffled.

We have often laughed about how we were "fooled" by the strange eat for a week before discovering our error. How the two happened never to have come into the house together before, or were never seen together out-of-doors, I'll never understand!

How typical of human frailty was our discernment. How wonderful it is to realize that God knows even when a sparrow falls, and even how many hairs are upon our heads! (Matt. 10:29.)

Did you know that according to many researchers we each have an exact double, or triple, in the world? Haven't you frequently had someone come up to you, and say, "Aren't you related to so-and-so?" "Or aren't you Mr. (or Mrs.) so-and-so?" I know that I have frequently gotten various people mixed up, much to my consternation.

Were it not for fingerprints, many an innocent person would have to suffer the consequences for a crime he did not commit. Yet, even now, where no fingerprints are available, wrong identification sometimes happens. Then a great miscarriage of justice may occur; an innocent person may suffer for the wrongdoing of another.

What a wonderful thought that God knows us apart and that he, through Christ, will judge us, not after man's limited knowledge, but by his all-powerful, all-knowing wisdom.

The Prophet Jeremiah asserts: "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (23:24).

David proclaimed: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for

me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? . . . Yea the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Psa. 139:1-12).

"Even a child is known by his doings," according to Proverbs 20:11. Nothing is hid from God; our innermost secrets, our most intimate and private thoughts, are open to his all-discerning mind.

Often I have found myself musing in a large gathering of people, especially at a church conference, how few of the people I really know, and then only superficially. Divorce dockets overflow with pending cases, often involving young people who never really understood one another, never knew each other's true characters, or attitudes on various subjects. Mental cruelty is the usual charge; lack of communication, a breakdown from the God-ordained "one" to "one and one."

Though Sapphira and Ananias tried desperately to trick Peter and the brethren concerning the sale of a piece of property, they could not. The Holy Spirit, or power of God, made known to Peter their deception, and they paid for it dearly — with their very lives!

It is certain that God knows us, and that we cannot deceive him. It is a mark of Christian maturity to know ourselves and to not try to deceive ourselves. The Apostle Paul was in-

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FLESH AND SPIRIT

Huntington Park, California
By Beth Briggs

THE SPIRIT itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16-18).

Romans 8:8 tells us that "they that are in the flesh cannot please God." All of us have physical bodies, so this statement must have a different meaning. Since we cannot please God if we are in the flesh, it might be well to look into this matter and see just what is covered by this statement.

Galatians 5:19-21 tells us what the works of the flesh are: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, etc.

Before we study these things, let us see what the fruits of the spirit are, and then we can better judge ourselves, and see just where we stand. The fruits of the spirit are: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, etc.

How do we cast off the works of the flesh and do the works of the spirit? All of us have inherited sinful flesh since the sin of Adam and Eve in the garden of Eden. But we become new spiritual creatures in Christ Jesus when we accept him as our Sav-

our, are justified by faith and accounted worthy in God's sight. (Rom. 5:1.) When we are baptized into Christ we are publicly acknowledging that we are baptized into his death, and are risen new creatures in him. "Old things are passed away; behold, all things are become new" (2 Cor. 5:17). If we comprehended the true meaning of the step we were taking, then our sins up to the moment of baptism have been forgiven and washed away. This does not mean that we will never sin again, but it does mean that we have changed masters; that sin is no longer our master, but Christ is. Our sins from henceforth, if unintentional, are forgiven and we are covered with the robe of Christ's righteousness and are acceptable to God through him. It will be a struggle to the day of death between the flesh and the spirit (Gal. 5:17), but, with God's help, we may overcome.

Now let us see if we are guilty of any of the works of the flesh.

It isn't likely that any of us are adulterers, fornicators, or are lascivious or unclean.

Some of us may be guilty of *idolatry*. True, we do not make an image of brass or stone and bow down and worship it. Nominally, at least, we worship the one true God. But do we worship money, beautiful homes, ex-



IN THEIR HEARTS PEOPLE EXERCISE THE FAITH THAT
LEADS TO RIGHT STANDING " — ROM. 10:10 (WINSTON)

pensive cars and clothing, or other luxuries of this kind? Do we strain and strive after money so that we may be able to purchase them? Now, there is nothing wrong in possessing these things if obtaining them does not take most of our time and attention, and if we use what we have in the service of our Lord. But do we always do this? We do not, and are we not sometimes tempted to look down just a little on those who do not possess much of this world's good and judge them by what they *have* rather than by what they *are*?

One definition of *witchcraft* is irresistible influence or fascination. Are we fascinated with some of the things of the world, even good things such as music and art, and give undue time and attention to them? Again, there is nothing wrong in good music, art, and literature. The harm lies in paying too much attention to them to the detriment of our religious life. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. 7:13).

Some of us must admit that we hold *hatred* in our hearts toward those who have wronged us, and even if we take no definite action to avenge our wrongs, we do, perhaps without realizing it, harbor a secret wish that they might be punished in some way

for their acts. We must rid ourselves of this sin, no matter how great the provocation, and remember that God has said that vengeance is his, and he will repay. (Rom. 12:19.)

One definition of *variance* is dissension. We must concede that there is often considerable dissension between the churches and individuals in the churches. This we must overcome or we will be found wanting when Christ comes. There will be no dissension in the Kingdom, so it appears that somebody may be left out when that time comes. Will it be one of us?

Emulation means envious rivalry. Some of us are in several ways guilty of this. If a brother is appointed to an office that we wanted or he is praised in some way that we are not, are we sometimes envious and make deprecating remarks about him?

Strife means practically the same thing as rivalry.

All of us are *wrathful* upon occasion; sometimes it is righteous, but more often it is not. So this we must be diligent to overcome.

Sedition is resistance to lawful authority. We are supposed to yield our wills to the decision of the majority in the church, which constitutes lawful authority in our midst. This sometimes causes considerable trouble, for it is hard for some of us to submit to anybody or anything, but submission is a virtue we must attain if we wish to be God's children.

Heresy means an opinion or doctrine contrary to the truth or generally accepted beliefs. We may have some so-called heretics among us in the sense that they may have slightly different opinions from the rest of us. As long as these do not conflict with the main doctrines of the church and there is no clear Scriptural authority on the subject, then they have a right to their point of view and there should be no arguments about these unimportant things. But if they are really heretics in the sense that they do not believe the essential Bible doctrines, then they should withdraw from fellowship and go where others believe the same as they do.

Envy has already been discussed.

None of us are guilty of actual murders, but we may murder a brother's good name through gossip, and in God's sight that is as bad as physical murder. Let us remember that.

None of us are inclined to *drunkenness* and *revellings*, but some of us may drink more than we should. Drinking lowers the moral standards,

and, while Paul told Timothy to drink a little wine for his stomach's sake. (1 Tim. 5:23), he doesn't say to drink for pleasure, and this habit can grow on us and cause our downfall if we are not very careful.

Christians are not likely to really revel, but we might be a little too hilarious on occasion, forgetting to be sober and speak more of God's grace and love.

Now let us examine the fruits of the spirit.

Love. How much love do we have for our brothers and sisters, and for the people of the world whom we, too, must love? We should love our brothers and sisters as our own flesh and blood, and the people of the world with a godly love that would help them in every possible way. Let us study First Corinthians 13 for a real dissertation on love. Nothing that anyone can say will ever equal that unsurpassed chapter on this all-important subject.

Joy. We should be the most joyful people in the world, no matter what our place in life may be, or the hardships we must undergo. Do we not have the prospect of eternal life with Christ, and an opportunity to serve with him in bringing others into harmony with his purpose, healing the sick, wiping away all tears, comforting the brokenhearted, and bringing an end to suffering and sin? What are a few sorrows and disappointments compared to that?

Peace. In spite of the terrible conditions in the world, the children of God should have peace. We know what it is all about, as others do not. We know that all these things are but signs that Christ's coming is near, and we should have not only peace in the midst of turmoil, but should rejoice, knowing that our redemption is drawing near. (Luke 21:28.)

Long-suffering. When we feel that our patience can endure no more, let us think of Christ who endured such a contradiction of sinners against himself. (Heb. 12:3.) How terrible it must have been for a perfect man to live among the wicked people of his time! Even his own disciples did not understand him, and deserted him in his hour of need. When his disciples failed to heal the child possessed of a seemingly incurable disease, he wearily exclaimed: "O faithless and perverse generation, how long shall I be with you? how long shall I suffer with you?" (Matt. 17:17). We, being sinners ourselves, cannot possibly suffer as did the perfect Christ. So let us

stop complaining, and endeavor to follow in his steps, helping and doing all we can for even the worst sinners who might cross our path.

Gentleness. Are we gentle and kind to the weak, or do we criticize them and so cause them to fall even further into temptation and suffering? Are we gentle with our families and those that we meet in our daily lives and work who sometimes irritate and frustrate us? If we are not, let us hasten to cultivate this important virtue.

Goodness. This is a so-called plain, ordinary virtue, but one that has a great effect on the lives we touch. We say, "He is a good man," and that covers a multitude of virtues; those we have discussed, and many others. So let us never fail to be good.

Faith. It would take an entire book to cover the subject of faith. Let us study Hebrews 11, and see what faith really is, and at some future time this subject will be more fully discussed. Let us remark in passing that "without faith it is impossible to please God" (Heb. 11:6). And if we do not please him, then any other virtues we might cultivate would not guarantee us a place in Christ's Kingdom. There is much more to faith than most of us believe or practice. Let us repeat, study Hebrews 11.

Meekness. We are not to be proud, no matter what our attainments or talents are. Paul asks, "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?" (1 Cor. 4:7). So, no matter how talented or blessed we might be, we are to be meek, knowing that all of God's gifts are to be used for his honor and glory.

Temperance. This word has usually been associated with the use of alcohol, but we must be temperate in all things. Excess food or the wrong kind of food can injure our bodies as much as alcohol and, as they are temples of the living God (1 Cor. 6:15), we should treat them as such and be temperate at all times.

The spirit of God does bear witness with our spirit that we are his children if we are living close to him, and earnestly attempting to live the kind of life he has told us to live. If we are his children indeed, then we are heirs of God and joint-heirs with Christ if so be that WE SUFFER WITH HIM, which we will if we follow in his footsteps and walk as he always walked. If we do this we have God's promise that we shall be glorified together with our Lord.



Brief Messages for Busy People

WISDOM FROM ABOVE

By Pastor J. R. LeCrone

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (Jas. 3:13-18).

What is the true Christian's attitude toward those who disagree with him? How shall he behave toward the brother whom he is convinced is following a mistaken doctrine, or course of action? How can he distinguish between righteous indignation and sinful anger?

A detailed answer to these questions could, of course, fill many pages. But James very neatly sums the whole question for us by telling us that we may tell which side we are on by the weapons that we use, and the effect which the using of them produces both in ourselves and in those against whom we fight.

It is a communist doctrine that "the end justifies the means." But the Scriptures teach that no goal, however lofty in itself, ever justifies the use of unrighteous behavior as a means of attaining it.

If your meekness deserts you, and you find yourself moved by bitterness or envy to employ against another the same ungodly tactics that you feel that he has used against you, you had better pause and take stock of yourself. Using the methods of evil in the name of truth is to lie against the truth. This, James declares, is "earthly, sensual, devilish." This leads only to "confusion and every evil work."

But if you can keep your thoughts pure, your attitude one of meekness, your approach to a difference one of peaceableness and mercy; if you can be impartial in judging between your own wishes and those of others, and refrain from pretense, you can know that you are behaving in a Christian manner, and are using the weapons of righteousness. "The fruit of righteousness is sown in peace of them that make peace."

"Be not overcome of evil, but over-

come evil with good" (Rom. 12:21). This is the only acceptable way to fight for righteousness.

THE CHRISTIAN WASTEBASKET

By Pastor C. E. Lapp

Do you have a wastebasket? And what do you put into it? And when it overflows you take it to the trash can and burn its contents with fire. Why? Because you want to rid your home of all the litter, confusion, ugliness, rubbish, rubble, junk, odds and ends, leavings, sweepings, ruffraff, castoffs, rags, waste paper, undesirable mail, trash, and what not, which accumulate so rapidly.

And yet some professed Christians never clean their spiritual houses. From ancient times God told Israel to take time off for an annual time of housecleaning. It was a time when they were supposed to get rid of all their sins before God and man and then to worship. It was the time of their atonement. (Lev. 23:28-31.)

When the Apostle Paul went to Ephesus and preached Christ and the Kingdom of God, fear fell on the people. (Acts 19:17.) Jesus was exalted, and the people confessed and forsook their sins. Converted men brought their books of magic and sorcery together and made a public fire. (Acts 19:19.) What a testimony! What a world of difference if every Christian home would rid itself (literally) of all corrupt magazines, filthy literature, games of wrong influence, corrupting records, and everything which influences children or adults against Christ. The question should not be, What is wrong with it? but, What is right with it? No wonder the Word of God grew and prevailed. (V. 20.)

The city of Ephesus was also engaged in big business of making silver shrines for the goddess Diana. When Christ came into their hearts and took control they had no room for Diana, but it surely hurt business. The gospel curbed ill-gotten gain.

The Christian's wastebasket should also receive all the old grudges, hatred, malice, anger, etc., so we could forget and go forward to the

prize of the high calling in Christ Jesus. Let's dump the junk!

AUTOMATION WILL PREVAIL

By Pastor Sidney A. Hatch

"The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear" (Mark 4:28).

Several years ago this writer discovered, with a degree of elation, that the Apostle Peter's miraculous deliverance from prison was effected by supernatural automation. When Peter and the angel came to the iron gate leading out into the city, "it opened to them of its own accord, and they went out" (Acts 12:10). The Greek word is *automate*, or *automatos*, from which comes our own word, "automatic." "The first case of automation in the Bible!" I exclaimed.

Recently, however, I observed that *automate* occurs in one other instance in the New Testament (Mark 4:28): the case of the seed growing secretly: "The earth bringeth forth fruit of herself," that is, automatically or spontaneously, this verse says.

Mechanical automation is a controversial subject in today's economies. Industry would solve some aspects of its labor problems by installing automation, while labor frets under the



We stopped to watch the men working on the addition to the school building the other day. They had to trundle bricks for the second story by wheelbarrow, up plank walks, and going uphill with that heavy load, one man pushing from behind wasn't enough. A second man had to go ahead and pull. We spend a lot of time trying to push people into doing things, when we'd accomplish more if we got out in front and led the way.

assumption that automation will destroy jobs.

However, Mark 4:28 indicates that in the realm of the spirit automation produces life and is the hope of the world. That seed, which is the Word of God (Luke 8:11), is sown in the hearts of men, and sprouts and grows automatically. The secret of growth is in the seed. We cannot tamper with it; we can only sow it and water it with prayer.

God's people find a present encouragement in the mysterious automation of the seed, even as there may be a prophetic encouragement in the miraculous automation of Peter's prison gate. Someday the harvest will come, and the reapers will go forth. The produce will be removed, but those produced by the good seed will "shine forth as the sun in the kingdom of their Father" (Matt. 13:43).

A GREATER HAND

By Ann Lunderby

I am
Aware
Of a
Greater hand
Than this with which
I hold my pen.
Than this
Which sketches
A simple tree,
A tiny bird, or
A humbebee.
There is
Which surpasses mine;
A hand
Which scatters
Truth divine.
It is
The hand
Of the One above;
Our heavenly
Father;
Everlasting God.

WHY ATTEND CHURCH?

By Pastor C. Jesse Pestle

It is stated, "The attendance at the morning service tests the popularity of the church; the attendance at the evening service tests the popularity of the minister; and the attendance at prayer meeting tests the popularity of the Lord." This statement is not altogether true of every church, but it does give a general picture.

Each service of the church affords an opportunity to worship God. The services of the church differ from each other in many respects. Each

service has a different aspect of worshipping God. The midweek prayer and Bible study service is unique in its approach. It permits the worshiper to talk directly to the Creator. It gives the person time to study the words of Almighty God. He can there share the opinions of others about God's plan of salvation.

Christians should encourage one another to attend church regularly. Steady church attendance and a constant study of God's Word are the secret to a healthy Christian life. The writer of Hebrews said, "Let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near" (Heb. 10:24, 25, R.S.V.). Paul certainly did not limit this meeting together to one service

a week. He asks that Christians encourage one another even more as the Day of the Lord draws near.

In this age of speed and activity we find that we must choose the most profitable activity for us. Many activities claim our attention, but we can't possibly give time to all. It is a question of whose work is more important—ours or the Lord's. Are the temporal things more important, or will the eternal things claim our devotion? Too often we approach church activities with a negative attitude, and say, "How many church meetings do I have to attend this week?" Our reaction should be "How many times can I worship the Lord this week?"

God's children want to learn about their heavenly Father. The ideal place and time is in God's house at the prayer and Bible study service.

Book News



By William M. Wachtel

WHAT DOES THE BOOK OF MORMON TEACH? by Gordon H. Fraser (Moody Press, Chicago, 128 pages paperback, 39¢)

A religious movement growing rapidly in numbers and influence is that of the Mormons, self-styled "Church of Jesus Christ of Latter Day Saints." Every year thousands of young Mormon missionaries, called elders, go out two by two throughout the cities and towns of America and other countries to make converts to Mormonism. Their method is to make visits from house to house, seeking to persuade families to let them conduct religious studies in the home. These studies generally consist of a presentation of certain Bible passages interpreted by the missionaries to support Mormon doctrine. Material from the Book of Mormon and other sources is also introduced into the discussion. This method has been found highly effective in gaining new followers.

Mr. Fraser's book examines the historical and scientific statements in the Book of Mormon. He seeks to show that these have been proved erroneous and false. This fact exposes the book as a fraud and hoax, rather than a revelation of God to be received as Scripture. Church of God members would do well to arm themselves with the facts provided by this author, to enable them to contend earnestly "for

the faith which was once delivered unto the saints" (Jude 3).

COMMUNISM: ITS FAITH AND FALLACIES, by James D. Bales (Baker Book House, Grand Rapids, 214 pages, \$3.95)

In the struggle for men's minds world communism is a dominant force, with its avowed aim to subjugate all nations to the Marxist form of government and economic structure. In communist thinking the end justifies the means; therefore, morals or ethics in the traditional sense are irrelevant. Embracing atheism as a fundamental principle, communism regards Christianity—with its belief in God and a future life—as worse than useless, an enemy to be destroyed.

In any struggle, knowledge of one's adversary is essential to victory. This book seeks to provide knowledge of communism. It is the product of long and intensive research and reflection on the part of one who attempts to focus the light of Scripture on this major world force. A thoughtful reading of Dr. Bales' work will bring better understanding of this adversary and its methods, while awakening greater appreciation for the redeeming message of Scripture which alone provides the victory.

TOTS 'N' TEENS

THE SUNDAY MORNING RUSH

"Get up, children," called Mom. "It's time to get ready for church."

"Ohhh," moaned the twins, as they turned over, but neither of them got up.

Mother went on about her work. She started fixing breakfast and making plans for Sunday dinner. Dad was reviewing his Sunday school lesson.

"Come to breakfast," called Mom.

"We're not ready for breakfast," came back the call.

"You mean you didn't get up? It seems that every time we say it's Sunday morning and call you, you both stay in bed. We shouldn't have to rush every Sunday morning."

"Once I knew a family," continued Dad, "that was late every Sunday morning. The children came in looking a mess. They would rush into the church and usually had to walk up front because the back seats were filled. Sunday school had to stop until they were all seated. At first I thought it was funny. Then I wondered how it looked to God."

All the while Dad was talking, Sandy and Sammy were hurrying to get ready. "It's important to be at God's house on time," said Sammy. "I'll get up when you call me next Sunday."

"Me, too," added Sandy.

The whole family worked together and they were the first family at church. Dad looked down the row and saw his neat, smiling children and winked. Sandy and Sammy smiled back and in their hearts they promised they'd always try to be at God's house on time.

GOD'S BOOK

Byblos was an old Phoenician seaport that specialized in the export of the byblos reeds used for making a type of paper for books. The word *biblos* meant a book, and *biblion* a small book.

When early Christians gathered several of the Old Testament writings or New Testament writings together, they called them *ta Biblia*, meaning "the books." When these words were translated into our language, they lost their plural meaning. There are 39 books in the Old Testament and 27 books in the New Testament.

The original books were written on rolls of paper or leather. The Bible refers to the word *scroll* only twice, but other times it refers to the books as a "roll."

God chose the writers for the Bible, and he told them what to write. Then God preserved these books and multiplied them many times over, so that people in all the world could read his Word.

SOMETHING TO DO

Make a scroll. Find a favorite verse and write it on the scroll. Write it like the Hebrews did, beginning at the lower right hand corner and then across the bottom first. This seems backwards, but it's the way they wrote! When you have finished, tie it with a string.

TNT

While God's Word has been preserved, the original manuscripts or writings have not yet been found. Because of this some people have tried to discredit the Bible, declaring that it is not as old as claimed, or some other false teaching.

In 1947 a Bedouin shepherd tossed a stone into a cave. When it landed he heard it shatter something. What he had broken was an earthen jar in which some ancient scrolls had been stored for safekeeping.

Archeologists continued to search the caves in the area and have continued to find other valuable writings. The most important find was an old manuscript of the entire Book of Isaiah. Several tests were made on the scroll and it dates from 180 B.C. to 70 A.D. (Actual dates cannot be determined by these tests; only approximate dates can be established.)

In addition to the scroll of Isaiah, fragments were found of every Old Testament book, except Esther. The scroll of Isaiah is a thousand years older than any other manuscript, including the ones used when our Bible was translated.

Many scientists and scholars are still at work, trying to put the fragments together and translate them for our benefit.

Many men have tried to do away with God's Word, since it did not please them. In Jeremiah 36 is recorded the story of King Jehoiakim, Jeremiah, and Jeremiah's assistant, Baruch.

Jeremiah was imprisoned by the king. While in prison God asked Jeremiah to write, and to read the writings to King Jehoiakim. Baruch had to take the roll to read to the king.

Baruch read the writings to the princes. The princes heard the words Jeremiah had written and were afraid, so they told Baruch to hide. They took the roll to the king. As soon as the king heard some of the writing, he took the roll, cut it up and threw it into the fire.

God knew what had happened and he told Jeremiah to have Baruch write again the words that had been destroyed. "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words" (Jer. 36:32).

God preserves his Word and wants others to know and understand it. It is our responsibility not only to preserve and care for God's Word, but also to share its good news with others.

TNT TEASERS

1. What man had more than two parents? (Mark 2:3)
2. When Nebuchadnezzar captured the kingdom of Judah, he took the king's family and what two other families captive? (Jer. 24:1.)
3. Why were newsmen a problem to Jesus? (Mark 2:4)

Speaking in Tongues

By John Bullerdick, Attica, Indiana

OCCASIONALLY we hear someone say that he believes in speaking in "unknown tongues." As the conversation goes on it becomes apparent that he usually considers this "miracle" to be proof of divine inspiration. But does the Bible say that such a manifestation is proof of God's work, or is that mere assumption? We personally believe it is assumption.

First, let us say that we would not dogmatically deny that speaking in tongues is accomplished by means of a spirit; but we would question whether it is God's Holy Spirit. Just because speaking in tongues is a great sign and wonder would not impress us very much, for "there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

Revelation 13:13, 14, speaks of fire coming down from heaven. That would certainly be a very great sign, but whoever considers it to be proof of God's work will be deceived.

If we wish to know whether speaking in tongues is proof of God's Holy Spirit, then we would have to test that spirit to see if it comes from God. John said, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come [or, is coming] in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come [or, is coming] in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:1-3).

God's true Spirit inspired that passage; therefore, if anyone who claims to perform signs and wonders objects to being tested, that objection would in itself indicate that a counterfeit spirit is at work.

Now, how would we test the spirit? Some authorities and versions claim that the words "is come" in 1 John 4:2, 3, as applied to Jesus, should have been translated "is coming." We agree with that. Therefore, we would want to know if the person speaking in an "unknown tongue" believes in the physical and literal return of Jesus "in the flesh." If he does not, then we would have no choice but to believe that his message is not originating from God's true Holy Power.

We would also wish to familiarize ourself with Acts 2:4-8 and First Corinthians 14. Then we would ask ourself the following questions about the situation to see if the Bible examples concerning this matter were being followed.

1) Is there someone in the congregation who does not understand the English language?

2) Is the "unknown tongue" being spoken the same language as that person's native tongue, so that he or she is now able to understand what is being said?

3) Is the speaker, or someone else, able to interpret the message so that everyone may understand?

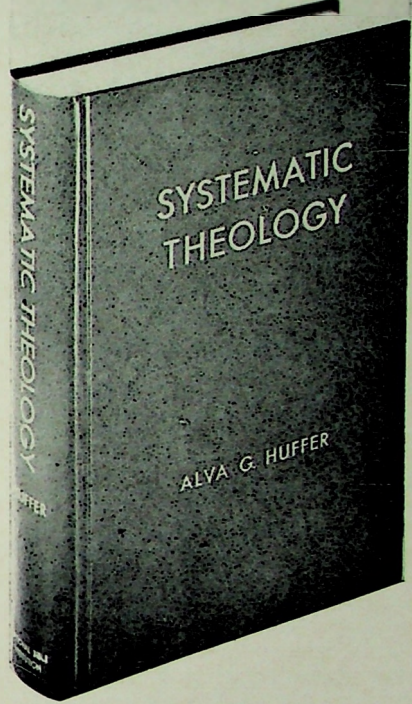
4) Is the message being delivered God's true gospel, or, is it a fraudulent and counterfeit gospel?

It would be our opinion that, in the vast majority of cases, where someone claims to speak in tongues, the answer to some, or perhaps all, of these questions would be "No." If even one question were answered in the negative we would believe that it was *not* God's power causing that manifestation.

God's Holy Spirit would never violate Bible examples, work contrary to the teaching of First Corinthians 14, or inspire a false message.

We do not, nor would we, say that speaking in tongues is *always* wrong, but we suspect that in ninety-nine times out of a hundred it probably is.

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MUSIC IN THE CHURCH

(Continued from page 7)

out practice sound no better than sermons without preparation. We would also suggest that the organist keep learning new music so something new and different can be offered each Sunday.

To the congregation we give this advice: Please be absolutely quiet during organ music. For one reason, common courtesy to the organist demands it. It is very rude for the congregation to make any kind of commotion while the organ is being played. Many an organist wonders why she should prepare music for church if nobody is going to listen to it. Another reason for being quiet is that respect for the silent atmosphere of God's house demands it. Instead of talking to our neighbor, we should be in meditation, with our thoughts deep in prayer.

Special Singing

The purpose of special music is to help prepare the congregation to receive the minister's message. It must not divert attention from the message, but must blend in and strengthen it. Special singing is not intended to show off musical talent, but to glorify God.

Our church needs musicians who are devoted solely to sacred music. I believe that the work of the Lord is the most important on earth. I also believe that music for the Lord should come first in the life of Christian musicians. Too many singers devote their full interests to singing secular music, and then if they have any time or energy left over, they will use that for sacred music. Talented musicians should be encouraged to give their all to the Lord.

Those presenting special music must have a humble, prayerful attitude. Before the sermon, the minister prays that his message will lead someone to Christ, or edify believers. Singers should do the same. Too many churches are plagued with vocalists who sing not because they are consecrated Christians, but because they have good voices. In my opinion, amateur sincerity is more important than professional quality.

We cannot emphasize too much that good special singing requires hard practice. Those who feel that anything is all right, or thumb through a songbook at the last minute can sing only half as well as they are capable. Furthermore, *anything* is not

all right. Nothing is too good for God. We must give of our best. We cannot give of our best until we are thoroughly prepared.

Is special music hard to get? Then try bringing your best singers together some night in the week and work on special music for future services. We have found these rehearsal sessions to be very effective in preparing special numbers.

What if we have no talent? If you do not have anyone to play the organ or to present special music, then you should do something about it. It is the duty of your church to provide formal training for organists and singers.

With everyone working together to improve the music in our church, I am sure our worship of God will be more effective and beautiful.

FLYING WITH THE WIND

(Continued from page 9)

there comes a blinding flash of reality, moments when we seem to understand ourselves and the world around us.

Once, a minister was crossing the flat lands of the midwest on a cold wintery night. He was "bone tired," and, leaning his head back to rest against the dusty cushions of the chair, he closed his eyes wondering if the work he was doing was really worthwhile. When he again opened his eyes, the train had stopped in a small wooded area. It had started snowing again and, down the track, the brakeman's circling lantern made a aureole of lighted flakes. Outside the window of the train, the light shone softly on the snow-covered ground. Then out from the shadows at the edge of the wood a small graceful young deer stepped into the light. For a brief moment it paused, curiosity holding it spellbound. Then, suddenly it rose in the air and soared with lovely grace as it actually danced on the lighted carpet of the snow. A hushed whisper ran down the aisle of the coach. Those who saw it called others into the small admiring circle, so that they, too, might see. Every passenger wanted to share the unusual sight with the others. No one spoke, but watched breathlessly. In that moment the minister felt his isolation fall away, and he felt such a comradeship with his fellow passengers he could have gathered them into his arms, so beautiful was the moment they shared.

At moments when despair seems to

settle over our shoulders like a shroud, a turning point is sometimes reached. Often, it is not a startling incident, but something small that sets our feet on a different path than the one we have been following. Some call it destiny, but I prefer to think of it as the unseen, never-failing hand of God leading us, sometimes against our will, to the better things in life he has in store for us. Moments of illumination seldom come to a cynic.

KNOWN UNTO GOD

(Continued from page 11)

spired to say, "Now we see through a glass, darkly [or, in a mirror, obscurely—Wey.]; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12). We shall know ourselves in the future, as surely as God knows us now.

A source of great assurance to the Christian is the fact that, as we know or acknowledge God in our lives now, he will know us in the great day of Christ's Second Coming and the first resurrection. May we all, without exception, be able to say with Job: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27).

CHICAGO IN THE NEWS

Convention week events in Chicago are still in the news, with investigations still going on by various agencies. We happened to be watching the ABC network coverage of the supposedly worst police brutality. Jim Burnes showed film that he considered proof of police sadism. The films were as inconclusive as an Oral Roberts healing campaign film! In a discussion that followed between Gore Vidol and William Buckley, which became rather heated, it was evident that much of the press was in sympathy with the demonstrators who were bent on disrupting the convention. We fear that with many newsmen it is news for news' sake, not, what is right or wrong. We believe the investigations will vindicate Chicago city officials and the police.—*Editor.*



Churches IN THE News

CALENDAR OF EVENTS

- Oct. 18, 19—Minnesota Adult Retreat on Long Lake, near Eden Valley.
- October 17, 20—Percy Bilton lectures at Church of the Open Bible, Pomona, Calif.
- Oct. 25, 26—Youth Director's Conference at Oregon, Ill.
- Oct. 26, 27—Illinois Fall Conference at Oregon
- October 27, November 3—Percy Bilton lectures at Bible Church of God, Phoenix, Ariz.
- Nov. 3—Church of God Missions Sunday
- Nov. 11-17—Special meetings, Ripley, Ill. Clarence McQuinn, guest speaker.
- November 17-22—Dedication service and Special Meetings, Glad Tidings Church, Fonthill, Ont., Clyde Randall, guest speaker.
- Nov. 22-24—Southwest Conference at Tempe, Ariz.
- July 27-Aug. 1—General Conference
- Aug. 1-7, 1969—Berean Youth Conference

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 Abraham 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.

SILENT WITNESSES

The tracts and books on this page, and on page twenty, can be silent witnesses to God's Truth. Put them to work! People still read!

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The Editor's Opinions



OUR COVER

Our cover depicts a modern Thanksgiving scene in America. The young parents, their children, and the grandparents, are gathered about a table spread with the traditional foods of the holiday.

We well remember the Thanksgiving gatherings of our childhood, when the uncles and aunts and cousins on our mother's side, would gather for a cooperative dinner. Turkey was comparatively expensive, but always graced the table. The table was literally loaded with food; it had to be for a "clan" that size!

Nowadays, Thanksgiving is more apt to be a small family affair, if celebrated at all.

Individually and nationally there is a trend toward minimizing Thanksgiving. This is due in large part to the overemphasizing of Christmas, and the earlier and earlier commercial boost to the sale of cards, decorations, and gifts.

We believe that as individuals and churches we can do much toward perpetuating this truly Biblical holiday. As churches, we should observe Thanksgiving Sunday, or have a Thanksgiving service instead of the regular midweek service. At a Thanksgiving service everyone should be encouraged to participate in song, reading, testimony, and prayer. We learn to pray, so why not learn to give thanks?

Remember to give thanks to God in *your* home on Thanksgiving Day, and every day!

FEAST OF TABERNACLES AND THANKSGIVING

The Feast of Tabernacles is one of the three major feasts of Israel, along with Passover and Pentecost. The feast follows by only four days the fast day of Yom Kippur, the Day of Atonement, which fell on October 2 this year.

A feast lasting a week, its main feature is the tabernacle, booth, or *sukkah*, which is constructed of branches, and decorated with fruit and flowers. The purpose of the booth originally was to remind the Israelites of their sojourn in the wilderness,

when they had but temporary shelter. When they entered into the Promised Land, lived in permanent houses, and gathered in the crops, they were liable to forget that they were yet sojourners—as all of us are.

The feast was kept after the corn and wine had been gathered, so was a feast of ingathering or harvest. (Deut. 16:13.) In this sense it corresponds closely to our Thanksgiving Day.

The booth is peculiar in that it is made of "olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees" (Neh. 8:15), but traditionally has no roof. This is a symbol of God's provision in the wilderness, and their dependence upon him for food.

An interesting reference is made to the Feast of Tabernacles in Zechariah 14:16-19. It is after the siege of Jerusalem, which sees Jehovah going forth to defeat the nations. It is a time when "Jerusalem shall be safely inhabited" (v. 11). "Every one that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (v. 16).

It appears that as the Feast of Tabernacles in the past signified rest after wandering, and the ingathering of the harvest, so the future significance seems to be that of the gathering of God's people and their permanent dwelling in the Promised Land under the direct blessing of God.

It takes no imagination to see how our Pilgrim forefathers, after gathering their first crops in the New World, saw fit to proclaim a feast of Thanksgiving, in imitation of the Feast of Tabernacles.

"NEITHER WERE THANKFUL"

While the men of worldly wisdom and science are continually talking about the *evolution* of man, the Bible is plain in showing the *devolution* of man. "Devolution" means "retrograde evolution, degeneration." In presenting the way of justification, the Book of Romans first shows the need. This need is pointed up by presenting a graphic picture of the devolution or fall of man in chapter one.

"The first man Adam" (1 Cor.

15:45) was far from being a lowbrow anthropoid ape. He was made in God's own image and likeness. He was intelligent and gifted. He knew God. He talked with God. He enjoyed the benefits of God's paradise in Eden. But, notice Romans 1:19-21: "That which may be known of God is manifest [to] them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and [divinity]; so that they are without excuse: because that, when they knew God, they glorified him not as God, *neither were thankful. . . .*"

Thanklessness was but one step in the fall of man, but it led man on down through vain imaginations, a darkened heart, professed wisdom, exchanging the incorruptible God for images, changing God's truth into a lie, until, as it says, "God gave them up." (See Rom. 1:21-26.) Man had reached bottom!

In its essentials, this story has been repeated many times throughout history. At Babel, when man attempted to build a tower or ziggurat; which was a declaration of independence from God. Of Israel in the wilderness it was said, "Then believed they his words; they sang his praise. They soon forgot his works; they waited not for his counsel . . . They forgot God . . . they believed not his word: . . . they provoked him to anger with their inventions" (Psa. 106:12-29). This story was to be repeated many times in Israel.

We are no different today! We are blessed of God far greater than we deserve. We know God and his plan. We know he is our life. We have talked with him and walked with him. But, somehow, in our affluence, our abundance of worldly knowledge, we tend to forget God. We are not as thoughtful and thankful as we should be. We need to realize that self-sufficiency is not a virtue, but a symptom of thanklessness. Let us remember to be thankful, lest we be led on the road to devolution, and suffer the divine abandonment.

"O give thanks unto the LORD; for he is good: for his mercy endureth for ever" (Psa. 136:1)!

THINK AND THANK

It is interesting to notice that our word "thank" is from the Old English word *thane*, meaning *thought, gratitude*.

This serves to point up the truth that if we think about how we are blessed of God, we cannot help but be thankful. If a person is not thankful, it is a sign that he does not think about the Source of all good things, our Father in heaven. The average person in the world is not thankful; why should he be? After all, didn't he work for the paycheck that bought the food, paid the rent, and bought the clothes? This person is not thinking about the fact that our life itself is a result of God's creative power; that we are sustained daily by the assimilation of the food we eat — a process only a wise God could contrive. And, what of this food? Man may plant the seed, but he cannot make it grow. God can and does cause the seed to grow and produce.

Man creates nothing; he discovers and he makes use of materials already in existence, but he cannot make something out of nothing. All man has or uses is from the earth that God created. Think about this and you cannot help but be thankful!

THANKFUL GIVING

All people do not have the same motivation to give to God and his work. Some will give only if they think they will get something in return. Others will give only when asked. Some have to be assessed, as though being taxed. Some give for recognition, or out of competition. Some balk at tithing because they would be giving too much. And, some out of a thankful heart render to God his tithes, and give offerings above the tithe, and then wish they could give more.

The highest motive for giving of gifts to God is thankfulness, based on the knowledge that God created, owns, and gives all good things.

In the patriarchal age, before the Mosaic law was given, we have several instances of the presentation of offerings, gifts, and tithes. Genesis 4:3-8 records the offerings of Cain and Abel. We remember that Abel's offering of the firstlings of his flock was acceptable, while Cain's offering of the fruit of the ground was not. Hebrews 11:4 says that it was by faith that Abel offered a more excellent sacrifice than Cain. Though it is not recorded, we must assume that God had given some instructions pertaining to offerings, because "faith cometh by hearing" (Rom. 10:17). After the flood, Noah alighted from the ark, and built an altar to God, and sacrific-

ficed of the clean animals. This pleased God to be thanked and worshiped in this way. (Gen. 8:20-22.)

Our father Abraham showed his abiding faith in God when, after the defeat of the kings, he paid tithes to Melchizedek, God's high priest, because he recognized that Jehovah, "the most high God, [is] possessor of heaven and earth" (Gen. 14:17-24). Through God's help, Abraham was able to rescue Lot and his goods, and the other captives, and he was thankful; thus motivated he returned the sacred tenth to God. We willingly claim the Abrahamic promises, why not emulate his acts of faith?

When Jacob left Beersheba to go to Haran to get a wife of his father's family, he slept in a certain place and dreamed of the ladder that reached to heaven with the angels ascending and descending. God repeated the Abrahamic covenant to Jacob at this time, and in response Jacob erected a stone pillar and anointed it. He then made his famous vow. "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:10-22). In that age of faith, we see Jacob moved by faith and thanksgiving to vow a tithe to Jehovah.

The Bible is clear in teaching proportional giving, that is, giving in proportion to what we receive. As Deuteronomy 16:10 says: "Thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee." Or, verse 17: "Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee." The Corinthians were instructed to help the Judean brethren by collecting money, laying by in store "as God hath prospered" (1 Cor. 16:2). We have been blessed abundantly: all of us. Surely our proportion cannot be small!

In speaking of the Macedonian brethren, Paul commended them for their liberality toward him — beyond their means — but especially noted that they "first gave their own selves to the Lord, and unto us by the will of God" (2 Cor. 8:5). In our gratitude toward God for his love and mercy and gifts, let us first give ourselves; our lives, our time, our talent, our substance. Let us give thankfully!

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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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"What do we? for this man doeth many miracles" (John 11:47).

The Invader

By Pastor J. Ronald Schoolcraft

CAN a man thwart the power of God? Can a man get rid of Jesus? Some try! But it is absolutely impossible and most folk have to learn that this is true the hard way. The most miserable people I know today are those who are running, or think that they are running, from God! They're responsible for trouble in the home, full mental institutions, and huge sale of barbiturates and alcohol. But you can't get away from God! Listen to David in Psalm 139:7-11: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me."

You may feel that you are successfully deluding God here now, and never really come to grips with the fact that you are a sinner in the presence of a holy God; but one day without fail you're going to stand face to face with God. And it seems to me that the wisest action is to face him now in this age of grace when the door of mercy is open. There is complete forgiveness now for every mistake and transgression, so, why wait till judgment day when the door of mercy will be closed? Are you going to be there? Listen to Paul in Hebrews 9:27, "As it is appointed unto men once to die, and after this the judgment . . ." So judgment will be just as real as you already know death to be. Now note the advice wise Solomon gives young men in Ecclesiastes 11:9, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." And

to all ages in Ecclesiastes 12:13, 14, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." In the stage play, "The Power and the Glory," one of the very moving scenes is when the leading character starts down a long corridor, and says, "You can't kill God! I've killed him a thousand times!"

You can't escape God! He is the invader! He'll be there when you least expect him. After Jesus raised Lazarus from the dead, the high priest and Pharisees thought they simply must get rid of him. So, they called a council. "What do we?" they said, "for this man doeth many miracles." We have got to get rid of him! He's ruining our religion! It will not be long until Christianity becomes the "state religion." Just as it is today it was then, you can't get rid of God! He is on your hands.

TO SOME TODAY, JESUS CHRIST IS A NUISANCE. He was to the Jews. Paul says in 1 Corinthians 1:23, "We preach Christ crucified, unto the Jews a stumblingblock . . ." Wherever they turned, whatever scheme they planned, Jesus Christ was there. Remember when Jesus healed the man and sent the evil spirits into the swine? The record states that they asked him to leave the country. He had touched the pocketbook and this they did not like. This is the situation today. To many, Christ is a nuisance. The church is a nuisance. The preacher is a nuisance. A nuisance because religion interferes with the selfish way of life. Why do people shun revivals, prayer meetings, and evening worships? They are afraid that they, their husband or wife, or one of their children, will get enough religion to make a difference in their way of life! Their mind is made up! "I'll not change! And I

wish these nuisances — Christ — the church — and the preacher — would leave me alone. I'll stay away from them just as far as I can!"

Christ does invade. He's always knocking at the heart's door. He's always calling — sometimes shouting. As Dr. C. S. Lewis says: "God whispers to us in our pleasures, speaks to us in our troubles, but shouts to us in our pain!" I think to the hypocrite Christ is the greatest nuisance! Because, as it has been said, Christ will be Lord of all or he will not be Lord at all! Every time you see the steeple of a church, the open Bible, the passing of an offering plate, an open grave, a critical case of sickness, or an act of sacrifice or Christian goodness, you are reminded of the Lord Jesus Christ. He invades every area in your life — social and economic. Jesus said to the Jews about tithing: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." Christ is satisfied only with a complete surrender. Nothing less will be acceptable to him.

TO OTHERS TODAY JESUS CHRIST IS FOOLISHNESS. He was to the Greeks. Paul says in 1 Corinthians 1:23, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." Stepping in and voluntarily taking the place of others upon a cross is not according to natural human traits — especially when at the time it was evident that we would not appreciate it or even accept it! Men will stand by and let someone else be stabbed to death, or drown in the river, rather than, as the customary phrase says, "get involved"! But Christ did take your place and mine at Calvary! And if you look at it from the human standpoint, it is foolishness. Paul says in 1 Corinthians 2:14, "The natural man receiveth not the things of the spirit of God . . .

for they are spiritually discerned." That's why so many people look at you like a fool when you talk about holiness. . . . Or the peace of God that passes all understanding. It is foolishness because they are not really in tune with God. Paul says these things are "spiritually discerned."

Then, too, complete forgiveness for every mistake and transgression is not according to human reason or custom. It is our basic nature to say, "I'll get even with you if it's the last thing I ever do." "We'll let judgment settle it." Did you ever hear that song about the feud of the Mar-

tins and the Coys? It started with the adults and extended down to the youngest of the children. "They chanced to meet upon a mountain pathway when on each side there was just one left . . ." That's human nature! We'd much prefer the Pharisee's way, "an eye for an eye and a tooth for a tooth." What would you have said to the thief on the cross? "You made your bed! Now lie in it! You've wasted your life! Why bring the wreck to me?" But Christ said, "Verily I say unto thee, today shalt thou be with me in paradise." What would you have said to those about

the cross who taunted? "I'll get even with you if it's the last thing I ever do!" But Jesus said, "Father, forgive them, for they know not what they do." What would you have told Peter when he asked if he should forgive his brother as many as seven times? "Don't forgive him the first time! Twice at the most!" But Jesus said, "Unto seventy times seven." So, to many Jesus is foolishness.

TO THOSE WHO BELIEVE, CHRIST IS PRECIOUS. Peter says this in 1 Peter 2:7, "Unto you therefore which believe he is precious: but (Please turn to page 18)

Deadlier Than Cancer!

By Joe Martin, Oregon Bible College

THE other day I went to the doctor, since I felt that something was very wrong with me. My doctor is a specialist in his class. Some have even nicknamed him "The Great Physician." He immediately decided to give me a thorough examination to find the cause of my illness. While the doctor was examining me, we discussed many things about my life. I told him that I felt I was living a normal everyday life, and gave him the specific times at which my illness seemed most prevalent. My past history of illnesses also became part of the discussion. As the examination went on, I felt more relaxed with him, and humorously added to the discussion—"How many more days do I have left, Doc?"

When the examination was completed I immediately felt much better, until I asked him what the problem was and he began to stutter. I thought I saw a tear come to his eye. Then I began imagining what the possibilities might be. Was it cancer? Then I cried within myself, "Please, God, don't let it be cancer." I had read about people losing eyes, ears, or vast amounts of their bodies because of this deadly disease. Filled with emotion, I had to ask if it was cancer. Much to my surprise, the doctor stated that my illness wasn't caused by cancer, and that I had no sign of cancer. Then I began to breathe a sigh of relief until I noticed the still grim, sorrowful look on the doctor's face.

Soon he began to tell me of the disease that I was taking. To best describe it, he decided to give the symptoms of the disease as it occurred in most people during a week in their lives. On Monday, a person with this disease gets up in the morning, rushes through breakfast or skips it altogether, goes to work, comes home, eats supper, watches television for about two hours, and then goes to bed. From Tuesday through Friday, a person with this disease acts as he did on Monday with only a slight variation in routine.

It seemed to me that the doctor had not yet described my disease, but I remained silent as he went on to the symptoms as they occurred on Saturday and Sunday. On Saturday, he stated, the diseased person gets up a little later than normal and, more than usual, completely skips breakfast. Golfing, hunting, or some other sport or hobby, is next on the agenda. This lasts until about four or five in the afternoon, when the person comes home to enjoy about three hours of television before he retires for the night. On Sunday, he continued, the most peculiar symptoms occur. This person wakes up about nine o'clock and for the next fifteen or thirty minutes reads through his Sunday school lesson. Yes, the diseased person is a regular at church; sometimes he even teaches a Sunday school lesson. Then in church, and especially during the sermon, he begins to feel an emptiness in his life.

He does not become too upset because the feeling usually wears off during the first quarter of the Sunday afternoon football game. Sure enough, that afternoon at the park, or during the football game, the feeling leaves completely.

By this time, I was really puzzled and stated to the doctor that the week he mentioned sounded like a regular week in the life of the average person. With tears still in the "Great Physician's" eyes, he told me that I had the disease called *Twentieth Century Christian*. He said that this disease was more common than the cold. The vast majority of Americans and many supposedly God-fearing people are ailing with this disease.

People who have this disease are like many people who smoke and are in danger of having cancer. Rather than quit smoking, and attempting to eliminate the cause of the cancer, they say that it is too difficult to stop doing what they have done for so long. The people with *Twentieth Century Christian* are similar in that they would rather keep the disease and live without Christ for six days a week, than to attempt to live with Christ for seven days a week.

Then I began to realize that this disease that I was getting was *deadlier than cancer*. The words in Revelation 3:16 came to mind—"because thou art lukewarm . . ." Is this disease going to overtake me? Will it destroy the possibility of life eternal for me? Will it destroy it for you? ●



What Are Christian Youth Really Like?

By Gene A. Getz, Ph. D.
and Roy B. Zuck, Th. D.*

ARE professing Christian young people in evangelical churches any different from other teen-agers? What are the values, doubts, goals, and morals of high schoolers in our churches? How do Christian teens evaluate themselves, their families, their churches?

Concern for reliable answers to these questions prompted the Research Commission and the Youth Commission of the National Sunday School Association to sponsor a nationwide survey of Christian youth in evangelical NSSA-related churches. Responses to a carefully devised 26-page questionnaire were received from more than 3,000 young people in 197 churches. Throughout the study careful attention was given to the best in research procedures and statistical testing in an effort to secure valid, reliable data. Several eminently qualified research consultants gave invaluable assistance in the project.

*Based on the four-year National Sunday School Association survey of 3,000 professed Christian teens. Dr. Getz is Associate Professor of Christian Education, Dallas (Tex.) Theological Seminary, and Dr. Zuck is Executive Director of Scripture Press Foundation, Glen Ellyn, Illinois.

Answers to the 336 items on each questionnaire were scored on IBM key-punch cards from which the data were then transferred to computer magnetic tape. The thousands of computer-programmed statistics enabled the authors to study many profiles of evangelical youth. Findings from this study are reported in detail in the book, *Christian Youth — An-in-Depth Study* (available from NSSA for \$5.95), from which the following information is gleaned.

Most of the teens responding to this survey reported that they attend public high schools, and more than half were from churches whose Sunday schools have an average attendance between 101 and 500.

Three fourths of the youths said they had a Christian father and mother, and more than half the teens indicated their parents were not college graduates. Two thirds of the teens' fathers were either manual workers or businessmen; few were professional workers or farmers.

Christian Teens' Religious Experience

It is encouraging that many of the Christian teens surveyed indicated that they are actively involved in re-

ligious practices. The majority of the youths reported that they attend Sunday school, Sunday morning and evening church services, and youth-group meetings every week. Also many said they pray at least once a day, and more than half said they give ten percent of their income (from salaries and allowances) to the church or other Christian ministries. Furthermore, . . . more than half reported being satisfied that they had a sense of God's nearness. However, only one fourth of the youths replied that they read the Bible at least once a day.

Many of the young people reported being dissatisfied with their spiritual lives. In fact, the teens' dissatisfaction with Christian living ranked higher than dissatisfaction with their self-acceptance, their families, their churches, and their relationships with the opposite sex. Time spent in Bible study, time spent in prayer, confidence in witnessing to others about Christ were the specific items on which dissatisfaction with their Christian lives was highest.

It is striking that the youths who said they read the Bible and pray daily were definitely more satisfied

with their Christian lives, their churches' ministries to them, and had fewer doubts about evangelical doctrines. They also were more occupied with religious, social, and intellectual goals, whereas those who reported that they seldom or never read the Bible and pray placed more value on economic and physical comfort goals. The non-Bible reading and non-praying teens approved of — and also participated in — almost all the practices pertaining to questionable morals and ethics far more than the Bible reading and praying teens.

Regular Sunday school attendance, too, was related to greater satisfaction with certain aspects of teen living. Those who indicated they attend Sunday school every week expressed more satisfaction with their churches than irregular attenders. Also higher percentages of "regulars" than "irregulars" felt that the various kinds of helps they were receiving from their churches were adequate. The "regulars" reported less questioning about evangelical doctrines, and were not so prone to approve various questionable moral practices. Those who attended Sunday school regularly said they participated in many of those practices less than did the other teens. Irregular attenders were especially higher in their participation in movie attendance, dancing, smoking, and drinking.

Three out of five youths indicated that they believed unquestioningly in certain doctrines common to most evangelical churches. An average of 59.5 percent of the youths said that they had had no questions in the previous six months about the sixteen doctrines listed in the questionnaire. On the other hand, 18.5 percent questioned those doctrines "much" and 22.0 percent questioned them "a little" or "some." The lost condition of the heathen, the uniqueness of Christianity as the one true religion, and God's providential purpose in suffering were the three doctrines questioned most. More than half the teens said they had questions about each of these three. By contrast, the virgin birth of Christ, his bodily resurrection, and the universality of sin were the three teachings about which the lowest percentages of teens had doubts. Apparently the theological implications of the teachings about the lost condition of the heathen, the unique character of Christianity, and God's purposes in suffering are more puzzling to and (or) less resolved in the minds of youth than the doctrines

of the virgin birth, the resurrection of Christ, and the sinful state of man.

Christian Teens' Social Experiences

Compared with teens nationally, NSSA youths reported attending movies less frequently, but were about the same in their music listening habits and their frequency of TV viewing. Apparently many evangelical churches and parents represented by this survey have taught their young people not to attend movie theaters. However, it also seems that churches and parents may not have communicated effectively to youth that many late television shows and the lyrics of much of today's rock and roll music are contradictory to Biblical standards of morality.

Problems related to self-disparagement were higher than problems related to teens' families, churches, and dating. These feelings of personal incompetence centered mainly on school problems such as tests, class recitation, concentrating on studies, grades, and ability to do college work.

As for dating problems, the teens were more dissatisfied about items such as the inadequate number of Christian young people in their church to date and lack of knowledge of how to keep boys (or girls) interested in them, but expressed satisfaction with their moral conduct on dates and their anticipated marital happiness in the future. However, teens who reported maintaining close relationships in dating (such as going steady, dating twice or more a week, having begun dating at age 13 or before) were far less satisfied with their moral behavior on dates and their prospect of future marital happiness than other teens.

Contrary to common adult opinions about teens, a majority of the Christian youths surveyed were satisfied with their home situations. Family love and closeness, parental harmony, parents' trust in their teens and respect for their privacy were rated high by the young people. But a good number of youths sensed that their parents were overly concerned about money and about their teens' problems. They also felt that family fun and the discussion of spiritual matters were neglected. As might be expected, discontentment with many aspects of teen living was higher among teens with non-Christian parents or teens from broken homes.

Christian Teens and Their Churches

The young people stated that they are fairly well satisfied with various

activities in their churches. More than half expressed satisfaction and only one in ten expressed dissatisfaction with their Sunday schools, church services, youth groups, socials, weekday clubs, and prayer meetings. Apparently the various aspects of these church functions measured by the questionnaire were not as unsatisfactory to those teens as some adults may have supposed them to be.

But on several items dissatisfaction percentages on church activities exceeded the aforementioned average of one in ten. For example, the absence of a variety of visual aids in Sunday school, inadequate planning of youth meetings, poor Sunday school lesson introductions, lack of class discussion, and failure of youth meetings to help increase one's Bible knowledge — these and others were ranked above the average as constituting items of concern.

Many youths (one in five) expressed discontentment with the adults in the church, especially with adult failure to live up to the truths they profess to believe. This points to the sensitivity of adolescents about adult inconsistencies and to teen-age repulsion against hypocrisy.

It is interesting that the teens surveyed sensed keenly the need for counseling, even though they expressed rather high satisfaction with the personal interest shown in them by their pastors, Sunday school teachers, youth sponsors, and weekday club leaders. High percentages of the young people said they do not feel free to go to those leaders with their problems. This apparently points to a need in many churches for adult youth workers who are better qualified to counsel young people, who have more time to do so, and who can adequately communicate to teens their availability for counseling.

Very few teens expressed a desire for more help from their churches on spiritual problems or on doctrinal instruction. One in four wanted more help from the church on dating and self-related problems. In these areas the following six items ranked at the top on help desired: counsel on sexual problems, instruction on preparation for marriage, information on vocational opportunities, help on managing time and money, instruction on the Christian view of sex, counsel on school problems. Apparently many of the evangelical churches represented in this survey have placed a strong emphasis on Bible doctrine and Chris-

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"Become as Little Children"

By D. M. Elliott, Adelaide, Australia

MATTHEW records the incident where Jesus felt impelled to rebuke the disciples for their wrangling over who should be the greatest in the Kingdom. Human nature was asserting itself, and the Master gave them a timely lesson. We take up the narrative at this point: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? . . . And Jesus called a little child, and set him in the midst of them . . . And said, Verily I say unto you, *Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven*" (Matt. 18:1-3).

The disciples were human beings — not machines — and he knew their weaknesses. He saw fit to remind them of the things that they had been taught, and for this reason he used the word "converted," meaning to "turn quite around" or "turn back again." The word is highly significant, for he saw their need for the full bloom of faith that would establish them in the way he wanted them to go.

He drew an analogy with little children who are guileless and devoid of those personal mechanics of self-assertion and self-esteem that are distinguishing features of adult life. He actually placed a little child in their midst to impress on them the simple force of what he was saying. They were to become as little children, amenable to discipline and willing to obey. He was emphasizing the master-servant relationship, upon which their association, and indeed their future salvation, depended. He was telling them plainly that there was no room for self-esteem in the life to which they had been called. They were followers of Messiah and, as such, they were to be worthy of him.

Submergence of Self

Christ regarded conversion as the submergence of self in dedicated discipleship. They had to be worthy of their great calling, eliminating ambition and striving for position. There had to be a childlike belief without those subtleties of thought that are so common to human nature. He had shown them a new and living way,

and there could be no return to the old. They had been called from darkness into light, into the way illuminated by the Messiah himself: "I am the way, the truth, and the life."

Jesus saw the need for conversion even in Peter, one of his closest followers: "I have prayed for thee, that thy faith fail not: *and when thou art converted, strengthen thy brethren.*" He was able to analyze human nature with all its good and bad. He saw the things that mar the character, and he saw the frailties of even his devoted followers.

Christ's rebuke of Peter does not imply that the other disciples were superior in moral strength. In fact, Peter was the one chosen to be their leader in the proclamation of the gospel. He was to be a source of strength to the disciples: "When thou art converted, strengthen thy brethren," so Jesus instructed.

The Continuing Struggle

The followers of Christ in all ages have felt the need to be strengthened by the Master himself. The brethren and sisters today suffer the same deficiencies of personal faith as those of the first century. It is the age-old story of human nature coming between master and servant. Human nature can be very demanding and very persuasive. The inner conflict between self and Christian duty never ceases. There are high tides of faith, and low tides of weakness and indecision. Yet, in spite of all this, Jesus is willing to call us his own.

Not a day passes when we do not feel the compelling need to be converted, to turn back again to Christ, to recapture that first happy flush of faith that lifted us up when we put on his saving name. We were blind, but now we see. Shall we return to our blindness and not see the way to the Kingdom? Or do we see the signposts clearly and know assuredly that our course is truly set? The bright light that shone in Galilee — has it shed its warm glow upon our hearts? And the lone voice that cried among the Judaean hills — do we hear it still?

In the Gospels we find the recurring contrast of light and darkness. Nothing could better portray the sharp

difference between righteousness and sin. We can have light if we really desire it, but only he can give it to us: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

We must truly "turn quite around," for in the turning we shall find faith, a faith centered in the Lord Jesus Christ the rock of our salvation, a sure foundation that abides forever. In him we have hope, and that hope is life eternal, for we live in him and bear his name, and know that he is with us to the end.

If Peter had need to be "turned back again," then how great is our need! Not today only, Lord, but every day! And from what shall we turn back — our selfish desires? our complacency? the precipice of self-deception? But let a man examine himself and see the need to be fully converted to Christ. But he must do it today — tomorrow may be too late.

A Beginning, Not an End

Conversion, in the context of Paul's reasoning, is a life to be lived, a course to be run. Baptism is not an end in itself — it is only a beginning. Notice how his words clearly imply a lifetime of service in Christ: "I have finished my course, I have kept the faith." His conversion was complete. He had proved his faith in the unequalled vigor and zeal of his missionary work. He does not fear the verdict to be pronounced at the judgment seat of the great King: "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. 4:8).

And then Paul, in his characteristic tone of concern for those in Christ, holds out a sure hope for the saints: "And not to me only, but unto all them also that love his appearing."

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NEWS AND PROPHECY

By James Mattison



SACRIFICES RESUMED

Bible students have long understood that the Jewish temple is to be built in Jerusalem and the sacrifices resumed before Jesus returns to save his people and to establish God's Kingdom.

This is mentioned in four prophecies in the Book of Daniel. One of them is Daniel 8:9-14, which reads, "By him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Near the end of this age "Little Horn" will see that the Jewish daily sacrifice is stopped, and will tread the sanctuary (temple) underfoot.

A second prophecy on the sacrifices that are to begin before the end of the age is Daniel 9:27, and is to take place in the seventieth week of Israel's prophecy. A prince shall "cause the sacrifice and the oblation to cease" in the midst of this week.

The third prophecy is Daniel 11:31, which speaks of the taking away of the daily sacrifice and the placing of the abomination that makes desolate. You remember that Jesus spoke of this abomination of desolation in connection with the great tribulation, in Matthew 24:15-21. This again gives the time element of the taking away of the Jewish sacrifices—about the time of the great tribulation.

The fourth prophecy is Daniel 12:11, and reads, "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." The prophecy continues by saying, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," indicating a time right near the end of the age.

It seems evident, therefore, that before the Jewish sacrifices can be stopped they must be started. We wonder if we do not now see the beginning of the fulfillment of these prophecies in a single event that took place this last April that may be the first beginnings of the final Jewish sacrificial system in this age.

In *The Israel Digest* (Apr. 18, 1968) there is a news item titled

"Samaritans' Paschal Sacrifice." We quote from the article: "Twelve sheep were slaughtered on 11 April over a sunken altar on Mount Gerizim, in the climax of the Samaritan community's Passover celebration.

"The ceremony on the mount overlooking Nablus was enacted at sunset before some 4,000 spectators. It opened with a procession of elders and dignitaries from the home of the high priest, Amram Ben-Yitzhak. (The dignitaries are then named.)

"The site of the sacrificial ceremony was enclosed by a fence. Within, the male members of the community, dressed in white and wearing red fezzes, formed two circles near the altar, while their wives and children stood nearby. After the animals were slaughtered the men broke into joyous song and dance. Some dabbed blood on their foreheads and on their children's faces. Families embraced. The ceremony opened with the chanting of prayers."

Benyamin Zedaka, a Samaritan student at the Hebrew University in Jerusalem, writing in *The Jerusalem Post*, has this to say about these Samaritans: "The Samaritan community today numbers 400 souls, half living in Nablus and half in Holon. This is what remains of a nation which, at its peak, numbered almost a million, living in an area extending from Ramallah to Syria. We Samaritans consider ourselves descendants of the tribes of Ephraim and Menashe (Manasseh), who lived in Samaria, and of the priests of the tribe of Levi, who lived among them. . . .

"The Passover sacrifice, a reminder of the Exodus, is the one made in practice by the Samaritans because it is the only one that had been offered before Moses put up the tabernacle. (Ex.12-14.) All the other sacrifices are connected with the tabernacle, and without it they may not be performed.

"We are not merely a small sect, but the remnant of a people, possessing three characteristics of a nation—language, alphabet, and historical tradition. The language is Hebrew, spoken in an accent which, linguists say, has not changed much since

ancient times. The history extends back to Joshua, and since then the Samaritans were and are an inseparable part of Israel.

"Since 1920 there has been a revival. This is thanks to two people, whose names will be revered forever by the community—Jephet Zedaka, the head of the community in Israel for the last forty years, and the late Yitzhak Ben-Zvi, the second President of the State (Israel)."

How this thrills us! The first sacrifices—12 sheep at Passover time last April—were made by Samaritans, who openly state "all other sacrifices are connected with the tabernacle (temple also), and without it they may not be performed."

This is almost a rebuke directed to Israel because they have not yet built a new temple and resumed the sacrifices.

These sheep were slain at the Passover time as a reminder of the Exodus, and is the only sacrifice these Samaritans could lawfully make, according to their understanding.

What a zeal for God must burn in the hearts of this remnant of the once mighty Samaritans! How they must want to worship and serve him, to recommence such ancient and drastic worship of the Most High in our modern society!

For many centuries, Christians have looked upon animal sacrifice as repugnant and unnecessary. To the Jews, who do not yet believe in Christ, this is the proper method of worshiping God—the ultimate, the highest form, and is based on God's Old Testament laws. We can understand how faithful Orthodox Jews would be interested in resuming the sacrificial system in a new temple as the means of atonement for their sins.

It would not surprise us if this first beginning of sacrifices by a zealous group of people living in Israel does not point the way to national observance of the Passover by the State of Israel in the future, and also to the beginning of the other sacrifices, especially to the "daily sacrifice," which, after a short duration, is to be stopped by wicked men a short time before Christ returns. ●



GOD, MA

By Pas

Sustainer of the universe. His church, moreover, will continue to proclaim the gospel to lost men everywhere. In fact, the great advances in space should be a challenge to Christians to strive for equal achievements in giving the gospel to the whole world. Space workers, it seems, are more zealous than Christians. As long as the greater percentage of earth's population has not heard of Christ, our chief interest must be here on earth. The greatest space event is still ahead—the return of our Lord. Until that event our task is to be busy doing his will here.

No doubt, much of man's efforts in space are motivated by pride, which is one of the greatest sins. It brought Adam's downfall, and is so common today. Many Christians seem ashamed of God, his Son, and his message. Our space efforts ought to humble man rather than exalt him. They ought to remind us of God's greatness, not man's.

Today dozens of satellites are constantly in orbit — some Russian, some American. Over one hundred space flights have left Cape Kennedy, most of them highly successful. Satellites bounce TV programs and telephone conversations from one side of the globe to the other. They have brought nations closer together than at any other time in history. "Ranger" moon shots have brought close-up photos of the moon to millions of TV screens. "Surveyor" landed on the moon and sent back soil analyses. Ten years ago few people imagined such things. What was science fiction a few years ago is now science. This age of marvels was foretold long ago by the Prophet Daniel: he said that in the time of the end, "Many shall run to and fro, and knowledge shall be increased" (12:4). Even unbelievers will admit that increase of knowledge is a marked feature of our time. Nineteenth century theologians thought that they saw fulfillment of this verse in the coming of the sewing machine

ALTHOUGH today's astronauts are being so honored, they are not the first man in space. Jesus Christ was. In Acts 1:9-11 we learn that he left the Mount of Olives and ascended through space to the throne of God. That was the greatest space event of history. He is the space traveler of all space travelers. His "flight" was not for a few days, but has lasted nearly two millenniums. Moreover, he is coming again through space to the same spot where he left. (Zech. 14:4.)

Nevertheless, man's conquest of space has begun. The Russian and American astronauts have made some spectacular achievements, and science tells us that this is just the beginning. It says that the moon and other points in space are to be reached by man. Truly, the space age is here, and the way it is presented all the glory belongs to man. The creation is glorified; the Creator is all but ignored. It all reminds us of the men who built the tower of Babel. They said, "Let us build us a city and a tower whose top may reach into heaven" (Gen. 11:4). Man was proud of himself and his accomplishments, so God confused his one language. "Babel" is the root word for Babylon, which means confusion.

The greatest space event of the future will not be when men land on

the moon, but rather the return of that One who went up from the Mount of Olives. We read much in Scripture about this great event. For example: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16). "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14:4). "Behold, he cometh with clouds and every eye shall see him" (Rev. 1:7). "This same Jesus [not another one or an invisible ghost or spirit] . . . shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). We do not know this glorious hour, but when it comes the accomplishments of men will lose their significance.

We do not minimize the achievements of these scientists, but contend that their accomplishments are not the most important matters before the world. Man's greatest need still is God. Scientific accomplishments have not changed human nature. Man is in need of redemption. He has a wider knowledge of the world about him, but his deepest need is spiritual. Furthermore, his achievements in space or anywhere else will not alter God's plan. He is still on the throne; he is still the Creator, Ruler, and

AND SPACE

Partlowe, Phoenix, Arizona

and motor car. They were not wrong but, perhaps, premature in their interpretation. Suppose they could see the world today! The U.S. Air Force has a camera that can photograph a snowflake three hundred miles away.

The Bible is silent about space travel as we know it. This does not mean that man will not reach the moon. He may. We cannot help noticing, however, that man in space is out of his natural environment. He has to have a special suit, special food, take his own oxygen, and cannot see well. Man was made to live here. God created the earth — “not in vain he formed it to be inhabited” (Isa. 45:18). Scripture never suggests that space is man’s abode.

One of the Russian cosmonauts triumphantly announced that he proved there is no God, since he did not see him in space. Well did the Psalmist say: “The fool hath said in his heart, There is no God” (14:1). The Russian said he saw the globe hanging over his head, and could not help wondering what was keeping it there. That is a good question for an unbeliever! Job said that God “stretcheth out the north over the empty place, and hangeth the earth upon nothing” (26:7). Job stated it superbly.

In a few years man has walked in space, photographed earth’s weather conditions, photographed the moon and Mars, and chemically analyzed the moon’s surface. There is a prestige race to keep ahead of the Russians.

Some worry about invasion from other planets, but the only “invasion” of earth mentioned in Scripture is the coming of Jesus with his saints and angels. (Jude 14; Matt. 16:27; 25:31.)

Three spacemen may spend Christmas Day circling the moon, according to NASA. The purpose of the flight is to photograph five sites for Apollo landings on the moon. The earliest date for a moon landing is late 1969.

How far will man go in space? That is a big question, and all this writer can offer is a big question mark. However, we do know that God has appointed the bounds of man’s habitation. (Acts 17:24-26.) Scripture says: “The heaven, even the heavens, are the Lord’s: but the earth hath he given to the children of men” (Psa. 115:16). Earth is man’s abode, given him by his Maker. Although we do not know how far man will go in space, we are convinced that is not where he should be.

Why does man want to go in space? Perhaps there are many reasons. The moon is nearest to us. As it circles around us, it is only 238,860 miles away. Scientists say perhaps there are minerals on the moon that would be useful to us. Then, too, they say the study of weather conditions on earth would be improved. Control of the weather is one of the aims of modern science.

Perhaps even the experts have but slight concept of space. The nearest star is four light years away. According to an expert from NASA, “A man traveling at the speed of light — 186,000 miles a second — would take more than four years to get there.” If traveling less swiftly, say at rocket speed of 20,000 miles per hour, it would take him 137,000 years. Such figures stagger one’s imagination. Years ago some felt that man was not to fly, but he does it, and does it well. Men may set foot upon the moon, but it appears that interstellar flight is God’s secret. The angels know it, and probably the redeemed will know it in the endless years of eternity.

Perhaps the most thrilling discovery of space is that it is silent. A scientist has written: “In space itself there are no sounds. . . . Even the enormous, endless explosions on the sun come into space silently. The reason is that, out there, sound has no carry. On earth, molecules do the carrying. Buffeted by a sound wave, a molecule in our atmosphere travels

on the average only a millionth of a foot before hitting another molecule and making it ring to the same wave. In space, the satellites report, molecules are on the average 30,000 miles apart and lose their ring before they can meet another to transmit it to.”

NASA has made some great accomplishments, but the man who went up had to come down. He had some great problems to solve. Triggering the retro-rockets at just the right moment called for split-second timing. The astronaut could have been burned up by the three-thousand-degree re-entry heat. However, when the Lord comes we will not have to worry about any reentry problems.

Man has lived through many ages — Stone Age, Bronze Age, Iron Age, Power Age, and now the Space Age. What message does the world need to survive the Space Age? “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: 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 rioting and drunkenness, not in chambering and wantonness, 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. 13:11-14). Here is the message the Space Age needs if we would survive. “Let us not sleep, as do others; but let us watch and be sober” (1 Thess. 5:6). When we consider the lateness of the hour and the needs of the masses, we should be militant. World conditions should never affect our service to Christ. We must not get so involved in space and forget our primary goal. Our duty is to win others to Christ. Somehow most of us have not faced up to this responsibility. Someone has said: “We live in a world of overrated pleasures and underrated treasures.” How true! How very true! The pleasures of today are considerably overrated, and the treasures of Christ are considerably underrated.

We are interested in space travel from the standpoint of God’s program. Jesus said: “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” (Luke 21:25). Sun and moon signs in a day of distress of nations are a definite sign of the close of the age and the coming of Jesus. (Turn to page 18)

a visit with malcolm muggeridge

By David M. Coomes

David M. Coomes is news editor of "The Christian," an evangelical news weekly based in London, England.

AMAN compellingly honest; a man hated or admired in every home in Britain; and a man who believes quite openly that there is no hope for mankind outside Christ.

This is Mr. Malcolm Muggeridge, a refreshing personality to interview. Nothing trite or cliché-ridden clouds his speech. Nothing illogical or nonsensical. And, something almost unique, an absence of don't-quote-me phobia.

Mr. Muggeridge, 64, is a very genuine man. His clear and positive plea for a mass return to Christ pierces through the muddled, sometimes inane, religiosity of today's Christians.

It was at his unpretentious home in the quaint Sussex village of Robertsbridge that he talked freely of his Christian convictions.

Malcolm Muggeridge: I don't believe there is any hope outside Christ for the western world from any quarter whatsoever. In forty years of journalism I have come across no other hope. Man needs to be born again. By that I mean he must understand what Christ stood for and follow his way of life. Not only his teaching but the very way he lived. Which includes, of course, the cross. People try to leave the cross out of the gospel, but they can't because it's the heart of the whole thing. We need to be remade. We need to be born again not of this world. For if we belong to this world we share all its hopes and desires, and these are disastrous. We need to be like Bunyan's pilgrim — I love Bunyan — who, the moment he lost his burden, saw the world differently. And in seeing it differently he realized where he was going. That's so terribly important. People today have no idea where they are going. That is why they go crazy and turn to drugs and sex. The instant they are born again all that is changed.

David Coomes: Only a few years back you stated publicly that you didn't believe Christ was the Son of God, nor in his virgin birth and resurrection. You seem to have come a long way in a short time.

Muggeridge: Since I was very young I have always thought that the world offered nothing. That no worldly solution would work. That no worldly Utopia would come to pass. But that, for the most part, induced in me a sort of satirical or anarchistic attitude of mind. It was only as I continued to think about the Christian message that I saw concretely that being born again was not merely seeing through this world, but also recognizing in Christ an alternative way of life. If people went through everything I have written they would be surprised at how little my thoughts have changed. If you write as a journalist you are consistently commenting on life and expressing your thoughts. On the other hand, it is true that Christianity has crystallized much more clearly for me. I see that unless our civilization returns to where it began — which is with Christ — it will come to an end.

Coomes: Although Christianity has become meaningful to you, it has become largely meaningless to the average man in the street. He thinks of it as irrelevant to life as he sees and lives it. Why is this?

Muggeridge: I believe there are two reasons. We live in a world of scientific achievement and gross materialism, a world where men are told by those in authority that the purpose of living is to increase the gross national product. That, they are told, is the measure of a good society. Furthermore, owing to some complicated economics, it is necessary to persuade working men to consume more and more. Otherwise the society and the economy collapse. And the whole fantastic machinery of persuasion is geared to persuading people that the one satisfaction in life is to eat, drink, and fornicate. I don't believe that. I think it's rubbish. Madness! And, of course, such a view of life drives you mad in the most literal sense. Look

at the richest places in the world — Scandinavia, California . . . There you find the biggest number of lunatics and the highest rate of suicides. The Christian message fails to have any meaning for the man in the street because he never has time to think about it. He is constantly bombarded with other pressures.

But another reason why the gospel doesn't get across to people is that the leaders of institutional Christianity have completely gone over to the other side. When I, in a very amateur and inadequate way, talk about Christ in public the people who go for me hardest are not bankers and shopkeepers, but clergymen. They seem to be in a most extraordinary state of mind. I feel they must have lost their faith. They seem to support the opposition more and more. Most extraordinary.

Coomes: Presumably, then, you would not have much sympathy for today's frantic quest after church unity.

Muggeridge: No. I wouldn't. It's really a sign of having no faith, you know. Because if Christian leaders had Christian faith they wouldn't need to seek unity — it would already be there. It is only because they are doubtful and muddled that they have to sit down and bargain over their creeds and dogmas. Ecumenism reminds me of when I was a boy watching the pubs turn out at night: I have a vivid memory of about twenty people, all very drunk, reeling out of the pub's doors, because if they *didn't* they would fall down. That, to me, is a perfect picture of ecumenism.

Coomes: Have you any ideas for making the world see something real and worthwhile in Christianity?

Muggeridge: There is no other answer to making Christianity relevant than to propound the Christian gospel as it was propounded by the early Christians. Then it fought against the entire strength and majesty of the Roman Empire. And won! I am quite sure it would win a similar battle today, because it is so true, so marvelous and so joyous. It meets the needs of people who today are so unhappy, so bored and so disturbed. What is wanted are men and women

capable of preaching it, men and women who wholeheartedly believe it.

Coomes: Earlier you said, and I quote, "I don't believe there is any hope outside Christ for the western world." Are you implying here that Christ is only the answer to the problems of the western world, and no more than that?

Muggeridge: Our civilization is born of Christianity. In Asian countries and the Middle East — where I lived for some years — you have Mohammedanism, Hinduism, and Buddhism. Now to me, a westerner, these are inferior, transcendental faiths. But if I had been born an Asian or born an Arab it is quite conceivable that I would have seen these truths most clearly in terms of Hinduism or Mohammedanism. It's quite possible. Although I still think that, precisely because Christian civilization is the highest, a good Muslim who saw the point of Christianity would see further by virtue of doing that. Mind you, I think it's a marvelous thing to take the Christian religion into foreign lands. In fact, great things have been achieved thereby. Take a simple example. Ghandi was a completely different man from what he would have been because of his contact with Christian missionaries. Missionaries have given people the Bible, hospitals, and schools. Yes, they have had a tremendous effect, an effect not measured purely numerically in terms of converts — that would be a very shallow way of measuring the good they have done.

* * * * *

Coomes: In January this year you made headline news by resigning as rector of Edinburgh University. At the time it was stated that you took the step after a disagreement with the Students' Representative Council, which body had demanded that contraceptive pills be made available to students on request. Now, several months later, after having had time to think about it, do you stand by your decision to resign?

Muggeridge: I'm convinced I was right to resign. The rector has to deal with the officers of student organizations, and the particular officers at Edinburgh University, all of whom have since been reconfirmed in their jobs, are people with whom I cannot deal. It is not possible for me to represent them. The issue was not whether or not students have birth control pills — although I have very

strong views on that, as they well knew when they elected me—but that they were putting forward requests and taking up attitudes which were abhorrent to me. Deeply abhorrent. And so I could do nothing but resign.

Coomes: Soon after your resignation, however, it became clear that at least fifty percent of the university's students supported your beliefs.

Muggeridge: I think that, however slight, a majority, both in the university and in the country, supported me. That is my impression from the many letters I've received since my resignation and from that vote by the Students' Union which involved about a quarter of the university. Yet that majority in the university is still ineffectual. And I can't help feeling a slight contempt for its being so ineffectual. But the trouble is that, as with all wicked things that happen, the acquiescent majority allows them to happen. The way student life is progressing at the moment I am very glad my (three) children are long past university age—I would have the gravest hesitation in sending them to university today.

Coomes: At the time of your resignation, Miss Anna Coote, editor of *Student*, the magazine in which the request for contraceptive pills was published, was reported as saying, "It was all done quite deliberately. We didn't want Mr. Muggeridge, so we used the pill to get him out." Do you feel that you were, in fact, pushed out?

Muggeridge: It's quite likely. It definitely looked a bit like that. The Students' Council knew that I felt very strongly about this idea of theirs that the health center in the university should be instructed by the students — and therefore by me — to hand out birth control pills to anybody who wanted them. I made it very clear that I thought this was the most impertinent and monstrous proposition, and, of course, the doctors would never have acceded to it. The students knew that if they voiced their proposition and my opposition to it I would have no choice but to resign. And this is what they did. It is very difficult to resist the suspicion that everything was done quite deliberately. You see, I didn't particularly mind their being offensively rude to me—I'm fairly used to that—but I was so conscious that they were pursuing a course that could not but be disastrous for them.

It's very pathetic that today's students are so concerned with contraceptives. Extraordinary. Kids who are at the most glorious stage of life. All life is before them — books, thought, friendships, exploration of the future. And they are obsessed with this utterly tenth-rate thing. It's very sad. But I attribute it partly to our society which is equally obsessed with stimulating men and women erotically. You can't escape from it. And if an old man notices it, how much worse it must be for a person of twenty. It's appalling. It's a crime of the most diabolical kind. It's only done for money, too. Not out of a sense of viciousness or out of a desire to corrupt, but for money.

If you go to Communist countries you are not there long before you think there's something very different to life in western countries. And you suddenly realize what it is. You are not being constantly bombarded with attempts to stimulate you erotically.

* * * * *

Coomes: An organization like "Clean-up TV" might be accused, even by some Christians, of a very narrow outlook. After all, there is a difference between smut and realism, and such an organization must distinguish between the two, else legitimate opinions are carried to excess and become ludicrous. Do you accept a "Clean-up TV" campaign in principle, or is it your opinion that television acts responsibly enough toward its audience without outside interference?

Muggeridge: I have considerable sympathy with "Clean-up TV" and its genuine fear that television is acting irresponsibly towards its viewers. I don't agree with it on everything. But I do think TV represents a special problem simply because it goes into people's homes. It's impossible to control it. It's all very well to say that people can turn it off if they don't like the programs — but we all know that they don't and can't. The principal tragedy is that it is stared at by children, a fact not sufficiently taken account of. Notably by the BBC, our fallen auntie. I think the BBC acts in a monstrous way over its responsibility to children.

I don't agree with censorship in the theater because people know before they go what they will see. The case for censorship is with a medium like television which cannot be controlled. And if a program is sexually pre-

(Please turn to page 17)

Search and Research

By Pastor Harry Sheets

Question: Should a Christian marry a non-Christian?

Answer:

A correct answer to this question is important for our day.

Godless communism is multiplying converts every day. Christians are in a minority, and becoming fewer all the time. The falling away is affecting the thinking of Christian people until marriage to a non-believer seems of little importance. Few give serious thought to the matter.

The sixth chapter of Genesis tells what happens when believers marry unbelievers. (Read it again.)

When the sons of God married the daughters of men wickedness increased until "the earth . . . was corrupt before God, and the earth was filled with violence."

Mankind became so wicked, vile, and violent that "it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6:6, 11). In anger God destroyed all with a flood.

God selected Abraham and his seed to be his chosen people. He promised to give them the land of Palestine (then called Canaan). "The Canaanite was then in the land" (Gen. 12:6). God did not grant possession of the land to Abraham's seed immediately. He made them wait four generations, "for the iniquity of the Amorites is not yet full" (Gen. 15:16).

When the four generations of time were complete, God brought Israel to the land under the leadership of Moses and Joshua. He commanded them to "smite them [the Canaanites], and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."

The reason for God's command-

ment was simply and plainly given: "For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy you suddenly" (Deut. 7:2-4).

Solomon married foreign wives who turned his heart from perfect faith. His reign ended ingloriously.

Israel did not utterly destroy the wicked Canaanites; they did make marriages with them, turned to other gods, and were punished by God.

God wanted, and demanded, a "holy nation" to be his "peculiar treasure" (Ex. 19:5, 6).

When Israel failed, God turned to individuals who would consecrate themselves to him and his service. (See Matt. 21:43.)

Israel "stumbled at the Word of God, for in their hearts they were unwilling to obey it—which makes stumbling a foregone conclusion. But you are God's 'chosen generation,' his 'royal priesthood,' his 'holy nation,' his 'peculiar people'—all the old titles of God's people now belong to you. It is for you now to demonstrate the goodness of him who has called you out of darkness into his amazing light. In the past you were not 'a people' at all: but now you are the people of God. In the past you had no experience of his mercy, but now it is intimately yours" (1 Pet. 2:8-10, Phillips).

As God's chosen people, true Christians must come out from the world and be separate. There must be no "mixed marriages" among them or they will go the way of willful Israel. Paul stated it thusly (Phillip's Translation):

"Don't link up with unbelievers and try to work with them. What common interest can there be between goodness and evil? How can light and darkness share life together? How can there be harmony between Christ and the devil? What can a believer have in common with an unbeliever? What common ground can idols hold with the temple of God? For we, remember, are ourselves living temples of the living God, as God has said: I will dwell in them and walk in them: and I will be their God, and they shall be my people. Wherefore, come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be unto you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. With these promises ringing in our ears, dear friends, let us keep clear

of anything that smirches body or soul. Let us prove our reverence for God by consecrating ourselves to him completely" (2 Cor. 6:14-7:1).

Abraham, "the father of all them that believe" (Rom. 4:11, 16), set the example by refusing to let his son Isaac marry a local girl. He had his servant travel hundreds of miles to find a bride from among those who feared God.

Some believe that Paul sanctioned marriage between believers and non-believers, when he wrote: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away." (He wrote in the same vein regarding a believing wife and her unbelieving husband.)

Paul's position would strongly suggest that marriage had taken place prior to the time when one became a believer. He considered living together preferable to separation if the unbelieving wife or husband was willing. There was always the possibility that the believing member might convert the unbelieving mate.

The fact that the question arose at all seems to be evidence that the church didn't approve of a believer marrying a non-believer.

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will: ONLY IN THE LORD" (Emphasis mine, 1 Cor. 7:39). The New English Bible translates thus: "She is free to marry whom she will, provided the marriage is within the Lord's fellowship."

A person who has accepted Christ is in grave danger if he marries one of the world. James asked, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (4:4).

A Christian must be doubly careful today, for there are many wolves in sheep's clothing entered into the flock. Communists have penetrated the Christian churches. They have infiltrated the Roman Catholic Church and are causing much trouble. Communists are influencing the National Council of Churches, and are giving direction to the union of all churches.

Many of these modern trends seem plausible, while being unchristian, and in some cases antichristian.

Dedicated lives will be directed by God. We are not comfortless.

(Note: Next question will deal with marriage to one of a differing faith.)

TOTS 'N' TEENS

By Ruth Lewis

EVERYONE LIKES A HELPER

Sandy and Sammy like to help their parents. Sometimes they dry dishes. They keep their rooms clean and their toys put away.

Some of the things they do are not done as well as an adult would do them, but their parents know they need to help. One day Dad said, "Since you have a dog, Wags, and a turtle, Jonah, why don't you two start feeding them. They both need food and water, just like you."

"Oh, boy," said Sammy. That was a job that really made him feel grown-up. "Wags and Jonah will get lots to eat. We'll feed them and help them grow, won't we, Sandy?"

That very day Sandy and Sammy started feeding the pets. Sandy gave Wags a bite of her candy bar. Sammy gave Jonah a marshmallow. Sammy gave Wags the rest of his jello salad. Sandy gave Jonah half a peanut butter sandwich.

Wags ate the piece of candy, but he just sat and watched the jello melt. Poor Jonah just wanted some fish food or some insects instead of the food the children gave him.

When Dad came home that evening he saw the melted jello in Wags' bowl. "What does Wags have in his dish?" asked Dad.

"I gave him my jello I didn't want to eat," said Sammy. "Why didn't he eat it?"

"Is that all you gave Wags?" asked Dad.

"I gave him part of my candy bar and he ate that," said Sandy.

"Pets don't eat the same foods people eat. Dogs need lots of meat and things to chew on, like bones. I guess I gave you a job to do and didn't tell you half enough about how to do it!

"Let's sit down and make a list of the things that each pet should eat. Then you'll know what to give them to eat. Each day they need a balanced diet just like you need different kinds of foods."

"A poor diet for a short time doesn't really hurt a person or a pet who is healthy to start with. This reminds me of how Obadiah helped hide a hundred prophets and fed them only bread and water," said Mom. "The Bible doesn't say that they suffered from their poor diet, either."

"Why don't we read that story from the Bible," said Dad. "It's found in First Kings 18:1-16."

OBADIAH HELPS, OR AN INSIDE JOB

King Ahab and Queen Jezebel ruled over Israel. They were very wicked people and would do anything to anyone just to get their own way. They did not love God and refused to obey God's prophets. Jezebel invited false prophets, those that taught wicked things, to eat with her at her palace. She ordered the prophets of God killed.

A man named Obadiah was the overseer or mayor of the palace. His job was one of great responsibility and power. The Bible says that Obadiah "feared the Lord greatly." He believed in God and did not want the prophets to die.

Obadiah took a hundred of the prophets of God to two

caves. He put fifty prophets in each cave. While the prophets were in hiding, Obadiah brought them bread and water to live on.

The Bible doesn't tell us how long the prophets had to hide in the caves, but Obadiah saved their lives. If Obadiah had been caught by Jezebel, he surely would have lost his life. Obadiah knew what was right and he did it. He became one of God's special helpers.

TNT

Obadiah was a man of valor. How would you organize a hundred men to hide them in a cave? Jezebel had a terrible reputation for showing her anger if anyone displeased her. Yet Obadiah feared God more than he feared what someone could do to him. Christ later told the disciples, "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).

Obadiah's desire to do right had to be greater than his fear of suffering. Today we find many so-called Christians who know what is right, but are not willing to exert themselves to do the right thing. Instead, they choose the easy, middle road. Obadiah could have shaken his head and said, "Oh, those poor prophets. If they'd only be still about their faith . . ." and watched the one hundred men killed.

After Obadiah had secured the escape and cave for the prophets, he was faced with the problem of feeding them. They couldn't leave their hiding place to get their own food. So he brought them bread and water. Instead of saying, "I've done my part, now you take care of yourselves," he sacrificed his time and his money to save the prophets.

How much water did Obadiah have to bring for a hundred men? Weren't they hiding in a cave, probably in the wilderness where the hot sun beats down unmercifully? How much bread would it take for that many men? He surely had to have God's help or he couldn't have done it. Yet the Bible gives Obadiah the credit for his sacrifice.

There are many things you can do for the Lord. When God is with you nothing is impossible. Why not try it?

GUESS WHO?

Below are listed four men who were assistants to kings. See if you can match the helpers with the kings. The helpers are Joseph, Daniel, Nehemiah, and Obadiah.

1. I was the cupbearer for Artaxerxes Longimanus, King of Persia.
2. I assisted during the reign of three kings. Nebuchadnezzar, the first king, threw three of my friends into a fiery furnace. Belshazzar asked me to interpret the handwriting on the wall, and during the reigns of Darius and Cyrus, I was thrown into the lions' den.
3. I was "mayor of the palace" of King Ahab, yet I did my part to help some of God's prophets.
4. I was able, through God's inspiration, to interpret dreams for Pharaoh, so I was promoted to the second highest position in the kingdom.



Brief Messages for Busy People

CAST YOUR CARES UPON GOD

By Russell Rankin

"How long will thou forget me, O Lord? for ever? how long will thou hide thy face from me?" (Psa. 13:1).

In times like these we often become frustrated in our feeble attempts to accomplish what we feel is most important in life. Yet, as we stumble and grope in darkness and confusion, we forget to commit our lives into the Potter's hand, to let God mold us, and to place our hope and trust in his Word.

We know God wants us to cast all our cares upon him. He wants us to let him solve all our sorrows and pain, if we will only put our hope in his Word. All our burdens will seem to lighten and drift away if we will say, "Lord, I have tried, and now I realize that only you can help me. I now yield my life to you. Let not my will be done in my life, but your will and yours alone."

Yes, turn your all over to God; then turn your attention to serving him. Seek first the Kingdom of God, and look to that great day in which God shall wipe away all tears, and remove all sorrow and pain.

LONG SHOT AT RESURRECTION

By Pastor Sidney A. Hatch

"As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

A *New York Times* dispatch tells us that Stephen Jay Mandell, a 24-year-old New York University student, has taken a "long-shot chance on eventual resurrection."

Stephen died Sunday, July 28, 1968, after having been in poor health for several years. As a member of the Cyronics Society, he had arranged for his body to be frozen and placed in a sort of "thermos bottle," where it would be kept at 320 degrees below zero Fahrenheit. Stephen's hope was that some day he will be thawed back to life — when science has found the cure for his fatal illness!

Our hearts go out to this young man. Perhaps he had never heard of the better route to resurrection, the sure way outlined in the Bible.

"In Adam all die," the Word of God says, but just as surely it adds, those who are "in Christ shall all be made alive." There is precious truth here in the original Greek text. The term *zoo-poieo* literally means "to produce alive" or "restore to life." The body of the Christian shall be "restored to life" someday.

Stephen Mandell's present circumstances offer little hope or encouragement — encased in supercooled liquid nitrogen inside a ten-foot capsule, waiting to see what science can do. But time and again we are told in the Bible that those who "sleep in Jesus" will awaken at the sound of his voice. (John 5:28; 1 Thess. 4:13-18.)

The Biblical order for the resurrection is very simply: "Christ the first-fruits; afterward they that are Christ's at his coming" (1 Cor. 15:23).

OUR THANK OFFERING

By Pastor Harry Sheets

"It is a good thing to give thanks unto the Lord, and to sing praises unto his name, O most High: to shew forth thy loving kindness in the morning, and thy faithfulness every night. . . . For thou, Lord, hast made me glad through thy work" (Psa. 92:1, 2, 4).

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psa. 100:4).

Paul advised the Colossian brethren to "let the peace of God rule in your hearts. . . . and be ye thankful" (3:15). David stated that "the righteous shall give thanks" (Psa. 140:13). Paul condemned the sinful Gentiles because when they "knew God, they glorified him not as God, neither were thankful" (Rom. 1:21).

When David needed gold and silver for the temple he gave generously of his own and asked the people to contribute from their holdings of these materials. A vast amount of the metals was gathered. This seemed to be a wonderful expression of thankfulness, but David wondered.

He queried: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and

of thine own have we given thee. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own" (1 Chron. 29:14, 16). How could returning to God what was already his be an expression of thankfulness? David concluded that when they "willingly offered all these things" to God it was proof that they had prepared their hearts to him. This brought great joy to God. It was a real thank offering.

First Chronicles 16:8-34 records a psalm of thanks which David delivered to the people. In this psalm David admonished the people to render thanks to God by: calling upon his name; making known his deeds; singing psalms to him; remembering his marvelous works; remembering his covenant; declaring his glory; bringing an offering and worshipping "in the beauty of holiness." They thanked God through praise as well as giving of their material things.

The method of returning thanks to God did not change in the Christian era. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

David gave this testimony: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever. I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs" (Psa. 69:30, 31). Later he added: "I will offer to thee the sacrifices of thanksgiving, and will call upon the name of the Lord" (Psa. 116:17).

Christians are not asked to offer an animal as a thank offering. Our thanks are expressed in words of praise as we tell others of his love and salvation and by returning some of the material blessings which God has so graciously given to us.

We owe God the fruit of our lips and the fruits of our toil. "Talk is cheap" and has little real meaning unless substantiated by deeds. When words and deeds coincide they reveal the true condition of the heart. God

loves willing hearts, for they render true thanks to him.

"Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18).

We have much to be thankful for, so let us be thankful with a willing and generous heart.

BECOME AS CHILDREN

(Continued from page 8)

Here is something to labor and strive for. Here indeed is the prize mark of our conversion in Jesus. It is a life to be lived, a road to be walked, a work to be done. Not today only, Lord, but every day!

It is as though we become suddenly uncertain of our direction. In this common experience we pause and study the signposts. We might even have to turn and retrace our steps. To continue on a wrong route would be foolhardy. This strikes a familiar note in our Christian journey. There is the thoughtful pause, and the going back, the "turning back again."

Christ told the disciples to "become as little children." In effect, what he was saying is this: "You must have no guile, but must be honest and innocent like a child. You must have simple trust—like a child. You must obey without questioning—like a child. If you do not turn quite around and become as a little child you will not be in the Kingdom of God."



At the Thanksgiving table last year, Pa said, "I'm thankful for my new teeth so I can enjoy this turkey." Pete said, "I'm thankful for astronauts and space rockets." And Ellie said, "I'm glad my new dress is blue." I was just plain thankful they were all there around my table. God gets thanked for a variety of things, but we could never really come to the end of the list, because it would include all of life and life itself.

Awareness of Faults

If we are to become as little children, then it is something to be cultivated, for humility does not come naturally to us. Our personal inadequacies must be recognized for what they are. It then becomes a gradual process of adjustment in our daily life. There is no easy conquest of the things that beset us. Paul did not find it so. But the awareness of personal shortcoming must be the spur.

This awareness can often be felt last thing at night in a tired postscript to a busy day during which our mundane affairs have received close attention. There are the hurried readings . . . the prayers . . . the disquiet of conscience. A familiar story, perhaps?

We have been called to become children of faith, but must first answer the challenge to "turn quite around," for in our emulation of that which is childlike, even the cultivation of a humble and contrite spirit, we shall indeed become more fully converted to that good and acceptable life in Christ our Saviour.—*The Christadelphian*.

A VISIT WITH MALCOLM MUGGERIDGE

(Continued from page 13)

cocious I believe it is quite wrong to show it at all. Extreme violence is, of course, as harmful as excessive sex.

You know, it is very sad to talk to some young people. You realize that they have been taken too far along the road of experience too early. Everybody's got to go along that road to the end—God meant that—but if you are taken along that road too early incredible harm can be done.

And television is the worst way to take a person along that road. Simply because it's a vicarious experience—it's something you're looking at, not acting.

Coomes: Television has declined over the years?

Muggeridge: Yes. But that is almost inevitable with a mass medium. Journalism has declined for the same reason—it's grown trivial and smutty. When you look for a big audience you look for the easiest appeal. And people respond most readily to sex, money, and violence.

Coomes: Are you optimistic for the future of man?

Muggeridge: I'm insanely optimistic about the destiny of man. But I'm not optimistic about what's going to happen tomorrow and the day after because man has fallen into such darkness that there's bound to be endless trouble in the immediate future. If anyone's optimistic about this world he's a fool or a rogue—possibly both. But earthly pessimism is heavenly optimism. And in the end, because God created the world and man and because it is created in a spirit of love, the ultimate destiny of man cannot but be sublime.

Coomes: And in the remaining years of your life—what do you most wish to do?

Muggeridge: I really am not interested in anything any more except Christianity. I want to use what little influence I have to speak the truth. I love the words in the Bible that talk of letting a light shine. I want to shed a little light.—*World Vision Magazine*.



OREGON BIBLE COLLEGE

Thinking about your future? Consider the advantages of a Christian education for more meaningful service. Oregon Bible College, Oregon, Illinois, is a four-year college centered in the Word of God and education for Christian service through the pastoral ministry, evangelism, missions, teaching, and music. In an atmosphere of high Christian standards, one can enjoy higher education oriented to the Bible. For further information write: President, Oregon Bible College, Oregon, Illinois 61061.

Book News



By William M. Wachtel

HURT IN THE HEART, by Urie A. Bender (Herald Press, 1965, 112 pages paperback)

The subject of this little book is interfaith marriage—specifically marriage between a Protestant and a Catholic. It is the story of a romance that involved such a couple and the heartbreak caused by their religious differences. The book explores the problems that such a situation inevitably creates. The story is told with warmth and compassion—it is a human and tender tale; but it does not fail to face the stark realities involved. At the close of the book the author, a Mennonite minister, poses twenty questions for discussion by youth groups and others who may be concerned with the problem of interfaith dating and marriage.

This book can be recommended as helpful in bringing about better understanding of a serious problem that is becoming more common.

GOD, MAN, AND SPACE

(Continued from page 11)

Modern science, furthermore, sees the moon as our sanctuary. One scientist has said: "The moon would be a place of survival when bombs devastate the earth." We need to be concerned about what is inside man rather than what is inside space. We need to turn to God for survival. "God is our refuge and strength, a very present help in trouble" (Psa. 46:1). Sometimes we relegate all or most of God's help to the Kingdom age. He is our help now. No need for the moon as a place to hide!

In the past God has allowed man to go so far and then stopped him. He cut off Adam and Eve's access to the tree of life with the flaming sword. At the tower of Babel he confounded man's language and scattered the people. It seems reasonable, therefore, to conclude that God will allow man to go just so far in space. In the Second Psalm God is pictured as laughing at the foolishness of men who have taken counsel together against him and his Son. Our Father in heaven will dash the ungodly nations to pieces as if they were clay vessels. (Vv. 1-9.) Yes, God enters into judgment with men in sin. Is God your refuge? ●

WHAT ARE CHRISTIAN YOUTH REALLY LIKE?

(Continued from page 7)

tian living, but may not be sufficiently aware of teens' concerns for help with personal problems.

Christian Teens and Their Goals and Morals

As for life values, most Christian youth aspired intensely to social goals and religious interests. Goals pertaining to physical comfort, intellectual achievement, influence or status, esthetic experiences, and adventure-some pursuits, and materialistic gains ranked lower than social and religious goals. It is not surprising that teens who frequently prayed and read the Bible were attracted rather intensely to religious goals, whereas a very low percentage of non-praying and non-Bible reading youths reported any inclination toward religious concerns. The religiously oriented teens were also more keenly preoccupied with social values and intellectual achievements.

The moral standards of the evangelical youth appeared to be rather high. Eighty percent or more of the young people stated that they disapproved of five of the six questionable sexual behavior practices that were listed in the questionnaire (47.6 percent disapproved of petting and necking before marriage), and 80 percent or more also disapproved of seven of eleven listed practices specifically forbidden in Scripture. But the teens were about equally divided in their approval or disapproval of the other practices related to social behavior, to sociopolitical issues, and to dating and marriage. Newer Christians, non-religious teens, and those who attend Sunday school irregularly gave more approval than their counterparts to all items except those pertaining to sociopolitical issues.

On the average, seven out of ten of the teens were consistent in that they did not participate in those activities which they disapproved. As might be expected, actual participation in various practices varied greatly, depending on the items. For example, the vast majority (four out of five) reported losing their temper and three out of four said they skipped personal devotions, gossiped, or lied; but a very small minority (one in eight) admitted to stealing, and an even smaller percentage (only one in fourteen) reported having had premarital sex relations.

It is hoped that the findings of this intensive study will give pastors, par-

ents, youth workers, and others a better understanding of today's Christian youth in evangelical churches, and will be a means of helping those workers be more effective in their ministries to and relationships with those young people.—NSSA Link. ●

THE INVADER

(Continued from page 5)

unto them which he disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word . . ." Let's look again at 1 Corinthians 1:23, 24, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." What both Peter and Paul are trying to say is, Christ's sacrifice at the cross of Calvary, Christ's offer of forgiveness, Christ's promise of eternal life, can mean absolutely nothing to you until you receive it! Salvation is offered to you as a gift. Paul says, "And that not of yourselves, it is a gift of God." But a gift is of no value at all unless it is received. Christ becomes precious to you when you realize that his sacrifice at Calvary was for you and for you personally. . . .

The decision is yours. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "Return unto me, and I will return unto you, saith the Lord." "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you of my Father which is in heaven."

"What do we? for this man doeth many miracles." There are really only two answers—help or hinder. Will he be to you a nuisance? Will the message of his sacrifice at the cross of Calvary for your sins be foolishness? Or will it be Christ the power of God and the wisdom of God? Power to forgive, to keep day by day, to reward with life eternal at last. Power to be what you and I know we ought to be is available today from Christ Jesus our Lord. "What do we? for this man doeth many miracles." He has proved his miracle-working power. He waits to work a miracle of grace in your heart. He calls: "Come unto me . . . and I will give you rest."—*Present Truth Messenger*. ●



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The
Restitution Herald



DECEMBER, 1968



The Editor's Opinions



THE RETURN OF THE SUN

At this joyous Christmas season most of us are busy buying and wrapping gifts, decorating the house, baking holiday goodies, and generally preparing for the entertainment of family and friends. Most of us never give a thought to the origins of most of these activities. In America our customs are as varied as our national origins.

Many Christmas customs are of ancient origin. The date of Christmas closely approximates the Roman festival of Saturnalia, with the decorating of the temples, merrymaking, and giving of gifts. The hanging of mistletoe is attributed to the ancient Druids, who thought it possessed supernatural powers. The hanging of holly, ivy, and bay is traced to the ancient Saxons, who considered them effective in warding off evil spirits. The Christmas tree dates to eighteenth-century Germany, and Christmas tree lights to Martin Luther. The Scandinavian countries traditionally prepare wonderful baked goods for three weeks of Christmas hospitality. The Netherlands have given us "St. Nicolas," and their celebration includes children's day on December 6, when the children fill their wooden shoes with hay for his horse, and receive gifts, with the culmination of the holiday on December 25 in a religious observance.

To us, one of the most potentially significant aspects of Christmas is the date, December 25. We do not claim the correctness of this date, but note it coincides with ancient festivals celebrating the return of the sun to the north after the winter solstice. In Egypt, Persia, and Europe, the sun-god was worshiped, and his rounds carefully noted. In the northern countries mid-December was a critical time, because of the cold, the short days, and the weakness of the sun. So, at the winter solstice bonfires, "yule logs," and candles were lighted to warm the sun-god on his return to the north.

The return of the S-U-N was important; a fitting comparison to the return of the S-O-N, and our desire for that wonderful happening.

THREE APPEARANCES OF CHRIST

In Hebrews 9:24-28 three appearances of Jesus Christ are mentioned, each different in character and purpose.

1) "Now once in the end of the world hath he appeared [*phaneroo*, to make manifest] to put away sin by the sacrifice of himself" (v. 26). This first appearance involves the *birth* of Jesus at Bethlehem, and his *sacrificial death* on the cross some thirty-three years later. The Bible emphasizes the birth of Jesus, both as the fulfillment of the long-standing Messianic prophecies, and as the only means by which humankind can come into existence. Matthew records that "Jesus was born in Bethlehem of Judaea in the days of Herod the king" (2:1). To be *born* means to be "brought into existence by or as if by birth" (Webs.). Jesus had no pre-human existence, but was begotten of God through his power, and had a normal prenatal development and birth. Away with the grotesque and inhuman fables of the preexistence theories! Read the beautiful story of the lowly birth of the King in Luke 1 and 2.

The sacrifice of Christ involves the gift of God, the willingness of Christ to die, and the murder of Jesus by his enemies; these are not repugnant to one another.

2) "Christ is . . . entered into . . . heaven itself, now to appear [*emphanizo*, to manifest (oneself)] in the presence of God for us" (v. 24). This is not an appearance in the sense of a coming or arrival. Rather, this is one of the great assurances of the Christian, that Christ is making himself manifest in the presence of God on our behalf. Our remaining in favor with God depends on the work of Christ as our intercessor and advocate. As Jesus said, "I go to prepare a place for you" (John 14:2), in the Father's house or family. According to Acts 3:21, Jesus will remain at God's side until "the times of restitution," when the Father will send him to earth.

3) "[U]nto them that look for him shall he appear [*optomai*, to see, be seen] the second time without sin [a

sin-offering, Diag.] unto salvation" (v. 28). The Second Coming of Christ will be a contrast to his first coming, when he was born in a lowly stable and visited by obscure shepherds; in a very unkingly manner.

While his Second Coming will mean salvation only to those who are looking for or expecting him, he will be seen by all, whether they are expecting him or not. There will not be anything secret or unobserved about Christ's Second Coming. The word "secret" occurs one time in reference to the Second Coming, and then only when the false prophets say, "Behold, he is in the secret chambers," and the disciples are told to "believe it not" (Matt. 24:26). To say that the shout, the trumpet of God, and voice of the archangel, that are said to accompany the descent of Christ to this earth, will be heard only by "the spiritual ears of those in Christ" is a travesty of the truth of God's Word!

While we celebrate the birth of Jesus Christ in his manifestation as the suffering sacrifice, let us also be thankful that Jesus is at the Father's right hand making intercession for us, and then look forward to his Second Coming as earth's rightful ruler.

THE STAR OF BETHLEHEM

Much has been written concerning the star of Bethlehem that figures in the story of Christ's birth, as recorded in Matthew 2:1-18. The star is said to have been seen by the wise men or magi in the east. Some think it was a meteor, or a comet; some that it was a purely supernatural light that appeared to these men. Others think a vision was given to them; yet others, that it was a real star that shone then and disappeared forever.

We know very little about the wise men, although many traditions have arisen concerning them. They are called "magi," "the name for priests and wise men among the Medes, Persians, and Babylonians, whose learning was chiefly astrology and enchantment," according to Bullinger's *Lexicon*.

Joseph A. Seiss, in his book *The Gospel in the Stars*, considered all of these possibilities, and then affirmed his belief in a purely astronomical explanation. He explained that originally the twelve signs of the zodiac, called "Mazzaroth" in Job 38:32, with their thirty-six constellations, were given and named by God for signs. Notice Genesis 1:14 where the lights in the heavens were given for "signs."

The first of the twelve signs is Virgo, "the virgin," and the first constellation under this sign is *Coma*, "the desired," which is pictured as a virgin with child. The Hebrew word for this constellation occurs in Haggai 2:7, where Messiah is called "the desire of all nations." According to the records of ancient astronomers, a new star appeared in *Coma* immediately preceding Christ's birth; a star brighter than other stars, even showing in the daytime. Ancient astrologers of the Middle East, under Hebrew influence, recognized this new star in *Coma* as "his star" (Matt. 2:2). That the Messiah was to be born in Judaea could have been learned from Balaam, as he was from Mesopotamia, the land of the magi. He spoke of a "Star out of Jacob," that is, the Christ. (Num. 24:17.) That the star was only a general guide is evident from the question of the magi while at Jerusalem. "Where is he . . . ?"

Regardless of what we understand the star of Bethlehem to have been, we see how the wise men fit into the record of Jesus' birth and childhood. They were not visitors at the lowly manger, but arrived on the scene as much as two years later, when they prostrated themselves at the feet of the "young child" in the *house* where Jesus, with Mary and Joseph, was then living. May we emulate these wise men of old, and bring our gifts to Christ. We, too, have seen his star!

THE VIRGIN BIRTH

In an age when all Bible miracles are being doubted by some, it is not unusual that the virgin birth of Christ is being broadly denied, even by leaders of the churches. The records in Matthew and Luke of Jesus' birth are discounted as uninspired. The silence of John and Mark is held as against the virgin birth. It is widely claimed that Jesus is the natural son of Joseph. But, what does the Bible say? The Old Testament prophesies of the virgin birth; the New Testament records the fulfillment of these prophesies; and a study of the genealogies of Matthew and Luke add strength to this teaching.

The first Messianic prophecy of the Bible is considered to be Genesis 3:15, where "her seed," the seed of the woman, is mentioned. Notice that it does not say *his* seed. The bruiser of the serpent's head is here intimated to be virgin-born. In Isaiah 7:14 occurs a well-known prophecy of Christ: "Behold, a virgin [*almah*] shall con-

ceive, and bear a son, and shall call his name Immanuel." *Almah* is a Hebrew word for a young woman, a maid, a damsel. It is not the technical Hebrew word for a pure, chaste, unmarried female; that word is *bethulah*. The evident reason for the use of *almah* here, is that this text has a double fulfillment. The Immanuel, or sign-child, of Ahaz was Mahershalahashbaz, the son of Isaiah; he is mentioned twice in chapter eight, as Immanuel in verse eight, and again in verse ten by the words "God is with us"—the meaning of Immanuel. According to Matthew 1:23 Jesus is also a sign-child, called Emmanuel, and born of a virgin—*parthenos*, the technical Greek word for a pure and chaste female. While the son of Isaiah was a sign-child born of a young woman in a natural way, Jesus was a sign-child born in a miraculous way to Mary, a true virgin.

In the New Testament record of the fulfillment of prophecy in regard to Jesus' birth, it is plainly stated that Mary conceived before she and Joseph "came together," and Mary herself wondered how she could be pregnant without having relations with a man. (Matt. 1:18; Luke 1:34.) Through his power God caused the conception of the child Jesus. Paul affirmed the virgin birth when he said, "God sent forth his Son, made of a woman" (Gal. 4:4). We may be considered simple and naive, but we believe in the virgin birth!

A simple comparison of the genealogies of Matthew 1 and Luke 3 adds support to the virgin birth. The genealogy in Matthew is that of Joseph, and may be called the *legal* royal line. It traces Joseph's line from David through Solomon. That Solomon's descendants should continue on the throne was based on the condition that they remain true to God. (See 1 Kings 9:7.) There is a so-called "skeleton in the closet" of this family, in the form of Jeconias, the Coniah of Jeremiah 22:24-30. Because of his sin Jeconiah was to be written childless, that is, his descendants were to have no right to the throne. Further, "No man of his seed shall prosper, sitting upon the throne of David" (v. 30). If Jesus were the son of Joseph through Solomon and Jeconiah, he could never prosper in his rule! But, as the natural royal genealogy in Luke 3 shows, Jesus is the child of Mary through the power of God, and is a descendant of David through another son, Nathan. He,

(Please turn to page 18)

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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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GOD'S SON IS BORN!

By Gerald L. Cooper
Tempe, Arizona

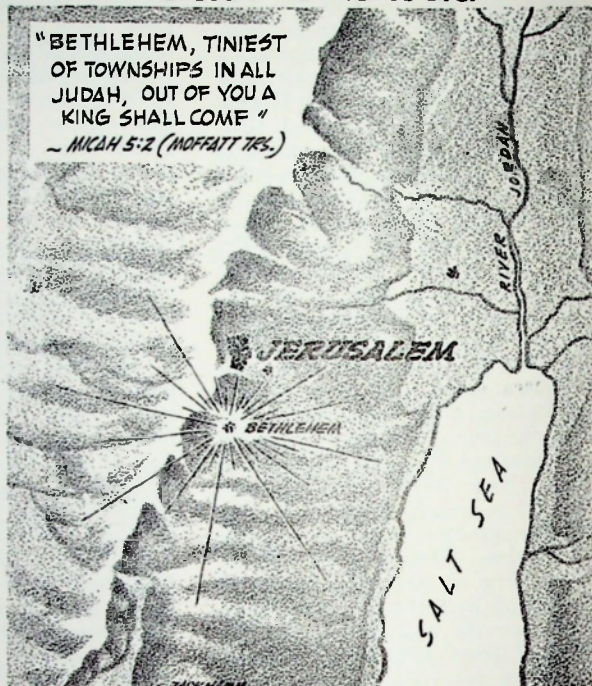
AT CHRISTMAS time we are concerned with the birth of Jesus and the events surrounding it. These would include the genealogies of Mary, Jesus' mother, and of Joseph, her husband, and the intriguing account of the angels, shepherds, wise men, the star of the east, the manger, and Bethlehem. What is missing? The most important of all, the one most concerned, the one most interested, the one responsible, the Father, God himself!

Though it is impossible for us to fathom the thoughts and intents of God, we know that the birth of his Son was a momentous period in eternity. As God has many attributes and characteristics which are applicable to mankind, perhaps we dare compare him with an earthly father. The earthly, expectant father can guess the sex of his impending offspring with a fifty-percent chance of being correct. (In most cases he blithely predicts a son.) The heavenly Father did not guess! He was certain that his only begotten would be a son, as revealed in his Word from Genesis 3:15 to Matthew 1:23 and Luke 1:31. When a son is born to an earthly father there is cause for rejoicing, and oftentimes the father is quite determined as to the future of that son. He sees in the tiny boy, perhaps, a fulfillment of all his own plans which

he may have been unable to accomplish. This is especially true of a first-born son, and has been through the ages and in all civilizations. Sometimes these hopes of the father are not realized for one reason or another. However, the heavenly Father had an altogether different viewpoint concerning his Son. For he knew that his plan of salvation was focalized around this baby, born to Mary. What the created son, Adam, failed to do, this only begotten Son would do; plus myriads more wonderful things.

We know that Matthew reveals the "legal" line of Jesus' ancestry, through the genealogy of Joseph, and Luke reveals the "natural" ancestry, through the genealogy of Mary. It is John, chapter one, which reveals God as the Father and tells how the begetting and birth took place. Though considered a difficult passage of Scripture, it has been made so by those who seek to prove Christ preexisted, or was the second part of a so-called trinity. The word "word" in verse 1, is from the Greek, *logos*. The Emphatic Diaglott reads, "In the beginning was the LOGOS, and the LOGOS was with God, and the LOGOS was God. This was in the beginning with God. Through it everything was done; and without it not even one thing was done, which has been done" (vv. 1-3). What had

Foretold 700 Years B.C.



been done through the *logos*, or God's Word? Read the story of the creation again and note that God "said" the creative words and the universe, with all that has been, and is, in it came into being. His Word went out to Abraham and others directly, or by an angel. Sixteen of the forty chapters of Exodus, given through Moses, begin "and the Lord said," or similar words. To Elijah (1 Kings 19:9-13) God spoke in "a still small voice," or, as another translation says, "a sound of gentle stillness." The prophets' writings abound with "The Lord said unto me," "thus saith the Lord," "the word of the Lord came unto me, saying."

However, the *logos* does refer specifically to Christ, not as a preexistent creator, but as the central figure of the "new creation," or, as the Light that shone in the darkness. (John 1:5.) Jesus was "in the beginning" only as it pertains to his great part in God's plan of salvation. The Word, including the prophecies concerning Christ, has existed in God from the beginning and when spoken by him reveals his thoughts and plans.

There have been a number of theories and conjectures regarding the paternity of Jesus. Some of these are ridiculous, others near blasphemy. Yet the truth is so simple. "The Word [*logos*] was made flesh, and dwelt

among us" (John 1:14). Paul explains this so logically in his introduction to the Epistle to the Hebrews, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds [on account of whom also he constituted the ages, Diaglott]" (1:1, 2).

"The Word became flesh" by the miraculous begetting and birth of Jesus Christ. This baby was the Son of whom God's Word had spoken so many times. God's Word had spoken once more, and through its power this child was begotten and born! Of him John further says that he "dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth" (1:14). John, Peter, and others were "eyewitnesses of his majesty." His glory—magnificence and splendor—during his ministry.

Yes, it was God's Son who was born that night in Bethlehem almost two thousand years ago. God the Father, knowing that "his Word was made flesh," honored his Son by sending "a multitude of the heavenly host" to sing and shout, "Glory to God in the highest, and on earth peace, good will toward men." This was the most joyous occasion since the creation of the universe (Cp. Job 38:4-7), and surely deserved such honor. Yet, the real significance of Jesus being God's "Word made flesh" is not fully appreciated until we project our thoughts into the future. In a description of events concerning the marriage supper of the Lamb (Jesus) and his wife (the saints or the church), the Lamb is called "Faithful and True." Most interesting of all, his name is also called "The Word of God." Note the progression of God's Word as applied to his Son Jesus in the past, present, and future: in the beginning was the Word; the Word became flesh and dwelt among us; his name is called the Word of God.

As we contemplate these thoughts of God and his Son, we are so awestricken at the greatness of it all that we feel as the Apostle Paul did when he wrote, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33). Our prayer is that the readers of THE RESTITUTION HERALD may be drawn closer to God and his Son. ●

*"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth" (Psalm 72:7).
"How long, O Lord . . . ?" (Revelation 6:10).*

PEACE! WHEN?

By Pastor Harry Sheets, Hector, Minnesota

PEACE—the desire of people, the promise of statesmen, the objective of treaties—remains but a desire, a promise, an objective; a goal sought but never realized.

Historians tell us that the world has experienced less than one hundred years of peace in all recorded history. Peace is the exception, not the rule, of human behavior. Why has peace eluded man? There is no mystery. Man simply has not looked in the right direction, nor sought it in the right place.

God is the source of all peace. Man has rejected God, been at war with him since the days of Eden, and has little interest in making peace with his Maker. There will be no peace among men until man makes peace with God. "Acquaint now thyself with him, and be at peace" (Job 22:21). "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

Wicked man will never experience peace. "The wicked are like a troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21). "Their feet run to evil, . . . their thoughts are thoughts of iniquity, . . . The way of peace they know not; . . . they have made them crooked paths" (Isa. 59:7, 8). "The imagination of man's heart is evil from his youth" (Gen. 8:21).

God knew that man had lost his way, had become bogged down in trespasses and sins, and was unable to find peace, righteousness, or God. So, he gave his only begotten Son to rescue the world from the mire of sin, to cleanse him from filth of mind and body, to remove rebellion from his heart, and to give him peace.

The angels voiced the promise of peace at the birth of Jesus. They said: "On earth peace, good will toward men." (Perhaps the Revised Stan-

dard Version is a more accurate translation. It reads: "On earth peace among men with whom he is pleased." No peace comes to those who displease God.)

Micah prophesied: "Thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; . . . and this man shall be the peace" (Micah 5:2, 5). "He shall be called . . . The Prince of Peace" (Isa. 9:6).

Jesus, God's Son, chosen to be Israel's king, was rejected and killed. Israel has not known peace since they killed the Prince of Peace, neither will they have peace until they are willing to say, "Blessed is he that cometh in the name of the Lord" (Matt. 23:39).

After his resurrection and his ascension into heaven, Jesus sent his followers into the world to preach the gospel. They went out with their "feet shod with the preparation of the gospel of peace" (Eph. 6:15).

The world has all but rejected the true gospel, as Jesus said it would. God is withdrawing his spirit from the world, peace is receding, and violence is filling the earth. A new power will soon arise, if it has not already risen, that will "take peace from the earth, . . . that they should kill one another" (Rev. 6:4).

Events will not always go in the direction they are now traveling. All strife will be ended, for God has promised peace to the world. "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; . . . Of the increase of his government and peace there shall be no end" (Isa. 9:6, 7). "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). All this is assured by a babe born in a manger. Praise God! ●

The Christ of the Crown

By Mrs. F. L. Austin, Mt. Morris, Illinois

GOD created a beautiful earth, perfect in every way. God said that it was "very good" (Gen. 1:31). He created man and gave the earth to man to keep it and to dress it. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men" (Psa. 115:16). Men sinned in disobedience to God, and earth was no longer very good. Man was driven from the garden, and death was his penalty. Earth was cursed so that it brought forth harmful thorns, thistles, and weeds as never before.

Man needed a saviour, and earth needed a restorer who could make it very good again in its Edenic condition. God promised a Saviour with this dual purpose. His name indicates this purpose, for "Jesus" means *saviour*, and "Christ" means *anointed*. Kings were anointed with oil in their coronation service. Jesus received his anointing at his baptism when the dove from heaven alighted upon him, and God spoke to earth, saying, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). This twofold Saviour was here and lived among men to show them the way, the truth, and the life.

God has promised that this very same Jesus shall come to earth again. When he ascended into heaven, an angel appeared to the apostles who saw him go, and said to them, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). He will be in heaven "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21).

When God promised this Saviour, he revealed his plan of salvation to man. It is told to us in the Bible. God's time is not our time, for we are told that "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8). So if God promised something to us seven thousand years ago, that would be but a week in his time.

God has worked by dispensations or

ages, each with a purpose. When that purpose was accomplished, a new era was ushered in. At the birth of Christ the Christian era began, its purpose being to call out a people for Christ's name (Acts 15:14); that is, to establish the church. When this era ends with the coming of Christ, the next to be ushered in is the millennium, which is to be Christ's reign of a thousand years.

In the eras prior to Christ's birth, God was working out his plan through a chosen people. The Old Testament is the history of this people Israel, and that story leads up to the birth of Christ. The coming of the Messiah, that is Christ, is the golden thread of salvation that runs through the Old Testament. To understand Christ's kingship, we must know that story. It has been said, "The Jew ignores the Christ of the cross. The Christian, too often, ignores the Christ of the crown. Both are wrong." We have often said that Christendom at large ignores the Old Testament, and therefore it does not understand what prophecy says about the wicked times in which we are now living, so men's hearts are "failing them for fear" (Luke 21:26), and they are saying, "Where are we? What is happening to our world?" Nations are perplexed because they know that man can destroy himself with his own weapons.

As we look back through time, we can follow that golden thread of salvation through the Old Testament. God called Abraham and led him to the land of Caanan. Here God made some very literal promises to Abraham. God's promises are sure, so we may expect a very literal fulfillment. Abraham had a promised son, Isaac, and Isaac's son was Jacob. The promises made to Abraham were repeated to Isaac and to Jacob. They were these: "I will make of thee a great nation; and I will bless thee and make thy name great; and thou shalt be a blessing; . . . and in thee shall all families of the earth be blessed. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, . . . I will make thee ex-

ceeding fruitful, . . . and I will make nations of thee, and kings shall come out of thee. . . . [Your seed] shall be as the stars of the heaven, and as the sand which is upon the seashore; . . . and in thy seed shall all the nations of the earth be blessed" (Gen. 12:1-3; 17:7, 8; 22:17, 18).

Jacob's name was changed to Israel, and his twelve sons became the heads of the twelve tribes of Israel. God made a nation of these tribes and established a kingdom called the "Kingdom of God." Finally they asked for an earthly king. Saul was crowned, and there followed a succession of kings. All through their history they were stiff-necked and disobedient to God. Again and again, God warned them of punishment. Finally it came: "I will overturn, overturn, overturn, it [the throne]: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:27). That was the end of that literal Israelitish kingdom on earth. But God said, "Until."

The angel said to Mary in his annunciation: "Thou . . . shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33). That means the reestablishment of God's Kingdom on earth, with Christ as King of kings and Lord of lords, and of his Kingdom there shall be no end.

The apostles were expecting Jesus to set up that Kingdom when he was here on earth. They asked him what their reward would be for having followed him. He answered: "In the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. 19:28). When the throne was overturned, the people were scattered throughout the earth as God's punishment (Ezek. 36:19), but God promised a regathering of Israel, and a return to the Promised Land (Jer.



30:3). We have seen a partial fulfillment of that prophecy, for the Jews have been returning to Palestine, and God has richly blessed the little nation of Israel.

They rejected Jesus when he came, but we are told that "they shall look upon him whom they have pierced and shall mourn" (Zech. 12:10), which means a future acceptance of Jesus as their Messiah. Their status will change: "Ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23).

Jesus told his apostles that no one knows the day or the hour of his return except his Father in heaven. But, we do know the era, for we are given a cue: "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). That is the answer to the questions: "Where are we?" "What is happening in our world?" Prophecy is being fulfilled rapidly before our very eyes. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

We are told to "watch and pray." What for? The coming of Christ to reestablish God's Kingdom on earth—a very literal kingdom with its capital at Jerusalem. Jesus shall be crowned king, and "He shall have dominion also from sea to sea, and from the river unto the ends of the earth . . . all kings shall fall down before him: all nations shall serve him . . . all nations shall call him blessed . . . the whole earth [shall] be filled with his glory" (Psa. 72:8-19).

With our knowledge of the present and the future, through God's Word, let us honor Christ, not only as the babe in the manger, and the Christ of the cross, but as the living Christ, who is coming again soon to wear the crown as God's rightful king of all the earth! •

OUR CHRISTMAS WISH

By Mary Mae Nedrow

May you be guided by the star
That led the Wise Men from afar.
While worshiping across the miles
As through a mist, we'll see your smiles.
May all your fondest dreams come true—
This Christmas wish, we're sending you.

The Message of the Manger

By E. L. Westbrook, Festus, Missouri

DOCTORS have expressed concern that the atonal din of modern music (?) may cause deafness in the listener. Is there also a danger of a greater deafness caused by the distraction of modern living? Have we also become deaf to the message of the manger?

As another holiday season is upon us and we are deluged with the hard sell of the modern Christmas, perhaps we should try to attune ourselves once more to that message. Let us look back to the manger and to those who were there. Citizens of a captive nation were forced upon a long and arduous journey for the purpose of paying tribute to a foreign despot. They were in imminent danger of their lives because of the tyranny of a local quisling ruling under that despot. And they were rejected even by their own and consigned to quarters in a stable amid the common cattle.

But within that stable there were true riches!

There was warmth.

There was love.

There was the Light of God.

And it is the true wonder of these riches of the manger that they are best kept in the giving, best multiplied in the sharing, and the Light of God never shines more brightly than when we see it reflected in our fellowman!

So, as we enter another holiday season, let us resolve to tune our ears to the message of the manger. Behind the crass commercialism, the mawkish sentimentality, the blatant mouthing for money of songs unfelt and unfeeling, let us try to find that quiet message. Let us try to find in our hearts warmth and love for our fellowmen. Let us learn to give and to share these treasures of the manger and, in so doing, multiply them to ourselves. And, above all, let us ever seek to see the Light of God reflected in our fellowmen and to so live that they may see it in us. Then we shall be truly rich! Then we shall have heard aright the message of the manger. •

L'ANSE CHURCH OF GOD L'Anse, Michigan



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The L'Anse congregation has been meeting for several years in rented halls in the Baraga area of the upper peninsula. The membership is twenty, and Sr. Mary Vadrna serves this group as pastor.

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THREE KINDS OF GIFTS

By Pastor John Hearp, Ripley, Illinois



WHENEVER you hear or see the word "Christmas" this month you will associate it with other words related to this time of year. Perhaps your mind will paint a picture of some thing, event, or person that has made an impression on you. It could be the Christ-child lying in a manger, shepherds on a hillside, or angels announcing his birth. It might be a brightly lit Christmas tree or a beautifully wrapped gift. We would like to share with you some thoughts concerning the latter—gifts.

Gifts We Exchange

This is the most common type of giving. It is often looked on as an unwelcome task that has to be done. We expect to receive gifts from certain people and hence feel compelled to give gifts to them. We generally want to be certain that ours will cost just about as much as the ones we will receive—no more, and no less. This exchanging of gifts is not necessarily to be condemned if kept in a proper perspective. It is an act of thoughtfulness or remembrance. There are, however, higher kinds of gifts.

Gifts We Give

Has your heart ever been warmed with the glow of satisfaction as you have helped someone with no thought of having anything returned? If any type of gift is in the true spirit of Christmas, it is the gift that we give. Consider Christ's teaching on humility and concern for the needy in Luke 14. While it is not wrong to entertain friends, we are reminded not to forget those who are in need of physical or spiritual help.

Remember that Jesus gave. He gave sight to the blind . . . health to the sick . . . friendship to those who were rejected by the "religious" people of that time . . . life to the dead, and himself to save us. Remember also that he did not always receive a pay-

ment or even a simple "thank you" in return. This apparent lack of appreciation did not discourage him from further acts of compassion. Do not let the lack of proper appreciation, attention, or recognition discourage you.

Have you ever stopped, perhaps unconsciously, to see if someone was "worthy" of your help before you gave it? While it is true some discretion may be required, consider the words of Jesus: "I tell you truly, in so far as you did it to one of these my brothers, even to the least of them, you did it to me" (Matt. 25:40, Moffatt). Notice that Jesus classifies the least among them as *his brothers*.

While there are many things that we can give to people, what can we give to God? In one sense, nothing. What can the created give to the Creator? What can the sinner give to his Saviour?

The wise men approached the child Jesus and set a pattern for giving. *First* they worshiped him; *then* they gave him their gifts. *First* we are to worship him by giving ourselves to him; *then* we can give him our gifts. These gifts should include our *time, talents, and tithes, and offerings*. The tithe is the Lord's—the offering is the gift. To the unyielded person the smallest gift of the above is too large. To the yielded person the largest gift is too small.

Gifts We Receive

I doubt if there is a person alive who does not like to receive a gift. Unfortunately, most gifts do not last very long. They either wear out, are broken, or sometimes lost. God gave all mankind a permanent gift. It isn't one that becomes obsolete, even though it was given almost two thousand years ago. It is just as effective today as when it was given. The need for it is just as great, and yet we do

not have to accept this gift. Indeed, many choose *not* to accept it, or *put off* accepting it, or take it and then *forget* about it. This gift of God is everlasting life, which can be ours by accepting his Son as Saviour. It is a gift upon which no price could be put. The richest man that ever lived could not buy it—yet it is available to all, rich and poor alike, without cost.

Christ in Christmas?

This season of the year is one that should have a religious meaning. Yet how much will you actually hear about Christ? Some few years back a survey was taken to see how many Christmas cards had anything "religious" on them. The study showed that only five percent did—one in twenty! This was probably a good indicator of just how many people give any thought to Christ and God's gift at this time of year, or at any time.

The world observes this season with what is called "Christmas cheer" instead of Christian cheer. The results are often accidents and deaths, or crippled bodies and minds caused by drinking. The statistics relating alcohol and its effects with accidents are staggering! Certainly this has no place in the Christian's observance of the birth of his Saviour. He does not have to turn to a bottle or needle or weed in order to have joy and cheer. Hope and happiness are his every day of the year.

God's Gift

God has given *everyone* a Christmas gift. We cannot return one of equal value. We can only accept or reject it. We can leave it lying unopened, or we can take it and put it on and discover all of its beauty and value. Unfortunately, everyone does not appreciate this gift once he has taken it. Some put it on the shelf, and for-

(Please turn to page 18)

WHAT IF -- Jesus Came to Your House?

By Hazel Cramer, Bedford Heights, Ohio

THEY MA, there's somebody at the door. He didn't say his name, but he has long hair and is dressed real funny! He says he's the guest of honor. Should I let him in?" "Guest? Guest? What is he, one of those beatniks? He must be some kind of nut, or something! All of our guests are here. Tell him to go away."

We've all played the "If" game. What if—this hadn't happened? or that? History would be different. The world would be different.

What if—Christ had not been born! What would the world be like? Surely it would be in worse shape than it is now! Think of all the spiritual blessings we would have lost: the Christian art, the beloved hymns, the many and varied places of worship. Doubtless, there would be less charity, love, bestowed on the poor and the helpless. A mourner would never hear the words of comfort. "In the sure and certain hope of resurrection to eternal life through Jesus Christ our Lord." Nor would prayer and supplication for the sick be made in Christ's name. In short, there would be no Christ-mas!

What a dreary, bleak, unhappy world it would be, if Jesus had not come! if he had never been born! But he was. There was no room for him at the inn, since there was no room for his mother and foster-father. The Son of God was turned away, though not yet born. He was turned away to be born in a stable.

What if—he came today? What if he knocked on our doors Christmas Day? Would we let him in? Or, would we tell him there is no room! Maybe we might be feeling tired and irritable from all the frantic bustling of preparing a dinner "fit for a king," or purchasing and wrapping gifts, and not recognize the King of all kings, in whose name we exchange gifts! We doubtless would turn the guest of honor away. We would serve him no dinner! give him no gift! There would be no room for him in our homes in celebration of his own birthday. Besides, wouldn't he cramp our style just a bit? Maybe, even, a lot! If Jesus really was a guest at his own birthday party, I daresay many of us would observe it differently!

Most of us take time, and considerable thought, in choosing and purchasing just the right gift for our loved ones, or friends. We expect to receive thanks, and we expect the gift to be cherished and appreciated. How disappointed we are when the gift is taken for granted, or we are unthanked, or it is thoughtlessly tossed aside, or broken! To say the least, we are disgruntled; we feel hurt, bewildered, at their selfishness and churlishness. But, do we not perhaps do the same?

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Do we remember to thank God for his gift of Christ to us? Or, do we cast him aside? Are we sometimes thoughtless and selfish, failing to show—or even feel—the appreciation we should? Are we so busy in preparing for the celebration in his honor that we really have no time or place for him?

What if—Jesus came today? •

Silent Night

By Rosalie Ficken, Festus, Missouri

WHEN I was a girl growing up on the farm, houses were not heated by furnaces like they are today. My bedroom was on the second floor and was unheated. When I was ready for bed, I'd blow out the coal oil light and, in my bare feet, I'd feel my way through the darkness, over the ice-cold floor to my bed.

One night, instead of going directly to my bed, I crossed the room to stand at the back window of my bedroom. As I stood there shivering in the cold, I gazed in awe at the winter night, looking out over Big River.

There was a deep snow on the ground, putting to shame any efforts made to capture such beauty on Christmas cards. Below the hill the narrow stream of Big River could be seen winding, dark and snakelike, back and forth across the snow-covered gravel bar. Beyond the river there was a corn field; the dark spikes of the corn stubble could be seen sticking up through the snow. Beyond the field was a pasture with a backdrop of dense woods, dark and foreboding. Above all this a star-studded sky hung like a canopy over some royalty's bed. A hush, a sense of waiting seemed to be in the air. In the chicken house the fowl slept peacefully—their heads tucked under their wings. Below, in the barn, the cattle,

sheep, and the horses and mules, dozed contentedly, snug in their straw bedded stalls.

Then the thought struck me. Could it have been on such a night as this that Joseph and Mary sought shelter in the inn and were refused it? To me, a country-loving girl of twelve or so, it seemed so fitting that our Saviour should be born, surrounded by lowly farm animals. How restful must have been the peace and calmness they found there!

On a farm when all is quiet, the darkness and the peacefulness bring an awareness of God, our Creator. Standing there shivering in the cold, the picture I saw framed by the window might have been a painting to be admired, hung on the wall of a living room. As I sought the warmth of my feather bed, the picture I'd seen through my bedroom window was etched in my mind as sharply as the fence posts against the snow, or the winding river creeping on its way between its snow boundaries.

When young, impressions often leave an indelible mark on the subconscious mind. Even now, after years have passed, I can recall that view and am tempted to hum "Silent Night." Moments of peace, quietness, and awareness can fortify us against our trials and testings. •

The Meaning of Christmas

By Beth Briggs, Huntington Park, California

IT IS believed by a number of good authorities that December 25 is not the real birthday of Jesus. Many seem to think that it was sometime in September. Since the Bible does not tell us to celebrate Christ's birthday, or command us not to celebrate it, it really does not matter about the day.

The world in general has lost sight of the real meaning of Christmas. Some look forward to it with a sigh, as a time when they must buy gifts for family and friends—some of whom they do not care much about, but feel under obligation to do so at this season of the year. The author has often heard remarks such as this: "I spent five dollars for Mary's present last year and she didn't pay more than three dollars for mine, so I am not going to spend much for hers this year." An attitude such as this certainly does not benefit either the giver or the recipient; it is not pleasing to God, and the giving should be discontinued. It tends to make Christmas a burden instead of a happy time. Employers groan within themselves at the expense of giving boxes of candy or other gifts to their employees. If we cannot give in the spirit of Christmas, it is better not to give at all.

The stores make a heyday of Christmas. They look forward all year to the "spending spree" that people seem to go on at this time of year, and windows are decorated two or three months in advance, so they will have plenty of time to make up their minds as to what they wish to buy. Television and radio hold forth in appealing words the things the various stores have to offer, and advertising is at an all-time high.

In days gone by there were Christmas carols sung in stores or banks, or by radio; in the store windows there were scenes depicting the birth of Christ, but now we very seldom see or hear anything of this kind. All is commercialism and rushing to and fro to see where the best bargains can be bought.

It certainly is not wrong to buy gifts for people we love, to have a Christmas tree for the children, reunions of the family for a good dinner, and exchange of gifts. It is the time the married children come home to visit their parents and make them happy. It is the time when even enemies in war have been known to exchange greetings in a time of truce. People are more compassionate and kind toward each other and toward the sick and poor at Christmas. How wonderful it would be if they were that way all the year round!

But in the gift giving, good dinner, and welcoming of friends and relatives, do we remember the greatest gift of all, the gift of Jesus to save us from our sins and bring in the Kingdom of God to give peace and love to this troubled world? Do we take time to thank God for his wonderful gift to us? Yes, some churches do have services, and it is an inspiration to see the lovely decorations, and to hear the beautiful music, as well as to sing anthems of praise ourselves. But do we really feel the spirit of Christmas?

What is the real meaning of Christmas? Primarily, it should be for children, the poor, the sick and the lonely. Wouldn't it be nice if some of us who exchange presents at Christmas would just send or give a lovely card with a beautiful verse on it, and spend the money we save in this way on the ones in hospitals or rest homes? And wouldn't it be in keeping with the spirit of Christmas if we invited some poor brother or sister, or even a lonely neighbor, into our home for the day? It is appalling when we think of the lonely people living all alone and grieving their hearts out because they have no family to look after them. The author once lived in a nurses' home where one old lady had no place to go on Christmas, and while the rest of us were off to visit our relatives or friends she stayed alone in the home with nobody to care. As the author looks back on this

(she was young at the time), she is filled with shame for not taking the old lady with her to the home where she was invited. She is quite sure the dear people would not have minded in the least, but would have been glad to have had her. Later on, when the author and a dear friend with whom she was living were older and themselves pretty much alone in the world, and we were not invited to anybody's home, we thought of a poor old lady living alone in another apartment and invited her for Christmas dinner. She was so happy that it made us feel like we wanted to cry. Christmas was to us a rich, rewarding day.

We can't help admiring some organizations, Christian and otherwise, which not only invite the poor and lonely to a good Christmas dinner, but also the "down-and-outers," even those on skid row. Some of them load their automobiles with gifts and take them to hospitals, and childrens' homes for the retarded. We might not agree with the doctrine of the Christians or with some of the actions of the non-Christians, but we could emulate their kindness to those less fortunate than we. It takes so little to make lonely and sick children happy. A bright toy, an interesting story read to them, a little something extra to eat in addition to their regular Christmas dinner.

Then think of the Veterans' Administration hospitals where there are soldiers wounded, unhappy, and sometimes hesitating to take up life again. Suppose we went into their hospitals, sang Christmas songs, took them presents, talked to them, wrote letters for them, encouraged and helped them. Would not that be a worthwhile Christmas season?

There are foreigners in our blessed land who came here to escape persecution and to find happiness and peace. Have they found it? It is to be regretted that some of them have not. Could we not go into the ghettos with words of peace and good will, and gifts for the poor and needy? Those

of us who cannot afford gifts could at least give of our time and love. Perhaps some of the racial strife that is plaguing the world could be overcome if there was a little more of Christ's love being shown by the Christians.

When the angels appeared to the shepherds when Jesus was born they were told to fear not, that a Saviour was born who would bring peace and good will to men. Is there peace, good will today? There is scarcely a place in the world that is not having trouble of some kind at this Christmas season. Where are the peace and hope that have been promised? Will they never come? They will, and from all the signs about us it is not very far off. The world has not known peace since the fall in Eden, and Jesus did not bring peace when he first came to earth. But, when he appears the second time it will be to bring this longed-for peace.

What have we to be thankful for this Christmas in the terrible world in which we find ourselves? First, all of us are thankful that we are God's children and know the meaning of the trouble that is in the world. Second, we are thankful if we have loved ones, homes, and some of this world's goods. If we have none of these things we are still thankful if we have a measure of health and strength, that we have friends, and that we have the fellowship of the saints and the love of God. If we still do not possess any of these things except the love of God, what have we to be thankful for this Christmas? If we know the love of God we can be happier than many who have all this world has to offer. We can still give the Christmas message to others who are sick and lonely, forgetting our own loneliness and grief. Yes, indeed, we can have hope in the darkest night, hope that soon the world's trials will be over, and that Christ, who came to earth, and whose birthday we celebrate, will soon return in glory to wipe away all tears and to set up his blessed Kingdom on the earth.

Now, as some of us sit down to a Christmas dinner with family and friends, let us remember those in the dark and forgotten places of the earth; remember them with love and prayer, and before the holidays are over give some of them a helping hand if we can, encouragement, and an incentive to live and praise God with the remainder of their lives. Oh, yes, Christmas should be a glorious day, a remembrance of our dear

Lord's birth, his ministry on earth, and more than anything else, our looking forward to the return of the risen Christ to begin his great reign.

Do we at this Christmas time wish with all our hearts to be with him when he reigns on earth? Do we long to heal the sick, wipe tears off their faces, bring joy to every heart that needs that joy? Are we thankful enough that we are to be Christ's helpers if we are faithful? Are we willing to put aside our worldliness and be rededicated and reconsecrated to the work of God? If we can say that we are, then this will be the happiest Christmas we have ever known. There may not be another Christmas, at least not another Christmas with even as much peace as we now have.

The world is in such a turmoil that there may be no peace anywhere, and

nobody will be concerned with Christmas and the giving of gifts. People will be looking with fear and trembling on the things that are coming upon the earth. Only the saints (and perhaps not all of them) will be happy in the knowledge that the Kingdom, through sorrow and trouble, is being ushered in. Are we among those who are consecrated enough to rejoice at Christ's birth even then? Oh, are we? Let us prayerfully consider this subject and see if we really are.

Let us at this Christmas time hold these blessed truths close to our hearts, then give them out to "whomsoever will." Let us say and really mean it: "Dear Lord, we love and praise thee, we celebrate thy birth with gladness, and await in anticipation thy second coming to bless the earth and all who will respond to thy call and come to thee." ●

What Is Christmas?

By Alice Jennings, St. Louis, Missouri

Christmas is a star, pure and bright, lighting up the dark heavens.
Stained glass tones on the cold white snow;
Strains of music, high and clear—"What child is this?"
A friendly voice in a silent world.

Christmas is a candle brightening the path to a warm fireside;
A letter—"Dear Mom"; a gift—"Because I love you!"
It is the light in the eyes of a child—
The joy of an overflowing heart.

Christmas is a shepherd high on a mountain—a lost lamb in his arms.
It is a lowly manger and the smell of hay;
It is wonder and gratitude and reverence.

Christmas is flaming torches and a crown of thorns—
The cry of the mob and a Son's despair;
It is weeping and silent grief;
It is a stone to seal a lonely tomb.

Christmas is the sound of bells in the valley of death!
A tall white spire in a battlefield.

Christmas is a lame man leaping and running;
The blind entranced in a world of color.
The voice of the dumb raised to heaven in a "New Song!"
It is the wolf feeding together with the lamb, and a little child leading
the lion and the calf to green pastures.

Christmas is the miraculous transformation of the weapons of war into
tools of peace!

It is mankind standing at his own gate with no fear of the darkness.

Christmas is the drying of tears and the absence of pain;
The joy of work without the curse.

Christmas is the sound of trumpets! Reveille of the Morning of Joy!

Christmas is the Prince of Peace crowned the King of Glory!

Mother of the Child

By Paul M. Hatch, Oregon, Illinois

THIS Yuletide season approaches its culmination in the Christmas Day. During this season, the youth in Christian lands have been the foremost thought in the minds of many people. Christmas is a season of rejoicing over children, for it has its epitome in that event that occurred in a far-off time and in a far-off land. No other observance than this, whether of heathen or Christian origin, remotely approaches the gladness of heart that it promotes.

The child is in the limelight. The mother, in the shadow, does not even limit the light of it in her overshadowing. This all may be in its proper setting, for Holy Writ focuses the light upon the babe that eventually will be the "Light of the World." Shall we call the mother, then, the lesser light? It may be well to think of it in that way. We sometimes almost overlook the sublimity of this lesser light. Here, indeed, was maternity at its best—God-chosen and sanctified. "The Lamplighter of the World" could be her title, for she bore that light into the world—that spark of God-given life who was to be "a light unto the Gentiles" and a "glory to the children of Israel." None but a mother possibly could know of things that are here spoken—and Mary most of all. Before his conception, the mother knew of her grace, the overpowering consciousness of its miraculous divinity: to her heart a thing of beauty and a joy forever. No wonder her heart sang out in a magnificat of joy at the prospect of his birth!—

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted

them of low degree: he hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever" (Luke 1:42-55).

The Babe was born. The Babe grew! The Boy grew! The Man grew! The Saviour grew! The King grew! The Glad Tidings grew! Men flocked to the Light! Women flocked to the Light! Children flocked to the Light of this Man! A woman, wishing to

extol the mother, exclaimed, "Blessed is the womb that bare thee, and the paps that gave thee suck." The Saviour replied, "Yea, rather, blessed are they that hear the word of God, and keep it"—thus to bear the blessing onward in the message of salvation. In the limelight of this bearer of salvation to the sin-ridden world was the shadow of the mother that bore him. A mother of joy! Two joys: his birth and his resurrection! One short, sharp sorrow—his atoning death!

Another joy awaiting Jesus' mother will be revealed when her Son returns from heaven, for the power of resurrection life she beheld in her Son will be experienced within her own body, first; then, arising from her tomb, she, with all saints, will be caught up by his magnetic power to meet him in the air, transformed from every earthly sorrow to everlasting joy in the Kingdom of her Son that will fill and glorify the world. ●



ART BY ANDREW CARPENTER

NEWS AND PROPHECY

By James Mattison



TRUE PROPHEETS?

Hans Holser, noted psychic researcher, writing on "Prophecy: Fact or Fallacy?" in the August 11, 1968, issue of *Grit*, sees no difference between God's inspired prophets and modern seers and diviners, such as Edgar Cayce and Jeane Dixon. He writes, "The connecting link between the Old Testament prophet and the modern clairvoyant is clear and uninterrupted, but the terminology has changed with the fashion of the times." He speaks in one breath of the four horsemen of the Apocalypse and in the next of Greek and Roman divination.

There is danger for the Christian in seeing no difference between men's predictions and God's prophecies. This is what God said in Deuteronomy 13:1-4, "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass . . . thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him."

Edgar Cayce, now deceased (1945), predicted that between 1958 and 1998 California's coastline would sink under the sea, most of Japan would disappear, new lands would rise off the American east coast, the Arctic and Antarctic regions would turn tropical, and that in another generation New York City would sink under the sea. Jeane Dixon predicted some time ago that Mr. Nixon would win the presidential race in November, 1968.

A large percentage of the predictions of Edgar Cayce and Jeane Dixon concerning things up to the present have come to pass. Yet God warns against putting our trust in man's predictions. He knows better than we, and says that they will lead us away from him. By these God is proving us, testing us, as the verse says, "for the LORD your God proveth

you, to know whether ye love the LORD your God with all your heart."

There is danger that one will put too much stock in man and not enough in God, who made all things and has foretold man's end and the necessity for a divine Kingdom on earth. Edgar Cayce's teachings are based on the immortality of the soul and reincarnation. They do not mention any hope for eternity.

We are living in the day when "they shall turn away their ears from the truth, and shall be turned unto fables [mythology]" (2 Tim. 4:4). Evil men will grow worse, deceiving. (2 Tim. 3:13.)

Clairvoyance, acute perception, divination, is fascinating to the natural mind, but is sinful to the spiritually minded person. The question is asked, "Where do these prophets get their powers if it is not from God?" The Bible says, "Whatsoever is not of faith [in God] is sin" (Rom. 14:23). God has a master plan in mind for man and earth. It includes the second coming of Jesus Christ to earth to end man's kingdoms and establish God's Kingdom of righteousness. It is strange that modern seers do not predict such an important event as this.

We believe Deuteronomy 13:1-4 is good advice for today. If a prophet arises giving a sign, and the sign comes to pass, do not hearken, for God is testing us, to see if we will follow *him*. Let our stand be, "I will walk after God. I will fear God and keep his commandments. I will obey his voice and cleave to him alone."

THE COVENANT WITH ISRAEL

Daniel mentioned a covenant that was to be made with Israel in the last days. (Ch. 9:27; 11:28-32.) We say "last days" because in both passages the taking away of the daily sacrifice and the abomination of desolation are mentioned as also taking place at that time. Jesus showed a connection between the abomination of desolation and the great tribulation. (Matt. 24:15, 21.) So we understand some covenant will be made with Israel just before the abomination of desolation.

Now what kind of a covenant will

Israel make with another nation or nations? If the foregoing thoughts are correct, the time has come for us to think seriously about what kind of a covenant is meant.

During and since the Arab-Israeli war of June, 1967, great pressure was and has been brought to bear on Israel by Russia. (See *Reader's Digest*, August, 1968, "The Week the Hot Line Burned.") Russia had overestimated Egypt and underestimated Israel, and two billion dollars worth of Russian arms were destroyed. The hope of Nasser's heading a pro-Soviet Arab empire was dashed. One of the outstanding points of the Arab-Israeli war of 1967 was the fact that Russia came out in the open as opposing Israel and favoring the Arabs.

It has been increasingly apparent, from reading *The Israel Digest* this past year, that Israel feels a desperate need of a peace treaty with the Arabs before Russia decides to move in and invade Israel herself. The need for peace has been stressed within Israel again and again.

On June 15, 1968, Israel's Foreign Minister Abba Eban, speaking before the 27th Zionist Congress, proposed a Middle Eastern Community. His own words were, "I propose from this place [Jerusalem] that Arab governments join with us in the establishment of a Middle Eastern Community of sovereign states, each secure within boundaries of peace and cooperating with others across open boundaries [does this remind you of "without walls, and having neither bars nor gates"? Ezek. 38:11] in a spirit of regional and international solidarity."

Of course we do not expect Egypt to seriously think of a peace treaty with Israel while her attitude toward Israel is as it is, but we see Israel pressing for, wanting, desiring some covenant with the Arabs, for she sees the giant, Russia, hovering ominously in the background, threatening her very existence. A treaty with the Arabs would lessen that danger.

Do we see the first feelings for such a covenant as the Scriptures foretell, a covenant that will be broken in the midst of the week? ●

TOTS 'N' TEENS

By Ruth Lewis

THE CHRISTMAS TREE

Most families put up an evergreen tree at Christmas time. To Sandy and Sammy this was almost as much fun as opening their presents or saying their verses at church for the Christmas program.

"Uncle Ned is coming over tonight," said Dad. "He's going with us to pick out our tree. Then he'll stay for supper and help us trim the tree."

"Oh, boy!" shouted the twins. It was always fun to have Mother's brother, Uncle Ned, come and visit them.

That evening they picked out the biggest tree they could find. When they put it on the stand, it reached almost to the ceiling.

Carefully the twins began to put on some of the ornaments. The ornaments they used were things that would remind them of the Christmas story. Sandy put on the picture of Christ. Sammy put on a little donkey. Together they put on the ornaments—the bundle of straw to remind them of the manger, the shining stars, and the small boxes wrapped as the three gifts the wise men brought.

"We've put on all our ornaments and there's still some tree to decorate," exclaimed Uncle Ned.

"Let's make a crown out of some foil to remind us that Jesus will be King when he comes again," said Mom.

"We still don't have enough decorations," said Dad. "Let's go down to the store and see what we can find."

Soon the twins were looking at the large display of bright decorations. "Oh, look," said Sammy, "see the angels!"

"Here's one that must represent Gabriel himself," said Dad. "Let's buy this one and several of the smaller ones. They can be the heavenly host that sang to the shepherds."

When the tree was all trimmed, the twins could tell all of the Christmas Bible stories, just by looking at their tree. "But, Dad," said Sandy. "I don't know the story about Gabriel. I didn't know angels had names."

"Turn on the tree lights and sit back while I tell you about the angel Gabriel."

SOMETHING TO DO

Make some decorations for your own tree that remind you of things concerning Christ's birth. Then add things that remind you of his ministry and second coming.

TNT

In the Bible many people are mentioned by name. Others are just referred to as "a certain man," or "the multitude," or "a woman." The same is true of the angels. We know the names of only two angels, Gabriel and Michael.

Gabriel's name means "hero of God." There are four times in the Bible when Gabriel was God's special messenger.

Daniel, who was a member of the royal family, was one of the people carried captive into Babylon. While in a foreign land, he was God's prophet. God showed Daniel a

vision, but Daniel did not understand what he saw. When Daniel asked for the interpretation of the vision, God sent Gabriel to explain it to Daniel. (Dan. 8.)

In Daniel 9:21 Gabriel again appeared to Daniel, this time to give him "skill and understanding."

Centuries later Gabriel appeared to Zacharias the priest to tell him that his wife Elisabeth would have a son. Elisabeth was related to Mary, the mother of Christ. Elisabeth and Zacharias' son, John the Baptist, was born just as Gabriel had said. Gabriel had told Zacharias what to name his son. John the Baptist prepared the world for the preaching of Christ.

Six months after Gabriel appeared to Zacharias he visited Nazareth. There he told Mary she had been chosen by God to bear his Son, Jesus.

WHY DID GOD USE ANGELS?

The Bible tells of many unnamed angels who appeared to special people at various times in Israel's history. Two angels visited Abraham and ate with him. Then they told him of the destruction of Sodom and Gomorrah. An angel appeared to Moses in the burning bush and told him he was a chosen leader. Many others appeared with special messages from God.

Although God often spoke to people through dreams and visions, when his message was to have special impact, a messenger, that is an angel, personally delivered the message from God. Though God can talk to people, no one can look at him directly and live. But people can look at angels and live. The messages delivered by the angels were often very personal messages. Angels, then, are used as personal contacts between God and men.

Today we do not need angels for a personal contact with God. We have his Son Jesus Christ. After his ascension, Christ, not an angel, appeared to Stephen, Paul, and John. When Christ takes out the church, the rest of the world will no longer have a personal contact with God. Then, again, God will use angels to deliver his messages to men. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6).

DO ANGELS HAVE WINGS?

At Christmastime when we see pictures of angels they invariably have wings like birds. Yet the Bible states that the angels look like men. Often they were thought to be men until they told who they were. In the verse quoted above, and also in Daniel, it states that angels "fly."

Man is so limited in his thinking that he thinks only creatures with wings can fly. When Christ ascended into heaven, technically he was flying. There is no record that he had to grow wings to make the trip to the right hand of God. If God can raise the dead, judge by looking on the heart, and count the hairs on your head, he can have flying angels—without wings!

Search and Research

By Pastor Harry Sheets

Question: Should one in the faith marry one outside of the faith?

Answer:

The Apostle Paul laid down a guideline that should be considered in all areas of our lives and service to our Lord. To the Corinthians he wrote: "Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). He used much the same words when writing to the Colossians: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (3:17).

Everything we do, and this certainly must include marriage, must be done to honor and glorify God. Can one in the true faith glorify God in his or her marriage by marrying one of a false faith, or no faith at all? Does the one you propose to marry "walk in the steps of that faith of our father Abraham" (Rom. 4:12)? "Can two walk together, except they be agreed?" (Amos 3:3).

"If a house be divided against itself, that house cannot stand," was the verdict of Jesus. (Mark 3:25.) A house divided in religious beliefs is doomed to fail, either as a marriage, or in service to God, or both. What a joy it is when a man and his wife can say: "We took sweet counsel together, and walked unto the house of God in company" (Psa. 55:14)!

Returning to the original purpose for marriage, we are reminded of the words of God when he said: "It is not good that the man should be alone: I will make him an help meet for him" (Gen. 2:18). Eve was a "help meet for him." (The modern expression would be, "a helper suitable for him.") "She was to be one who could share man's responsibilities, respond to his nature with understanding and love, and wholeheartedly cooperate with him in working out the plan of God."—Wycliffe Bible Commentary.

"A helper. A wife is not a man's shadow or subordinate, but his other self, his helper, in a sense which no other creature can be.

"Meet for him. To match him. The Hebrew term *k'negdo* may mean either 'at his side,' i.e., fit to associate with him; or 'as over against him,' i.e., corresponding to him."—Pentateuch and Haftorahs.

When a man and a woman become husband and wife their personalities change. Each loses some personal characteristics while acquiring characteristics of the other. The thinking of one will influence the other, and in turn be influenced by his mate. High ideals of one will tend to become lower, and the ideals of the other may be raised somewhat.

In the struggle between high ideals and low ones, the latter usually wins the greater victory. Paul had this in mind when he observed: "What? know ye not that he which is joined to an harlot is one body? for the two, saith he, shall be one flesh" (1 Cor. 6:16).

"Harlot" in the Scriptures is used in both the literal and figurative sense. Literally, it refers to a prostitute. As a figure of speech, it refers to one who forsakes the worship of God and accepts a false worship. (See Jer. 3:6; Ezek. ch. 16, 23.) Listen to Paul as he continued: "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid" (v. 15).

Does not Paul close the door on "mixed marriages"?

When God chose the nation of Israel to be his "peculiar treasure. . . a kingdom of priests, and a holy nation" (Ex. 19:5, 6), he forbade them to intermarry with the nations about them. The reason was simple, "For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly" (Deut. 7:4).

God destroyed the world with a flood because violence and extreme wickedness made it necessary. The trouble started when "the sons of God saw the daughters of men that they were fair, and they took them wives of all they chose" (Gen. 6:2). It would appear that the sons of God had become lukewarm in their love for God and so saw little harm in marrying one of another religious persuasion, or one of no spiritual persuasion at all. (These marriages

were a total loss for God.) They raised an indifferent and godless generation. All lost their lives.

Paul did not require one who was married previous to his conversion to Christ to divorce his wife; this for the sake of the children. However, he did rule: "A wife is bound to her husband as long as he lives. But if the husband die, she is free to marry whom she will, provided the marriage is within the Lord's fellowship" (1 Cor. 7:39, N.E.B.). It seems certain that Paul opposed all marriage outside the household of faith.

With so many divergent beliefs, all claiming to be "Christian," how can one know where to draw the line?

Experience has influenced the writer to apply the following tests:

1. Does the person believe in one God as taught in the Bible, or does he believe in a triune god?
2. Does he believe that Jesus is the Son of God, or does he believe that Jesus is "God of very God"—the "God that created the world"—the "God who came down from heaven to die on the cross"?
3. Does he believe that the Kingdom of God will be on this earth, or does he believe that all the righteous will be in heaven with Jesus?
4. Does he believe in the immortality of the soul?
5. Is he consistent in his Christian life?

Unless one can get positive Scriptural answers to these five questions, the best advice, from our experience, is DON'T MARRY. Play it safe.

Marriage is for this life only, and will last but for a few short years at best. Christ is for eternity.

Marrying out of the faith is a distinct handicap, even under the best of circumstances. It hinders full dedication. If we really love the Lord we will do nothing that would compromise our service to him. He demands the whole heart.

We have no right to give a half day's work for the Lord and expect a full day's pay. ●





Brief Messages for Busy People

CHILDREN OF LIGHT

By Pastor J. R. LeCrone

"Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:4-6).

Twenty-two more shopping days until Christmas! Fifteen more shopping days until Christmas! Ten more shopping days until Christmas! Two more shopping days until Christmas! Commercial interests use every available means to keep us aware of the nearness of Christmas, and accurately informed of the amount of shopping time left to us before that day. It will be literally impossible to watch television, listen to the radio, read the current newspapers and magazines, or look at the posters in store windows without being reminded of this fact. And we will be urged to do our Christmas shopping early, in order to avoid disappointments.

In spite of all this, Christmas Eve will find many people frantically shopping for the gifts that they have known for a full year they wanted to buy. In many cases, they will find that they have waited too long.

We mention all of this, not because we are interested in your Christmas shopping, but as an apt illustration of the tendency to procrastinate that is present in all of us, and the very real danger that this tendency may lead to disappointments far more bitter and devastating than any failure to buy the gift that we had intended to give a loved one for Christmas!

Our heavenly Father has not seen fit to tell us how many days, months, or years, it will be until Jesus returns, nor have we been permitted to know beforehand the day and hour when death will come to us. But, we have been repeatedly warned in the Scriptures that either of these events may come suddenly, unexpectedly, and at a time when we may be convinced that it cannot happen. Yet, we have known, from the time that we were

old enough to give any thought to the subject, that one day we shall die if the Lord tarries. Since we began to study the Bible, we have known that Jesus is coming back to earth. The church strives constantly to keep us reminded of these facts. But, we are daily confronted with the spectacle of people who know and believe these facts, delaying from day to day and from week to week the things that they fully intend to do before Jesus returns, or death overtakes them.

You know not how many more days you have to prepare for the returning of Jesus! Do it now, and avoid the bitter disappointment which shall be the cause of much weeping and gnashing of teeth. Tomorrow may be too late!

THERE IS THIS ABOUT CHRISTMAS

By Pastor Hollis Partlowe

Once more the world about us comes alive with the spirit of the season. Conceived in all its fullness before the world began and carried out in each exacting detail, the birth of Jesus Christ is without doubt one of the greatest miracles of all the ages. It is common knowledge that we don't know the day of Jesus' birth; in all probability, it was not December 25. In fact, we don't even know the year. The best authorities tell us that Jesus was born about 4 B.C., according to our calendar, and probably in the spring of the year.

Since we don't know the time of his birth, some feel that Christians should not observe Christmas. They will criticize us for placing any emphasis on it. They fail to realize that it is not the day, but the event that is important. Furthermore, they will label the church "pagan" that observes Christmas or Easter. To be sure, Christmas and Easter are much abused and misused, but the fact of the birth, death, and resurrection of the Lord Jesus Christ is that which we emphasize. These are magnificent truths—the very heart of Christianity. Just because the world has misused these occasions is no reason for us to set them aside. They can be and

certainly should be used to the glory of our lovely Lord.

The music of Christmas alone is worth the effort. To hear the Christmas carols in the shopping centers, or on TV and radio, is a real joy over the ear-grinding jazzy rock-and-roll that we hear the rest of the year. People who look upon Christmas as pagan only are not converted to Christ generally, but to a hobby of their own. I've never known anyone made better by not keeping Christmas, but I've known many made better by keeping it. Were it not for these hobby preachers everyone would associate Christmas with Christ.

Jesus was virgin born and gave to mankind a reflection of our heavenly Father. If you want to know what God is like look at Jesus Christ. He, full of grace and truth, lived among us. He proved that God is not a fearsome tyrant, but a consistent Father. The light he brought exposed the darkness of men's lives. His mission was to restore God's creation to what it was intended to be, being "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Our Lord, moreover, is the firstborn of the new creation. (Col. 1:18; Rev. 3:14.) By God's grace in Christ we become a new creation. That is the declaration of



Elsie's children are so excited over Christmas this year that she has trouble getting them to attend to their everyday chores. "Mother, I'll come in a minute to set the table," Pam said for the third time. "I just can't get this bow right on Susie's present." "You spend more time wrapping your gifts than you do choosing them," Elsie told her. We spend more time celebrating the holiday than we do worshipping the Christ, whose holy day it is.

Second 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." "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15).

THE HOUSE OF BREAD

By Pastor Sidney A. Hatch

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting" (Micah 5:2).

It's an old familiar story but I still love it and like to think about it: the fact that the one who said, "I am the bread of life" was born in a little town called "The house of bread."

Yes, that is the meaning of Bethlehem: "The house of bread." *Beth* means "house" and *lehem* means "bread." So we have also such names as Bethel, which means "house of God," and Bethany, meaning "house of affliction."

It is no accident that "The Bread of Life" came out of "the house of bread." God meant it to be that way as a lesson for all the world. So Bethlehem became famous and beloved in Hebrew history.

The beautiful love story of Ruth and Boaz is a page from the life of Bethlehem. Here also young David, the son of Jesse, fed his father's sheep in the fields of Bethlehem. (1 Sam. 17:12.) And here the Prophet Micah, over six hundred years before, had said the Lord would be born.

Yes, those of us who have come to him know the truth of his claim, "I am that bread of life" (John 6:48). He has satisfied our hunger.

THE COMPLETE STORY

By Pastor C. Jesse Pestle

It is virtually impossible to read the account of Jesus' birth from the Bible without being reminded of his death, burial, resurrection, and second advent. The prophecies of Matthew and Luke tend to blend the two comings and the entire role of Christ into one great message of salvation for mankind.

Joseph learned from an angel in a dream the manner of Christ's birth, Christ's name, and the purpose in God's plan. In Matthew 1:21 Joseph was told that "he [Jesus] shall save his people from their sins." Certainly there was no salvation brought about

by the birth of Jesus. Only in his death and resurrection do we see the hope of salvation made available, and only in his second coming do we see immortality bestowed in its fullest. Yet it is said of the unborn child, "he shall save his people."

Luke gives the account of Gabriel speaking to Mary. Before her son was born, Mary learned of his name and the destiny of his life. After being told that he was to be "great," that he would be called the "Son of the Highest," and that he would occupy David's throne, Mary is told that "of his kingdom there shall be no end" (Luke 1:32, 33). The story of his future reign over all the earth is part of the story of Christ's birth.

The accounts of his birth and rulership in the millennial Kingdom are inseparable in Scripture. The man who attempts to isolate one from the other will always do injustice to God's overall plan. The meaning of

Christ's birth is unexplainable apart from an understanding of his death, resurrection, and second coming. In order to comprehend Christ's place in the end times, it is essential to know the nature of his beginning. We see the infinite wisdom and foreknowledge of God at work in the prophecies of Christ.

CHRISTMAS CAROLS

From a bulletin put out by a public service company, we learn some interesting facts about carols and caroling. The word "carol" means "news" or "tidings." The first carol was the good news and great tidings of joy sung by the angels on the first Christmas eve.

Carols were sung by night watchmen who walked about European towns lighting the lamps and tolling the hour. Change was dropped to them from grateful listeners. These free-lance troubadours helped keep

Book News



By William M. Wachtel

DEVOTIONAL INTRODUCTION TO JOB, by Andrew W. Blackwood, Jr. (Baker Book House, 1959, 166 pages)

The Book of Job has been a perennial fascination for readers of the Bible. Its theme of human suffering strikes a responsive chord in the heart and experience of believers everywhere. Many of God's children down through the ages have found in this book a light to guide them through "the valley of the shadow." This ancient book speaks a timeless message of hope that contemporary man can understand and appreciate.

Mr. Blackwood has written his *Devotional Introduction to Job* to assist the modern reader in arriving at a better understanding of the Book and its message. His work is not a commentary in the technical sense, nor does he seek to grapple with the difficult problems of criticism associated with Job — its text, author, date, and linguistic peculiarities. What he does is to analyze the main themes and their development in a very stimulating and helpful fashion. In the main, he follows the King James text, deeming it the most poetic English version of Job and thus truest to the structure and total impact of

the book. He does not hesitate, however, to call in the help of other versions when he thinks it really necessary.

This reviewer can recommend Blackwood's work, though not agreeing with all the author's opinions. Most regrettably, the author's view of death as a conscious state keeps him from recognizing the ultimate poignancy of Job's words in 3:1-26 and their relevance to Scripture's teaching regarding death. Aside from this and a few other lapses, the book is worthy of thoughtful consideration.

BOOK BRIEFS:

Daniel and the Latter Days, by Robert D. Culver (Moody Press, 1964, 224 pages)

Interpretation of the Book of Daniel from a premillennialist. Futuristic viewpoint. Strongly opposes Amillennialism and Postmillennialism.

Chart and Compass for Christian Laymen, by R. E. Burchett (Eerdmans, 1960, 159 pages)

Seeks to provide, in non-technical language, a discussion of the fundamental doctrines of Scripture. Interesting, but infected with trinitarianism and other errors.

the carols alive during the dour Puritan days.

Carols were often sung on the streets by men and women masked as animals, especially in the days of Henry VIII who loved masquerades.

"While Shepherds Watched Their Flocks" was written by Nahum Tate in 1700, who is remembered for it, though he is forgotten as Poet Laureate of the British Empire.

Isaac Watts wrote "Joy to the World." He was invited to spend a week with the Lord Mayor of London, and was so well liked that he stayed for thirty-seven years.

Charles Wesley's "Hark the Herald Angels Sing" was only one of six thousand hymns written by this famous man.

"Silent Night," was written in a few moments by Franz Gruber and Joseph Mohr in 1818, to fill in for a cancelled organ recital. It was caught up by a band of Tyrolese singers who brought it to America, where it became popular before it did in Europe.

"O Little Town of Bethlehem" is an American composition by Phillips Brooks, a young New England preacher. He wrote it for his Sunday school class, to picture for them the town as he remembered seeing it.

After "It Came Upon a Midnight Clear" had been published as a poem in Boston in 1850, it lay in the author's desk for ten years before Richard Willis set it to music.

Let's have music for Christmas! Sing out the good news of Christ's birth!

PREPARE! THY KING IS COMING!

By Pastor Vernis D. Wolfe

THERE is no pardonable excuse for ignorance. If one ignores a revealed truth, he has his reward. Israel learned this truth by repeatedly drinking of the filthy dregs. One wonders why this much-experienced people rejected the Lord. How could the Israelites ignore such a revelation as was given? Was it envy, jealousy, or lust, that prompted them wilfully to disregard the Holy One of Israel? Perhaps they were "wise in their own conceits," and, being blinded thereby, "could not steadfastly look to the end of that which was abolished." Repentance is their only means of escape. (Rom. 11:25; 2 Cor. 3:7-16.)

How sad it would be if we Christians should be found wise in our conceits, thinking it necessary to conform ourselves to the tempting glitter

and satisfying vanity of the world to have a well-rounded and sufficient life! Fables and old traditions may seem harmless to the casual, but they are a part of the world's means of catching the unwary in its hasty onrush, causing them to forget, to ignore, or to neglect the revealed truths of God. Are we free from the need of repentance? (Rom. 12:2, 16; 1 Cor. 11:31, 32; Rev. 2:5.)

A few faithful souls waited for "the consolation of Israel." They were ready, at his coming, to announce it with true joy—then to wait patiently for the development of all events promised. To these, Jesus truly became the Prince of Peace. Similarly, "Unto them that look for him shall he appear the second time without sin unto salvation." (Luke 2:25-32; Heb. 9:28.)

Rejoice in the glad tidings of peace; sing of the blessings of the Lord; praise his name and become humble under his everlasting arms; our King is coming! Bring gifts *unto the Lord!* The men of old were called wise for doing this by sight. Surely, the work of faith will receive an added blessing. The "acceptable," said Paul, "is a living sacrifice." (Matt. 2:1-12; John 20:24-29; Rom. 12:1.)

JESUS CHRIST, OUR KING

The tiny Babe of Bethlehem,
Is now a mighty King,
Who sits upon his Father's throne,
To him our prayers to bring.

The prints of nails are in his hands,
But on his noble brow,
Where once he wore a crown of thorns,
A diadem gleams now.

His majesty no tongue can tell,
Nor glories he has won,
By being patient, kind, and true,
He is his Father's Son.

The agonies of death he bore,
That to us he might bring,
Eternal Life in Paradise,
With Jesus Christ, our King.

—Wayne W. Willard



MY CHRISTMAS PRAYER

Let not our hearts be busy inns
That have no room for thee,
But cradles for the living Christ
And his nativity.

Still driven by a thousand cares,
The pilgrims come and go;
The hurried caravans press on,
The inns are crowded so!

Here are the rich and busy ones,
With things that must be sold;
No room for helpless hands within
This hostelry of gold.

Yet hunger dwells within these walls,
These shining walls and bright,
And blindness groping here and there
Without a ray of light.

Oh, lest we starve, and lest we die
In our stupidity,
Come, holy Child, within and share
Our hospitality.

Let not our hearts be busy inns
That have no room for thee,
But cradles for the living Christ
And his nativity.

—Ralph S. Cushman.

THE EDITOR'S OPINIONS (Continued from page 2)

therefore, can and will succeed in his reign on David's throne when he comes again to this earth.

In affirming our belief in the virgin birth of Christ we emphasize *why* this is important. He could not be the literal Son of God and the literal son of Joseph. He could not have been our Saviour if he was the son of Joseph, for he must then have died for his own sins, and our own must therefore remain unforgiven. But, God's child has been born, his Son has been given in sacrifice, and we look forward to the time when the government shall be on his shoulders!

THREE KINDS OF GIFTS (Continued from page 8)

get about it until certain days of the year, such as Christmas and Easter. Others take it out and wear it for an hour on Sunday morning, then forget about it until the next week. Others wear it continually, and discover that it improves with the wearing. This is what Paul did when he said, "Christ shall be magnified in my body" (Phil. 1:20).

Each one of us should ask himself the questions: "What am I going to do with God's gift?" "How can I honor Christ this Christmas?"



Churches IN THE News

CALENDAR OF EVENTS

- Jan. 20-24—Midwinter Minister's Conference, Oregon, Ill.
 Mar. 22-23—Illinois Spring Conference at Eldorado.
 Mar. 30—Second Annual Missionary Conference at Oregon, Ill.
 July 27-Aug. 1, 1969—General Conference.
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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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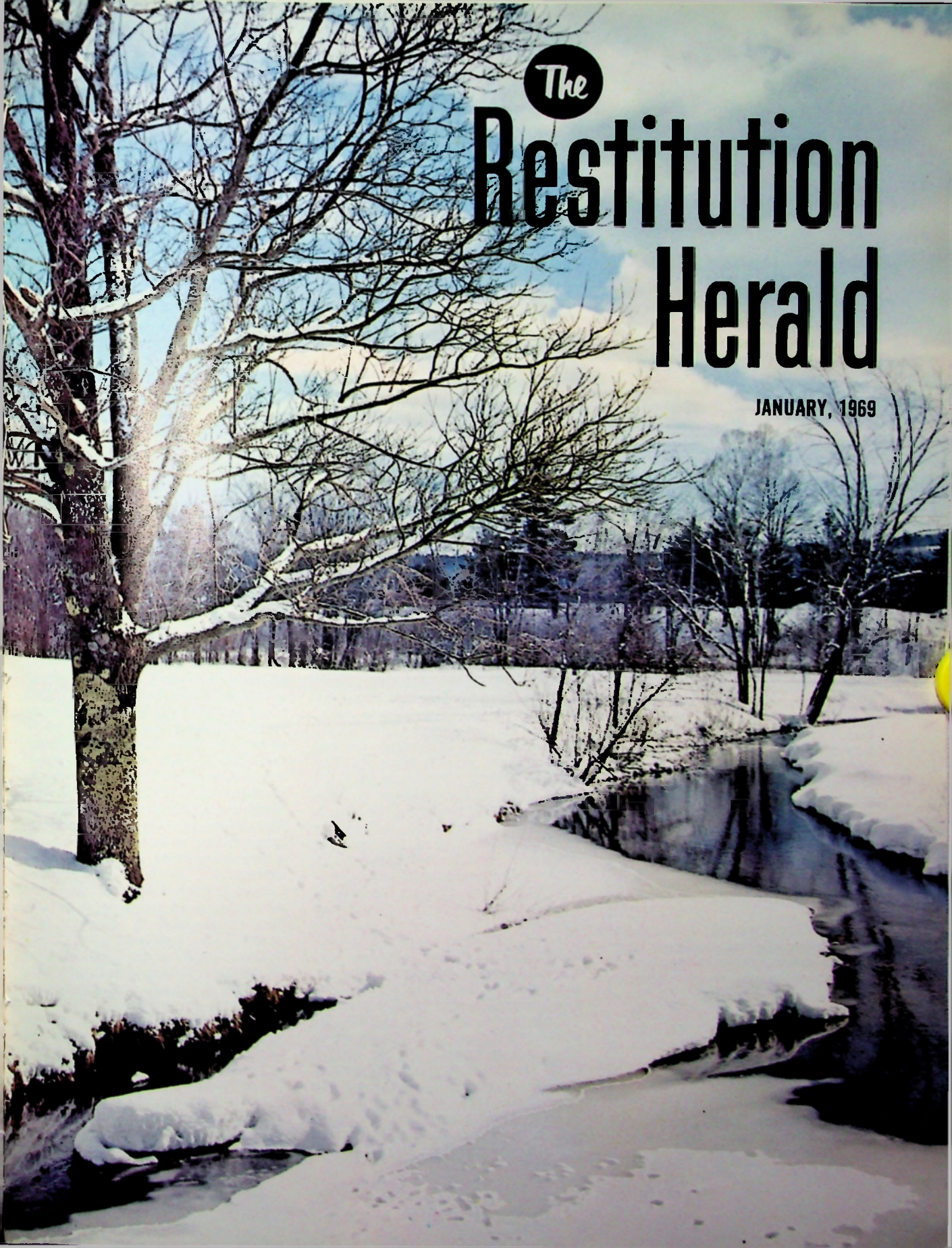
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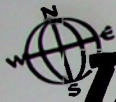
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The

Restitution Herald

JANUARY, 1969



The Editor's Opinions



THE NEW YEAR

The beginning of the New Year is celebrated in many different ways: getting drunk; having a party; gathering in Times Square; eating collards, black-eyed peas, and hog jowls; making resolutions, etc. We rather like the Jewish attitude, though celebrated at a different time, of New Year's as a holiday ushering in ten days of penitence. What is man? Why am I here? What of an eternal nature did I accomplish last year? What will the New Year bring?

Like you, we are no prophet, but there are certain things that seem certain to happen, though not necessarily this year. There will certainly be new "hot spots" internationally; more Vietnams; more enemies for the United States. Israel can be expected to make covenants with her neighbors in quest of peace and security. God commanded her as far back as Moses, not to make covenants with the nations about her. (Ex. 23:32.) This may even be the year she will make her false covenant with "the beast," the last great Gentile power to rule over Israel and the earth before Christ returns.

Nationally, we expect more inflation, higher taxes, more socialism. We may expect the summers to be longer and hotter racially; with more civil disobedience and student unrest. We may expect more unemployment, especially if the men are returned from Vietnam. Labor troubles will continue to plague the nation.

Religiously, we may expect the churches to be more secular, more political, less Christian, and less spiritual.

Personally, there will be death for some of our readers this year. New life for others. Opportunity for all. Remember, there is no fear, even in the valley of the shadow, while Christ our Shepherd leads.

Let us resolve to be truer, kinder, more loving, more forgiving than in the past. We need one another in these days of trial and temptation!

"What shall the New Year bring?
We cannot know,
For Love in mercy veils
The way we go;

But whatsoever the path
Our feet must tread;
We know that by thine hand
We shall be led.
Thus we commit to thee
Our onward way,
And only ask, dear Lord,
Thou wilt each day,
Keep us secure from ill,
Grant we may be,
Faithful to thee, until
Thy face we see."
—Ruth Thomas.

THE END IN 1975?

As Art Seidenbaum said it in the October 14, 1968, issue of *The Los Angeles Times*, predicting the end of the world has become the latest fad! Certain hippies in California predicted early in 1968 that the world would not make it till fall. The Jehovah's Witnesses, who have had more experience at setting dates than most, have come out in their literature to declare that autumn of 1975 should see the end of this age. Mystics in California claim to have studied the Witnesses' data, and declare that 1970 should be more like it! While Art Seidenbaum went on in his column to spoof his readers with his "Apocalyptic Poll," we consider this whole business a very serious thing. If 1975 marks the end of the age, we need to know it. What do the Jehovah's Witnesses say?

As early as the January 8, 1968, issue of *Awake!* magazine, the Watchtower faithful have been told to look to 1975 as the end of the age. The "evidence" put forth in favor of this date may be stated as follows:

1) By their reckoning, the end of Gentile times came in 1914. Jesus' promise, "This generation shall not pass, till all these things be fulfilled" (Matt. 24:34), refers to "those who were old enough to witness with understanding what took place" in 1914. Obviously, it is very late for even the knowledgeable *teen-agers* of 1914! By anybody's figures that generation is about to pass away.

2) The end of man's 6,000 years of dominion over the earth will be reached in 1975, according to their figures. They argue that the types and shadows contained in the law and sabbath give man six days of 1,000

years each, and that the seventh day of 1,000 years will be God's. Therefore, this age must end in 1975, the end of 6,000 years, by their figures.

The average reaction of the religious press to this announcement by Watchtower is one of incredulity, but the critics usually take the opportunity to scathe them for their other beliefs, such as the mortal nature of man, a non-fiery hell, disbelief in the trinity, etc. An article in the October 8, 1968, issue of *Awake!* entitled "A Grand Future Ahead in God's New Order," is as fine a presentation of Kingdom conditions as we have seen. We believe in giving credit when it is due.

The Question

Our question here is, may we expect the end of the age in 1975? What is the Scriptural evidence for or against this theory?

1) Is the knowledgeable generation of 1914 the one to see the end of all? The fixing of 1914 as the end of Gentile times is based on fallacious reasoning and faulty chronology. It is supposedly the end of a period of 2,520 years, which began in 607 B.C. This is based on the old day-for-a-year theory popularized by William Miller and others in the early 1800's. A significant difference is that Miller's date of 1843 for Christ's coming was based on the 2300 days (years) of Daniel 8:14, and which commenced in 457 B.C. with the command of Artaxerxes to restore and build Jerusalem. (This is the starting point of the seventy weeks of Daniel 9.) The number 2,520 does not occur in Scripture; it is based on adding the forty-two months (42x30=1,260) of Revelation 11:2, and the 1,260 days of Revelation 11:3. There is no evidence that these numbers are to be added to one another; they could as easily be concurrent.

Even if there were a 2,520-day period mentioned in prophecy, what right does anyone have to call these days *years*? This "day for a year" theory is based on Numbers 14:34, "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." This is not stated here for an everlasting rule that every prophecy mentioning days must be interpreted years!

Biblical evidence is to the contrary. The "time, times, and half a time" of Revelation 12:14 and the "forty and two months" of Revelation 13:5, are

equal to the "one thousand two hundred and threescore days" of Revelation 11:3; 12:6. This measure of time is from the Book of Daniel in relation to the seventy weeks, and the time of trouble for Israel; called there "midst of the week," and "time, times, and an half." The "seven times [iddan]" that passed over Nebuchanezzar during his madness, occurred in one man's lifetime. Why take "a time [iddan] and times [iddan] and the dividing of time [iddan]" (Dan. 7:25), or 3½ times, and make this 1,260 years, which is many lifetimes?

Again, if there were a 2,520-day (year) period mentioned in Revelation 11, what is there to suggest this refers to the end of Gentile times?

Which Generation?

The generation that will see all things fulfilled will be the generation that sees "the fig tree" putting forth leaves. (Matt. 24:32, 33.) The nation of Israel is represented by three figures—the olive, the vine, and the fig tree. From Romans 11:17, we see that the olive is used of Israel's covenant relationship to God. From Jeremiah 2:20, 21, and others, the vine is seen to represent Israel in her spiritual relationship to God. In Joel 1:7, God said of Israel, "A nation is come up upon my land . . . and barked my fig tree." The verses which follow show this to be a judgment upon national or political Israel. Jesus cursed the fig tree when he found no fruit, and Israel has been dead and dry ever since. But, we have seen the nation of Israel revived in our generation. The length of a generation is uncertain. Technically it would be the number of years from a man's birth to the birth of his first child. It would be mere conjecture to suggest what generation saw the budding of Israel in 1948. According to Jesus' own words, "it is near, even at the doors," that is, the end of this present system.

Six Thousand Years?

2) As to the idea that man's rule must last exactly 6,000 years, we have no Biblical evidence. Even if this were true, who can determine exactly when the 6,000 years are up? No reference we are able to find confirms the Watchtower date of 4026 B.C. for the creation of Adam. Most agree with Ussher's date of 4004 B.C. Even then with the transition to A.D., and the changes in calendars, it would be next to impossible to know the 6,000th year of man's history. The Jews, who have as much right to be correct as anybody, say we are in the 5729th

year since the creation of Adam. This whole theory is nebulous!

No man on earth can unfailingly predict the date of the second coming of Christ, or the end of the age. We are given an indication of its nearness by the times and seasons which we can understand well. (1 Thess. 5:1-4.) We are in the "last days" of this age, and we must make sure we are prepared for Christ's coming. Not only ourselves, but we must be faithful in our stewardship of helping others to understand and be prepared.

CREEDS AND LITURGIES

We are quite amazed to hear the word "creed" being freely used in the Church of God. Creeds are being written, recited, and taught. The word "creed" is from a word meaning "I believe," and means "A brief, authoritative formula of religious belief" (Webs.). A great obstacle to the formation of the General Conference in the early days was the fear on the part of many that a creed would be adopted. These people had been brought up on creeds, but were rejoicing in their newfound freedom to study the Bible and come to their own conclusions.

The danger of a creed is that it intimates to self and others—"We have arrived at the whole truth, and there is no further reason to study." No church, group, or person has a corner on the truth; it is there for all who will seek it by diligent personal study.

There can be no "authoritative formula of religious belief" in a truly congregational, truth-seeking, church. Our church doesn't believe anything, or teach anything, but we do as individuals. You could legislate the finest set of doctrines in the world, give lip service to them every Sunday, and have nothing.

The word "liturgy" could be used of the emerging form of worship being used by the Church of God. The word means, "A rite or body of rites prescribed for public worship" (Webs.). There is a trend for the liturgical churches to be less formal, and the traditionally non-liturgical churches to become more formal. There is nothing inherently wrong with an order of service; a certain amount of order is necessary. True liturgy is the elevation of the form of worship over the content of worship. It is saying the calls and responses, the doxology, the choir, the organ, are the main elements of worship, and the

(Please turn to page 19)

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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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The Church

IN THESE TIMES

By Pastor Vernis D. Wolfe,
Hammond, Louisiana

FROM a prison cell in Germany a young man wrote: "What is bothering me is the question of what Christianity really is . . . for us today" ("On Being a Contemporary Christian." *Time Magazine*, April 12, 1968).

From within the ranks of organized religion a Christian bishop comments: "Christianity is like a trip. . . . The church is like a travel agent with a lot of pictures in her office describing what it's like. But either she's never been there, or was there so long ago that she does not remember what it is all about" (*Ibid.*).

From a secular publication we read: "Today it would be hard to find an atheist whose criticism of religion is any more vociferous than the attack on the irrelevance, stagnation, and nonutility of organized Christendom offered by its adherents" (*Ibid.*).

And, from a free-thinking theologian of world renown we read: "We are living in a period of disintegration, of a world-wide loss of values and meanings" (Paul Tillich, *The New Being*).

Such similar questions and opinions from such diverse sources of human judgment make emphasis of one point: the enigma of the visible church is not a mystery of God but the chaos of men.

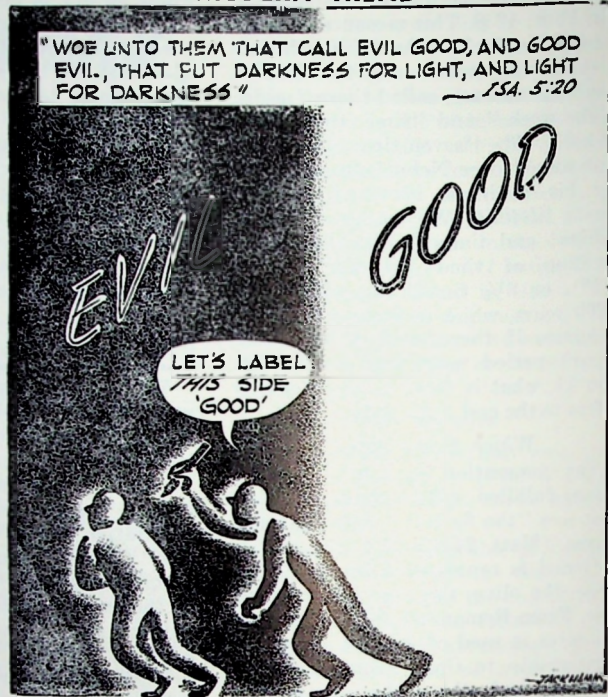
The original purpose of the church

is found in such sermons as those Jesus delivered on the mount when he said: "Ye [my disciples] are the salt of the earth . . . Ye are the light of the world" (Matt. 5:13, 14). Later Jesus abandoned the use of such metaphorical figures for more explicit wording so there could be no doubt about the responsibility to be shared by the community of believers: "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15); also, "You will be witnesses to me, not only in Jerusalem, not only throughout Judea, not only in Samaria, but to the very ends of the earth!" (Acts 1:8, Phillips).

When the apostles received the divine plans for establishing the church, they made an uncompromising thrust to expand as the Spirit of God directed them, bridging race and cultural lines that the gospel might be shared with all men. Christ's commission became a reality through the agent of that first church under the leadership of the disciples who were carrying out his commandments. The gospel was preached to the Jews first and then to the Gentiles; it was a message of salvation which was to all mankind "to choose from among them a people to bear his name" (Acts 15:14, N.E.B.). The purpose of this effort and its motivating force was epitomized by the Apostle Paul when

he expressed his personal conviction: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

From those days of the first disciples until now, there has been a singular purpose among God's servants to so wield the Sword of his Spirit that his followers would be sanctified and that the world would be exposed to the will of God for man. However, from the beginning the message suffered perversion, and faith was held in constant tension with doubt. In the very ranks of the church there were those who preached other gospels, a trend which Paul observed in the early churches he counseled. (Gal. 1:6, 7.) Clearly there has been—and is yet—divided allegiance in the church. When will it end? Not until the true head of the church, Jesus the Lord and Christ, intervenes by personally appearing and taking charge of the affairs. In fact, these conditions are due to become worse and worse and finally culminate in the utter breaking down of all values as given by Christ. Herein is probably the prophecy student's most perceptive view. He watches events grow and become trends, the trends become conditions, and the conditions finally permeate the whole body. This is one of



the reasons the world cannot see the signs; they are so gradual in their development that it requires patience and diligent watchfulness to discern them. As Daniel said: "None of the wicked shall understand; but the wise shall understand" (Dan. 12:10).

But, let us look at the prophecies themselves and note the descriptive words as they apply to the church of the last days, immediately before the appearing of Christ from heaven. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1). "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" (2 Tim. 3:1, 2, 5). "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4). "We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first" (2 Thess. 2:1-3).

Thus wrote the Apostle Paul for us who live in times like these! We identify our own generation as the subject matter of his prophecies; we see in organized Christendom today the conditions defined by these inspired writings not just in the matter of *what is* but *how much!* There is nothing new — it is simply that the old perversions have grown progressively worse until now we have a church that is wracked through and through with all sorts of foul and foreign elements. Remember that we are speaking of the visible church, of Christendom as a whole, of the great mass of the world's population that is categorically Christian.

Our times are without precedent for their large numbers of church teachers who scoff at the writings of the Bible. To these teachers the Bible is less than an inspired book and he who believes it to be the communication of God to man is foolish. This sophisticated clergy would demythologize the Bible and free mankind of its ignorant superstitions. If the ancient stories of

God's marvelous works must be discarded as mere myths, it is not difficult to imagine what happens to such Bible-based doctrines as the second advent of Christ. In fact, many modern thinkers especially deride the promise of Christ's coming again to this earth and unconsciously fulfill the very prophecies they reject. Peter, you may recall, was quite explicit on this point when he said: "There shall come in the last days scoffers, walking after their own lusts, and saying, *Where is the promise of his coming?* for since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Pet. 3:3, 4).

Peter continues with a statement declaring their ignorance. The great Apostle Peter must have had a special aversion to this kind and wanted all to beware of their ways. Holding Christ in high esteem, Peter warned about those who would not: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of" (2 Pet. 2:1, 2). But the accuser of God is that man who denies that God exists. He is a fool and complies with the words of the Psalmist. (Psa. 14:1.)

The denial of God may be practiced in at least two ways: 1) by the statement of the foolish man when he says "there is no God," and 2) by that man who is less than faithful in his devotion to the one true God.

However, there are many ways of denying God and placing in his stead various substitutes. Even though the Israelites suffered the retribution of God for building a golden calf, they did not cease their predilection for worshipping graven images, for later they even went so far as to take an object God had given them (the brazen serpent) and, by abusing its function, committed idolatry. (2 Kings 18:4.)

Idolatry was later to be known in the Christian churches. The Apostle John advised his "little children" to shun idols, and the Apostle Paul found idolatry to be an ever-present problem in the churches he guided. Few if any of those early churches were free from this danger. (1 John 5:21; 1 Cor. 8.)

It might seem that the church of

today should be free of these primitive practices. *But, only the forms have changed!* Whereas once the emphasis was on the work of the artificer, the carpenter, or the sculptor, it is now on the more abstract forms of words, liturgy, and righteousness as it might be defined by the legal terms of an ecclesiastical institution. Modern idolatry is all too often to be found in the heart of the church. With misdirected opinions and attitudes one may, in the very act of religious worship, create an *imagery within the heart* which becomes a substitute for God. No church and no individual can claim immunity. It is one test of being Christian; however, "opportunity" would be a preferable term, for with every test there is opportunity for achievement. This comes very close to each of us—all it takes to manifest such idolatry is to believe there is efficacy in a system of doctrine, or feel there is communion with God by becoming involved only in the externals of worship, or think there is salvation in ordering personal conduct to correspond to legalistic codes.

The fleshly oriented ecclesiastical institutions of our day have used these idolatrous forms to their advantage in many ways, especially in the matter of making their appeal and expanding their work.

Within the bounds of what is religious, at least in terms of man's judgment, great strides are being made toward the total involvement of mankind. How likely it is that things such as these are preparing for the one who will in the days of apostasy set himself in the temple of God, "showing himself that he is God" (2 Thess. 2:4). The ecumenical movement advocates the brotherhood of man, the acceptance of man's many gods, and the *unification of man* in one world church. By contrast the gospel effort was originally designed to *choose from among men* a people for his name, the worship of the one God, and the prohibition of church-world integration. (Acts 15:4.)

While denying God's power, men have for reasons of self-love and according to their lusts heaped together a terrible array of fables. What could follow but confusion, doubt, and apostasy. Jesus, in his thoughts on these last days, simply said: "When the Son of man cometh, will he find *The Faith on the earth*" (Luke 18:8, A.R.V.). The implication is apparent: pure faith, as the system of righteousness given by Jesus, will be in short supply. (Turn to page 17)

The Old Testament Apocrypha

By Paul Moore, Oregon Bible College

Introduction

THE "Apocrypha" is a term unfamiliar with many a person growing up in the Protestant faith. Somewhere in history, for some reason, it was pushed aside and left out of the picture. Yet, today we find parts of the Apocrypha in the Roman Catholic Bible. Why was it rejected by the Protestants and accepted by the Catholics? What purpose does the Apocrypha serve? When was it written and who wrote it? It is important in the understanding of our Bible to know why certain books were left out of the canon as well as those included. The purpose of this article is to answer questions such as these and to better acquaint the reader with the Apocryphal teachings.

The Apocrypha

To begin with, let us first come to a feasible definition of the word *Apocrypha*. In its true sense the word was meant to say, "that which is hidden or concealed." The writers of the Apocrypha did not mean for everyone to understand the secret meanings of some of the things they wrote. It was, on the whole, intended to have been written to a select group who possessed the knowledge to understand it. For the most part, it was written by Jews living in Alexandria from the third to the first centuries B.C. The authors are unknown with the exception of Jesus, the son of Sirach.

The history of the Apocrypha can be traced back to the Septuagint, the Greek translation of the Old Testament. The first of the Apocryphal Hebrew books were written more than a century after the canon of the Hebrew Old Testament was closed in 424 B.C.

Robert Dentan, a professor of the Apocryphal writings, gives us this definition of the Apocrypha as to the contents: "The Apocrypha consists of those books, or parts of books which are found in the Septuagint, but not in Hebrew Old Testament." The Septuagint, therefore, came to be known as the most favorable reason for including the Apocrypha in the canon of the Scriptures whenever the ques-

tion arose. However, one must keep in mind that the Apocrypha was written mainly by the Jews at Alexandria, Egypt, or so it is believed, and this is where the Septuagint also originated as a translation. It is very possible that some of the writers of the Apocrypha not only knew some of the seventy-two translators of the Septuagint, but also, they may have had a great influence upon some of them. In other words, a personal friendship may have put a few of the Apocryphal books into the Septuagint when otherwise, they would have been left out. Josephus (37-95 A.D.), a great Jewish historian, translated the Apocrypha, but he explicitly eliminated the possibility of the works being inspired. Later, Jerome, in translating the Septuagint into Latin for the common people, also found it difficult to believe the divine inspiration of the books because they were not originally in the Hebrew Canon. The closed Hebrew Canon is, in effect, the major defense to the offense of the Septuagint concerning the acceptance of the Apocrypha.

Down through the centuries it was a fairly quiet debate as far as the newly formed Protestants were concerned. However, in the year 1545, the Roman Catholic church sent delegates to Trent, Germany, for the purpose of deciding upon various questions of the church, one being the canonization of the Apocrypha. In 1546, 53 delegates present voted to accept the Apocrypha as the revered Word of God and all who would not do so were to be accursed. It seems rather peculiar that the great mass of people in the Catholic church would base their decision upon a vote of men when dealing with such an important subject as the Holy Scriptures. The men on the council at Trent were little more than average in their study of history and background of the Apocrypha.

Let's take a look at the books as they appear individually. There are generally considered to be fourteen books in the makeup of the Apocrypha. Some would say fifteen if they were to count the Letter of Jeremiah

as being distinct from Baruch. These fourteen books can be broken down into five major categories: romance, wisdom, prophecy, history, and additions.

Judith and Tobit are the *romances* of the Apocrypha. Judith is the story of a rich, beautiful, and devout Jewish widow who disguises herself to betray a Babylonian general and cut off his head to save her city. Tobit is the story of a rich young Israelite taken captive in Nineveh, and is then led by an angel to wed a "virgin-widow" who had already lost seven other husbands.

The books of *wisdom* are the Wisdom of Solomon and Ecclesiasticus. The Wisdom of Solomon is written by an Alexandrian Jew who combines Greek philosophy with that of Solomon's, whom he is impersonating. Ecclesiasticus resembles Proverbs in style and has to do with rules for conduct in life.

The two *prophetic* books are Second Esdras and Baruch. Second Esdras deals with the coming of a new age and God's government over the world as seen in visions by Ezra. Baruch, a scribe of Jeremiah, has to do with the Babylonian exile and is a group of paraphrases from Biblical prophets.

The Apocryphal books concerning *history* are First Esdras and First and Second Maccabees. First Esdras speaks of Persian control over the Jews and how they were treated under Cyrus and Darius. First and Second Maccabees, considered by some to be the most important of all the Apocryphal books, gives us some good historical knowledge of the Maccabean revolt for the cause of Jewish liberty.

The *additions* are books which are supplementary to other books of the Bible already in the canon. These would be the Rest of Esther, Song of the Three Holy Children, History of Susanna, Bel and the Dragon, and the Prayer of Manasses. The purpose of the Rest of Esther is to enlarge upon the story of Esther from the canonical part of the book. Susanna has to do with the story of a godly wife of a wealthy Jew who was betrayed by two evil men and on her way to her execu-

tion she was saved by Daniel, who put one man against the other to prove them liars. The Song of the Three Holy Children has to do with the prayer of Azariah and the songs of rejoicing of the three children of God in the fiery furnace during the Babylonian captivity. Bel and the Dragon was written to show that Daniel has proved that Bel is an idol and not a god, as is the Dragon. The Prayer of Manasses is a prayer that Manasses, king of Judah, offered while in prison in Babylonia.

An analysis of the contents of these books would find them to be of much weaker style and quality than any of the canonical books of the Bible. For instance, here is 1 Esdras 3:3 as an

example: "They ate and drank, and when they were satisfied they departed; and Darius the king went to sleep, and then awoke."

It is hardly necessary to make a critical comparison, for one can see at a glance the elementary style in which this verse was written. Practically any child with a sixth grade education could follow a story through on a pattern of writing such as this.

An advocate of the Apocrypha could be expected to say something such as this: "The Story of Susanna is a wonderful story of plot, surprise, struggle, and unfolding character presented in precisely the right proportion." On the other hand, an opponent of the Apocrypha would probably

regard the story of Susanna as a lot of "bunk" and nothing above that of an average story. Whatever the case may be, it can be certain that the story is not worthy of the Bible. Susanna 1:1 begins in this manner: "There was a man living in Babylon whose name was Joakim. And he took a wife named Susanna."

This is the general mood and language of the entire story. We can never be certain that the Daniel who is mentioned in Susanna is the same as Daniel the Prophet. We can only speculate. Such is the case in so many of the Apocryphal books—we can only speculate.

Conclusion

The fourteen Apocryphal books of
(Please turn to page 18)

We Are Deeply Involved!

By Pastor Ernest Graham, Dixon, Illinois

HAVE you ever become involved in a legal matter? Did you ever have to bear witness in court to something that you saw happen, such as a fight, or an accident? Have you ever felt that by association through love or blood relationship that you were duty bound to support or uphold a claim which you knew to be right? Have you ever felt such fervor for a cause that you found yourself involved in its defense?

Some involvements are caused because of love; some are caused because of a feeling of duty; others may be due to circumstances unavoidable of escape, when neither love nor duty is felt.

What does this involvement mean? What does a marriage contract involve? How disposed are you, who have pledged faithfulness to those marriage vows, to keep those vows? What have you done when you break them?

You say, "I have committed adultery?" How do you read Romans 7:1-4? "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another

man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

Do you feel the same way about the vows to Christ as you do about marriage? What proof of fidelity are you able to produce? That you own a Bible? That you attend at least one church service each week? Remember, a wife or a husband demands fidelity, and is ready to see that it is kept. What think ye of Christ? And, how may one dissolve this involvement? I believe many, by defilement, by adulterating their lives with indecent or unchristian associations, have diluted their lives to a state of weakness and uselessness. Jesus said, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15b, 16).

Lukewarmness is common, and the major cause of church decline and empty pews in every phase of Christian endeavor. We have reached the disaster stage in Christianity, where loyalty is a word applied only when discussing disciples and martyrs.

Our deep involvements are the re-

sults of our having fallen in love with a plan for our future; with him who laid the plan; and with Christ who died during and for the furtherance of that plan, even before we knew all about it. We became interested; and when we discovered that certain personal sacrifices and dedications had to be made, we accepted the contract, signed and sealed; making ourselves liable to penalty and loss if we fail to meet the requirements. (Matt. 26:69-75.) "His servants we are to whom we obey, whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16).

Jesus obtained a crowd of willing workers who, through respect for him and his idea of peace, with the power to promote it, agreed to work for him. They pledged loyalty to him through service. They became involved.

We, Christian friends, have subscribed to the greatest policy of soul-saving life insurance which is possible to obtain. The policy is written on the Bank of Heaven. God, our heavenly Father, backs it up with his Holy Spirit and his holy Word of promise.

If you have accepted Christ; if you have confessed your sins; if you have been baptized into the death of Jesus Christ, and in his name; if, in so doing, you have pledged allegiance to Christ—brother, you are deeply involved!

ISRAEL'S GOD

By Pastor Harry Sheets

GOD selected Israel to be "a kingdom of priests and a holy nation" (Ex. 19:6). As such they were assigned six major tasks, the second of which was to teach the world that Jehovah was, is, and always will be, the only true God.

It was Jehovah who made the covenant with Abraham. It was Jehovah who appeared to Moses and directed him to go to Egypt. (Ex. 3:14, 15.) Jehovah's instruction at Sinai was: "Hear, O Israel! The Lord our God, is the One Eternal Being. . . . Ye shall not go after other gods, of the gods of the nations which are round about you" (Deut. 6:4, 14, Leeser's Trans.).

When Israel worshipped and served other gods, Jehovah reminded them of their mission. He said: "Ye are my witnesses, saith the Lord, and my servants whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me" (Isa. 43:10). Again God declared: "I am the first, and I am the last; and beside me there is no God. . . . Ye are even my witnesses. Is there a God beside me? Yea, there is no God: I know not any" (Isa. 44:6, 8).

God emphasized his uniqueness by saying, "I am the Lord, and there is none else, there is no God beside me. . . . I am the Lord; and there is none else. . . . there is no God else beside me; a just God and a Saviour; there is none beside. . . . for I am God, and there is none else. . . . I am God, and there is none like me" (Isa. 45:5, 18, 21).

God selected David and his "house" to rule over his people. In expressing his thanks, David asked: "What can David speak more to thee for the honour of thy servant?" All he seemed able to say, was: "O Lord, there is none like thee, neither is there any God beside thee" (1 Chron. 17:18, 20).

The Jews believed that God is one person and only one person is God. They believed "that God has no identical. He is in a class of his own" (Systematic Theology, Huffer).

Jesus and the apostles believed in only one God. Jesus addressed his Father as "the only true God" (John 17:3).

In answer to a question asked by one of the scribes, Jesus replied, "Hear O Israel, the Lord our God is one Lord." The scribe agreed, saying, "Master, thou hast said the truth: for there is one God; and there is none other but he" (Mark 12:29, 32).

Give—RIGHT OUT OF THE POCKET

By Hubert R. Newcomer

RECENTLY a distinguished looking man stepped into my office, carrying a neat, slimline briefcase. After introductions he suggested that he would like to show me an item he was certain would interest me. Opening his attache case, he revealed a lovely line of brightly colored cleaning and scouring pads which, he explained, could be sold at a surprising profit by groups in our churches to raise money for the Christian cause.

Because this kind of money-making scheme is one we have strongly discouraged, I came quickly to the point: "Real Christian stewardship is . . ." But before I could finish, he put it in words for me.

"Yes, I know, it's giving right out of the pocket. That's what my church believes and teaches too."

Before I had a chance to ask him about his church, he was on his way. Strangely enough, though, he left, not as a dejected salesman who had just missed a sale, but as a man who had renewed his confidence in what he knows to be right.

Obviously nothing is wrong with selling something at a reasonable profit. The free enterprise system stimulates creativity and good workmanship. However, when the profit-making motive in the nonprofit church begins to preempt the practice of

Paul stated the true position of believers when he said: "To us there is but one God, the Father." The reason: "There is none other God but one" (1 Cor. 8:6, 4). On other occasions Paul wrote: "There is *one God*" (1 Tim. 2:5), whom he called "the *only wise God*" (1 Tim. 1:17), and "the blessed and *only Potentate*" (1 Tim. 6:15).

Israel, the natural seed of Abraham, failed to present Jehovah to the world as "the true God. . . the living God, and an everlasting king" (Jer. 10:10). God then turned to the Gentiles (Matt. 21:43), and offered them the opportunity to become the seed of Abraham through faith. "For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29).

(Please turn to page 18)

Christian giving, the result is not a classic example of free enterprise at its best, but a substitution for stewardship.

But perhaps *the* most authentic sign of Christian maturity is the individual practice of "giving right out of the pocket." Asking a mature Christian to contribute to his church by buying something is like asking a college graduate whether he can read! Central in the Christian faith is the spirit of cheerful giving. To give significantly of money, time, or oneself is as necessary to a healthy spiritual life as breathing is to a healthy physical life. Thus, when a congregation begins selling vanilla, pencils, cookies, or scouring pads to raise funds—and many do—it is robbing its people of the heart of Christian experience—giving. To accept God's grace and love and to receive the love and companionship of his people without expecting and needing to give is to commit oneself to a situation like that of the Dead Sea—dead because it receives but does not give.

Some organizations may have a place for selling products to raise money for their programs, but in the light of the Scriptures, of the faith, and of the lives of great Christians, I see no place for it in the church.—*Selected.*

The Creation

By Nola A. Hass, Oregon Bible College

THROUGH faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Gen. 1:1, 2).

The Bible proves to us that God created the world. Scientists believe that the world was formed by a hot ball of fire flying through the air. Hlon T. Jones, a manufacturer, answers this question on the idea of a chance creation: "It takes a girl in our factory about two days to learn to put the seventeen parts of a meat chopper together. It may be that these millions of worlds, each with its separate orbit, all balanced so wonderfully in space — it may be that they just happened. It may be that by a billion years of jumbling together they finally arranged themselves. I don't know. I am not a scientist; I am merely a manufacturer of cutlery. But this one thing I do know—you can shake these seventeen parts of a meat chopper around together in a wash tub for the next seventeen billion years and you will never make a meat chopper."

When one considers that the earth has eleven different motions, and around it revolves the moon with sixty motions of its own, and these circulate over their vast orbit about the sun without so much as the variation of a second in a thousand years, one must recognize how impossible it is to conceive that anything so mathematically accurate could have been arranged by a mere accident.

To consider the creation, to imagine it, and then to fully believe it is a rather large task. Even in reading the account in Genesis, we see that the author had to imagine a lot. The author takes us back before time, into the incomprehensible reaches of eternity. He gives no hint of a tangible date for the beginning.

The author of Genesis is very definite in the fact that God created the world. Nothing more astounding can be declared. God did it and that's all there is to it!

There cannot be a "here" without a "there." There cannot be a "before" without an "after." There cannot be a "creation" without a "Creator." The universe is a product of thought. Thought implies a thinker, and a thinker is a person. Therefore, there couldn't possibly be a chance creation. It had to be a planned creation requiring blueprints to obtain its perfection.

Throwing science and the Bible together, one writer has come up with this: "After the earth's creation there is chaos; light separates from darkness, sea from land, which now becomes clothed with vegetation. The sun and moon light the world by day and night; fowl fly the air and monsters plow the deep; cattle and beasts now inhabit the land. Man at length appears and is given dominion over

all creatures. A woman appears and becomes man's companion; the first family of the race is established." Science shows the method of the world but not its cause. The Bible shows the cause of the world but not its method. Scientists say that the Bible is only the guide to life with its underlying purpose being man's redemption.

A scientist will also tell us that science is the material universe, our physical world, that can be known by our five senses; things that can be measured, analyzed, and tested. The realm of the Bible is the supernatural; ideals with the spiritual and the moral, and ultimate causation, and comprising a distinct body of facts.

The Bible can definitely disprove the world of science. It can at least stand out in first place ahead of science. We are reminded of a story about a minister and his son. The son had gone off to college to study the field of science. Upon returning home, the family saw that the son had com-

(Please turn to page 18)



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THE BOOK of Esther is unique. There is no mention of God, but no book has the imprint of his hand so plainly stamped upon it. Those who categorize the Old Testament as consisting of Law, Prophets, and Psalms, put the book in Psalms; others classify it as a book of history. Modernists and higher critics say the story of Esther is fabricated—a folktale; to create a heroine for Israel. (This she is, for the largest women's organization in the U.S.A. is the Jewish Hadassah, the Hebrew word for Esther.) We believe the book is true.

dramatic plot, and we begin to see the hand of God intervening, even in this wicked place.

A king needs a queen and, as the plot of the drama intensifies, the king proclaims a beauty contest to be held in all parts of the empire, with young women competing to become his queen. At the suggestion of Mordecai, Esther (the "Miss Israel" of her day) entered the contest. But, now we see a "flaw" in her character, and that of Mordecai as, again at his advice, she neglected to mention that she was a captive Jewess. (If a hero-

hard in that part of the world, so Haman and Mordecai despised each other. Haman, one of the emperor's generals, was very provoked when Mordecai refused to bow down to him as others did. For revenge he persuaded Ahasuerus to issue an edict against a "certain people," that all of them be put to death in all parts of the empire. The word "Jew" was not mentioned to the king, and the order went forth. Mordecai, on hearing of the disastrous pronouncement, led his people in public mourning by wearing sackcloth and putting ashes

"For Such a Time As This"

By Gerald L. Cooper, Tempe, Arizona

for it is a part of the Holy Bible. Furthermore, we doubt if any writer, no matter how much talent and imagination he might have, could invent a folktale to equal this true one in the Bible.

This is no folktale, but a dramatic part of Israel's history; one that could be easily adapted to a movie or television script in our time. If this were done it might have as a subtitle something like this: "Can a Poor Jewish Girl Find Happiness in the King's Palace?" The cast of characters in order of appearance are: 1) Astyages, emperor of Persia, whose titles were also Darius the Median (Daniel's benefactor), Artaxerxes, and Ahasuerus, as used in Esther; 2) Vashti, his queen; 3) Esther, beautiful heroine, a Jewish captive; 4) Mordecai, her kinsman and guardian; 5) Haman, the villain, one of the last of the Amalekites.

As the plot unfolds we see the extent of the empire—stretching from India in the east to northern Africa in the west—and how it was ruled. This gives the reader an idea of the power of the emperor. The first scene is one of feasting and celebration, and the part of Vashti in the drama is revealed. Vashti said "No" to the king's order to present herself before the king and his guests, and according to the law of the land, and acting on the advice of the princes gathered for the feasting, Ahasuerus "put her away" (divorced her). Thus the way was opened for Esther to enter the

ine were being invented, this "flaw" would not have been a part of the story, but the Bible tells the truth about its characters.)

After a long period of preparation the contest was held, and Esther was the winner. Why? Was it because of her beauty? If she were as beautiful as the "Miss Israels" we sometimes see today, that certainly would be a factor. No doubt Ahasuerus thought this a good reason for choosing Esther over the other girls, but God had a better reason. Soon she would be helping to carry out a part of his plan for his people, in Shushan and other parts of the empire.

Mordecai now enters the drama to play a very important part. As the Apostle Paul described himself centuries later, Mordecai was "an Hebrew of the Hebrews," and an opportunist, as can be seen by his efforts to make Esther queen. He had also been granted status as an attendant, perhaps, which enabled him to "sit in the king's gate." This enabled him to overhear the plot by two men who wanted to lay hands on the king. He told what he had heard; the men were taken and hanged, and the events were recorded in the chronicles of the king, and temporarily forgotten.

Now the villain enters. Haman, perhaps, was one of the last of the descendants of Agag, who had been king of the Amalekites during the reign of King Saul over Israel. The Amalekites had been enemies of Israel for centuries, and, as hatred still dies

on his head. By so doing he also drew the attention of Queen Esther, who sought to learn what it was all about, using an interchange of messengers. Mordecai's plan was simple and daring. Esther must go to the king and plead for the Jews to be spared in some way. Her reply was not encouraging. No one, not even the queen, was allowed to go into the king's presence without being sent for. If she went, and the king held out his golden scepter to her, she would be spared; if the scepter were withheld she would die.

It was then that Mordecai spoke the words of our title: "Who knoweth whether thou art come into the kingdom for such a time as this?" There was no flaw in Esther's character, after hearing these words from her guardian. She told him to fast for three days and nights, as she would. No doubt prayers were also offered. "If I perish, I perish," said Esther as she prepared to go into the presence of her husband — the mightiest ruler in the world. Was she a fatalist? a realist? Perhaps she was both, but faith in God was also present. She knew if she didn't try she would die anyway, for now it would be known she was a Jewess, and Haman would make no exceptions. After three days she went in to the king; the golden scepter was held out to her—her life was saved. Shrewdly she did not reveal her request, but only asked that the king and Haman attend a banquet in her palace that night. She further

prolonged the affair by asking for a second banquet the next night.

The drama shifts back to Haman, who had every reason but one to be happy. The king had issued the decree without asking any embarrassing questions. He had attended a banquet with only the king and queen present, and was to go again. Only Mordecai refused to bow to Haman. At the suggestion of his wife, Haman ordered a gallows built, and planned to hang Mordecai the very next morning.

The scene shifts back to the king, who found himself sleepless after Esther's first banquet. Why? Perhaps he had known all along that his queen was a Jewess, and had learned that he had inadvertently signed her death warrant. At any rate, he was trying to read himself to sleep from his chronicles, and found the account of Mordecai's saving his life. The next morning he asked Haman what should be done for a man whom the king wished to honor. Thinking it was himself, Haman suggested the man be dressed in finery and be led through the streets astride the king's horse, while the leader proclaimed what it was all about. Imagine Haman's chagrin when told, "Mordecai is the man, and you, Haman, will carry out my orders." What humiliation, but only the beginning.

At the second banquet Esther told the king, in the presence of Haman, of the plot to destroy the Jews, and revealed that she was one of them. Upon request of the king, she revealed Haman as the villain, and hinted the king had been tricked into issuing his decree. The angry king left the room, and Haman, pleading for his life, "was fallen on the bed where Esther was." He was caught in this compromising position by the returning king, and was condemned to death. He was hanged on the same gallows he had constructed for Mordecai.

This was not the end of the matter, as Ahasuerus had made a proclamation that all Jews be killed, and there was no way to reverse it under Persian law. The problem was solved by issuing another decree giving the Jews permission to arm and defend themselves. Knowing of the promotion of Mordecai and the reason for the second decree, none but the sons of Haman fought the Jews, but they, too, were destroyed; perhaps destroying forever the Amalekites—ancient enemies of the Jews.

All of this revenge and other events had occurred over a long period of time, but a day called "Pur" (casting

of lots) was selected to represent the time spent, and the feast of *Purim* was originated. It is still observed the last of February, or first of March, by all Jews. The reading of the Book of Esther is the chief part of the observance. The drama of the book ends with a short chapter telling of the exaltation of Mordecai.

The story ends, but let us look for permanent lessons that can benefit ourselves and God's work. There is an example of *absolute power* here. The only way Ahasuerus could revoke the decree which Haman requested was to issue another to offset the first: the only way the Jews could be saved was to accept the second one. Such is the absolute power of God. Before mankind sinned in the Garden of Eden, God told Adam concerning the tree of the knowledge of good and evil, "Thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." When Adam and Eve disobeyed, the sentence of death became mandatory. But, through the gospel, God proclaims that "the blood of the lamb, slain from the foundation of the world" covers the sins of mankind. If he repents and obeys. Thus, God's absolute power both condemns and saves! If man obeys!

One of the first promises made to Abraham was, "I will bless them that bless thee; and curse him that curseth thee." We see this vividly carried out with the eradication of Haman and his sons, lineal descendants of the ancient enemies of Israel, the Amale-

kites. It took centuries for the fact to be accomplished, but it was done.

Another lesson from Esther is the great faith of Mordecai. Though in mourning for the impending destruction of the Jews, he expressed confidence in God when he said to Esther, "For if thou altogether holdest thy peace, at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

When Esther responded to Mordecai's question and plea, it was the most important thing she had ever done. This was the climax of the drama. The things which confront us may not be as dramatic and important. Not one of us may ever be called upon to attempt to save the lives of an entire nation, but every day we face the responsibility of "saving" others from eternal death by telling of the plan of salvation to eternal life. Who knows but what you and I are come for such a time as this?

We have noted how each circumstance occurred at its proper place and time in this sacred drama, showing the imprint of God's hand. We recall the words of Paul the apostle in Romans 8:28, "We know that all things work together for good to them that love God, to them who are called according to his purpose." Did the "poor Jewish girl find happiness" (Please turn to page 18)

L'ANSE CHURCH OF GOD L'Anse, Michigan



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The L'Anse congregation has been meeting for several years in rented halls in the Baraga area of the upper peninsula. The membership is twenty, and Sr. Mary Vadnais serves this group as pastor.

This building has become available from a congregation moving into a larger building. The purchase price is \$8,000.00, including furnishings. Mission Builders appeal number twenty-one has gone out to all members to help this small congregation of God's people purchase this building.

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A Holy Trinity?

By John Bullerdick, Attica, Indiana

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

THIS verse has often been used to support the belief that the Holy Ghost, or Holy Spirit, is a personal being comparable to the Father and the Son. Such a meaning must be first assumed, and then read into the passage. Notice that the verse does not say "in the names of the persons of." No, it doesn't really say that at all; it says quite plainly "in the name of."

To gain the truth we need a little background here concerning the original Greek word for "ghost." The original Greek word is *pneuma*; Strong's Concordance gives the primary meaning of *pneuma* as: "a current of air, i.e., breath." So, the original Bible meaning of "ghost" is basically "air." But, in a secondary (and also Biblical) sense, it can also refer to a power. It is from this secondary sense of *pneuma* associated with power or force that we get our own English word "pneumatic," meaning literally, "air power." It would take quite a stretch of imagination to say that *pneuma* referred to a living entity. Since Matthew 28:19 does not definitely say that, neither may we. If we accept the Bible literally, then, we must say that God's Holy Spirit is God's Holy Power.

Most trinitarians insist that the Scriptures teach the doctrine of the trinity, including a living entity called the "Holy Spirit." Most ministers have been taught this by professors of theology. Sometimes the theologians who teach this doctrine to young student ministers will occasionally (but not often) admit the truth. Notice: "There is no explicit doctrine of the Trinity in the Bible. . . . without clear distinction as to whether the spirit is 'the Lord' or what the Lord does. In this setting it seems to have been identical with the grace or power of God. . . . Within the period covered by the New Testament there was no clear differentiation of the Holy Spirit in the third person of the Trinity."—*Foundations of Christian Knowledge* by Dr. Georgia Harkness.

So, Dr. Harkness admits that the Holy Spirit was not considered as the third person of the trinity during New Testament times. Why don't theologians admit this same truth to their young student ministers in the religious seminaries? The answer is that people are unwilling to give up a traditional doctrine. "The creeds are a bond between us in the present and our Christian heritage. What was meaningful in the second or the fourth century with regard to the Father, Son, and Holy Spirit is still meaningful." (*Ibid.*) Here she admits that she will cling to this belief knowing and admitting that the belief doesn't go all the way back to the first century!

The original teaching of the trinity among so-called Christians was found in what is known as the "Apostles' Creed," which is a Catholic creed. "The earliest form of the Apostles' Creed appears as a baptismal formula, quoted by Irenaeus about the middle of the Second Century and by Tertullian a little later." So the Protestant churches merely borrowed the doctrine of the trinity from the Catholics; but where did the Catholics get it? What was the real origin of the trinity? "In the unity of that one only God of the Babylonians, there were three persons, and to symbolize that doctrine of the Trinity, they employed, as the discoveries of Layard prove, the equilateral triangle, just as it is well known the Romish church does at this day."—*The Two Babylons*.

Even secular historians are aware of the truth that the trinity was originally a pagan doctrine. "This fusing of one God with another is called Theocrasia, and nowhere was it more vigorously going on than in Alexandria. Only two peoples resisted it in this period: the Jews, who already had their faith in the One God of Heaven and Earth, Jehovah, and the Persians who had a monotheistic sun worship. It was Ptolemy I who set up not only the museum in Alexandria, but the Serapeum, devoted to the wor-

ship of a trinity of gods which presented the result of a process of theocrasia applied more particularly to the gods of Greece and Egypt."—*The Outline of History* by H. G. Wells.

If we check with a concordance, we will find that the Bible nowhere even contains the words "trinity," "trine," or "three gods in one." A little further investigation will reveal that there is only one verse in the entire Bible which supports the doctrine. Even if this verse were genuine we would not be able to fully accept the doctrine; it takes more than just one verse to support any belief. That verse is 1 John 5:7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Most scholars generally agree that the Apostle John did not write that verse! Here are partial comments from Jamieson, Fausset, and Brown concerning 1 John 5:7. "The words added in the margin by a recent hand. . . all the old versions omit the words. It was therefore first written as a marginal comment. . . was introduced into the text of the Latin vulgate. Vigilius, at the end of the fifth century, is the first who quotes the disputed words as in the text; . . . the term 'trinity' occurs first in the third century."

Adam Clarke's Commentary tells us: "It is likely that this verse is not genuine. It is wanting in every manuscript, one excepted."

Concerning 1 John 5:7, the Emphatic Diaglott says: "This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they 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 Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged, is of no great moment, as its design must be obvious to all."

To the best of our knowledge, the King James is the only English version in current use which contains 1 John 5:7. It is missing from all other versions we have ever examined.

The preponderance of the evidence of both Scripture and history indicates that the trinity is a fraudulent doctrine.

(Please turn to page 18)

NEWS AND PROPHECY

By James Mattison



RUSSIAN SEA POWER BUILDUP

The United States' Sixth Fleet in the Mediterranean is being shadowed and challenged by a brand new navy. It is the newly built Russian fleet of warships of all kinds.

The Plain Truth magazine has made a study of this and what it portends in its October, 1968, issue. It reports that the Soviet Union is now spending as much on building up its sea power and missile program as it is on its outer space program—about \$37.5 billion, far more than its army budget.

Some fifty Soviet warships are now plowing the waters of the Mediterranean, where scarcely a dozen existed less than two years ago. Russian submarines now outnumber those of the U. S., according to this article. Russia is now building huge aircraft carriers which will surpass in size anything the U. S. has.

Why the Buildup?

The Plain Truth's answer to the question is: "Because a modern, highly mobile, missile-equipped navy roaming about in the seventy percent of the earth's surface that is water is one of the most effective ways to gain control of the thirty percent that is land."

The Soviet merchant marine fleet now outnumbers the U. S. merchant marine fleet by over 300 vessels, according to a report by the Shipbuilders Council of America. We quote: "In the period 1950-1966, the Soviet fleet grew from 432 ships of 1.8 million deadweight tons to 1,422 ships of 10.4 million tons—a net gain of nearly 1,000 ships and 8.6 million tons. During the same period the U. S. active fleet contracted from 1,900 ships, totalling 22 million tons, to less than 1,100 ships of 14.8 million tons—a net loss of more than 800 ships and 7 million tons."

The Baltic and Other Areas

Russia's naval supremacy in the Baltic is unquestioned (from Atlas). In the Far East, Japan is becoming concerned over the quantity and quality of the new Soviet cruisers, destroyers, and submarines in these waters. The Red fishing fleet—world's

largest—also serves as a world-wide electronic listening post.

Turkey allows the Soviets free passage into the Mediterranean through the Bosphorus and the Dardanelles. Each day some 120 Russian ships call at Mediterranean ports. Egypt and Syria have opened up the naval ports of Alexandria and Latakia to Soviet use. At Malta, the Russians are offering to fill the vacuum left by the withdrawal of British forces. The Russians are now negotiating for a base in Aden, which would give them control over the Suez Canal area.

How Does Europe Feel?

"The Russians are everywhere!" is the cry heard around the Mediterranean. The balance of power has now tipped in favor of Russia. This is why European leaders are now thinking very seriously of forming a third party bloc, a "United States of Europe." Europe sees Britain headed downhill and America decaying internally and waning in international prestige.

What Russia Wants

The Soviets are determined to drive the U. S. Sixth Fleet from the Mediterranean. Brezhnev publicly predicted on April 24, 1967, "the complete withdrawal of the U. S. Sixth Fleet from the Mediterranean."

Russia wants control of the seas, air, and land, and the Middle East, being right by Russia's Mediterranean outlet, will be one of the first areas that will have to deal with Russia's expanding sea power.

Bible Prophecy

Where the Prophet Ezekiel predicted a great northern land invasion of the Middle East (Ezek. 38, 39), the Prophet Daniel mentioned also the sea power of this mighty northern colossus.

Daniel 11:40 speaks of *the time of the end*, when the king of the south (Egypt, according to verse 8) shall rebel against the king of the north (Soviet Russia, quite evidently). What then? "The king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and

with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land."

The king of the north will have "many ships" in the last day. Here is a prophecy being fulfilled before our very eyes. Russia is obviously the king of the north. And what is she doing? Swiftly becoming the Number 1 power on the seas in all areas.

Thus is God's glorious Word proved true once again. His Word of Christ's second coming is just as sure.

THE FOUR CORNERS OF THE EARTH

Science has caught up with the Bible again. For years untold, people have scoffed because the Bible spoke of the "four corners of the earth" (Isa. 11:12; Rev. 7:1, both passages dealing with the last days).

Now, satellites have revealed to scientists that God's Word is true. Betty Ackels, Halfway, Mo., has sent us scientific material, including government charts, showing the four corners of the earth. We quote from a report published by the Applied Physics Laboratory of the Johns Hopkins University, Silver Spring, Md.

Scientific Report

"Johns Hopkins Applied Physics Laboratory scientists by research with ANNA and Navy Experimental satellites have discovered that the earth truly has four corners.

"Four high points or corners of the earth, roughly in the design of a pyramid, have been found by calculating the gravitational highs and lows in the path of the orbit around the earth. Each point covers several thousand square miles of earth's surface.

"One high point centers over Ireland in the northern hemisphere and sprawls northward toward the pole. Another extends across the equator from New Guinea toward Japan. A third corner is south of Africa centered about halfway to Antarctica, and the fourth corner of the pyramid is west of South America with its apex off Peru. (Turn to page 18)



Brief Messages for Busy People

ERRANDS OF MERCY

By Ann Lunderby

"There was a beef stew marriage,
The case was somewhat crude;
The wife was always beefing,
The husband always stewed."

Secret of Happiness,
by Billy Graham.

We often only scratch the surface in our quest for happiness. We forget that real happiness comes from a quiet yielded spirit, in communion with God and dedicated to his cause. We strive and do not obtain. We give justification, rather than mercy, forgetting that as we judge so shall we be judged.

We forget that the Bible says, "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

We wonder why our prayers go unanswered, and why we do not have the abundant life that has been promised believers. Or, we think we have life, when truthfully we are poor, wretched, miserable, and filthy.

Wherein lies the answer to our condition? God mentions faith, hope, and charity; the greatest being charity. If we have God's love in our heart, remembering our fellowman, we would walk in the other fellow's shoes awhile before we judged.

We would spend less time adhering to gossip, and more time confining ourselves to gospel. We would endeavor to build up, rather than tear down. We would seek first the will of God and his Kingdom, concerning ourselves with the plight of the poor, needy, lame, and blind.

Remember, that the world, and all that therein is, belong to God. As heirs to heavenly things, it all must belong to us also. Why strive for something we already have? Why not start giving of the blessings we have already received? We need not give material gifts necessarily; God expects some of that. Rather, give gifts of joy, comfort, and faith, and a thousand other golden nuggets. We will find our reward to be treasures in heaven.

God truly does expect us to be circumcised; a circumcision of the heart.

A clean pure heart dedicated to the work of God—to errands of mercy.

THE WAY OF LIFE

By Pastor Vernis D. Wolfe

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

Measured against the accepted standards of our day, Jesus' ministry was not a resounding success. He owned no property, he built no churches, he was unpopular with the civic and religious leaders of his day. And when he was crucified upon the cross his disciples numbered not more than one hundred twenty. But, this came as no surprise to him, for he knew that only a comparative few would seek to walk in the narrow way that leads to life.

We find it a disturbing sign of the times in which we live that there is a conscious and concerted effort upon the part of the huge majority of "Christian" churches to make the "way" so broad and popular that everybody can find it without looking, and walk in it without trying.

Recently we had the privilege of examining a sermon by Beverly A. Asbury, entitled "Belief, Unbelief, and the Institution." Whether or not we agree with all he says, the following words, copied from that sermon, have in them a strong element of truth, and should cause the thoughtful reader to re-evaluate his own relationship with his church and its work.

"The godless man of our time finds it easy to become a church member, to attach himself to a religious institution and accept its by-laws or code of conduct without ever having to face the question of belief or unbelief. It is much easier today to join the church than to join a civic club. It is much easier today to join a church without ever making a decision for Christ than it has ever been. Most churches have sought a maximum number of members at minimal commitment and minimal expense. We see churches with large membership rolls but with few results in Christian

faith and practice. We have not witnessed a great upsurge in public or personal morality, and we do not even find that the members adequately support the very institution which they join."

Does the Church of God dare to hold forth the way of salvation as "strait . . . and narrow"? Do you have the faith and courage to walk in that way?

BIRTHDAY OF THE UNIVERSE

By Pastor Sidney A. Hatch

"In the beginning God created the heavens" (Gen. 1:1, A.S.V.). "Jehovah . . . created the heavens, the God that formed the earth" (Isa. 45:18, A.S.B.).

In an article in *The World Book Science Annual* for 1968, Dr. Allan R. Sandage of Mount Wilson and Palomar Observatories tells of astronomy's search for the birthday of the universe. Three marvelous cosmic clocks have been discovered. They are: 1) the speed at which stars burn, 2) the radioactive decay of certain chemical elements, and 3) the rate of expansion of the universe.

These three clocks each measure the age of creation in terms of several billion years. The remarkable feature, Dr. Sandage explains, is that they generally agree. This indicates, he writes, that each clock was started by one event, the birth of the present



Elsie had candles burning all over the house on New Year's Day. "I stored the white and red Christmas candles together last year, and the white ones were stained pink. So I'm using them all up today," she said. We take on the color of the company we keep. A good New Year's resolution would be to choose friends who are the sort of persons we would most like to be.

cosmos. Or, in other words, the universe was formed at some precise time.

The opening words of the Bible imply that there was, indeed, a time when the universe did not exist. Then God created it. So also science indicates, Dr. Sandage says, that there must have been a single time in the past when conditions were different, there were no stars, no galaxies, and no heavy elements.

This significant article closes with a statement that the birth date of the universe, the event called Genesis, may soon be available. We are interested, and also gratified at this harmony between astrophysics and Scripture. Yet also we look to the future: "It is new heavens and a new earth that we expect, as he has promised, and in them dwells righteousness" (2 Pet. 3:13, Moffatt).

THERE IS NO NEED TO WAIT

By Irving Feldman

There is no need to wait
for the completed work.
Each part is whole within itself
and therein lies the beauty of the all.

The snowflake is a thousand times lovelier
than a field of fallen snow.
An act of kindness is not half so good
as the intent that brought the act to be.
Beauty is not in the finished thing.
The stone is now; the wall may never be.
A single drop of water is a sparkling jewel
that loses much when mingled with the sea.
The commonest of faces may contain
a turn of lip exquisite to behold.

Look into the spirit of some lovely eyes.
What difference does it make if they are set
within a plain and ordinary frame?
See the precious hollow of a lovely throat
above which rises a delightful stem
holding its gifts of lights and laughs
and fine-spun gold.
See these things and then
what difference if
the body is
not straight or slim or pretty to the eye?
The perfect self can never be.

The perfect act,
The perfect word,
The perfect look;
these
are by themselves
complete.

ATTENTION FATHERS!

By Pastor C. Jesse Pestle

Attention fathers! Your position as head over your house has been given you by the Lord. With that position of honor, however, there is also a great responsibility. Perhaps you are aware of the fact that your family needs two kinds of bread. Bread that comes from the bakery is essential and satisfying but not sufficient in itself.

The head of the house must also provide his family with bread that the church offers.

The church offers a spiritual bread called the Word of God. This bread is essential to eternal life. Without it one cannot prepare for the coming Kingdom of God. Unless one partakes of the Word of the Lord he will continue to be weak, frail, and ineffective.

After the Israelites returned from Babylon, Ezra and other scribes "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8). The role of Ezra to the Israelites is an example to the father who is concerned about his wife and children. As Ezra caused Israel to understand the law, so must the father of today instruct his children in righteousness. He must explain the Scriptures to them daily if they are to become responsible citizens and those that fear God.

Your children need minds trained

in the ways of the Lord just as much as they need stomachs filled with food. Are you providing all the needs of your family?

WORSE THAN HUNGER

One of the incidents of the great Chinese famine of 1906-1907 was a visit I made to the refugee camp outside the walls of Chinkingang. Mrs. Paxton was taking simple medicine to the sufferers and, as we made the rounds of the miserable straw mat shelters, within which the starving people hungered on the cold ground, she turned to me with a startled expression, and said, "Do you know what most of them are saying? They complain of lack of appetite."

These famine victims were not hungry . . . because they were *starving*. They had passed the stage of desire for food. That picture portrays many a soul's state. It has lost interest in or longing for spiritual satisfaction because it is starving. — *Author Unknown*.

Book News

By William M. Wachtel

CHRISTIANITY IN THE UNITED STATES, by Earle E. Cairns (Moody Press, 1964, 192 pages paperback)

It has been well said that those who ignore the study of history are doomed to repeat the mistakes of the past. Dr. Earle Cairns has prepared a convenient survey of church history in the United States supplementing his earlier work, *Christianity Through the Centuries*, a text used for several years in courses at Oregon Bible College. This reviewer not only had the opportunity of studying under Dr. Cairns at Wheaton College, but also of teaching from his text. This experience has created a respect for the author as a careful historian.

Religious developments in America have followed a unique course, due largely to the pluralistic character of our society. Lacking a powerful state church, such as those of Europe, Americans were free to pursue their own religious convictions and organize their own denominational structures. The amazing proliferation of church bodies in America has been re-

garded as a scandal to all "Christendom"—a scandal which the ecumenical movement has dedicated itself to undo. But careful reflection will reveal that, ultimately, the only alternative to religious freedom is a rigid, dictatorial structure wherein protest is suppressed and dissent is excluded. This is a paramount lesson of church history, both in Europe and in the United States.

Dr. Cairns' book will provide many beneficial lessons, as well as much factual material.

A PULPIT MANUAL, by Donald E. Demaray (Baker, 1959, 64 pages)

This is a ready-reference manual, designed to be taken into the pulpit for use in worship services. The materials included are mainly from the Bible, with some apt quotations from famous religious writers. The contents are arranged in four main categories: calls to worship, invocations and opening prayers, offertory sentences and prayers, and benedictions. The book closes with a handy index. Pastors who like to use such manuals will find this one helpful. ●

TOTS 'N' TEENS

By Ruth Lewis

A CLEAN PAGE

"Happy New Year," said Dad as he greeted the twins early in the morning.

"Happy New Year," called out Mom.

Sandy rubbed her eyes. "Do you know what they're talking about, Sammy?"

"Nope. It's probably just something grown-ups say," answered Sammy.

"Let's go ask."

"It's the beginning of a new calendar year," explained Dad. "We number the days, months, and years so we can tell someone else when something happened, like your birthdays. That's how we can tell how old you are, and when your birthday is."

"It's like this blank sheet of paper," said Mom. "Here, each of you take one. Here's a crayon, too. Now you can go ahead."

"Go ahead and do what?" asked Sandy.

"Go ahead and mark anything you want on the paper."

Sammy began to mark all over his paper. He had circles, straight lines and x's all over the page. He even dripped some jam from his toast down in the corner. When he finally looked at Sandy's paper, his page was a big mess.

"Why don't you do something with your page, instead of leaving it plain? Mom said to do something with it," said Sammy.

Sandy thought for a minute. Then, very carefully she began to draw a picture of a house with a snowman in front of it.

"Rather looks like the difference in some people's lives," said Dad. "Some people's lives are a mess. They don't plan what they're going to do, or how they'll live. They just do what they want to do, when they want to do it."

"Then there are other people who plan how they will live. They decide to serve God and worship him, and they live their lives with that plan in their minds. Their lives are clean, orderly, and full of happiness."

Sammy frowned. "Please, Mom, will you give me another sheet of paper? I'll think this time."

"Another sheet of paper I can give you, Sammy, but remember you only get one life to live to show God you're a fit person to have eternal life."

SOMETHING TO DO

Get two pages of white paper. Make one page look like Sammy's first page. This page will remind you of people's lives that are not planned.

Draw a pretty picture on the other page. This page should remind you to plan your life of service to God.

TNT

Life is full of decision making. Some people never learn to make decisions. They need counselors, advisors, and programmed manuals to guide them in their lives. A Christian's only real need is for the Lord.

An individual who follows a plan of Christian service in his life, has a ready-made counseling service at his own disposal. Once a Christian makes a decision, he need only follow through and he will not be frustrated. Below is a list of the most important decisions you will make in your life. How you handle these determines not only your happiness now, but your eternal happiness as well.

DECISION TIMES

1) Baptism is the first decision you must make on your own in regard to serving the Lord. It's the starting point, because without being baptized, you're not even on the right track. Since it's the starting point, don't just sit there, GO!

2) Obeying your parents comes next. After you've decided to serve the Lord, you ought also to follow his suggestions for happy home relationships. There is a time coming when you'll be on your own. You won't have to listen to anyone then, that is, except for a wife or a husband, children, in-laws, etc! Let's face it—there is no time in your life when you can completely disregard the wishes of others.

Practice in your room—"Yes, Mom," "Yes, Dad." Then, remember Christ who said, "Not my will, but thine be done."

3) Next comes choosing companions. They will make or break the Christianity in you. Your gang, best friends, or college crowd influence your ability to serve. You will have to develop strength so you will be a *leader* for Christ, rather than a *follower* of the crowd.

The Apostle Paul had this to say about the kind of company we keep: "Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33), or as Moffatt says it, "Bad company is the ruin of good character."

There are always Christians around for companions. Just keep looking! Remember that one of the persons with whom you spend your time will become your companion for life. Be sure that both you and your husband or wife have another companion for life, the Lord Jesus Christ.

4) What kind of work are you going to do? Are you going to be the kind of person who lives for the boss, going where he sends you, or are you going to work for God, going where he wants you to go?

Up to now you've followed God's will; don't "blow it" by accepting a job in an area where there are no other Christian associates. Remember Lot? His kids didn't turn out too well, either. Could it be he failed because he couldn't be father and a religious leader all in one?

5) A last, but not least, critical time is every Sunday of your life. Many "Christians" live where there is a church, but they lie in bed on Sunday morning when they should be in church.

Better get on that right road now. It gets harder to find the older you get.

THE CHURCH IN THESE TIMES

(Continued from page 5)

We expect the continued fulfillment of the apostle's and Christ's words until they have reached a culminating point known only to God. At that time we expect a peculiar intervention of God. When we take a second look at the prophecy which describes the apostate church, we notice Paul charging them with lack of love for the truth and then we are somewhat startled by what he adds: "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth" (2 Thess. 2:10-12). When we consider this swift and fatal judgment upon those who believed a lie, he is not likely to hold the proposition: "It makes no difference what we believe." Death is irreversible for those who did not love the truth, contentedly embraced half-truths, and believed a lie.

Involvement of the church in the affairs of men and nations has been a natural thing from the human point of view. A restless society groping for a way out of confusion has been adopted like a stepchild by the church. For a people actually suffering from *too much* brought about *too fast*, the church stood wholly unprepared to cope with the problems. Concerted efforts have been made, and are still being made, to get the church in position to deal successfully with this situation. It is little wonder that the church in its traditional ivory towers has been accused of being irrelevant. The most expedient avenue for the church would certainly seem to lie in allying with man's new world views even if it requires forfeiting old and cherished traditions. This brings to fruition one of man's most relished activities, the making of fables that fit better into his present frame of mind.

Our generation, and especially this decade, has witnessed the rise of many new and fancy stories within the church. The fact that the stories have to be altered from time to time does not seem to worry their creators in the least. To dignify the exercise it is called "upgrading" and thus fosters an illusion of progress by which many innocent people are apt to be victimized. "People have failed to see the great excellence of the Scriptures, through the notion that they have in their own minds a fountain of knowledge." — Robert Roberts, *A Word in Season*. How can we be so gullible? Let us remember that it is a matter

of deception; a favorable impression is made, a new attitude is formed, and we have adjusted our position a little left of center. What happened to sound doctrine? It simply could not exist where faith was adulterated; the temple of God *was* holy, but now desecrated. (You are the temple of God—take care what enters your hearts.) (1 Cor. 3:16, 17; Matt. 16:10-20.)

Other gospels are being preached. They run the gamut of human imagination and action. From a humanitarian point of view many of them seem like noble ventures, and seekers of righteousness everywhere are moved. Preachers, the shepherds of their flocks, abandon their pulpits to march in the streets, and their sheep join them in the demonstration. They seek a promised land, but the sad byline is the fact that this promised land consists of perishable commodities. The masses have been deluded; they have been fed empty words, they have followed blindly to the end of the trail where their despair has been compounded, they have erupted with violence—the overflow threatens the country. Such is the history of preaching the commandments of men as doctrines. (Would to God the preacher retain his pulpit and become involved in the "foolishness" of preaching to the end that men might be saved from their sins.)

In our affluent society the way to happiness seems to be in the well-known expedient of *buy it and consume it!* "A little dab'll do ya," "Chewing your trouble away," or easing the discomfort of a discontented stomach—we have the vision ("tele" that is) on how to be nice looking, content, and comfortable.

Where does the church find herself in this? How does the church relate herself to this consumer society? The church that has made its members comfortable in terms of pride and the flesh is considered successful. "It isn't how long you make it, its how you make it long." And, mind you, "Some had rather fight than switch." Now expose such a man to the words of the Bible about "hunger and thirst," "joy unspeakable," or "temperance" and it is not likely that it will "turn him on" and if it should, it will probably be in a reactionary way.

Perhaps the reason the Biblical message is no longer relevant is because the true Christian orientation has been lost. (Modern man has literally traded his Christian heritage for a mess of pottage.) In this case it would

not be the Bible message that has become irrelevant, but people — people who have lost their relationship with God. Man today in his own designed forms of Christianity is living in an element so foreign to that of the Bible that it has become nearly impossible for him to relate himself to its teachings.

What does all this amount to for us? It should help in an understanding that in God's sight there are only two classes of people: his people and those not his people. Jesus called them "sheep" and "goats." The apostles spoke of being "in Christ" or "out of Christ." To belong to God's family is to face the future with a will to live and the hope of fulfillment—to be anything different is to have nothing of permanence.

It has been said: "The prophet of the present knows precisely as much and as little as the historian of the future" (Albert J. Noch, "Isaiah's Job.") This is exactly the advantage gained by the man in Christ; he may not be a prophet but he has the prophet's word. Having studied the prophet's words, he knows the course of this world and is able to make his life's decisions in favor of the express will of God.

Our mission becomes obvious: we must first chart our course according to the Bible and then busy ourselves in seeking out others who would be God-fearing people. And, if the Bible is an "unknown tongue" to the others we find and help, then let us make haste to interpret.

We believe our individual and collective effort has an important place in God's work. We are confident in the opinion that our own church has had no part in these dark and spiritually depressing affairs. We have been fortunate to have God-fearing men and women who have valued the faith to lead our denominational effort. Even though we of the Church of God stand on the hallowed ground of a rich heritage, we must forge our destiny out of the opportunities of the present. Our founders are gone, it is we who are here, and it is incumbent upon us to carry the gospel to a world in need. We, by our *profession* as members of the Church of God, must point the way—ready on the one hand to view the realities of the present and speak of them in honesty and in the fear of God but, on the other hand, stand just as ready (and far more anxious) to point to the conditions of hope peculiar to our faith.

We have little to gain by copying

the fleshly oriented ecclesiastical institutions of our day, whereas we have much to gain by maintaining the Spirit of Christ in our lives with the simplicity and humility of his precepts and examples. God's purpose will be further served as we band together in congregational and conference units and each contributes his own unique personality to the preaching of Christ's gospel.

Our greatest asset is truth!

Our greatest achievement is to live this truth!

Our greatest privilege is to faithfully promulgate this truth!

Our greatest potential is in expanding the work of Christ in his church
"IN TIMES LIKE THESE"! ●

THE OLD TESTAMENT APOCRYPHA

(Continued from page 7)

The Old Testament cannot be overlooked in their importance to Bible study. The ideas brought forth in this article cannot fully explain what the Apocrypha truly is. It is only by reading portions of the Apocrypha that one will come to know and understand it for what it really is. Although the Apocrypha teaches some contradictory ideas, false doctrines, and has no claim to inspiration, this does not keep it from being an interesting and historical bridge between the gap of the centuries preceding the coming of Christ for the first time. The Apocrypha should be read with this in mind. ●

THE BIBLE VERSUS SCIENCE

(Continued from page 9)

pletely changed his beliefs dealing with science and the Bible. This was somewhat discouraging to the family.

On a walk through the town, the father questioned his son on his beliefs only to find out that the son really didn't know the answers to such questions as: Are scientists sure they can prove that the world was formed in a scientific way and not by the creation of God? How do you account for the preciseness in all things dealing with life? To all these questions, the son could only truthfully answer that he did not know, and that scientists were still uncertain as to the right answers.

This proves that the Bible record far outweighs any other explanation of the forming of the world. If it were not so, the Bible would not tell us this account. ●

ISRAEL'S GOD

(Continued from page 8)

If we, as Abraham's children through faith, inherit the promises, it should be self-evident that we also inherit the responsibilities which are an inseparable part of the inheritance. It is our duty to tell the world that there is but one God.

"Before me," said God to Israel, "there was no God formed, neither shall there be after me" (Isa. 43:10). To us he said: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8). Alpha is the first letter of the Greek alphabet and Omega is the last. No letter precedes alpha and none follows omega. The message to us should be clear. ●

A HOLY TRINITY?

(Continued from page 12)

We have heard trinitarians admit that the trinity has no definite support in Scripture, but claim that their belief was firmly based on faith. Faith is, of course, a necessary ingredient, but even faith must be supported by Scripture or it is simply a dogma. ●

"FOR SUCH A TIME AS THIS"

(Continued from page 11)

in the king's palace"? Yes! For herself and for all her people, wherever they resided. But, most important of all — perhaps the very reason for God's intervention — the Seed of Abraham, the ancestral line of Jesus Christ, was preserved.

Most dramas have an anticlimax, or an epilogue. So does this one. It is believed by many scholars, including Dr. E. W. Bullinger, noted English author and compiler of The Companion Bible, that Astyages (Ahasuerus) and Esther became the parents of Cyrus II. Why is this so intriguing? Cyrus II is the Cyrus of whom it was foretold in Isaiah 44:21-28; 45:1, 13; the Cyrus responsible for one segment of the return of the Israelites from Babylonia to Jerusalem. How better could these prophecies be fulfilled in (or through) Cyrus than for him to be Esther's son, and to be tutored by the exalted Mordecai, the greatest Israelite of his era.

"Truth is stranger than fiction," we often say. Surely the true drama contained in the Book of Esther bears out this statement.

May God bless us in the study of this book! ●

NEWS AND PROPHECY

(Continued from page 13)

Satellites Have Revealed This

"At the center of these high points, satellite soundings revealed that the pull of gravity is greater than expected for the latitude by more than 0.002 percent or 20 milligals, which is enough to pull the satellite downward a few hundred feet.

"For more than five years, scientists in the Navy geodetic program have sought to obtain a better understanding of the earth's gravitational field, and the shape of the earth. This knowledge is important to development of a more accurate method of navigation.

"The Navy's geodetic studies are conducted largely by the Applied Physics Laboratory which developed and constructed the experimental satellites. Geodetic data are based chiefly upon the measurement of the Doppler shift of the frequency of a signal from an ultrastable transmitter in the satellite. Signals to earth make it possible for scientists at Hopkins to mark any place on earth with extreme accuracy, and to learn more about the gravitational pull at any point. . . .

"Measurement of the same Doppler frequencies have led to the discovery of the four major highs and lows."

Mr. C. J. O'Brien, who sent this material to Mrs. Ackels explained, "In order to appreciate the four corners concept of the scientist you have to consider the world as if it were completely covered with water. The high points would appear like bulges on the surface of the seas."

Bible Prophecy

By God's revelation, Isaiah foretold that the Lord Jesus Christ would "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12). This is to take place when Jesus shall come to "slay the wicked" "with the breath of his lips" (v. 4).

Four angels are seen standing on the four corners of the earth, in Revelation 7:1, in connection with last-day happenings.

These literal four corners of the earth in Scripture evidently are used symbolically in these two passages to mean God's control over the whole earth.

Once again God's Word is vindicated. It is sure. Just as sure are God's future promises: resurrection, eternal life, God's Kingdom of righteousness, and peace on earth. ●



CALENDAR OF EVENTS

- Jan. 20-24—Midwinter Ministers' Conference, Oregon, Ill.
 Mar. 22, 23—Illinois Spring Conference at Eldorado.
 Mar. 29—Second Annual Missionary Conference, Oregon, Ill.
 July 27-Aug. 1, 1969—General Conference
 Aug. 1-7, 1969—Berean Youth Conference.

SILENT WITNESSES

The tracts and books on this page, and on page twenty, can be silent witnesses to God's Truth. Put them to work! People still read!

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.)

THE EDITOR'S OPINIONS

(Continued from page 3)

message from the pulpit not so important. Liturgy characterizes the churches of Europe; now cold, dead, and unattended.

Accompanying this is the strict separation of the clergy and laity, the removal of the Communion table from its place on the level, and at the access, of the people to the position of altar, and at the sole access of the clergyman. It involves the "one way street" of the invocation, prayers, and benediction all being given by the clergyman. The people are not involved, and an uninvolved membership can be only disinterested, apathetic, and absent.

We do not advocate a haphazard way of conducting the worship service, but we do believe the church has gone far enough in its trend toward being a liturgical body. These externals are satisfying to the flesh, pleasing to the eye and ear, but do not constitute the worship of the eternal God. "They that worship him must worship him in spirit and in truth" (John 4:24). ●

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Inexpensive Award Bible from the American Bible Society, \$1.25. Hard cover, red edges, maps.

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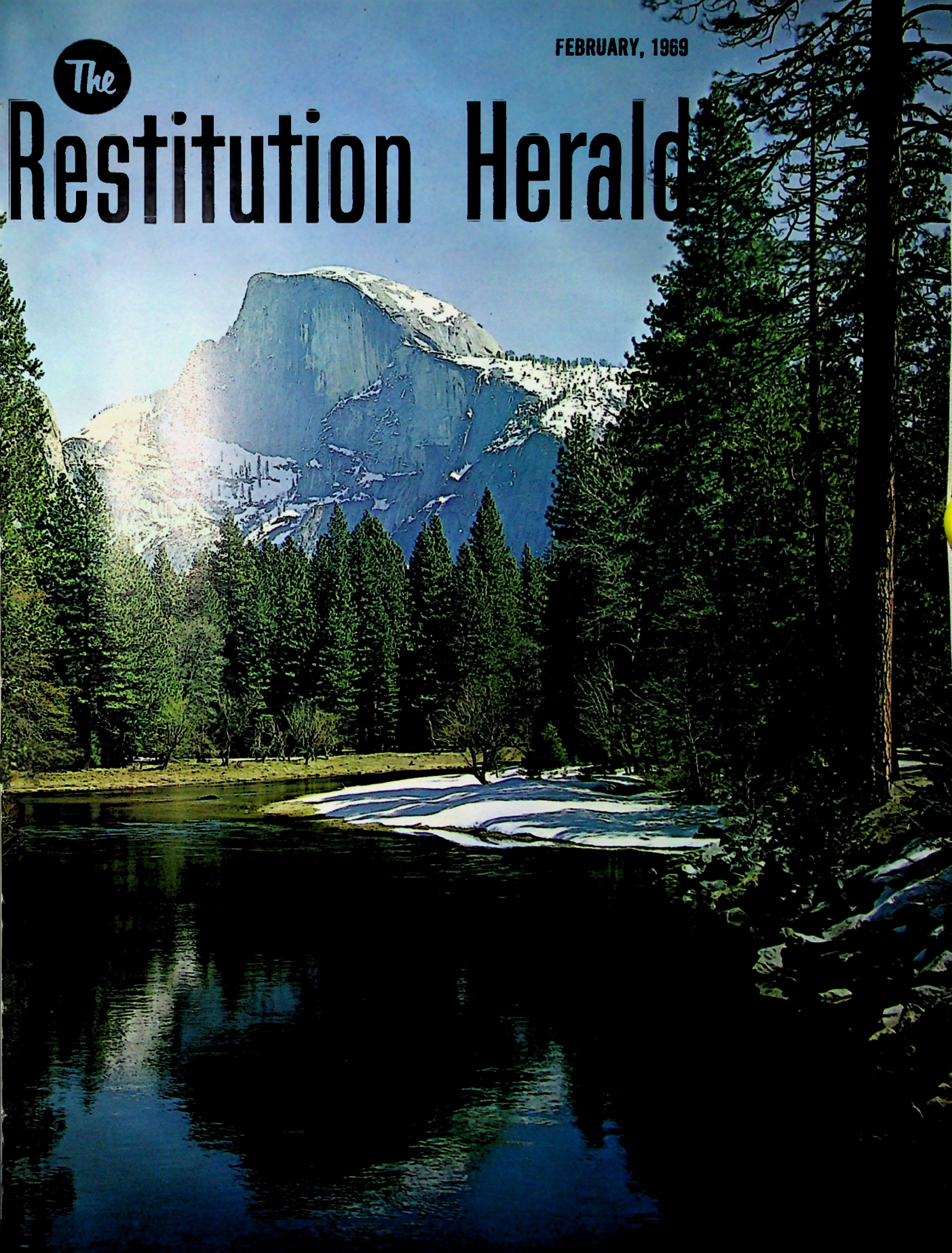
The
Restitution Herald

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FEBRUARY, 1969

The

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The Restitution Herald

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The Restitution Herald is owned and published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois 61061, second class postage paid at Oregon, Ill. 61061, mailed monthly.

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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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The Editor's Opinions

THE MARCH ISSUE

A special issue on the nation of Israel is in store for our readers in the month of March. Several feature articles, with pictures, will seek to present the past, present, and future of the nation, in the light of the Bible and prophecy. Watch for this issue, and subscribe to THE RESTITUTION HERALD for your family and friends. Use it as an "evangelist"!

CHURCH-GOING DECLINES

According to a recent Gallup Poll, church attendance in the United States showed another slight decline in 1968. In 1958, a peak of 49 percent of the adults attended church regularly. This has declined steadily to the present 43 percent. The greatest decline by age groups was in the twenties, more than double the average overall decline. The largest decline by a church group was the Roman Catholic Church. However, a larger percentage of Catholics than Protestants attend church. As we would expect, more women attend than men. Surprisingly to us, the more highly educated, highly paid, city-dwellers in the east, aged 30-49 years, attend church most regularly. If it's any comfort, average attendance of the churches of the United States is the highest of eleven West-ern countries surveyed.

We doubt that we really needed the results of the poll to confirm what most pastors and church leaders have observed for some time. Part of the battle is knowing where we are losing. This points up the need for a continuous church program so that our young adults will be involved in the work of the church, and will never feel unwanted, unneeded, or go unused.

It also points up the challenge to the man in the pulpit. Few people attend church out of loyalty to parents, church, or pastor. Authorities in all walks of life, including pastors, have been generally "debunked." People will not long attend a church where their needs are not being met; where there is a "credibility gap" between the pulpit and the pew.

The results of the poll tend to confirm the view that U.S. suburbia,

churchless and unchurched, is the ripest missionary field in the world!

WCC "SHOCK" HYMNAL

We are not easily shocked by what the World Council of Churches says or does. Their statements on political and social issues are far from the Christian principle of truth. A recent editorial in the Harlingen, Texas, *Valley Morning Star* tops anything we have read recently on WCC activities. The Youth Departments of the WCC and the World Council of Christian Education, published a hymnal called "New Hymns for a New Day" in 1966; it is now out of print. Following are the words to one of the "songs":

It was on a Friday morning that they took me from the cell, and I saw they had a carpenter to crucify as well.

You can blame it on to Pilate, you can blame it on the Jews.

You can blame it on the devil.

It's God I accuse.

You can blame it on to Adam.

You can blame it on to Eve.

You can blame it on the apple, but that I can't believe.

It was God that made the devil, and the woman and the man.

And there wouldn't be an apple if it wasn't in the plan.

Now Barabbas was a killer, and they let Barabbas go.

But you are being crucified for nothing here below.

But God is up in heaven and he doesn't do a thing, with a million angels watching, and they never move a wing.

To hell with Jehovah, to the carpenter I said;

I wish that a carpenter had made this world instead.

Goodby and good luck to you, our way will soon divide.

Remember me in heaven, the man you hung beside.

(Chorus)

It's God they ought to crucify, instead of you and me,

I said to the carpenter, a hanging on the tree.

Information to the Harlingen editor from the World Council of Churches stated, "The intention of this particular song is to arouse thought about a perennial problem of Christian faith, why God allows such evil as is seen in the crucifixion. The student is expected to ponder this question, as it might have been expressed

by the thief crucified alongside Jesus, and to come to his own Christian understanding of this problem."

Our words cannot convey the disgust and revulsion we have for such libel against God being written and published, especially by a so-called church organization. We do not see how any decent God-fearing person could have any association with the National or World Council of Churches; they are antichrist!

LETTERS

BAPTISM

Dear Friends,

After having read the article on baptism ["Baptism and Salvation," September Herald], don't you think that the sacrament of baptism was introduced during the first century by John the Baptist, practiced by the apostles, to a limited extent by Paul. The apostles, in fulfillment of their special commission, practiced it. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).

This last sentence, "lo, I am with you always, even unto the end of the world," is sometimes construed to mean that Christ would be with men through all the ages in signs and wonders. This, however, is not Jesus' meaning, as through Paul he witnessed that all the gifts of the Spirit should cease and only three factors abide: faith, hope, and charity. (1 Cor. 13.) Jesus promised to be with them to the end of the age in which they were then living . . . This commission terminated with the close of that age, with the withdrawing of the Holy Spirit power which it accompanied . . . To Paul, baptism was only a symbol: "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. . . . For Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1:14-17). . . . Mere immersion in literal water could not effect so drastic a change in one's life as to impel him to walk in newness of life; but being immersed in and completely engulfed by the life-giving water, the Word of God, could. This is the "one baptism" (Eph. 4:5) essential today.

All the . . . church people . . . were baptized in literal water, but did it do any good to them? . . . Sincerely, John Gizen, Prelate, Sask.

• Thank you for your letter in response to this article in The Herald.

We recognize that you may have doubts about the validity of the "baptisms" performed by some of the church groups you named. Not every immersion is Christian "baptism." And, baptism does not "take" with everyone who goes through the actions. We can't see, however, how this should affect the ordinance. Just because

there are insincere "Christians" doesn't prove Christianity worthless.

We are unable to tie baptism in with the spiritual gifts and their discontinuance. The purpose of the spiritual gifts, according to Hebrews 2:3, 4, was to confirm the Word, by witnessing to the truth of the words of Jesus and the apostles. Mark 16:20 says, "Confirming the word with signs following." Matthew 28:19, 20 is not the only commission to baptize; surely Mark 16:15, 16 is not limited in duration. There is no record in the Acts that any person ever came into the church, the Lord's family, except by baptism. Because of the divisions in the Corinthian church, Paul admitted he was glad he had not personally baptized any more of them. But, Paul never traveled alone, and people who accepted the gospel were baptized. (See Acts 16:32-34; 18:8; 19:5.)

The wisdom of God in ordaining baptism (immersion) in water as an outward sign and seal of an inner acceptance of Christ is, that it can be performed everywhere man lives in this world. We know of no other way into the Father's family, except by baptism. (Gal. 3:26, 27.) Naturally, this must be preceded by a valid faith, and followed by a changed life.—Ed.

DOCTOR SPOCK

Dear Bro. Ferrell,

I presume that, as editor, you are accustomed to receiving a dissenting letter now and then, so I won't apologize for this note I am sending you in defense of Dr. Spock's "Baby and Child Care."

I feel that Dr. Spock has been unjustly accused, or perhaps misunderstood is a better term. You call him the "father of permissiveness." I wonder where this term originated. Webster defines "permissiveness" as "license." "License" is defined as "undisciplined freedom." I am wearing out my third book of Dr. Spock, and I cannot find a line in which he advocates license in child rearing.

Dr. Spock advocates a sensible, relaxed approach, in which babies are fed when hungry, cuddled when they need it, and given lots of love. But love is not license. In a section on permissiveness, the doctor warns parents not to be "timid about what they ask . . . unconsciously encouraging him to rule the roost."

I am not supporting Dr. Spock's other activities, but I refuse to misinterpret his pediatric views because I disagree with the other areas of his life. I intend to continue following "Baby and Child Care" simply because it makes sense! Have you read it lately?

Thank you for hearing me out.

Mrs. Pat Furber, Arvada, Colo.

• Thank you for your comment on our editorial in the October Herald. We admit we haven't read Dr. Spock's book recently. We are wondering if you read the article "What's a Mother to do?" from Newsweek, to which we referred? We did not originate the term "father of permissiveness," we quoted it. According to the article, Dr. Spock has realized that parents are permissive—almost submissive to their children, so later editions of his book have been more firm. Many things the doctor suggests are, no doubt, common

sense. Some of us had children in a pre-Spockian era, and knew enough to feed a child when it was hungry, etc. We doubt that this is "permissiveness" per se. The extremes of "instant gratification," with the lack of a firm hand when needed, add up to permissiveness. We cannot help but believe all of Dr. Spock's activities are related. According to latest records, Dr. Spock's book is as popular as ever. Perhaps the profits from sales will help him fight his conviction! Follow him if you will, but please don't spare "The Book"—the Bible.—Ed.

VOTING AGE

Dear Mr. Editor,

The campaign to lower the voting age in the United States appears closer to victory now than at any time since it began in earnest in 1942! Both the majority and the minority leaders in the U.S. Senate are among forty people who are sponsoring a resolution that calls for lowering the voting age to 18. According to a Gallup poll, 64 percent of the adult population thinks that eighteen-year-olds should be allowed to vote.

Most local politicians agree that the prospect of 12,000,000 voters would probably upset their political standing. This might be true to a certain extent, but just how much? To be truthful, they're most likely afraid of losing their jobs.

The fact is that in four states, the voting age was lowered with little or no opposition. And the reform was carried out with little debate. Georgia, Kentucky, Alaska, and Hawaii were the four states. It is also interesting to note that in none of these four states did the students have any organized activity, either for or against the measure.

We feel that the best reason, by far, for lowering the voting age, is that America needs the transfusion that the younger voters would give it. Almost without exception, today's 18 to 20-year-olds are better educated and more highly motivated than their fathers and forefathers.

It should be pointed out that this custom of voting at the age level of 21 was borrowed from ancient English common law, which designated 21 as the minimum age for knighthood. To conclude that because some ancient knight could not wear his armor until he was 21, and therefore our present generation should not vote until the same age, is a vast misconception! We are persuaded that it makes sense to grant the right this way; the many things that have been learned about government can be applied right away.

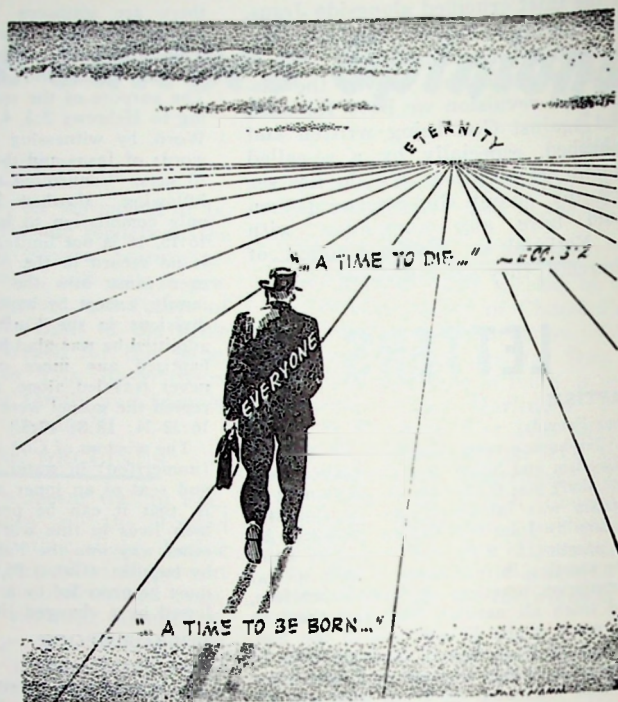
At the end of the twelve years of school, the student is left to remain idle in even the most basic act of government. Surveys have shown that 21-year-olds are the most delinquent voters. It's no wonder—by the time they get a chance to vote, they've forgotten all they have learned about government in school!

We believe that if given a chance, the students just out of high school would take an interest in the political field. It would provide for depth in the science of politics.

David Onderdonk, Oregon, Ill.
(Please turn to page 18)

THE FOUNTAIN OF YOUTH

By Pastor Michael Mattison
Blanchard, Michigan



EVERY American has heard of the legendary "Fountain of Youth." The hope of finding it led to the discovery of Florida in 1513 by the Spaniard, Juan Ponce de Leon. Although many early Spanish explorers, including Cabeza de Vaca in 1528 and Hernando de Soto in 1539, led expeditions through Florida 450 years ago, they were, of course, doomed to failure. There is no earthly water that can overcome the built-in problems of the human body. The aging process cannot humanly be eliminated.

The Bible, though, speaks of a divine water that can eliminate the aging process. Jesus once said, "Whoever drinks the water that I shall give him will never thirst any more. The water that I shall give him will be an inner spring always welling up for eternal life" (John 4:14, N.E.B.).

One of the earliest divine explanations of immortality is a prophecy in the Old Testament, Psalm 110. The Florida Spaniards half a millennium ago failed to find the legendary Fountain of Youth, but King David, a man of faith, prophesied three millenniums ago of a perpetual youth available from God. David linked immortality with the idea of life-giving water by speaking of ageless life as "the dew of youth . . . for ever" (Psa. 110:3, 4).

As we turn from today and the present insecurity in all areas of life,

including doubts and fears about the future life, it is refreshing to go into the dim past of three thousand years ago. For we find a divine promise of immortality in the writings of famous King David of Israel. David as prophet was thinking of his special descendant who would be Israel's Messiah when he wrote Psalm 110. He included the thought of immortality only as incidental. Note the tasks the prophet said that Messiah would do. David realized only an immortal person could do the humanly impossible tasks of the Messiah, the Christ.

Psalm 110:1-4 lists these challenges Christ faced: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. . . thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a priest for ever . . ."

King David foresaw his great-grandson to be so much greater than himself that he would dwell in heaven with God. He described Christ's work as king and priest as being "for ever." None of this would be possible for an ordinary mortal, and David quite properly recognized that when Christ does his work, he will, though old, have "the dew of youth." He will have his strength of youth "for ever," or eternally.

God, in his wisdom, revealed to David another side of the life of his descendant, Jesus the Christ. Though men are naturally interested more in the glory, God saw importance also in the sufferings of Christ. So God revealed that future death of Christ to the Old Testament prophets. Psalm 16:9, 10 specifically tells of Christ's encounter with death. "My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Has it ever bothered you to think that Jesus was in hell? The meaning is simple. The word "hell" is from the Anglo-Saxon word *helan*, meaning "to hide out of sight," or "to cover." The American farm phrase, "to hill the potatoes," meaning to cover them with dirt, is a survival from the language of our ancestors. In early English a man in hell was a man covered with dirt. This hell was the grave, the place of mortal corruption. The Prophet David saw the glorious fact that God would not leave the defeated Messiah in the grave, and he foresaw and spoke of the resurrection of Christ. (Acts 2:31.)

These two Old Testament prophecies are intertwined by the Apostle Peter in Acts 2. He shows that the death of Christ had to precede his glory. And so it is with us. The Spanish explorers wanted a Fountain of

Youth immediately. God's way is to give glory after suffering. Just as Christ was enabled to face his death by believing in his resurrection, so we can overcome the fear of death by looking to eternal life following the resurrection. The man of faith sees death as a temporary repose, and eternal life as his ultimate goal.

The Apostle Paul vividly testified of his belief that God would one day give him eternity. He expressed his longings for this eternal youth in these words: "No wonder we do not lose heart! Though our outward humanity is in decay, yet day by day we are inwardly renewed. Our troubles are slight and short-lived; and their outcome an eternal glory which outweighs them far. Meanwhile our eyes are fixed, not on the things that are seen, but on the things that are unseen: for what is seen passes away; what is unseen is eternal . . . In this present body we do indeed groan; we yearn to have our heavenly habitation put on over this one—in the hope that, being thus clothed, we shall not find ourselves naked. We groan indeed, we who are enclosed within this earthly frame; we are oppressed because we do not want to have the old body stripped off. Rather our desire is to have the new body put on over it, so that our mortal part may be absorbed into life immortal. God himself has shaped us for this very end; and as a pledge of it he has given us the Spirit" (2 Cor. 4:16-18; 5:2-5, N.E.B.).

In the words of Paul, every Christian must follow the pattern of Christ—sufferings and death before glory. But to Paul that glory is so great it eclipses the sufferings and death. This New Testament prophet is absolutely certain of God's ability to perform this miracle for Christians. His only concern is that we meet God's requirements so that we will be qualified candidates for immortal life. So he emphasizes, "We make it our ambition, wherever we are, here or there, to be acceptable to him." Paul knew that if we are acceptable to God here in this life we will be given eternal youth there at the resurrection. So, though death is an enemy, for the Christian there is no fear of death. If at the moment of death a person is a Christian, he can be assured that at the moment of the resurrection he will be given eternal life. So he can be assured that, as he awaits the resurrection, God stands by him even in the grave. The Apostle Paul put it this way: "In life or death we are in

the hands of the Lord. Christ lived and died that he might be the Lord in both life and death" (Rom. 14:8, 9, Phillips).

In another place Paul said: "We believe that Jesus died and rose again; and so it will be for those who died as Christians; God will bring them to life with Jesus . . . at the word of command, at the sound of the archangel's voice and God's trumpet-call, the Lord himself will descend from heaven; first the Christian dead will rise, then we who are left alive shall join them, caught up in clouds to meet the Lord in the air. Thus we shall always be with the Lord. Console

one another, then, with these words" (1 Thess. 4:14-18, N.E.B.).

The most persistent hope of man, then, that of eternal life, is promised through Christ. The Spaniards who sought the Fountain of Youth were not the first, nor the last, to desire immortality. Long before, King David had prophesied that one man, Jesus Christ, would die but rise from the grave to become an immortal King and Priest. The New Testament records that this has happened, and then adds that this experience of immortality is offered to all. "The glorious fact is that Christ *did* rise from
(Please turn to page 18)

Black Magic Returns

By Harold Doan, Los Angeles, California

AN ESSAY in *Time* magazine (September 27, 1968) reveals that there is a renewed interest in magic in the United States. Horoscopes enjoy a popularity that suggests a return to the superstitions of the Middle Ages. Crystal balls sell at premium prices in Chicago. Beads, good luck charms, dashboard dolls, and other superstitious paraphernalia abound. Spiritualism has gained new following. Ouija boards are back in the game department of the stores (an appropriate place for them).

In its essay, *Time* carries one line that is a good explanation for the return of black magic. "Much of the new concern for the arcane is a genuine attempt to find enrichment for arid lives." Here is an explanation for many of the strange activities of modern man. He is trying desperately to fill a void in life and to find something to relieve the inner terror that besets him as he participates in a crumbling society.

Mankind has sown the wind of rebellion against God and his laws. He is now reaping the whirlwind of fear, emptiness, and cultural poverty. An aggressive, rebellious society is whistling in the dark, raising a defiant fist at God, but eringing in fear of its own shadow. It seeks in vain for solace in the Zodiac, the tarot cards, and the magic beads.

Most pathetic are some of the lost souls who have departed from the faith. Having been too sophisticated for the primitive faith of the Bible,

they sought out more compatible religions of their own making. Boasting of their intellectual independence, and overzealous in their justification for departing from the faith of the fathers, they grope in pitiable darkness, pretending it is light. Guilt ridden and conscience cursed, they find no comfort in their new world, but are too proud to return to the old. How well Peter described their condition: "The latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Pet. 2:20, 21).

The lure of the bizarre seems particularly strong to the prodigal-son Christian—the one who becomes dissatisfied with his Father's house. The life of one who casts out his faith, thinking he has put away an evil spirit, is soon filled with seven spirits much worse. The arid life and empty heart are open doors to the powers of darkness.

It is a small wonder the Apostle Paul warned "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). To those who would be tested by this trial of faith, Paul wrote further: "Take heed unto thyself, and unto the doctrine: continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

Building Toward God

By Pastor Leon Driskill, Tipp City, Ohio

IF THOU prepare thine heart, and stretch out thine hands toward him; . . . then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear" (Job 11:13, 15).

In the building of bridges a device has been adopted, known as the "cantilever." To provide access between two points in which a great chasm exists, a beginning is made with a projecting beam securely supported at only one end. Starting with a strong foundation, the heavy beams of thousands of tons of steel are built out into midair, until they meet the same effort from the other side of the chasm. They are then united firmly by what is called a "single truss." Some of these spans may reach 3,000 feet. The 2,300-foot span over the Saint Lawrence River at Quebec is one of the largest cantilever bridges in the world. These bridges are engineering marvels of our day.

We may compare the principle of the cantilever process to the way man reaches out toward God. God is eternal and infinite. "There is no searching of his understanding" (Isa. 40:28). "Unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33). He is the "King eternal, immortal, invisible, the only wise God" (1 Tim. 1:17). In contrast, man is "of the earth, earthy," and mortal; "Shall mortal man be more just than God?" (Job 4:17).

There is a great chasm between man and God. The question is asked in Job 11:7, "Canst thou by searching find out God?" In all our searching we can only "know in part . . . for now we see through a glass, darkly" (1 Cor. 13:9, 12). But, we too often take these Scriptures and questions, using them as excuses for failing in our preparation and search for God. It is contrary to good reason to suppose that if we cannot find *all* the answers about God, we should not seek those things which *can* be known about him.

In our generation we have seen an immense amount of searching. The greatest efforts of men have been put forth from generation to generation

to discover new things. We have the greatest knowledge of things around us that the world has ever known. All the contributions of past generations have added their part to the discoveries of science and modern technology. Man has searched out into space—and there is more to come. We find that our reaching out has been mainly in every direction but in the direction of God!

Mankind's first attempt to be united was at Babel, when they built together into heaven, to make a name for themselves, and for fear of being scattered. It became a failure when God saw their false and useless goals. (Gen. 11:4-8.) Man's building without God is subject to failure and decay. Even cantilever bridges cannot be built without effort and cooperation from both sides of the chasm.

God has already made efforts for our building toward him. He has given us the Holy Scriptures for our foundation of faith. The inspired written Word of God has been given to us to be searched out and obeyed. Any who reach out from this foundation will find God! *Without* the Scrip-

tures, man in space may say, "God is not out here," as did the first Russian spaceman. *With* the Scriptures as guide, we may say, "He is not here, but we see he has been here before we have!" By humble searching we will find God has spoken to us by his Word, and will see evidence of what his finger has written.

Another effort toward man that God has made, was sending Jesus Christ to bring light into the world. The death of God's only begotten Son provided an atonement for our sins—sins which separated us from God; this was the greatest effort on God's part. We were not worth that great price, but, through God's perfect love, such a great effort to save mankind was made. We stand in awe and respect to God for his great love toward us!

God will send Jesus to judge the world in righteousness. He will unite his people, building a perfect Kingdom, and eventually "God himself shall be with them, and be their God" (Rev. 21:3). Then, the dark glass shall be taken away, the last gap or span filled between God and man. Before that perfect day, we must be *building toward God*, on the foundation of the written and living Word.

Is your life reaching toward the great things of God? The life that fails to reach toward God is reaching for disappointment. Build a foundation! Reach out in faith! Draw near to God and he will draw near to you!

Consult Your Physician

By Joe Martin, Oregon Bible College

IN A RECENT issue of THE RESTITUTION HERALD, we considered the illness "Twentieth Century Christian." The symptoms were given, and it was shown that this illness was "deadlier than cancer." However, no remedy or cure was given to overcome this illness. The Great Physician, God, diagnosed a common case of Twentieth Century Christian. Yet, what should we do in the case of this, or any other, spiritual illness?

The answer is simple. We find it on practically every form of medicine that is on the market today. Go to the medicine cabinet and pick out a bottle of medicine and it will usually tell

what to do when a severe illness persists. The directions will read something like, "Take two teaspoons every four hours; get plenty of sleep; if symptoms prevail, consult your physician." "Consult your physician!"

Who is our physician, especially when it comes to our spiritual well-being? It is God. God knows our every need, whether it be a spiritual need or a physical need. In Matthew 6:32 it is stated that "your heavenly Father knoweth that ye have need of all these things." God knows! Then, why doesn't God cure the illness?

A person that has sin in his life (spiritual illness) has to take the ini-

tative to attempt to be cured. Jesus told of a general principle that "to him that knocketh it shall be opened" (Luke 11:10). If a person is standing at the door and does not knock or show his desire to enter, how will the person inside know that the person outside wants the door opened? If a person wishes to be cleansed of sin, he has to take the initiative to consult his Physician and find the remedy of sin.

There seems to be two main avenues through which we can communicate with God and find the cure for sins—prayer and the study of God's Word.

Prayer is communication directly with God. Prayer is the medium through which we can seek for God's power. Before one can receive the spiritual gifts, he must ask through prayer. We are told that the person who asks, receives. If a person does not have the power to overcome sin in his life, and does not ask God for power to overcome, then sin will persist and the illness might cause a person to lose his eternal life.

"Is any among you afflicted? let him pray" (Jas. 5:13). James tells us that if we have an illness, we should pray. Since we are all faced with temptation and sin, then necessarily we should all pray. If we do pray and show our desire to have power to overcome sin, will not God help us with our need, just as he helps the fowl of the air?

The second avenue of communication is no less important than the first. The study of God's Word should not be underestimated. Just as any physician might write a book of remedies for *physical* illness, God has written for us his words on *spiritual* illness. He has put them in the Bible.

God knew there would be spiritual illness in man, and that he must provide a remedy. This remedy is sometimes called God's plan of salvation. It has for its foundation God's Son. However to become familiar enough with the remedy to put it into action, we must study the Bible in which the remedy is found. It is only through God's Word that we learn of the salvation plan from God whereby we may be cured from our illness of sin.

We must all realize that we have to confront sin. God has the best and only cure (Acts 4:12), which has for its basis Jesus Christ. In order to overcome sin we have to consult our Physician. We have to consult with him through prayer to gain his power to overcome; we must consult with him through his written Word to learn of his remedy through Jesus. ●

MISSIONARY ACTIVITY

By Pastor J. R. LeCrone, Cleveland, Ohio

OUR USE of the term "missionary" has made it an exotic word. For most of us, the word evokes pictures of lonely outposts in steaming jungles, surrounded by hostile native tribes. We envision dedicated men and women, leaving the comfort and security of their homes, to go to the far corners of the earth, there to preach the gospel to the heathen. We envision their heroic battles against ignorance, superstition, witchcraft, and idolatry, to the end that the way may be open for them to teach the people about the one true God. We picture them ministering to the victims of accident and disease in order to teach them of the love of this one true God.

All of this is indeed missionary activity, and worthy of the enthusiastic support of every Christian. We are all pleasantly thrilled that the Church of God is helping to support more and more missionaries in foreign fields. Happily, an increasingly larger portion of the income and effort of the church is going into foreign missionary work. We thank God for this!

What we often tend to overlook, however, is the fact that every faithful Christian is a person with a mission in life—he is also a missionary! We forget that the terms "all the world" and "every creature" used in the Great Commission of Jesus to his disciples, include our town and the people living next door to us. It includes the person working next to us in the factory, at the desk near ours at the office, the members of our club, and the children in our neighborhood. Our missionary vision becomes somewhat farsighted. We can see the opportunities afar off, but are often unable to distinguish those nearby.

The Lord intended that we should enjoy Christian fellowship and experiences with others of the congregation of which we are members. He never intended that a local congregation should develop into an exclusive fraternity, rejoicing in its own self-sufficiency and oblivious to the spiritual needs of those about it. The Church of God is indeed a spiritual

family, but the heavenly Father never intended that it should be limited to our relatives according to the flesh.

The young church at Jerusalem was prevented from sinking into a state of self-satisfied contentment with the status quo, when its members were scattered abroad by persecution. "Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4). Whether or not birth control is a desirable practice for Christians we are not prepared to argue at this time. This we do know, that the heavenly Father does not want *his* family limited. We are assured that he is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Concerning Jesus, the heavenly Father insists that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Missionary work is much more than an important phase of the corporate church. It is an important part of the life of every sincere and devoted Christian. As we consider the missionary activities of the early Christians, let us keep one important fact in mind. The physical conditions under which they labored were vastly different from our own, but the hearts and minds of the people with whom they labored were very similar to our own. Because of the differing physical conditions (means of travel, political situations, social conditions, verbal and oral communication facilities) we cannot adopt their methods wholesale. We can, however, very profitably study their approach to various types of persons as they presented the gospel to them, and then adapt this approach to our own needs. The spiritual needs of men have not altered one whit since Jesus first gave the Great Commission to his disciples.

As we study of the history and growth of the early church, let us seek to make ourselves aware of the missionary methods of the disciples, and alert for any possible methods and approaches that we can put to

(Please turn to page 13)



How God Has Revealed Himself

• By Michael Hale, Oregon Bible College

BERTRAND RUSSELL, the atheist, was once asked what would convince him of the existence of God. He replied, "I think that if I heard a voice from the sky predicting all that was going to happen to me during the next twenty-four hours, I might perhaps be convinced at least of the existence of some superhuman intelligence." It is quite apparent from this quote that Mr. Russell denies any revelation from God concerning his existence or his nature. It also seems quite apparent that unless God should have a direct encounter with this man, he would continue to deny this revelation no matter how much favorable evidence is accumulated. However, there are those of us who are not so narrow-minded as Mr. Russell. We recognize that God has revealed himself to mankind in many ways and forms. This is our concern in this article. We hope to present in concise form the manner in which God has revealed himself in the past, is revealing himself in the present, and will reveal himself in the future.

General Revelation

This area of revelation concerns itself with evidences of God and his nature found outside of the Bible, and apart from the work of Jesus Christ. Primarily this area can be divided into four categories: 1) revelation in nature; 2) revelation in the convict-

ing work of the Holy Spirit; 3) revelation through man's conscience; 4) revelation through God's providential work in the history of nations. (*Systematic Theology*, by A. Huffer, and *Pictorial Bible Dictionary*, by M. Tenney.)

Revelation through nature is indirect, and therefore is not the strongest form of revelation. However, just because it is indirect, doesn't mean that it is worthless. In fact, its worth is seen in Scripture, where God states that the revelation of himself which has been presented through nature is enough to convict man's belief in him. Romans 1:20 states: "Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse" (R.S.V.). So, in essence, the only revelation that nature can present is that there had to be some all-powerful Being who had the ability to create all things into the perfect harmony and relationship which now exist in nature.

There is still another sense in which nature can reveal knowledge about God. It is agreed that all created things form a universe, not a multiverse. Therefore, the unity of nature tends to reveal that God is also a unity. The universe evidences itself as the work of one mind, one power, one will, or together, one God. (*Sys-*

tematic Theology, by A. Huffer.) It has been said: "The frame and constitution of the world present to us a harmony, an order, and a uniformity of plan which show that their Creator and Preserver is one. We see evidences of but one will and one intelligence; and, therefore, there is but one God" (*Christian Theology*, by Samuel Wakefield).

Revelation of God is seen in the convicting power of the Holy Spirit. Through its work, God is able to convince man of his sinfulness, and the necessity for him to achieve some standard of holiness. God's Spirit reveals that we need to be holy because God is holy. (1 Pet. 1:16.)

God has revealed himself as a moral Lawgiver and holy Judge through man's conscience. Paul said: "When the Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conflicting thoughts accuse or perhaps excuse them" (Rom. 2:14, 15, R.S.V.). This explains why, throughout the world, there are millions of people who have a sense of what is right or wrong, yet they are not necessarily Christian people. It has been their consciences which have led them to develop a moral and ethical standard.

Finally, God has revealed himself.

through his providential work in the history of nations. Perhaps the best example of this can be seen in the book of Ezekiel. You do not need to do intensive study to realize that the key idea and the focal message of this book is "They shall know that I am Jehovah." This expression is used no less than seventy times in the book. It occurs twenty-nine times in connection with Jehovah's punishment of Jerusalem; twenty-four times in connection with Jehovah's governmental judgments on the Gentile nations; and seventeen times in connection with the coming restoration and final blessings of the Jewish people. (*Explore the Book*, by J. Sidlow Baxter.) It becomes obvious, then, that God's actions are explicitly for the purpose of revealing himself as the God and Supreme Being over all.

Special Revelation

In the area of special revelation, are the evidences of God as presented in the Bible, and in the work and power of Jesus Christ. This area includes specific revelations of God in the past, present, and future.

Today, God's primary means of revealing himself is through the Bible. It has been said: "The Scriptures of the Old and New Testament are the only organs through which, during the present dispensation, God conveys to us a knowledge of his will about what we are to believe concerning himself, and what duties he requires of us" (A. A. Hodge, *Outlines of Theology*). Therefore if we desire to learn about God we must turn to the Scriptures for that knowledge. To what already has been expressed, it can be added that the Bible is infallible in its presentation of God. It is infallible because its source is with God himself. The early church felt and believed that the Scriptures were the Word of God. The church today shares that same belief. The fact that Christ and the apostles recognized the Bible as the divine Word is emphasized in their teachings and writings. Christ said, "The scripture cannot be broken" (John 10:35). Paul said, "All Scripture is God-Breathed" (2 Tim. 3:16). And Peter added that "scripture was not originated by men, but men of God wrote as they were moved by the Holy Spirit" (2 Pet. 1:20, 21). So, from these testimonies one can be assured that God's Word as it reveals God is Truth.

In connection with the Bible as a revelator of God, we must also recog-

nize that Jesus Christ, as the Son of God, reveals his Father. Hebrews 1:2 states that God "hath in these last days spoken unto us by his Son." Christ was born with many of the characteristics and traits of his Father. That is why, in John 14:9, Jesus said, "He that hath seen me hath seen the Father." It has been said in regard to this: "In his spotless life Jesus reflected God's holy character. In his teachings and miracles Jesus revealed God's will and message for men. Is his sacrificial death Jesus revealed God's infinite love and provision for salvation. In his resurrection to immortality Jesus revealed God's infinite power and promise of future resurrection for believers" (A. Huffer, *Systematic Theology*). It should be remembered, however, that to know Jesus one must consult God's Word, and especially the Gospels which concentrate on his life. So, perhaps God's revelation of himself through the Bible and through Jesus Christ are united in the sense that all information must come from the Bible.

Before the Bible came on the scene, God did use special means of communicating and revealing himself to *specific* men. We emphasize *specific*, because these were prophets or dedicated men of God, not men in general. Numbers 12:6 states: "He said, Hear now my word: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." The

Old Testament verifies that God did employ these means for making himself known to these prophets. We also know that at times God used signs to convey his will to men. (Judg. 6:37-40.) On rare occasions, such as in the situation with Moses, God even had a direct encounter with his servant. These certainly are all important and worth mentioning. One means of revelation is often neglected, but we believe it is one of the most important. We have reference to the law given to the Jewish people. Through that law the people could visualize God's love, justice, and truth.

We have considered the ways in which God revealed himself in the present. Yet, there is still another aspect that should be considered. That is the revelation of God in the future, for it will be the most complete for all who share a place in the Kingdom of God. In the Kingdom, revelation will stop, since there will no longer be any need for it. Each person there will have a complete and mature knowledge of God and his Son Jesus Christ. Each one will understand God's motives and all mysteries will be uncovered. What a wonderful time that will be when we can look upon the face of God and know him completely!

One can only be amazed at those who would continually doubt that God has provided enough evidence of himself to constitute a devoted belief in him. ●

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Israel's Pre-Christian Hope of the Resurrection

By Dr. Lee E. Baker

JESUS said to the lawyers and Pharisees: "You will be repaid at the resurrection of the just" (Luke 14:14). *Martha* said to Jesus: "I know that he will rise again in the resurrection at the last day" (John 11:24). *Paul* said to Felix, the Roman governor: "I worship the God of our fathers, believing everything laid down by the law or written in the prophets, having a hope in God which these themselves accept, that there will be a resurrection of both the just and the unjust" (Acts 24:14, 15).

Our Christian hope of the resurrection presupposes the hope in Israel; but it is based even more securely upon the teachings of Jesus, who "brought life and immortality to light through the gospel" (2 Tim. 1:10), and also upon the clarifying interpretations of the inspired apostles, one of whom wrote that, "If in this life we who are in Christ have only hope, we are of all men most to be pitied" (1 Cor. 15:19). So we Christians do not have to go back into pre-Christian times to establish our faith respecting the resurrection of the dead; nevertheless, such a journey and such a search is intriguing, enlightening, and rewarding.

This resurrection hope was so prevalent and powerful in the days of Jesus' earthly ministry, that his hearers readily understood his reference to the resurrection of the just; and *Martha* reacted at once to Jesus' declaration that her brother (*Lazarus*) would rise again with a strong assurance of faith. Years later, when defending his faith before the Roman Governor Felix, Paul fervently professed his loyalty to the doctrines of the fathers in Israel. This pre-Christian hope was most obvious then, but how did it take form in ancient Israel? The answer must be discovered in a careful perusal of the Old Testament Scriptures, the Apocryphal writings, the records of the inter-Tesament period, and the information offered in the Jewish Encyclopedia.

The Jewish Encyclopedia

"The belief that the soul continues its existence after the dissolution of the body is a matter of philosophic or theological speculation, rather than of simple faith, and is accordingly nowhere expressly taught in Scripture.

"As soon as the spirit of breath of God leaves the body, the soul goes down to Sheol or Hades, there to lead

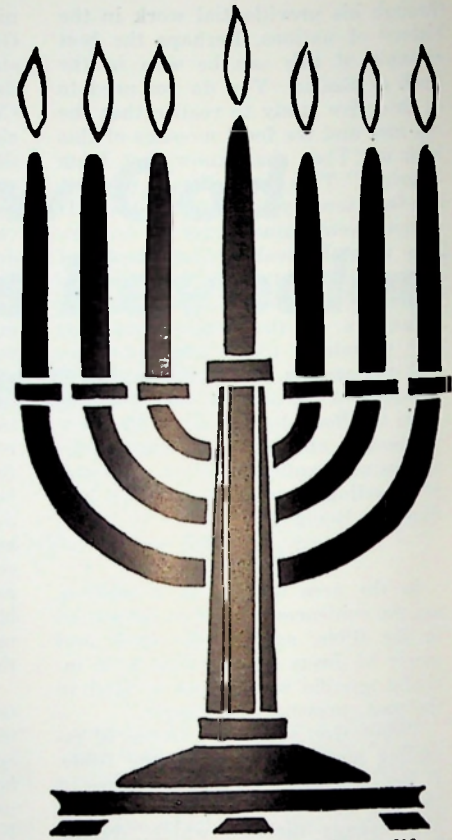
a shadowy existence, without life or consciousness. (Job 14:21; Psa. 88:18; Eccl. 9:5, 10.) All these believed that the soul would sleep in Sheol until the judgment.

"The belief in the immortality of the soul came to the Jews from contact with Greek thought, and chiefly through the philosophy of Plato, the principal exponent, who was led to it through Orphic and Eleusian mysteries, in which Babylonian and Egyptian views were strangely blended.

"It is not quite clear whether the Sadducees, in denying the resurrection (*Josephus*) denied also the immortality of the soul. Certain it is that the Pharisaic belief in the resurrection had not even a name for the immortality of the soul.

"The older Hebrew conception of life regarded the nation so entirely as a unit that no individual mortality or immortality was considered. *Jeremiah* (31:29) and *Ezekiel* (18) had contended that the individual was the mortal unit, and *Job's* hopes were based on this idea (14:13-15; 19:25, 26).

"A different view, which made a resurrection unnecessary, was held by



the authors of Psalms 49 and 73, who believed that at death only the wicked went to Sheol, and that the souls of the righteous went directly to God.

"In the long run, the old national point of view asserted itself in the form of the Messianic hopes. These gave rise to a belief in a resurrection in order that more might share in the glory of the Messianic Kingdom. This hope finds expression in Isaiah 26:19. In Daniel 12:2 a resurrection of "many" is looked forward to. This resurrection included both the righteous and the wicked of Israel.

"The belief in the resurrection was expressed on all occasions in Jewish liturgy as in this one: 'I firmly believe that there will take place a revival of the dead at a time which will please the Creator. Blessed be his name.'"

In Old Testament Scriptures

The development of the resurrection hope appears to have been a slow, hesitating process in the Hebrew faith, according to the written records now extant and available. God's covenants with Abraham and David, respectively, implied the necessity of a resurrection, but they did not employ that particular word or thought.

At length, the developing Messianic expectations called for a regeneration of the nation Israel, and subsequently this concept of renewal was transferred to the individual. The vision of a resurrection in Ezekiel 37 is expressly declared by the prophet to be concerning the "whole house of Israel"; and although figurative in nature, it could well stimulate the hope of a literal resurrection. The passages in Hosea 6:2 and 13:14 are likewise figurative. In Isaiah 25:8 and 26:19 we detect a national and an individual resurrection being set forth side by side, but in both instances having reference to Israel only. In Daniel 12:2 for the first time we find the thought of a resurrection of sinful Israelites, and perhaps, by implication, Gentiles as well.

The Inter-Testament Period

The Apocryphal writings and later Jewish views rarely mention the term "resurrection," until the hectic times of the Maccabees (c. 200 B.C.). In the Psalms of Solomon there is the hope of a reliving for the just and also for the ungodly. Josephus ascribes this same view to the Pharisees. In the Maccabees the resurrection is regarded as a moral obligation upon God. In Enoch there is portrayed a universal resurrection. In Baruch the

general resurrection is expected to take place either just before the Messianic reign or immediately afterward. The scope of the resurrection, which some previous writers had limited to Israel, was extended, in Baruch and Esdras, to include all mankind.

In the rabbinical literature the question of who would be raised was answered variously, some declaring that only the Israelites would be raised; others, that the resurrection would be universal, the wicked being destined to die a second death. The wrath of God in the last judgment was by some believed not to be brought upon the heathen solely as such. The resurrection is asserted in all the writings of the Pharisees who excluded only certain categories of apostates. Their doctrines became the normative doctrines in Judaism.

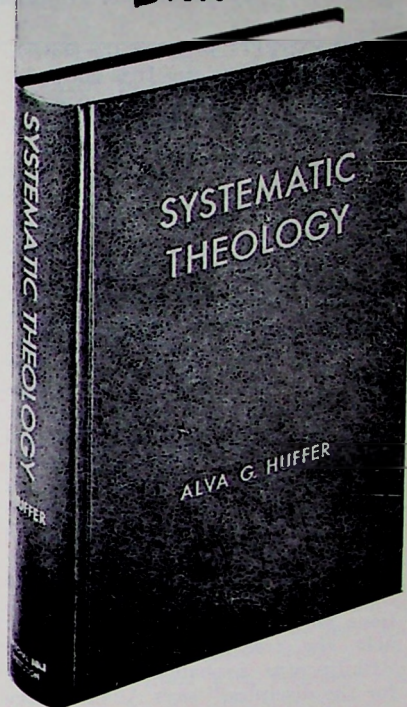
Implications for Us Today

The Abrahamic covenant and the Messianic hopes of ancient Israel are still pertinent today, and they necessitate a resurrection of the dead in order that the great mass of Abraham's children of faith may share in the "great and precious promises" which beckoned them on in their mortal existence. The author of the New Testament Epistle to the Hebrews is helpful at the point where he lists an unending catalogue of the faithful, and says, "These all . . . received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39, 40).

In Peter's great sermon at Pentecost he quoted an ancient Hebrew psalmist as pointing forward to the resurrection of Christ: "My flesh also shall rest in hope. For thou wilt not leave my soul in hell [sheol]: neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psa. 16:9-11). Sheol was never regarded as a place of blessedness, but rather of "forgetfulness" and silence; and the prayer of believers was: "Bring me not to Sheol." When Peter could so readily discover the resurrection of our Lord in Psalm 16, it is little wonder that Christian believers can find comforting assurance in Psalm 17:15, "I shall be satisfied, when I awake, with thy likeness."

Without the hope of the resurrection a man can be pretty pessimistic
(Please turn to page 18)

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Organization of the Early Church

By Pastor Don Hightower, Campbell, California

THE INSTITUTION of the church is of divine origin. It is not from man, but from God, and is a major New Testament teaching. The word "church" comes from the Greek word *ekklesia* which is found in the New Testament 115 times. The word is translated "church" 112 times and "assembly" three times. (Acts 19:32, 39, 41.) Surprisingly enough, Christ used the word "church" only three times. The first mention of the church is in Matthew 16:18. Here, Peter confessed that Jesus was the Christ the Son of God. The foundation of the church was laid on the words of Peter. Jesus began to teach his disciples more about the church as time went on. By the time Christ had died on the cross, the disciples had seen some church organization. Early in John's Gospel there is evidence of organization among the followers. For one thing, the disciples had certain positions among them. Judas was probably the treasurer. (John 13:29.) "Philip was probably the provider for the disciples," says Adam Clarke on John 6:5. And, of course, many people can see Peter as the unofficial spokesman for the disciples when Jesus was not present.

Not only did the disciples seem to have certain positions, but they were being taught by Christ to observe the commandments of the future church. They baptized others for the remission of sins. (John 4:2.) Near the end of his earthly ministry, Christ had the first Communion service with his followers. (Matt. 26:26-69.) After Christ had been crucified, the disciples were meeting together discussing the situation. John tells us that they met, once at least, on a Sunday. (John 20:19.) Eight days later they were gathered together again. (John 20:26.) Still, a few days later, the apostles and the other followers began to start the pattern of regular worship. Acts 2 describes the times of the infant church, showing that they met daily (v. 46), and that their meetings centered around the "apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (v. 42).

In this infant church there was very little organization. But the full meaning of the atonement had burst upon them, and there was a definite need to

organize in order to best evangelize the people. Now there was an urgent message to tell others, and a little organization would help them to best understand their duties, perhaps even help them to specialize. (Eph. 3:11.) The apostles concerned themselves more with teaching than with any other work. Whatever preaching was done, was done with the thought of teaching. Their meetings were not taken up with formalities and nonessentials that plague the church today. Praying was a major concern of all, and some even devoted themselves entirely to prayer. (Acts 12:5.) They helped those in need. (Acts 2:44, 45.) And if you feel that they did not take time for membership records, you should read Acts 2:41 and 4:4. As has been mentioned, the chief work of the early church was evangelization of the people. The Jews were persecuting the Christians, and as the Christians were being pushed out of

Israel, they formed new groups wherever they went. The work at Antioch was a good example of this. Study Acts 11:19-30 and 13:1 and see the rapid growth of that church and its corresponding organizational work.

What can we conclude from this look at the apostolic church and its organization? Many things can be seen. One of the first is that there was very little organization at the very beginning. As the work grew and the number of people became greater, it was apparent that a certain amount of order was needed. Even at that, the organization was merely to serve the people; the people were not to serve the organization. The church service was simple and informal. They met merely to discuss the importance of Christ to them and to get others to see the importance. What little government they had was purely congregational by the evidence of all of their elections. (Acts 1:26; 6:5.) If anyone seemed to preside over a group, it was usually in the role of advice and not of authority, although the apostles did use their authority over some matters. Each Christian was thought of as an equal representative of witnessing. ●

Marys and Marthas

By Mary Balmforth

BE SPIRITUALLY minded, but let us be practical, too. Think pure and lovely thoughts, but let us do kind and loving deeds as well. As one writes, one can imagine many readers saying: "Easier said than done. All very well to talk about it, but how can we do both?"

Some of us are more naturally "Marys" and find beautiful thoughts come almost unbidden when quietly meditating. It is a sad fact however, that some spiritually minded people can be oblivious to suffering and want. Some of us are more naturally "Marthas"; we just cannot sit still and meditate, but we are up and doing at once when physical help is wanted. The ideal, of course, is a blend of the two. Incidentally, when thinking about this subject, I was intrigued that two women should be examples of spirituality and practicality in Scripture. I cannot recall two men

who could be similarly compared and contrasted!

From my own experience, which has helped, I do have one or two suggestions worth passing on. First, on the inside of your front door, at eye level, stick a small piece of colored tape. Every time you go to the door you will see this, and it is there to remind you: "What can I do for God today?" This can help both thinking and doing, and is also likely to be seen late at night when locking up, when the question, "What have I done for God today?" may cause some heart-searching. Colored paper need not be stuck on a door, every person can decide which is best for himself. I have found this the best medium for several reasons. Usually by the time most people go to the front door in the morning, they are washed and fed, and are more wide awake and capable
(Please turn to page 18)



NEWS AND PROPHECY

BY JAMES MATTISON

WHAT IS RESURRECTION?

The Bible records only five men who could raise the dead back to life again—Elijah, Elisha, Jesus, Peter, and Paul. These were all holy men of God, and Jesus was the Son of God.

Now, another man, Dr. Vladimir Negovsky, 59, of Moscow, claims to have developed a technique to bring dead men back to life, according to the October 7, 1968, issue of *Midnight* (we don't recommend it).

Suspended Animation

Dr. Negovsky's system consists of taking away life and then giving it back. Basically it works like this: "The patient has his body cooled to prevent deterioration of the brain following death. An electric shock is given, killing the patient. (All cases were criminals condemned to death, who volunteered for experimentation on condition of receiving freedom if they survived.)

"His blood is then pumped out by means of an artificial artery coming from the femoral artery, and another leading to the heart from the neck.

"A preservative fluid is then pumped into the cooled body, and it is stored in a giant refrigerator.

"When it is time to revive the body, an electric shock is given to the heart, and four minutes later another shock is applied. Meanwhile the preservative fluid is being pumped out of the body and fresh new blood is pumped in.

"As the blood flows through the body a further shock is given, and the heart begins beating slowly. After awhile the beat becomes firmer, breathing begins, muscle reaction returns . . . and the patient has returned from the dead."

Six Returned to Life

Dr. Negovsky is supposed to have revived six persons by this method, one of them having been dead two weeks. He has others in cold storage, waiting their turn. He says, "The eight men I have left to work on will stay longer than that. I'd like to leave one for a year more."

The Doctor's Statements

"We have just about reached the point in medicine where death is

merely a bad but curable disease," he said.

"What I have accomplished is one step away from granting mankind eternal life."

The paper explains, "What Dr. Negovsky meant by 'one step away' is that, although he is able to revive dead people, the patients he's dealt with were healthy men at the time of their deaths."

"It's still not possible to work with people who die by natural causes," Dr. Negovsky explained.

Bible Prophecy

Revelation 13:11-18 and 19:20 speak of a false prophet who will arise in the last days who will have power "to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

The false prophet will be able to do "great wonders" and "miracles," according to Revelation 13:13, 14. One of these will be the power to give life to an image of the beast.

This word "image" in Strong's Concordance means "a likeness, i.e. (lit.) statue, profile, or (fig.) representation, resemblance." The word is used in the New Testament to mean a literal likeness, as in 1 Corinthians 15:49, "we have borne the image of the earthy."

Christians should not think it incredible that the False Prophet will be able to give life. He would need to perform some great miracle such as this to prove his claims.

What Is Resurrection?

This brings us to the above question. Will the false prophet be able to resurrect the dead after they have decomposed? Will he create? To the world it will seem that he will accomplish this. Will this put the false prophet in the same class with Christ? Emphatically, No!

Resurrection means "raising to life again." For years, doctors have massaged hearts and shocked hearts into starting to beat again after the patient was clinically dead. In a sense this was a resurrection, yet not in the Biblical sense.

Jesus used the power of God, not an

electric shock, to raise Lazarus who had been dead four days. The others raised the dead by the same power.

God has "life in himself," and now has given Jesus Christ the same power. (John 5:26.) When Jesus comes he will raise and change his own to eternal life. (1 Cor. 15:51-54.)

We know little about *how* eternal life differs from this life. We would rather believe God and his Son who have the divine nature, than the false prophet who will be a deceiving mortal.

VIOLENCE TO FILL THE EARTH

Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26).

"Evil" and "violence" are the key words in the Genesis account of Noah's day. "Every imagination of the thoughts of his [man's] heart was only evil continually" (6:5). "The earth was filled with violence" (6:11).

Christians, therefore, should not be alarmed that evil and violence are increasing. Jesus said they would.

Crime in U.S.

J. Edgar Hoover, FBI Director, has a study of crime in the October 7, 1968, issue of *U.S. News and World Report*. His report covers the year 1967. His time clock includes:

"Serious crimes: seven each minute. Violent crimes: one each minute. Murder: one every 43 minutes. Foreivable rape: one every 19 minutes. Aggravated assault: one every 2 minutes. Robbery: one every 2½ minutes. Burglary: one every 20 seconds. Larceny: one every 30 seconds. Auto theft: one every 48 seconds."

Mr. Hoover wrote: "Every indicator available to the FBI, from its investigative responsibilities in both the criminal and security fields, emphasizes that violence is a rapidly growing malady. This is clearly shown in the statistics compiled by the FBI . . ."

Another Authority

Drs. Sheldon and Eleanor Glueck, Harvard University's husband-and-wife experts on delinquency, have
(Please turn to page 18)

TOTS 'N' TEENS

By Ruth Lewis

A VISIT FROM AUNT SUSAN

The twins, Sandy and Sammy, were very happy to hear that Aunt Susan was coming for a visit. Whenever someone came to their house for a visit, Mom started to clean the house. When Mom started to clean the house, Sandy and Sammy knew they'd have to help by cleaning up their rooms, too. Sandy knew that her room would have to be especially clean, as Aunt Susan would stay in her room.

Sammy did not have to be told what to do. He went straight to his room and began to clean off the top of his chest where his clothes were kept. He got his socks out from under his bed, and helped Mom bring in the vacuum cleaner.

Sandy didn't want to clean her room, but she decided to clean off her dresser and put some of her toys away in the toy box.

"She's here," shouted Sammy. He hardly gave the doorbell a chance to stop ringing before he had opened the door to let her in.

On her way to greet Aunt Susan, Mother stopped to check the house. She opened the door to Sandy's room—it was still a mess. "I forgot to finish, Mom," explained Sandy. "I started putting my dolls away, and I found some toys I hadn't been playing with, so I got them out."

"I'm sorry, Sandy," said Mom. "You'll have to finish cleaning your room before you can come out and visit with us. It's always easier to start to do something than it is to finish it. Remind me to tell you the story of two of the Apostle Paul's friends, after Aunt Susan goes back home."

Sandy hurried and cleaned her room. She had a nice visit with Aunt Susan, and later her mom and dad told her this story about Paul's friends.

DEMAS AND LUKE

When the Apostle Paul traveled around, he liked to have some friends go with him. Two of the friends he took with him were Demas and Luke.

Luke wrote the Book of Acts and the Gospel of Luke. He was also a doctor, as he is called the "beloved physician." Luke traveled to many

cities with Paul. In the end Paul was put into prison. Paul was not alone. Luke stayed with Paul. (Paul was not put in a jail cell. He was just under guards in a house. He could not leave the house, but people could come and visit him.)

Someone else who was with Paul was Demas. Paul called Demas and Luke his "fellowlabourers," which meant that the three men were working together to help the churches grow and convert more people to Christ.

Shortly before Paul's death, he wrote another letter to his friend Timothy. Paul had some sad news for Timothy. Demas had no longer wanted to work with Paul, so he left him and went to another city. Paul said Demas "loved this present world."

Paul had started out with many friends with him. Now he wrote to tell Timothy that "only Luke is with me."

It is easy to be someone's friend when things are going smoothly. Evidently Demas could see that Paul was not going to be set free from the prison. Maybe he even thought that he, too, could lose his life by letting others know that he, Demas, was also a Christian.

It is easy to start out right, but the gift of eternal life is given only to those who end right.

TNT

There are several reasons we can think of as to why Luke stayed with Paul and Demas did not. First, perhaps it was because Luke had known Paul better. Luke had traveled with Paul from Troas to Philippi. He had known of Paul's conversion of Lydia and the way God helped Paul and Silas secure release from the jail where they were prisoners.

Luke stayed at Philippi when Paul left. Later, Luke rejoined Paul and finally accompanied him to Rome. Paul was in prison in Rome twice, being rearrested after his first release.

Second, perhaps Luke knew Christ better. True, Luke says that he was not an eyewitness to the life of Christ, but, as a friend of the apostles, he learned to love Christ even as we do today.

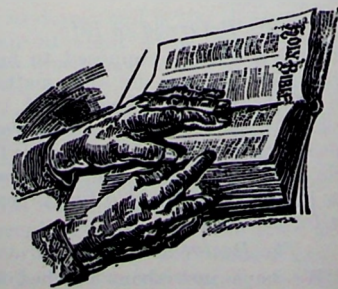
Thirdly, perhaps Demas did not become a worldly man; some think he just could not endure the persecutions that Christians were subjected to in Rome. We can notice that he went to Thessalonica, a city where there was a Christian church. Some of Paul's other helpers were sent by Paul to other cities. Demas was not "sent" by Paul, however, but left of his own accord.

Though these men were great leaders in the early church, they were also individuals. As individuals, they needed companionship just as we do today. Paul wanted and needed his friends around him in his hour of tribulation. As Christians, we should be thankful for Luke, the one who "stuck it out" with Paul.

Luke was the only Gentile to write books of the Bible. He wrote both the Gospel of Luke and the Book of Acts, the second being a continuation of the first. Luke was inspired to write the story of Christ for the Gentiles. Because Luke was a Greek, he could do this to persuade the people of the world that Christ had died for all mankind, and not just for the Jews.

TNT TEASER

Sometimes people get so interested in the writer of something, that they ignore the value of the written words the writer wrote! Some people have even tried using special analytical procedures to decide "who wrote what" in the Bible. Try their method. Find Psalm 46. Count forty-six words from the beginning, and forty-six words from the end disregarding "Selah." Put these two together, and you will find out who some think wrote this Psalm.



Search and Research

By Pastor Harry Sheets

Question: Please explain John 14:1-5.

Answer:

These verses start out with an appeal to the disciples. "Let not your heart be troubled: ye believe in God, believe also in me." What led up to this statement? What was Jesus trying to do?

"Jesus knew that his hour was come that he should depart out of this world unto the Father." He realized that he must reveal this to his followers. He said, "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come, so now I say to you" (John 13:1, 33). Thus did Jesus announce his death and departure from the world.

The reaction of the twelve was immediate—concern was followed by despair. Jesus leaving them! and they not permitted to follow! They felt hopeless, helpless, and abandoned. Their faith was weak and unequal to the twin blows of losing their teacher and being unable to follow him.

Jesus, coming to their rescue, reminded them of their faith in God. He appealed to them to have equal faith in him.

"In my Father's house are many mansions" were his first words of encouragement.

The Greek word *oikea* (house) has three meanings:

1) House. "A wise man built his house upon a rock" (Matt. 7:24).

2) Home. "My servant lieth at home sick" (Matt. 8:6).

3) Household. "Every . . . house divided against itself shall not stand" (Matt. 12:25).

"Household" appears to be the meaning best suited to this situation. Indeed, God's family includes every person of faith and righteousness who ever lived. There are many places.

"Mansions." This Greek word is

found in only one other place in the New Testament (John 14:23), where it is translated "abode." Mansions, then, are abiding places in the household of God.

"Mansions" comes from the Vulgate [fourth century Latin version by Jerome] *mansiones*, resting places on a great road where the travelers found refreshment. "This appears to be the true meaning of the Greek word here; so that the contrasted notions of repose and progress are combined in this vision of the future" (Westcott). — Irwin's Bible Commentary.

Jesus ascended to God to "make ready" a place in the Kingdom for each of his own. When all places are in readiness Jesus will return to this earth. Did he not promise, "I will come again, and receive you unto myself; that where I am there ye may be also?"

Jesus never promised that the believer would go to be with him in heaven. His promise was, "I will come again." Jesus amplified this promise when he said, "If any man love me, he will keep my words; and my Father will love him, and we will come unto him [emphasis ours], and make our abode with him" (v. 23).

Jesus is busily engaged in filling each position in his future Kingdom. The twelve have already been placed, for they are to sit on twelve thrones and rule over the twelve tribes of Israel. (Matt. 19:28.) Other faithful

ones will be given rule over ten cities, and others over five cities. Some "shall shine as the brightness of the firmament; and . . . many . . . as the stars for ever and ever" (Dan. 12:3).

No one, not even Abraham, the friend of God, nor the righteous prophets, will occupy places in God's Kingdom until the last king or priest-to-be has been won to Christ.

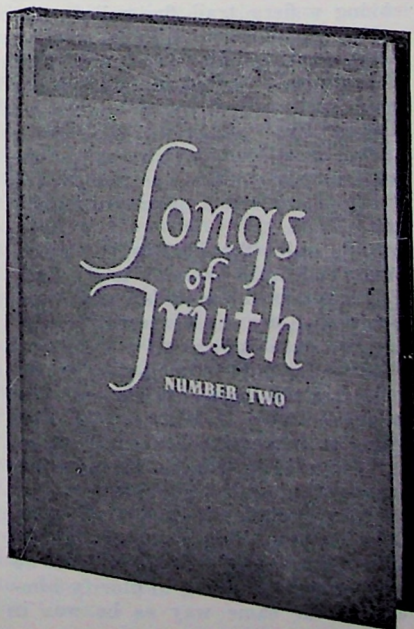
Great men of faith, "of whom the world was not worthy, . . . received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:38-40).

As a further aid to faith, Jesus promised a "Comforter" (an advocate. 1 John 2:1), "even the Spirit of truth." Then followed this wonderful promise: "I will not leave you comfortless [orphans, margin]: I will come to you" (John 14:18).

No one occupies the mansions (abiding places) yet, and no one will until Jesus returns "with a shout, with the voice of the archangel, and with the trump of God." Then "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

Resurrection must precede occupancy in the place being prepared.

The promises which strengthened the faith of the disciples were intended to inspire our faith, too. ●



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Brief Messages for Busy People

WASHINGTON AND LINCOLN

By Pastor C. Jesse Pestle

"I hope that I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man." "Let every one remember that he who violates the laws of the land tramples on the blood of the fathers and tears asunder the charter of his own and his children's liberty."

The above quotes are the words of George Washington and Abraham Lincoln respectively. Nearly every calendar in our land marks the birth-days of these men. This month of February should have a special meaning to every citizen in the United States. Our government is as great as it is because God saw fit to permit men like Washington and Lincoln to lead others.

The Apostle Paul said, "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:7). When one gives to all their just dues he will automatically respect those who have labored to make our society an agreeable place in which to live. Those of this present generation cannot rightfully accept credit for making our nation what it is today. We can only build upon the firm governmental foundation that was laid by our forefathers. When we honor men like Washington and Lincoln we are merely giving credit where credit is due.

Too often the citizen of today takes his heritage lightly. He sometimes has a tendency to abuse his freedom by being dishonest and unwilling to submit to the laws of the land. Today's citizen of this country should realize that nearly everything he has or enjoys has been made possible by someone else. Thousands of Americans have given their lives for the cause of freedom. We who enjoy that freedom should at least acknowledge the labors of others.

The Lord has prospered our nation by giving us leaders such as Washington and Lincoln. Our freedom and prosperity are directly affected by

the leaders of our nation. Let us be thankful for our past leaders, and may we pray for those in authority over us today. If our leaders will fear God and seek his will, we can have freedom in these last days.

THE MOON AND BEYOND

By Pastor Rex Cain

The question has finally been answered! For years, we have heard and wondered, "Will man get to the moon?" or, "Will God allow man to probe into space?"

Actually, to rocket to our moon is only a "baby step" compared with a trip to Mars, Uranus, Pluto, or beyond. Nevertheless, this trip into space last December will forever change our way of thinking about our earth and the galaxies beyond. Now we cannot say the sun rises in the east without being conscious the earth has made another 24-hour turn on its axis. Or, when we see the seasons change, we will more readily think the earth is about to begin another quarter phase on its vast orbit around the sun.

When we think that three men came "burning" into earth's atmosphere safely, at 24,000 miles per hour, leaving a fiery trail five miles wide and one hundred miles long, we have no alternative but to be amazed at the technical talents and abilities that made such a feat possible! As we viewed "live" pictures of the moon's surface from seventy miles up, no one can honestly say he was not experiencing a sensation unknown heretofore.

And, quite frankly, as the astronauts read God's Word from the Book of Genesis as the moon's barren surface passed by the spacecraft's window, we were impressed!

Naturally, Bible students and Christians are thinking, "Is this another tower of Babel?" We ask, "Is this trying to reach into heaven the same way they did in Genesis 11, only this time, instead of brick and mortar, we are using rockets?"

To make a long story short, we don't think so. We don't believe we can say man is trying to glorify himself in the same way as he was in

Genesis 11, yet. After reading and studying the situation in Genesis, we think men were building this tower with the sole purpose of bringing glory to themselves and dishonor to God. They were trying to erect a symbol and altar that would be used to degrade God and praise the might of unified man.

We feel that God will no more stop space research than he has man's sin. If space travel displeases God; can it displease him any more than man rejecting his Son Jesus Christ? Since he has not stopped sinners in their tracks, such as Ananias and Sapphira in Acts 5, why would he choose to destroy a puny capsule as it drifted toward the moon, or any other object in his vast universe? We see no reason why God will stop space projects until he stops *all projects* of man, both good and sinful, at the return of his Son.

Speaking of space, consider this: "Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven *shall so come in like manner* as ye have seen him go into heaven" (Acts 1:11). This is the "reentry" all Christian's long to witness! "Then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30).



We had such a bad ice storm this week that cars couldn't even get up the little hill in front of our house, and all night long we could hear tree branches breaking from the weight of the ice. "Well," Pa said the next morning, trying to be cheerful about the mess in our yard, "of course it's mostly dead branches that broke. The live ones could take it—they just bent." Persons with a live faith can recover from tragedies that break people without it.

SEX EDUCATION

By Pastor Sidney A. Hatch

"Bring them up in the nurture . . . of the Lord" (Eph. 6:4).

Dr. Benjamin Spock can hardly be accused of "conservative" or "fundamentalist" bias on some of the current issues of the day. However, on the subject of sex education, the famous baby doctor has spoken out recently like an old-fashioned conservative.

In the November, 1968, issue of *Redbook* magazine, Dr. Spock writes that one mistake of the early sex educators was the assumption that once a child got the facts straight, he would be on the right track for good. But, he says, the most crucial aspect of sex education is the picture the child forms of the relationship between his parents and himself.

In other words, a happy, normal home makes for normal, sexually adjusted children. The approved explanation of where babies come from is only secondary. Dr. Spock points out that in Victorian times, girls who had sound relationships with their parents, yet no sex instruction, made as good marital adjustments as the knowledgeable girls of today.

Preachers intent on being sex educators, and this writer has known some, should heed the doctor's advice. It is much more important to teach families how to know the Lord and to have a happy home, than to hold classes on the facts of life. The preacher who points people to Christ lays the foundation for every area of life.

In the light of Dr. Spock's words, preachers should stay in their proper field. It's not a matter of qualification, it's simply that no preacher (or teacher) can take the parents' place.

CHRIST'S BOND SERVANTS

By Pastor C. E. Randall

"Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart" (Eph. 6:6).

Servants of Christ do things differently than those outside of Christ. Dedicated Christians go about their labors in a different spirit and with a different purpose. Paul put it this way: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23, 24). As a Christian, one's em-

ployment ennobles the routine, and sheds a bright halo around all his occupations, for a Christian in whatever occupation will do all to the glory of God. The peasant and the prince, the one toiling by the sweat of his brow on farm or in factory, the other sitting in the council room of nations, and ordering the destinies of peoples, while having widely differing positions, both as Christians serve the Lord Christ. The service is honorable and will be as richly rewarding in one case as in the other. One's relationship with Christ gives his work high dignity. It has been said: "To wash feet may be servile, but to wash his feet is royal work. To unloose the shoelatchet is poor employ, but to unloose the great Master's shoe is a princely privilege."

The Greek word for "servant" literally means *slave*, and yet, it is important that in using such a word Paul does not give countenance to, or support of, that unholy traffic in human lives which has been the curse of many nations. The Word of God uses the strongest terms in condemning "men stealers" and classes them that do such in the same category as murderers and profane persons, whom the judgments of God will someday destroy.

The slave was not his own, he was his master's property. His strength, his talents, his time were not his own; they belonged to the man who had purchased him or raised him. These things were to be used from day to day for the benefit of the master. From this obligation the slave could not free himself. To repudiate this obligation would have been unfaithfulness meriting severe punishment. Christ's people belong to him. They are not their own. He has bought them with a price, that price being his own life. To Christ's glory, for the promotion of his interests, and subject to his orders, they are bound to use all their strength and every talent. From this responsibility they cannot free themselves without guilt.

The service which we as bond servants to Christ render carries with it true happiness. The path which the Master calls us to tread is sometimes rough and our feet get weary in treading it. Oftentimes genuine service to Christ means sacrifice of many things we would like to do, and even giving up treasured possessions and associations, but God knows best and our duty is to follow the leading and teaching of our great Example—Jesus Christ.

GOD-CENTERED HOMES

By Pastor Louis Kump

The influence of a God-centered home gives strength to its inhabitants and spreads out in all directions. Homes that serve the Lord are the strongest bulwark of our society. However, the God-centered home is fast disappearing from our present way. Do you remember Joshua? Near the end of his life he called all the heads of the families together. He recited all the mighty works God had done among them. And then he put before the people a choice: "Choose you this day whom ye will serve" (Josh. 24:15). Imagine the different conversations that must have taken place: the discussion of the different gods and deities of the peoples around them. Then Joshua said, "As for me and my house, we will serve the Lord!" Joshua took his stand and let all know what he intended to do. The people followed his example, "God forbid that we should forsake the Lord, to serve other gods . . . The Lord our God will we serve, and his voice will we obey" (24:26, 24).

Our present society has come to just such a decision once again. It is time we took a look at ourselves and evaluated our feeling toward God. Is he God of our lives? If so, then he needs to be put in *first place*. The

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world offers many other gods which can take our hearts and minds away from this true God. So, choose you this day whom you will serve! But, as for me and my house—we will serve the Lord!

A BUS DRIVER'S APPEAL

A Louisville, Kentucky, bus driver has a standing appeal he makes during rush hours when all riders congregate at the front of the bus. "All right, folks," he calls out, "lets act like we're in church and fill up the rear."

LETTERS

(Continued from page 3)

● Thank you for your response to our editorial in the September Herald. You are perhaps correct about the campaign for voting rights for eighteen-year-olds being nearer victory. We are neither prophet nor politician, but assume that this will be done. We do not doubt that young people of today have more knowledge than their parents at the same age. However, knowledge is not wisdom! Judging by the campus riots, the general use of narcotics by young people, juvenile crime rates, and our own experience in working with young people, we doubt that they are wiser than previous generations. As Pastor Sidney Hatch has brought out in his short message on page 17 of this issue, sex education doesn't necessarily make a person more moral. Don't get us wrong, we think our teen-age Christian young people are wonderful, but they are still impressionable, easily led, and by nature "starry-eyed." "The smoke-filled room" is still the basic element in the science of politics, and it is no place for adolescents! Just as literacy tests have been abandoned in many states, the voting age probably will be lowered, if the politicians think it will serve their best interests! Better that the Christian would apply himself to the science of theology—the study of God and his plan for this earth!—Ed.

THE FOUNTAIN OF YOUTH

(Continued from page 5)

the dead; he has become the very first to rise of all who sleep the sleep of death. . . . As members of the Christ of God all men shall be raised to life, each in his proper order, with Christ the very first and after him all who belong to him when he comes" (1 Cor. 15:20-23, Phillips).

Remember, however, that only those who become acceptable to God here will be given eternal life there at the resurrection. Being acceptable with God is a continual refreshing experience. As Christ said, "The water that I shall give him will be an inner spring always welling up for eternal life." This power which at the resurrection will give eternal life must be

tapped now in order to prepare a person for that event.

The way to tap that power is to go through a spiritual experience that resembles that future experience. Just as our physical death will be overpowered by Christ and we will rise from the grave in new life, so now our spiritual death must be overpowered by Christ and we must rise to a spiritual life of faith and godliness. Paul explains, "In baptism also you were raised to life with him through your faith in the active power of God who raised him from the dead. And although you were dead because of your sins . . . he has made you alive with Christ. . . . he has forgiven us all our sins" (Col. 2:12, 13, N.E.B.). That same power which will activate us at the resurrection will purify us now. After we take God at his word, renounce our sin, and accept his generous gift of hope by being baptized into Christ, we must experience the continual refreshment of living the godly life. ●

MISSIONARY ACTIVITY

(Continued from page 7)

work for the Lord today. Their approach and methods may need to be "updated," but the message must not be in any way changed. Two things never change—the naturally sinful condition of the hearts of men and the requirements for forgiveness and salvation through Jesus Christ our Lord.

NEWS AND PROPHECY

(Continued from page 13)

kept records of 500 delinquents and 500 non-delinquents as they became adults.

Of the non-delinquent group, traced to the age of 31, 85 percent stayed out of trouble as adults. Of the delinquent group, only 19 percent avoided arrest between the ages of 17 and 25. Most of the group were multiple offenders.

There are over one million U.S. youngsters advancing toward adulthood with a record of delinquency. The Glueck's study indicates that crime and violence in America may have just begun.

Our Work

Paul plainly outlined our work in this last age. He said, "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:15, 16). ●

ISRAEL'S PRE-CHRISTIAN HOPE OF THE RESURRECTION

(Continued from page 11)

about a future life, whether he is a psalmist in ancient Israel (Psa. 88:10; 115:17), a writer of wisdom literature (Ecl. 12:8), or a New Testament apostle (1 Cor. 15:12-19). But with this perennial Christian hope, we can say with Isaiah, "Thy dead men shall live" (Isa. 26:19), and with Paul, "O death, where is thy sting? O grave where is thy victory?" (1 Cor. 15:55), for our resurrected Lord once declared: "Because I live, ye shall live also" (John 14:19).

—Advent Christian Witness.

MARYS AND MARTHAS

(Continued from page 12)

of receiving the message, rather than if the paper was on the bedroom wall and the first thing seen on waking.

Second, we can all have a stock of Get-well cards, suitable for various ages and either sex; then, when we hear that someone is ill, off goes a card. A few cents, a few minutes' effort—but a very big impact on the receiving end. Similarly with birthday cards for the old and lonely: to us but a moment's thought; to them, maybe a whole week with a warm glow in the heart, that someone has troubled to remember.

Third, can we not all freely dispense the cheerful word and the warm handshake? "The Lord loveth a cheerful giver." May he not also love a giver of cheerfulness? Are you too shy to be the first to speak and shake hands? Well, surely you are not too shy to smile? Just try to cultivate a real, lit-up, genuine smile. It is very infectious in the nicest possible way.

Finally, those spiritually minded people who love to study the Bible and religious articles and gain great pleasure and help from so doing, are very much to be admired, if not envied. I would suggest to those not so gifted, who find any reading rather a burden, try this: each day, pick one verse from the Bible, any one will do. Think about this one verse all day, let it haunt you; come back to it again and again. Anyone who does this cannot fail to feel better, to act better, to be better. If you feed on the Word in this way, it will become absorbed into your very fiber.

These are just four very simple suggestions for all Marthas and Marys. They may not work *all* the time, but they are really worth trying!

—The Testimony.



Churches IN THE News

CALENDAR OF EVENTS

- Mar. 22, 23—Illinois Spring Conference at Eldorado.
- Mar. 29—Second Annual Missionary Conference, Oregon, Ill.
- May 2-4—Northeast Conference at Troy View Church, Troy, Ohio.
- June 15-21—Indiana Conference and Family Camp at Camp Mack, Milford, Ind.
- June 21-28—Southwest Youth Camp, Jdyl-wild, Calif.
- April 7-13—Special meetings at Ripley, Ill., C. Jesse Pestle, guest speaker.
- June 8—Dedication of Troy View addition, Troy, Ohio, John Lewis, guest speaker.
- July 27-Aug. 1, 1969—General Conference.
- Aug. 1-7, 1969—Berean Youth Conference.
- Aug. 9-17—Iowa Conference at Waterloo.

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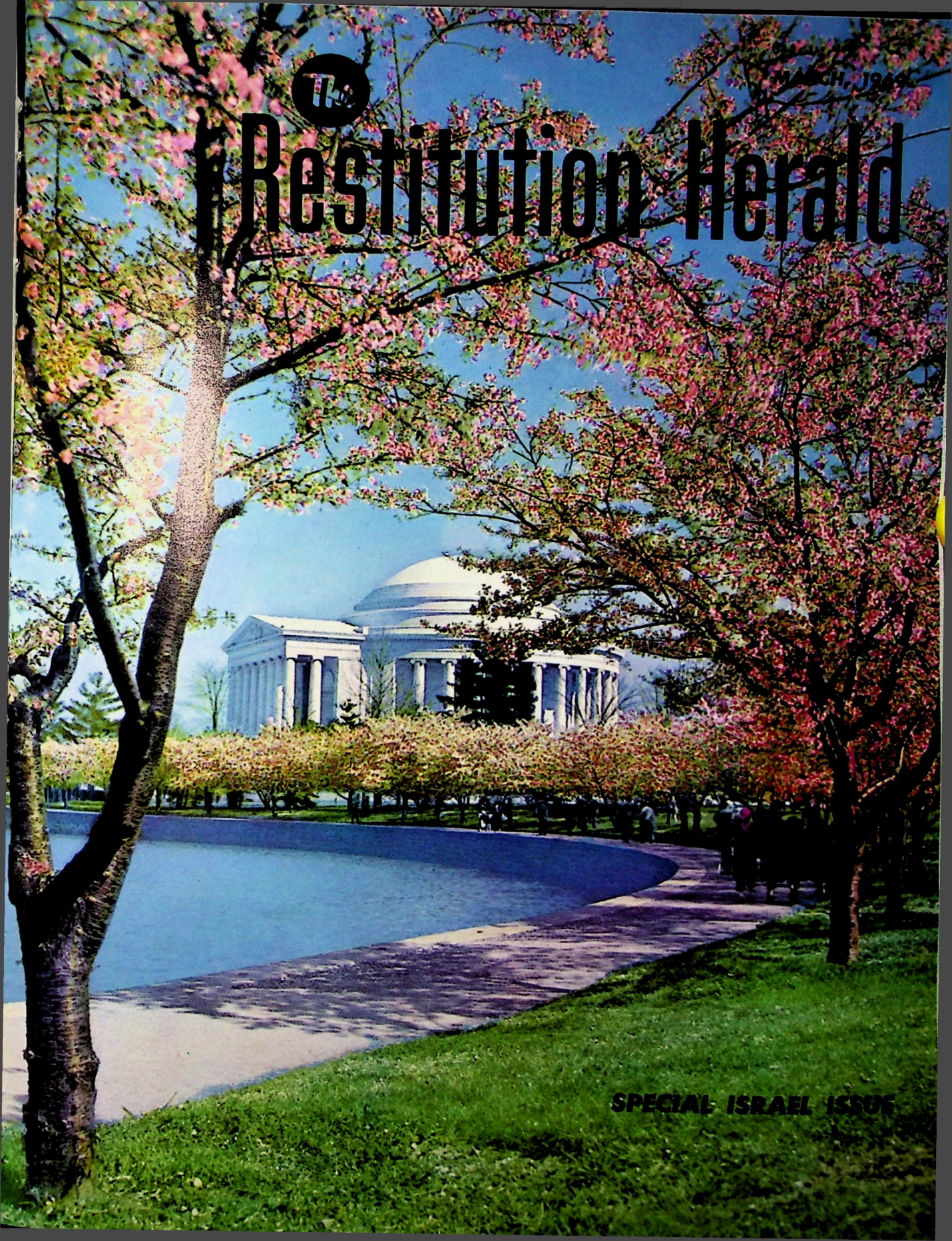
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The
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Box 231, Oregon, Illinois 61061

MARCH, 1949

Restitution Herald



SPECIAL ISRAEL ISSUE



The Editor's Opinions



SPECIAL ISRAEL ISSUE

In this issue we present to our readers a well-rounded consideration of the Nation of Israel—past, present, and future. We appreciate the efforts of the various writers, and trust you will carefully consider their ideas, especially on the future aspects of the subject.

We are deeply grateful to the Israel Office of Information, New York, for supplying the recent and timely photographs on pages five through nine of this special issue.

ISRAEL'S PLACE

Among the things advocated in this religious journal from its inception, and in its predecessors, is: "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) . . ."

Because of the many covenants God has made with his Chosen People, his own integrity depends upon his keeping his promises to them. Not only that, but the whole fabric of the gospel is interwoven with Israel's part in God's plan for the earth and man. The usual "Christian" practice is to claim for the church the good things promised to Israel throughout the Bible, and to leave the curses to the Jews.

The Apostle Paul said, "If the fall of them [Israel] be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness, . . . if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:12, 15).

We have beheld Israel only in her fallen, diminished, castaway condition. She has not always been thus, nor will she always be. God said to Israel, that if she would obey and keep the covenant, she would be "the head, and not the tail" (Deut. 28:13), but Israel disobeyed and has been receiving the curses pronounced upon her for these many years. This does not mean Israel is no longer in God's plans. Israel is being corrected and

prepared for her future glory, not for her-sake, but for God's holy name's sake. (Ezek. 36:21-24.) God's wife has profaned his name among the heathen, but she will yet return to him, be faithful to him, and be a glory to his name. (Jer. 3.)

EYES ON THE MIDDLE EAST

While a majority of Americans consider the Vietnam conflict the matter of most concern, government leaders are most concerned about the Middle East. In his news conference on February 6, 1969, President Richard Nixon stated that as a result of review of U.S. policy toward the Middle East: "What we see now is a new policy on the part of the United States in assuming the initiative. We are not going to stand back and rather wait for something to happen." He said the United States would engage in bilateral talks at the United Nations before four-power talks begin, as well as talks in the Middle East with Israel and her Arab neighbors. "We are going to pursue every possible avenue to peace in the Middle East that we can," Nixon said.

The recent public execution in Iraq of 14 persons, nine of them Jews, on charges of spying for the Israeli Government, has raised new threats of hostilities, and possible reprisals by Israel. Israeli officials are showing restraint, as they are concerned about the 2,500 Jews still in Iraq. Hatred for Israel is about the only thing the Arab countries have in common, and most Arab officials were infuriated by the Iraqi executions; world favor had tipped in their favor, since Israel's attack on Lebanon.

Every United States president since the State of Israel came into existence in 1948 has made some pledge toward its support. At the same time, the American oil companies have a large stake in the Arab countries, with investments estimated at five billion dollars. William Scranton, on a fact-finding tour of the Middle East for Mr. Nixon, stated on December 9, 1968, speaking for himself, that America's Mideast policy should henceforth be "more evenhanded."

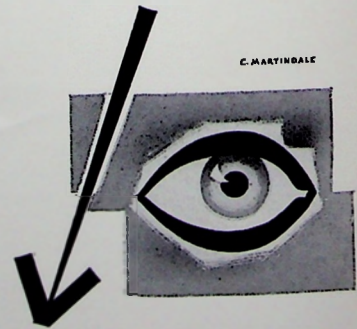
Mr. Scranton was impressed by evidences of rising Soviet military power

and influence in the Mideast. He is convinced that the reopening of the Suez Canal would result in further increase in Russian influence.

The other trouble spots in the world may be important and demand attention, but the leaders of the free world had better keep their eyes on the Middle East, for that portion of the earth's real estate is the most important in all the world! It was the cradle of civilization, and is destined to be the grave of this world order.

As believers, we must keep our eyes on the Middle East, for in God's sign-people Israel, we have the most sure of all Bible signs that the end of this age is approaching. Do not become weary in watching Israel. Some of our people made the mistake of declaring the end of Gentile times when Israel became a state. Others were ready to declare the same when Old Jerusalem came into Israel's possession in the June war, 1967. These are signs of the end, but not the end. Even when Israel makes her false covenant with the last great Gentile power on earth, this will not be the end of Gentile times, even if it does signal the beginning of the seventieth week on Israel's time clock. In that period, both Israel's time and the times of the Gentiles will run concurrently, and both will end with the return of Christ from heaven.

Besides keeping our eyes on the Middle East, we need to watch ourselves, to see that we do not allow ourselves to be overcome by the world and its iniquity. We also need to keep our eyes of interest on our families, friends, and neighbors, with the hope of presenting the truth of God's Word to them, that they might be delivered from the wrath to come!



WATCH ISRAEL

JIHAD—MUSLIM HOLY WAR

In *Arameo World Magazine* (a publication of Arabian American Oil Company) for July and August, 1968, appeared an interesting article, "The Greater War" by Professor Majid Khadduri, director of the Center for Middle East Studies at Johns Hopkins University; he is a native of Iraq, and considered one of the foremost authorities on Islam.

Mr. Khadduri relates the story of the Prophet Muhammad returning to Medina from a military campaign, remarking, "We have just fulfilled the lesser jihad; it is now our duty to embark on the greater jihad." "What is the greater jihad?" asked one of his companions. "It is the struggle to save one's own soul," replied the Prophet. [Webster defines *jihad* as "a holy war waged on behalf of Islam as a religious duty."]

It appears to us the burden of Mr. Khadduri's article is to pooh-pooh the idea that Islam is a militant force, and that the cries to arms by the muezzins of Cairo during the June War, 1967, did not mean what most Westerners think. He outlines the history of Muslim conquest, and reveals the rules set forth by the Prophet for fighting. "No fighting could start, for example, until Islamic forces had first issued an invitation to the community to accept Islam or, if it could not accept Islam as a religion, to agree to accept political domination by agreeing to pay a head tax. Only when such invitation had been rejected or ignored could an attack be ordered."

Even admitting that since the fourteenth century a distinction has been made between defensive and offensive wars for Islam, and that the "greater war" is for salvation, it is difficult to explain away the call of Sheikh Ahmed Haridy, mufti (a professional jurist who interprets Muslim law) of the UAR, for the "liberation" of Muslim holy places in Palestine from "extraneous" occupation. He exempted front-line soldiers and air force pilots from the traditional Muslim month of fasting, Ramadan, on the grounds it would affect their physical fitness for military duty. The call to a jihad against Israel came at the beginning of Ramadan. (See *World Vision Magazine*, January, 1969.)

While it may be said by some that Israel fights well because there are no alternatives, the element of Muslim *jihad* cannot be discounted as a

reason for the almost fanatical Arab determination for war with Israel.

"TO THE JEW FIRST"

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; *to the Jew first*, and also to the Greek" (Rom. 1:16).

The ministry and preaching of Jesus were devoted primarily to his own nation. He said, when confronted by a Canaanitish woman, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). He did heal her daughter, because of the woman's faith. When Jesus sent out the apostles, he commanded them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6).

The first Christians were from the house of Israel, and the gospel message of the early church was presented to the Jews. It was plain that the message was to be witnessed to Jerusalem, Judaea, then Samaria, and to the uttermost part of the earth. (Acts 1:8.) That it was difficult for the early church to understand that Gentiles could be accepted as members is evident from the story of Cornelius in Acts 10. In the first missionary journey, Paul and Barnabas went first to the Jewish synagogue in each city they visited. When, out of envy, the Jews of Antioch in Pisidia rejected the gospel message, the missionaries said, "Lo, we turn to the Gentiles" (Acts 13:46). It is evident from the record that the gospel was after this still taken *to the Jews first*.

It is to our shame that we, the people of the Abrahamic faith, with the understanding of the place of Israel in God's plan, have made no attempt in our evangelization to take the gospel *to the Jew first*. We have stood idly by while so-called Christian missions have preached a triune God to these believers in the truth of the oneness of the true Jehovah God! We have the message for Israel! True, *national* Israel remains in a condition of blindness until the fullness of the Gentiles be come in, but, notice it is only blindness "in part" (Rom. 11:25). God has put his power in his gospel; it is effective to salvation "*to the Jew first*, and also to the [Gentile]" (Rom. 1:16).

Let us claim this power of God, and evangelize Scripturally, and with understanding, the Jew first, and then the Gentiles!

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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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JERUSALEM,

City of the Great King

By William M. Wachtel, Peshastin, Washington

SEVERAL years ago a lavish celebration was held at Madison Square Garden, New York City, commemorating the three thousandth anniversary of the founding of Jerusalem as the spiritual capital of the Hebrew people. According to news reports at the time, "some 20,000 persons purchased State of Israel bonds to gain admission to the huge show-place, decorated with stained-glass windows depicting the Ten Commandments. A Star of David was mounted above the stage."

To the nation of Israel, Jerusalem has always represented the heart and soul of their religion, culture, and even existence as a separate people. It has been the home for which they have longed, as men desperately homesick and far from home. Only during the past two years has this sacred city been returned completely to their control. For Jews away from this home, the last words uttered at the annual Passover are, "Next year in Jerusalem."

Jerusalem holds a unique place in the affection not only of Jews, but also of true Christian believers. All who cherish the Word of God should remember the command and promise of Psalm 122:6: "Pray for the peace of Jerusalem: they shall prosper that love thee." Our prayers and thoughts should be much concerned with this city of destiny, and God has promised to prosper those who so concern themselves.

Verses 7 and 8 of the Psalm go on to declare: "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee." The Hebrew word for peace, *shalom*, is part of the name "Jerusalem," but ironically this city in its long and thrilling history has seldom known peace; just the opposite.

Abraham and Jerusalem

Jerusalem first appears on the pages of Scripture in Genesis 14, under the name Salem. (This name for

Jerusalem is also found in Psalm 76:2, where it is identified with "Zion," another famous name which came to be applied to the city, although in strict usage referring to one of its hills.) Abraham paid tithes to Melchizedek, priest of God and king of Salem. This first mention of Jerusalem in Scripture implies that it was a center of worship of the true God, and links it forever to the names of two notable servants of God.

Abraham is further linked to Jerusalem by his offering of Isaac on Mount Moriah, one of its hills. (Gen. 22:2; cf. 2 Chron. 3:1.) This hill later became the site of Solomon's temple and the great altar of sacrifice, the very center of Israel's worship and religious life.

After Melchizedek's time, the city apparently became heathen, for its king regarded Joshua and the people of Israel as enemies to be resisted. (Josh. 10:1.) During the four hundred years between Joshua's invasion and David's accession as king, Jerusalem remained a heathen citadel in the midst of Israel, and inhabited by the Jebusites.

David and Jerusalem

It was King David who made Jerusalem Israel's capital, thenceforth to become the heart of its life and destiny. The exciting story of its capture by David and his men is recorded in 2 Samuel 5:4-10. David had ruled in Hebron for seven years over the tribe of Judah. When the northern tribes also acknowledged him as king, he decided to move his capital to a more central (and more neutral) location. Jerusalem was the ideal place, situated near the border of the northern and southern tribes, and an almost impregnable fortress. Indeed, the Jebusites mocked David in his attempts to conquer them, believing their city invulnerable.

Behind all these human events, God was working out his divine plan for Jerusalem. Psalm 132:13-17 outlines his purpose for the city: "The Lord

hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed." According to these promises, God intended to make this city his eternal dwelling place, even as he had intimated earlier. (Deut. 12:1-7, 9-11.)

After David's time, Jerusalem remained the capital of the united kingdom only as long as Solomon lived. Soon afterwards the kingdom was divided, and Jerusalem continued as capital only of the tribes of Judah and Benjamin. This status lasted for about three hundred years, until the city was destroyed by Nebuchadnezzar and the people taken into exile. Jeremiah 25:1-11 foretells this calamity in vivid words.

Psalm 137 records the poignant feelings of the exiles in Babylon as they remembered their beloved city: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. . . . How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy" (vv. 1, 4-6). Devout Jews still experience something of this intense emotion when they meditate upon Jerusalem.

In mercy God permitted the exiles to return after seventy years and the city was rebuilt, as recorded in Ezra and Nehemiah. It was no longer an independent capital, except for several decades during the Maccabean era. By New Testament times, it was firmly under Roman control.

Jesus and Jerusalem

Christ seems to have ignored this subservient status when he described Jerusalem as "the city of the great king" (Matt. 5:35). He obviously was not referring to the Roman emperors nor to their puppet kings in Judaea. His words do not seem to pertain to some great king of earlier times. We can only conclude that the great king is none other than the promised Messiah, the Seed of David, Jesus himself! Of him it had been foretold, "He shall be great, and shall be called the Son of the Highest: and the Lord God

shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). In calling Jerusalem "the city of the great king," our Lord implied a glorious future for the ancient capital, a destiny still unfulfilled to the present day.

It seemed that that destiny might reach fulfillment on the day when Jesus made his "triumphal entry" and was acknowledged as king by the cheering throngs (Luke 19:28-38); but with unerring insight our Lord predicted the tragedy that would befall his beloved Jerusalem a few years later. "When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:41-44).

Jerusalem Trodden Down

These dire words were fulfilled with fatal accuracy in 70 A.D., when the Roman armies destroyed Jerusalem, massacred thousands of her people, and took the rest into an exile that has lasted almost two thousand years! Christ foretold this age-long exile in Luke 21:24: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Jerusalem passed into Moslem hands in 637, shortly after Mohammed converted the Arabs to Islam and ignited them to a frenzy for conquest. In 1517 the Turks, themselves Moslems, took control of Jerusalem from the Arabs. The city remained a part of the Turkish Empire until 1917, when General Allenby and the British army entered the city without firing a shot there. Palestine and Jerusalem passed under the mandate of Great Britain, until the momentous events of 1948 forced her withdrawal and brought about reestablishment of Israel as an independent nation.

Jerusalem Today

This brings us to the Jerusalem of our own day. For almost twenty years

she remained a divided city—the new city in Jewish hands and the historic, walled city under Arab control. The hostilities of June, 1967, brought the entire city at last under Israeli dominion—territory which the Jews swear they will never give up and which the Arabs just as vociferously vow to recover. Both to the Jews and to the Arabs, Jerusalem is "the Holy City," and both sides seem ready to make any sacrifice to possess it. A third element adding to the disturbance is the Vatican's insistence that the city be internationalized, ostensibly to protect the holy places of all three religions.

The words of Zechariah 12:3 come to mind as one considers the turmoil centering around Jerusalem: "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered against it." This prophecy refers to the coming great siege of the nations against the city; but already some aspects of it seem to be apparent in the present Middle East situation.

Earth's Future Capital

Much could be said about the coming trials and tribulations that are yet to befall the Holy City, some of which are clearly described in chapters 12 through 14 of Zechariah; but we hasten past these fearful scenes to

the dawning of the Kingdom age and the glories of Millennial Jerusalem. Great stretches of Old Testament prophecy are devoted to this theme, only a fraction of which can be considered here.

Perhaps the most famous is Isaiah's exultant rhapsody: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (2:2-4). Jerusalem in that day will be not merely the capital of Israel, but of the whole earth. All nations will be united under one government, centered in Jerusalem.

Jerusalem will at last fulfill its name as the city of peace, after ages of warfare, siege, and bloodshed. "In this place will I give peace, saith the Lord of hosts" (Hag. 2:9). In prayer
(Please turn to page 16)



The Citadel of David. A landmark of the Old City, and long a military fortress, it now houses an archaeological museum.

THE JUNE WAR, 1967

By Joseph H. Hunting, Carnegie, Australia

MAY, 1967, is a month that Israelis won't forget. Syrian terrorists stepped up their murderous attacks on Israeli settlements. Arab radio networks poured out a stream of hatred that equalled Goebbels' anti-Jewish outbursts prior to World War II.

In the middle of the month there were signs that Nasser wasn't just bluffing. On May 18 he ordered the U. N. peace-keeping force out of the Gaza Strip and Sharm el Sheikh. On the night of May 22 he sealed the Straits of Tiran "to ships flying the Israeli flag, and ships carrying strategic goods to Israel." Egyptian troops then occupied Sharm el Sheikh overlooking the Straits.

By the end of the month Israel's friends abandoned her in spite of the fact that Britain, America, and the United Nations, including forty maritime nations, had given Israel firm assurances that the Straits of Tiran and the Gulf of Aqaba would be maintained as an international waterway.

On May 30 a ring of steel snapped shut around the borders of Israel. King Hussein flew to Cairo and concluded a defense pact with Nasser. Iraq, Kuwait, Tunis, Sudan, Morocco, and Algiers followed suit. Over Cairo radio Nasser boasted, "Our aim is to destroy Israel," and the United Arab Republic was whipped into an hysterical *jihad*.

East and West Pakistan, Indonesia, Russia, and Red China then allied themselves on the side of the U. A. R.

On June 1 Israel stood alone against the most massive array of enemies that any nation has ever been called upon to face, and the world awaited to see the awful spectacle of Israel being thrown to the lions.

Israel mobilized veterans of the 1948 and 1956 campaigns, together with the boys and girls, the eighteen to twenty-year-olds, serving in the regular armed services, and braced itself for the coming battle.

Early on Monday, June 5, Egyptian guns began an artillery barrage on Israeli settlements adjacent to the Gaza Strip. The fuse was now lit, and a conflagration commenced that has

no parallel in the history of the Holy Land.

Just before 8 a.m., Brigadier Mordechai Hod, Israel's 39-year-old Commander-in-Chief of the Air Force, gave the order for his squadrons of Mirage fighters to lift off from Israel's airfields to deliver Egypt a crushing blow. Flying just above the water at subsonic speeds, they flew below the Egyptian radar screens. Just before they reached their targets they climbed on full power to unleash a rain of sudden destruction on the Egyptian air force. Ilyushin bombers and Mig fighters were lined up in neat ranks and made perfect targets for the Israeli pilots. Rockets and 30 mm cannon fire destroyed 300 Egyptian aircraft that day. On the return journey airfields in the Sinai desert were attacked. Never before in the history of aerial combat had such a crushing blow been delivered in such a short space of time.

At 7:45 a.m. Israeli tanks moved towards the Gaza Strip where the Egyptians had mined the approaches, and had dug pits to shelter their Russian-built T54 and T55 heavy tanks.

At 11 a.m. the Arab Legion of Jor-

dan began shelling the Israeli sector of Jerusalem. The Jordanians used heavy mortars and artillery, causing considerable damage to property. The Chagall stained glass windows of the Medical Center at Ain Kerem were damaged. The museum, university, and a hospital were hit. There were no military objectives in Jerusalem.

And so, for the Arabs, the holy war for the liberation of Palestine had begun. Damascus Radio broadcast, "The hour of revenge has struck. The powder keg has exploded, the war of liberation has burst into flames. To arms, Arabs, and forward to the heart of Palestine, our rendezvous is Tel Aviv. To hell with the Zionists."

On Tuesday, June 6, the Israelis advanced with paralyzing speed in the Sinai Desert. By midday they had wrested Gaza from the Egyptians. War correspondents witnessed amazing scenes. One reported on the incredible speed of the Israeli advance by saying that by comparison, the 1956 campaign appeared to be in slow motion. Another quoted the Biblical text: "Five of you shall chase an hundred, and an hundred of you shall chase ten thousand" as he witnessed thousands of Egyptians fleeing barefoot across the desert trying to escape.

At El Arish, the Egyptian tanks made a stand, but were knocked out by the accurate gunfire of the Israeli tank crews. Three hours later Israeli jets were using the El Arish airstrip as a forward base.

In the meantime, the war on the Eastern Front against Jordan was



Russian-built Egyptian planes destroyed on the ground in the early hours of the June War.

mounting in intensity. The Jordanians had had nineteen years to prepare for this assault upon Israel. During that time they had built underground bunkers along the outskirts of the Old City. Slit trenches connected with underground bunkers carved out of solid rock made the Jordanian defenses well-nigh impregnable.

Artillery and heavy mortars plus heavy tanks gave the Jordanians strategic advantage in the battle for Jerusalem. Jordanian guns were placed within 12 miles of Tel Aviv and threatened to cause severe civilian casualties unless silenced.

The Old City of Jerusalem was the goal of the Israeli forces, and at this point Israel demonstrated its 3,000-year-old love for this city. In order that the Holy City would be captured with an absolute minimum of damage, the Israelis grounded their fighter aircraft that had demonstrated such amazing destructive power with rocket fire against the Egyptians. Although rockets would have wrought havoc on the Jordanian gun emplacements in the city itself, they could have damaged holy places sacred to Jews, Christians, and Moslems the world over.

Israeli armored units, supported by paratroop brigades, on foot began a two-pronged thrust to cut off Jerusalem from the north, and to encircle the Holy City.

Wednesday, June 7, saw the Israelis moving at fantastic speed across the Sinai Desert. At 10 a.m. paratroops dropped into Sharm el Sheikh. By 12 noon an Israeli soldier climbed a flag pole and nailed to it the blue and white Star of David. The vital Straits of Tiran were open again.

In the meantime the Israeli armored brigades in the Sinai shattered every known record for speed in tank warfare. The roads across the desert became choked with hundreds of tanks, rocket launchers, artillery, anti-aircraft guns, trucks, and burned-out wrecks. The Israelis claimed that they destroyed 400 tanks that day, a feat never before accomplished in tank warfare.

In the Jerusalem sector Israeli paratroop brigades began their assault on the Jordanian defenses after a grueling overland drive through the rugged Judaean hills. They stormed the underground bunkers with a ferocity against which the Jordanian forces were no match. The Jerusalem Brigade on the other side of the Old City paused before the Jaffa Gate as the

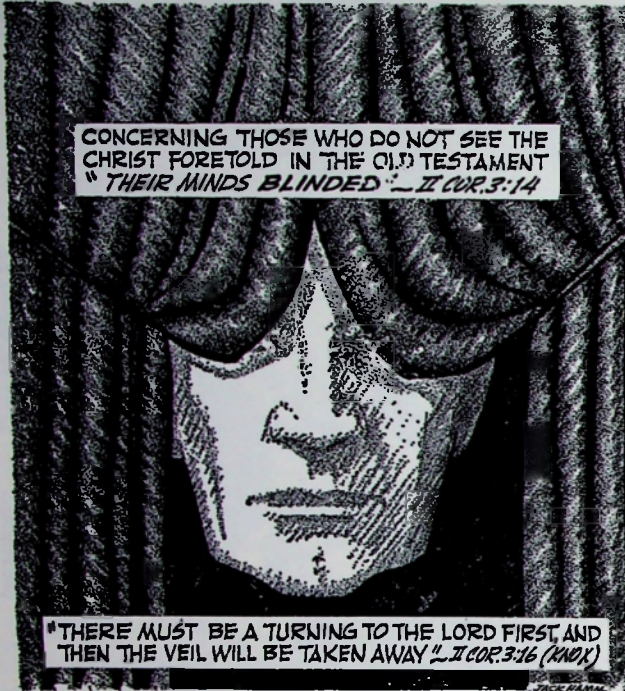


Battle-grimed Israeli soldiers gaze at the Western (Wailing) Wall on the day of its liberation, Wednesday, June 7, 1967.

Commander addressed them. "Officers and men, we are about to take the Temple Mount. This is an historic moment. The Jewish people are praying for our victory, and all Israel is waiting for it. I wish you success."

At first the Jordanians resisted fiercely. The paratroopers storming the Lion's Gate opposite the Mount of Olives suffered heavy casualties. One of the leading tanks missed the turn and ran right into withering fire from Jordanian guns. Then they were inside the gate and racing towards the ancient Western Wall of the temple, the last remaining relic of Israel's past glory. Just after noon they reached the Wall amidst unforgettable scenes. Paratroopers, officers and men, broke down and wept while the Jordanian snipers kept up rapid fire. While mopping up was still going

on in the Old City, the chief rabbi of the Israeli Armed Forces, Brigadier Rassi Shlomo Goren arrived at the Wall to lead his troops in prayer. A battle-grimed soldier handed the rabbi a ram's horn that was a relic of Belsen concentration camp. Then came the moment in history that millions of Jews had yearned for over the centuries. Rabbi Goren, holding the Scroll of the Law in his left hand, raised the ram's horn to his lips and the shofar sounded at this holy place for the first time in years. Tears fell unashamedly. At 2:46 p.m. Moshe Dayan, the Defense Minister of Israel, and veteran of the 1956 Sinai campaign, prayed: "We have returned to the most sacred of our shrines never to be parted again." He voiced the thoughts and prayers of 12,000,000 Jews (Turn to page 17)



God's New Covenant With Israel

By Pastor Hollis Partlowe
Phoenix, Arizona

THERE are many opinions about Israel. Various ideas exist about its future, hope, identity, etc. Israel is one of the keys to prophecy. If one ignores or denies this key, he will have a warped, twisted, and confused view of God's prophetic program. No topic of study could be more timely than that of Israel. It is in the limelight of Bible history and prophecy, and is making a big showing in the political world today.

Prominence of Israel in world events calls for new attention to its existence. Eyes are turning to the Bible for the answer to the mysterious survival of the Jews. Understanding the identity of Israel and the place it has in prophecy is a very valuable aid to understanding the plan of the ages.

God's covenant nation has been set aside temporarily until the Gentile church is completed. As it is written, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25). In this church dispensation God is taking out of the nations "a people for his name" (Acts 15:14), collectively called the Church of God. After the church of today is completed God will work with Israel again. (V. 16.) The result of the restoration of Israel will be further salvation of Gentiles. (V. 17.) John saw 144,000 Israelites taken

out and sealed for God during the great tribulation. (Rev. 7 and 14.) He then saw "a great multitude which no man could number of all nations" (Rev. 7:9). They were saved people. They had come out of "great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (v. 14).

It seems that three steps are clearly spelled out in God's program: 1) calling out the church, a people for his name; 2) the restoration and conversion of the remnant of Israel; 3) further salvation of the Gentiles.

Israel today is in unbelief as a nation as far as Christ is concerned, but it is a country of many religions. Jewish, Muslim, Protestant, Catholic, and Greek Orthodox all worship in their own ways in this tiny nation the size of New Jersey. Let's notice several things about Israel's destiny in God's program.

1. Israel's National Recognition of Jesus as Messiah

Jesus said to the Jews of his day: "Your house is left unto you desolate . . . ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:38, 39). That day shall come! When they look upon Christ, they will ask: "What are these wounds in thine hands? Then he shall

answer, Those with which I was wounded in the house of my friends" (Zech. 13:6).

2. Their Repentance

"They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). Notice the deep repentance of the Jews as they look upon their Messiah that their ancestors crucified so many years before. Here we see Israel's future day of atonement. This is the time when one greater than Joseph makes himself known to his brethren. The scene in Pharaoh's palace is repeated. (Gen. 45:1-7.)

3. Their Cleansing and Forgiveness

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1). Well has the song been written:

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

The church has come to this fountain for cleansing today. Someday the remnant of Israel will be cleansed. A real spiritual cleansing is obviously in view.

Their work after cleansing is seen in Zechariah 8:23: "In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Doubtless this picture was not fulfilled in the Jews when Jesus came the first time. A real spiritual revival in Israel is in view.

4. Their New Covenant Relationship With God

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah" (Jer. 31:31). Observe that all twelve tribes will enter into this covenant relationship; not ten tribes, not two tribes, but all the house of Israel. All will know the Lord from the least to the greatest. Their future is as sure as the ordinances of the sun, moon, and stars. (V. 34-36.) God's law will then be in their hearts and not on stone. (V. 33.) It is interesting to notice that the new covenant is restated in the New Testament. (Heb. 8:8-13.)

A few Jews have been converted through the years, but not the nation. Although the Jews are God's chosen people, being a Jew is not enough to gain eternal life in God's coming Kingdom. There is only one door to God, and that door is Jesus Christ. (John 10:1, 9.) The man, Jew or Gentile, who refuses to enter it is lost and has no hope of salvation now or in the future. Let this writer say as loudly and clearly as possible: *the approach to God is by Jesus Christ, and so it ever shall be.*

Israel is the fig tree. (Matt. 24:32.) Some say it will never bud again, but it will. It has. We have lived to see it! Israel became a nation in May, 1948. It, moreover, will produce fruit.

Israel—the land and the people go together. That they will be united is a part of God's plan that will not fail. He cannot forget her anymore than a woman can forget her suckling child, having engraved her upon the palms of his hands. (Isa. 49:15.) Not every Jew shall be saved, but the remnant. (Rom. 9:27.) "All Israel shall be saved" (Rom. 11:26) means national Israel—all twelve tribes. Three whole chapters in the Book of Romans (9; 10; 11) deal with the future restoration and conversion of the remnant. (Cf. Jer. 31:7; Isa. 11:11; Micah 4:7; 5:7, 8; Zeph. 3:13.) We have seen the groundwork of it in the re-

turn of nearly three million Israelites to the Promised Land. "When the Lord shall build up Zion, he shall appear in his glory" (Psa. 102:16).

The Great Tribulation First

Jesus said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). This is an obvious reference to Daniel 12:1: "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people [Daniel's people] shall be delivered." Jeremiah calls this same period "Jacob's trouble," then adds, "He shall be saved out of it" (30:6). It is especially Jacob's trouble (Israel's trouble), but it will be over the whole earth. It is during this time that the remnant, the third part of the nation, is purified and refined even as gold and silver are purified and refined. Two thirds of the nation will perish in this intense tribulation. (Zech. 13:8, 9.) Yes, Israel, God's chosen nation, must go through the fires of persecution before her glorious day in the Messianic Kingdom.

Two Great Changes

Twenty-five years ago Russia was a primitive, poverty stricken, illiterate, nation, but in a short time she has amazed the world by her space exploits. Now she is the second greatest

power. Likewise, Israel has been resurrected out of the graveyard of the past after 2,000 years of global dispersion. (Study Ezek. 37.) It would appear that the first eight verses have been fulfilled. The shaking has taken place, the bones have come together, and the sinews, flesh, and skin have come upon them, but there is "no breath in them." In other words, although partially restored to the land, Israel is still spiritually dead.

These two Biblical characters Israel and Russia—will play large parts in the Middle East, the stage on which the final scenes of this age will be enacted. Three fourths of the world's oil resources, according to estimates, lies buried under the sands of the Middle East. Russia's covetous eyes are upon that oil. That great bear of the north will come down and invade Palestine. (Ezek. 38; 39.) That's what, no doubt, will bring Israel to her knees. At any rate, all nations will be gathered at Jerusalem to battle. (Zech. 14:2.) In her distress, Israel will cry out to God for help. "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle" (v. 3). Make no mistake, the Lord God of heaven will bring deliverance, blessing, and salvation to the physical descendants of Abraham through his grandson Jacob, whose name was changed to Israel. ●



Fruit Orchards in Upper Galilee. Israel has been restored to the land, and the land is being restored under Israel; Israel will yet be restored to God.

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Russia, t

some semblance of peace in the Middle East before Russia launches her final offensive against humanity—this time against the people of God. Israel will be at rest, her villages unwalled or unprotected. Yet, when one goes back to the first part of Ezekiel 38, he sees several nations chafing under defeats Israel has handed them. Particularly notice verse 5—Persia, Ethiopia, and Libya. These nations, we believe, stand somewhat as a symbol of the Arab world. They are the east, south, and west of the Arab hope to destroy Israel. Though Ethiopia is largely negro, it is by no means exclusively so. Many Arabs live within its borders, as yet not militantly opposed to Israel. Tunisia presently boycotts all Arab League activities. Algeria is friendly with Cuba and North Vietnam, but has its hands full trying to find some means of taking over Morocco. King Hassan II of Morocco complains that Algeria is arming for “a violent showdown.”

French Somaliland, south of Ethiopia, is in process of slipping from French hands into independence. Awaiting that moment of separation from France, Ethiopia hopes to annex the Somali capital of Djibouti. This busy port stands across from Aden at the southern gate to the Red Sea. It could become a means of choking Israel's access to the Arabian Sea via her port at Aqaba.

Politics

President Nasser of Egypt is a political opportunist. He has tried on a number of occasions to give a clarion call to other Arab countries to unite behind him so as to expel hated Israel from Palestine. This hatred of Israel by the Arabs is the sole unifying force in the Arab world. Though Nasser called for a United Arab Republic, Syria was the only other Arab country willing to line up with Nasser for very long. American arms shipments to Iraq in 1954 created a rival for Egypt which Israel could never have become—a rival for leadership among Arabs. The following year,

IMPENDING doom awaits Russia upon the mountains of Israel. God so informs the world of our day through his Prophet Ezekiel. Replete with references to tremendous hordes swooping down upon an unprotected Israel, Ezekiel 38 and 39 picture the great conflagration now shaping up in the Middle East. “Son of man, prophesy against Gog, tell him this from the Lord the Eternal: ‘I am against you, Gog, prince of Rosh, Meshek, and Tubal! I will turn you, lead you on, bring you from the far north to attack the uplands of Israel, and then I will strike the bow from your left hand and knock the arrows out of your right hand; on the uplands of Israel you shall fall, you and all your hordes and allies; I will leave you as food for all sorts of ravenous birds and wild beasts to devour; in the open country you shall fall—I have said it, says the Lord the Eternal’ ” (Ezek. 39:1-5, Moff.).

The question naturally arises, What will Russia be doing in Israel? A companion question is this, What would Russia want with Israel? The Bible gives answers to both of these questions, and so do current events.

God portrays Gog casting envious glances toward the land of Palestine. “It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land” (Ezek. 38:10-12).

This text implies that there will be

e Arabs and Israel

Gordon Landry, Baton Rouge, Louisiana

Nasser bargained with the Soviet Union for offensive and defensive weapons. Prior to that time, his arsenal consisted of weaponry almost exclusively from Britain and the United States.

With his signing of the pact with Russia, the Middle East arms race was on.

Russia was only too happy to supply anything she could to Nasser, for with the supplies went Soviet personnel to teach the Egyptians in the use of modern weapons. And Russia's role in the final clash of man against God was cast.

Meanwhile, Israel was plagued with refusals of military aid. The United States, in the person of John Foster Dulles, would only reassure Israel that America would not let her down. But America, which had generously supplied Iraq with armaments, and which was at that time sending planes and tanks to Saudi Arabia, refused to sell her anything comparable to what Egypt was receiving from Russia, and France refused to supply any arms. Israel was in a quandary. To add to her fears, pro-Egyptian forces ousted King Hussein of Jordan.

"On October 25, [1956] Egypt's Abdel Hakim Amer became Commander-in-Chief of the combined forces of all three countries [Egypt, Syria, and Jordan]. For Israel, this was a disastrous development. She was surrounded by an alliance of enemies. Fearing an imminent attack, Israel's Prime Minister Ben-Gurion ordered secret mobilization.

"Every announcement, every Israel troop movement, every Arab expectation led the world to believe that Israel would attack Jordan. Indeed, the rival Arab armies waited impatiently for Israel to give them this chance not only to 'launch the assault on Israel's destruction,' as Gen. Nuwar put it, but also to take over Jordan as an extra dividend.

"Unsuccessful in their attempts to right the arms balance, besieged with *fedayeen* [terrorist saboteur] raids,

disillusioned about America's commitment, the Israelis invaded Sinai on October 29, 1956. Two days later Britain and France attacked Egypt. [This attack came because of the nationalization by Nasser of the Suez Canal, and his closing of the canal. Russia was occupied in Hungary at the time, and did nothing to release the pressure thus put upon Nasser.]

"With the signatures on their mutual defense treaty not yet dry, the Arab armies which might have aided Egypt stood paralyzed [they were waiting on Jordan's borders for Israel to attack that country]—afraid to move out of Jordan for fear that a rival would take over. The Israel move succeeded, not only because of skillful planning, but also of her accurate anticipation of the reaction of Egypt's Arab allies."—*Near East Report*, 1967.

Like a cat, Nasser has a way of landing on his feet when he falls. The United States came to his rescue this time, and forced Britain, France, and Israel to withdraw their forces from Egyptian soil—at least most of it. This Eisenhower decision returned the protagonists to their former estate, and the arms race began again. After all was said and done, Nasser came out "smelling like a rose." He claimed to have gained a stunning victory over the forces of imperialism (a communist term). Though Israel held on to Aqaba and her outlet to the Red Sea, she was stymied from using the Suez Canal. The U.S. foreign policy in that area of the world hit a new low in popularity; our prestige suffered a setback. We had sided with the enemy. We had turned our backs on friends. As a result, British influence was blasted out of the Middle East.

Russia again armed Egypt. Now, though, France began selling planes and other supplies to Israel. The United States made amends and allowed Israel to purchase military supplies from America.

Hussein regained control in Jor-

dan, but he was a new Hussein. His policies toward Israel stiffened. Syria, too, cast a wary eye toward Israel. And Nasser, still burning with ambition to be the great leader of the Moslem world, promised that Israel would yet be destroyed. (In January of this year he was still clinging to that promise.) Here are some of his statements, along with those of other Arab leaders, relative to Israel:

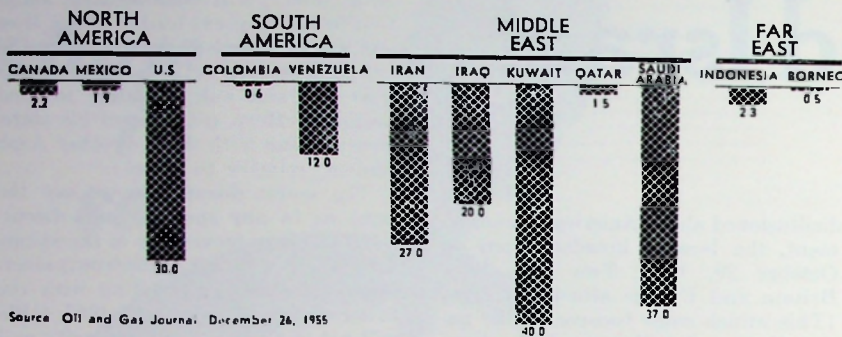
"In secret documents we say the same as in our speeches and discussions . . . our movement is the spearhead along a broad battlefield, starting with words and ending with the firing of guns."—July 22, 1961. "We will act to realize Arab solidarity and the closing of the ranks that will eventually put an end to Israel. . . . We will liquidate her."—August 17, 1961. "The Arab national aim is the elimination of Israel."—With President Aref of Iraq, May 25, 1965. "We will not accept any . . . coexistence with Israel. . . . Today the issue is not the establishment of peace between the Arab states and Israel. . . . The war with Israel is in effect since 1948."—May 28, 1967. "The armies of Egypt, Jordan, Syria, and Lebanon are poised on the borders of Israel . . . to face the challenge, while standing behind us are the armies of Iraq, Algeria, Kuwait, Sudan, and the whole Arab nation. This act will astound the world. Today they will know that the Arabs are arranged for battle, the critical hour has arrived. We have reached the stage of serious action and not of mere declarations."—May 30, 1967.

Falastin, a Jordanian daily newspaper, contained this comment on March 3, 1963: "It would appear, on the face of it, that the concentration of the Jews in the Occupied Region, militates in favor of Zionism. In our view, it will favor the Arab nation . . . because this will turn Israel into one huge, worldwide grave for this whole Jewish concentration. And the day draws near for those who await it."

Despite all these inflammatory words, Israel quickly defeated the Arabs in the famous six-day war in June, 1967. The amazing act in all this is that the Arabs, after their humiliating defeat, cried that Israel had launched unprovoked attacks upon them while they were unprepared for battle.

Syrian leaders joined in the diatribe against Israel. Syrian Defense Minister Abdullah Ziada stated on August 19, 1963, "The Syrian army

MAJOR CRUDE OIL RESERVES IN THE FREE WORLD
IN BILLIONS OF BARRELS



Source: Oil and Gas Journal, December 26, 1955

stands as a mountain to crush Israel and demolish her. This army knows how to crush its enemies."

Another chimed in with this: "Our army will be satisfied with nothing less than the disappearance of Israel." — Commander-in-Chief Salah Jadid, October 30, 1964.

Within a year and a half, this man was replaced, and his successor stated, "We shall wage a liberation war . . . and fear and alarm will fill every house in Israel." — Commander-in-Chief Ahmed Suidani, May 12, 1966.

"We want total war with no limits, a war that will destroy the Zionist base." — President Nurreddin Attassi, May 22, 1966.

"We shall only accept war and the restoration of the usurped land. We resolve to drench this land with our blood to oust you, aggressors, and throw you into the sea for good." — Defense Minister Hafez Asad, May 24, 1966. "Syria will not curtail the actions of the *fedayeen* even if these actions will lead to an armed conflict between Syria and Israel." — Ibid., January 26, 1967. "Our forces are now entirely ready not only to repulse the aggression, but to initiate the act of liberation itself and to explode the Zionist presence in the Arab homeland. The Syrian army, with its finger on the trigger, is united. . . I, as a military man, believe that the time has come to enter into the battle of liberation." — Ibid., May 20, 1967.

One of the fatal weaknesses of Arabs is bragging about their abilities and powers before actually putting them to the test. Within three weeks of that last-quoted statement by Syria's defense minister, the military machine of Syria lay in shambles, and the June war was over.

King Hussein of Jordan, once a

moderate in his views of Israel, realized that he would have to take a tougher stand against the Jews or again lose control of his country to the more militant element. On April 12, 1964, he stated, "Jordan, with its left and right bank, is the ideal jumping ground to liberate the usurped homeland." And a day before hostilities broke out, he threatened, "Today the Arab nation is moving as one nation to face its responsibilities. We are ready to fight to the end for our legitimate rights. The entire Jordanian people have risen to the level of battle." — June 4, 1967.

Operational orders of the Imam Aly Ben Abi Taleb Brigade were captured by Israel on June 7, 1967. These orders read: "The Reserve Battalion of the Brigade will raid the Motza colony, will destroy it and kill all its inhabitants upon receiving the Code signal from Brigade HQ."

Ahmed Shukairy, chairman of the *Palestine Liberation Organization*, was credited with making these declarations: "The plans, arrangements, and foundations have been laid upon which the Palestine Army will arise. Our next step will be to guarantee fulfillment of these needs and to translate the plans and arrangements into action, into the realm of the battlefield." — October 29, 1964. "D-day is approaching. The Arabs have waited nineteen years for this and will not flinch from the war of liberation." — May 26, 1967. "This is a fight for the homeland — it is either us or the Israelis. There is no middle road. The Jews of Palestine will have to leave. We will facilitate their departure to their former homes. Any of the old Palestinian Jewish population who survive may stay, but it is my impression that none of them will survive." — June 1, 1967.

The political climate of the Near and Middle East, then, is a hot one. Though defeated in six days by the Israeli army and air force (and navy, to some extent), the Arabs have not yet learned their lesson. Russia now plays a larger part in the power struggle, for she has again armed the Arabs for a showdown against Israel. The oil-rich "have" Arab nations are to some extent, footing the bill for the non-oil-producing "have-not" nations. Russia is willing, where necessary, to give credit in the place of outright payment for armaments. The more the Arab nations become indebted to her, the better she likes it, and the more influence she can wield in that part of the world.

While the peoples of the earth have been concerned with Vietnam, Russia has sidled into the Mediterranean area almost without notice. Her position now is one of strength. She is at the point of challenging the United States for superiority on the Mediterranean Sea. Her navy has grown tremendously in recent years, and she has the capability to make the challenge. The United States' Sixth Fleet stands poised to meet the challenge.

The political aspects of the great power struggle are summarized in a few brief words in Ezekiel 38:7. Gog strides toward Israel with Persia, Ethiopia, and Libya, as well as with Gomer and Togarmah (probably Germany and Turkey). The text reads, "Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them." The Arabs have shown in three wars of "liberation" (1947-'48, 1956, and 1967) that they are incapable of taking care of themselves. Each war sees Israel's boundaries extended over a wider area. Each war plants more bitterness and frustration in the hearts of the Arab leaders and their subjects. The time is ripe for Russia to become a guard to these braggarts and attempt to "liberate" Palestine for them.

Oil

There would be little reason for Russia to expand her interests into the Near and Middle East if it were not for the rich treasure that awaits her there. The Middle East is soaked in oil, and every modern nation needs oil to keep her machinery running. Russia announced in January of this year that she will begin mass-producing automobiles. This will greatly intensify her need for petroleum prod-

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NEWS AND PROPHECY

BY JAMES MATTISON

THE TIME OF JACOB'S TROUBLE

As all signs show the end of this age swiftly drawing to a close, and knowing that Jesus will soon come, it is to our benefit to find out all we can about "the time of Jacob's trouble" of Jeremiah 30:7, one of the last of the "signs," or events before Jesus' coming.

The present Russian buildup in the Middle East is but the beginning of final massive Russian power in that area that will eventually encompass Ethiopia, Libya, and Iran (Ezek. 38:5), as well as Israel and all her neighbors, except Jordan (Dan. 11:40-43). The Prophet Ezekiel (38) foretold a northern invasion of the land of Israel in the last days. Seeing it approaching, the Christian can now, in these last days, understand much of what is ahead for Israel.

What Is It?

The time of Jacob's trouble refers to a period of the greatest tribulation, pain, suffering, sorrow, and death that the Jews have ever suffered. It will be worse than the extermination of the six million Jews under Hitler and Eichmann.

Questions about the *cause* of Jacob's trouble, *when* it will occur, the *length* or *duration* of the trouble, and the *result* of it are all answered in several different passages that speak of this same trouble. Let us turn first to Jeremiah 30 and 31.

Just Before the Millennium

Here, the subject is introduced in Jeremiah 30:7, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

These two chapters are separated from the chapters before and after by their Millennial content. They give Israel's hope. They speak of Israel's New Day, when her sins shall be forgiven, and when God will bless Israel's remnant through his new covenant with them. But first, *before* Israel's salvation, will be the time of her trouble.

The Cause

Jeremiah pinpoints the *cause* of Israel's terrible future catastrophe.

It is because of her SINS that Israel will suffer; "because thy sins were increased" (Jer. 30:14, 15).

Israel has long forsaken God's way. Israel slew Christ, God's Son, and still rejects him today.

Because of this, Jesus said, "Your house is left unto you desolate . . . till ye say, Blessed is he [Jesus] that cometh in the name of the Lord" (Matt. 23:38, 39).

The gospel of the Kingdom was taken from the nation of Israel and given to a people that would bring forth fruit. (Matt. 23:43.)

By unbelief, Israel judged herself unworthy of everlasting life, so Paul turned to the Gentiles. (Acts 13:46.)

So the *cause* of Israel's coming trouble is her *sin*. Let us turn now to Daniel 11:40 through 12:3.

After the Northern Invasion

When the king of the north invades Palestine (Dan. 11:40-45). "there shall be a *time of trouble*, such as never was . . . and at that time thy people shall be delivered."

This places the time of the affliction *after* the northern (Russian) invasion or occupancy of the Middle East. These Gentiles shall occupy Jerusalem for three and one half years, if we understand Revelation 11:2 aright.

Immediately after this time of trouble will be the *resurrection* of the dead. (Dan. 12:2.)

According to Daniel, then, the time of Jacob's trouble will be *after* Russia's invasion and *before* the resurrection.

Great Tribulation

Matthew 24:15-22

Jesus referred to the time of Jacob's trouble as "great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).

Jesus said that the "abomination of desolation, spoken of by Daniel the prophet" would take place at this time. Notice the connection between the abomination of desolation and the great tribulation; the *when* and the *then* expressions here. *When* you see the abomination of desolation, *then* shall be great tribulation.

There is no doubt that Jesus was

speaking of Israel, and her coming time of trouble. He mentioned the abomination of desolation, which will happen to *Israel*. He mentioned them of Judea, and he mentioned the Sabbath.

This great tribulation will be followed by the darkening of the sun and Christ's coming.

Now, let us notice a few statements from *Daniel 8:8-26*.

The Abomination of Desolation

Israel's "sanctuary," or temple, is to be rebuilt, and worship of Jehovah begun in it, according to this passage. A short while later, through "Little Horn," the sanctuary is to be desecrated. When this happens, the period of great abomination and desolation for Israel will be very near.

How Long Jacob's Trouble?

The whole period of time from the taking away of the daily sacrifice in the new temple to the *cleansing* of the sanctuary (Jesus' coming), is to be 2300 days. (Dan. 8:13, 14.) This period includes the "transgression of desolation." The time of Jacob's trouble will come within this 2300-day period of time.

The 2300 days, by Jewish reckoning (360 days to the year, lunar count), would be 6 years, 4 months, 20 days. But, will this whole period be desolation for Israel? Possibly not.

Daniel 7:25 indicates that Little Horn will have control over the Jews for three and one half years. Revelation 11:2 indicates that Jerusalem (Israel) will be trodden underfoot for three and one half years.

"It has been suggested that the significance for Israel of this three-and-a-half-year period of 'Jacob's trouble' is derived from the fact that this is exactly the time of the earthly ministry of Jesus the Messiah. As Israel has rejected him, who for three and a half years had been in their midst, going about and doing good, she is destined to spend the same time interval in the clutches of the anti-christ, the false messiah." — *Rebirth of Israel*, Kac.

Present-day Israel little realizes the terrible destruction that awaits her. But after the storm, the sun.

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A Message for Nasser

By Gerald L. Cooper, Tempe, Arizona

WHEN President Richard M. Nixon took office on January 20, 1969, it was the opinion of many that his foremost problem, either domestic or foreign, was the confrontation of the Israeli-Arab people in the Middle East. This problem has confronted every President since 1948, shortly after the nation of Israel was reestablished in Palestine.

The problem is this: Israel is in the center of a semicircle of deadly enemy nations, stretching from Lebanon and Syria in the north to Egypt on the south. To the east lie Jordan, Saudi Arabia, Iraq and Iran, and all of these nations have vowed from time to time to "disintegrate Israel," or to "push her into the Mediterranean Sea." The Russian navy, not particularly friendly, patrols this sea, while its maritime ships haul equipment and weapons to Egypt.

This latter nation is the most verbose of them all, chiefly due to its President, Gamal Abdel Nasser, virtual dictator of Egypt since June, 1956. Mr. Nasser has not been without problems, but he seems to be strengthened by adversity. Just when a listening, watching world was proclaiming his downfall in June, 1967, the people of Egypt refused to permit him to abdicate, and he emerged from the now famous six-day war (which his people lost) stronger than ever. Mr. Nasser has become a symbol to all Arab people, and it is a fairly safe assumption that any future full-scale war between Israel and Arab nations will come when, and if, President Nasser speaks the word.

If it were possible to convey a message to Mr. Nasser he could be told that any hope of pushing Israel into the sea, or destroying it and its people wholly, is doomed to failure. Leading him step by step through a history of the two nations would show that Egypt, and oftentimes its associated Arabic friends, always come off second best in any confrontation with Israel.

The First Confrontation

The first one of record is that of two women; Sarah, the wife of Abraham,

and Hagar, her Egyptian bondswoman. God had promised Abraham a son, even though it seemed that Sarah could have no children. As was the custom in those days, Hagar was given to Abraham specifically to bear him a son. Once this happened, at the birth of Ishmael, the two women became enemies, and Hagar and her young son were sent away. Only the Lord's intervention sent her back to Abraham where she remained for at least thirteen years; until after Isaac, the son of promise, was born to Sarah. This provoked more trouble between the two women, for Sarah insisted that Ishmael was "mocking" Isaac. Finally, Hagar, the Egyptian woman, and her son were banished from Abraham's household, and but for more intervention from God they would have died. He did intervene, promising Ishmael that he, also, would be the head of many nations. The last record (in Genesis) of Hagar and Ishmael says that "his mother took him a wife out of Egypt." So, Isaac became the progenitor of Israel, and Ishmael of a vast majority of the present-day Arabs—with close kinship to the Egyptians through his mother and wife. Later on, the relationship was complicated when Esau, son of Isaac and twin brother of Jacob (Israel), married a daughter of Ishmael. (Actually, this makes the bloodline of these people more Egyptian than anything else.) All Arabic peoples were united even more in the seventh century A.D., by a common religion, Mohammedanism.

Even though the Egyptians fared quite well, it is obvious that the results of this initial confrontation, between Sarah and Hagar, favored Israel.

The Exodus

The second confrontation which could be called to the attention of Mr. Nasser would be that of the Israelitish people at the time of the Exodus. Though this is fully detailed in the Bible, it is also a part of the ancient literature of Egypt, and is believed by Egyptians as well as those who believe the Bible. The Hebrew people,

descendants of Joseph and his brethren, who had gone to Egypt to live because of famine, had fallen into slavery. In their misery they cried to God and he heard their cry. Moses was sent to lead them back to Palestine, but the Pharaoh was a stubborn man, and may have declared, "Before I let the Israelites go back to their own land, I'll push them into the Red Sea." When God sent a tenth plague on Egypt (the first nine had been bad enough), because of the Pharaoh's perversity, it brought the death of every firstborn man and animal in that sorry land. The only exceptions were where the Israelites followed the "passover" instructions which God had given them. A now relenting Egyptian ruler permitted the Israelites to leave, but later lost his life in the Red Sea after he changed his mind and pursued them. One might ask Mr. Nasser if he knew that the very careful records which his ancient ancestors kept, contain no record of the death of the Pharaoh who ruled during this era. Was this the one who lost his life in the Red Sea because of his treatment of Israel?

Isaiah and Egypt

During the time of Isaiah the prophet, most Israelites had forgotten why they kept the feast of the Passover, and being in difficulty with Assyria, were seeking help from Egypt. Isaiah 31 tells of this, and the indication is that some did flee to Egypt, but verse three says: "Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they shall all fail together." At this confrontation neither side gained anything.

Later History

Though Egypt was one of the earliest civilized nations in history, it has never attained the glory it reached before its unfortunate experience with Israel at the time of Moses. Every world conqueror from Alexander the Great to Napoleon has coveted the rich Nile delta lands, and most have

had a degree of success. Egypt attained some notoriety during the time of Queen Cleopatra (the last of the Ptolemaic rulers) because of this dubious beauty's association with Julius Caesar and Mark Antony. William Shakespeare's works and modern movie scripts have probably made her more of a heroine than she was in reality. Egypt has been in the news in modern times, when the Suez Canal was built, and when several decisive battles were fought there during World War II.

The Present

At the present time, Egypt, with President Nasser at its head, is a living fulfillment of Joel 3:10; the last part of which states, "Let the weak say, I am strong." This has been done in various ways, one of which was to lure several German scientists to, supposedly, teach Egyptians how to make an atomic bomb. This proved to be more talk than substance. Another way of proclaiming strength from weakness was to ally themselves with a great power. For a time this power was the United States, which was supposed to help build the Aswan High Dam on the Nile River. After the troubles of 1956, the United States lost its enthusiasm for Egypt, which immediately sought help from the USSR, and received it. Soon, their combined efforts will have completed the Aswan Dam.

Yet, Mr. Nasser, even if there were some apparent success visible from time to time, you cannot win over Israel. Three times since 1948 Egypt, in partnership with its ancient relatives and friends of the Arab nations, has tried to utterly destroy modern Israel. Each time they have not only been unsuccessful, they have been so soundly defeated that humiliation before the world has been the result. It will be the same way if you try again. Your very alliance with the "King of the North" (Russia, or a coalition of Russia, Lebanon, Syria, Jordan, etc.) will bring about your downfall. In the Jewish Old Testament Scriptures it is said of your country—"He [the God of Israel] shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape" (Dan. 11:42; vv. 40-45 tell a more complete story). Yes, Egypt will be vanquished and the leader of this coalition "shall come to his end, and none shall help him" (v. 45). Does your ambition to destroy Israel extend this far, Mr. Nasser?

Yet, God is merciful. When Zechariah prophesied of the future of Israel in chapter 14, it is said that all nations shall go up from year to year to worship the Lord of hosts, and if they do *not* do so—"even upon them shall be no rain," and the Lord will smite the heathen that do not come up.

Egypt is the only nation singled out to receive this message. Where is God's mercy? Simply, if Egypt and other heathen nations *do* go up to

Jerusalem to worship God and keep the feast of tabernacles, they shall receive God's blessings, of which rain is specifically mentioned. So, Mr. Nasser, you and your allies, or their successors, will finally have the opportunity to make up for all the difficulties you have caused Israel throughout the centuries, by finally obeying the commands of the God of Israel, rather than following the Allah of Islam! We pray that this will be done in due time. ●

Israel As I Saw It

By Pastor Emory L. Macy, Fonthill, Ontario

IN JULY of 1968, it was my thrilling experience to be a part of the "Huffer Holy Land Tour" and to walk in the land where Jesus walked. We were in the Jordan Valley the day there was an exchange of gunfire between the Jordanian and Israeli forces.

The people of the land have a feeling of insecurity because they expect the Arabs to retaliate. They have received the note from Russia asking that the Israeli-Jordan boundaries return to pre-war positions. Egypt, a longtime enemy of Israel, has won the support of Russia, as have also the Arab nations. The Prophet Isaiah (19:4-9) foretells the time when a foreign nation will control the waters of Egypt.

As I see it, Russia fulfills this prophecy, for she has loaned Egypt the cash to build the Aswan Dam which governs the flow of water downstream. If Egypt fails to make her payment, Russia can "dry up" the Nile River. As I see it, Russia and her allies may attempt to handle the "burdensome stone" (Zech. 12:3), but will fall victim to the divine hand of God.

The Dead Sea

We swam in the Dead Sea, where the water is so full of minerals that a quart of it weighs 39 ounces compared to 33 ounces of a quart of fresh water. The water was so clear blue and inviting, yet a mouthful will make one violently sick. The surface of the water is so low (1300 ft.) that planes can fly below sea level. On the banks of the Dead Sea one can live in an ultra-modern hotel or mail a letter

from the world's lowest post office, called "Lot's Wife's Inn."

Some say the Dead Sea is *dying* or *drying*. One can see the ancient shorelines high upon the neighboring mountain slopes. Israel is drawing water from the Jordan River's headwaters and piping it into the desert for irrigation. The yearly drop in the Dead Sea level is eight to ten inches. Within ten years time the entire south end will be a dry lake bed. Israel and the Jordan government have invested millions of dollars to build factories and evaporating pans to separate the valuable minerals from the Sea. The Dead Sea means death to the thousands of fresh water fish that are swept into it by the flooding Jordan River, but the minerals in the water give life to Israel. The potash, alone, is worth billions of dollars as plant food.

The old Dead Sea shall never die. It must be kept alive. An American geophysicist proposed a plan whereby the Mediterranean Sea could be fed into the Dead Sea. The drop of 1300 feet (8 times the fall of the great Niagara) could generate a dazzling amount of electric power!

As I see it, Israel will never let the Dead Sea die, nor will she surrender it to any foreign power. Israel will defend it to the last man.

East Gate

When we were in Old Jerusalem, we visited many of the historical monuments. The places that have prophetic significance were most interesting.

The East Gate in the Jerusalem Wall remains in excellent condition. This is the gate that the Muslims closed

to hold back the advance of the Christian's Messiah.

Bible students need only to read Joel 3:1-16 and Zechariah 14:1-4 to understand the importance of the East Gate in the days of the return of Christ. The Scriptures suggest that Christ will return to Jerusalem by way of the Mount of Olives. Zechariah pictures the nations encamped round about the city and an earthquake occurring at a precise moment, which will cleave the Mount of Olives. The crevasse will run east and west and will shock or split the walls of Jerusalem somewhere near the East Gate. If the fault or crevasse continues beyond the city walls it will destroy every building in the area. At the present time the beautiful Dome of the Rock (Mosque of Omar) stands only about 300 yards from the East Gate, and would certainly fall if the earthquake should strike the Mount of Olives.

The Prophet Isaiah warned the city of Jerusalem that she will be visited "with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel . . . shall be as a dream of a night vision" (29:6, 7).

As I see it, the New Israeli postwar song, "*Hevenu Shalom Alechem* (My Peace I Bring to You)," may be wishful thinking. As I see it, the city of Jerusalem will be laid waste, partly, by foreign armies (Zech. 14:2), and will suffer some physical damage at the arrival of our Lord. Only one third of the people will be saved from destruction by the arrival of the Lord. (See Zech. 13:9.)

The Wailing Wall

The Wailing Wall is believed to be a part of the ancient temple wall. It has become the most sacred place in Jerusalem for all Jews. The Turks and Arabs had little interest in the wall and forbade the Jews to go near it. The six-day war of June, 1967, opened the way for the mass pilgrimage of the Jews to the Wailing Wall. Here, the Jews come, every day, to pray for the peace of Jerusalem. They stand with a prayer book in one hand and the other hand is heavily palmed against the stone wall. Some, with their fists clenched, earnestly pray, "O Lord, hear our prayer."

While we were standing near the Wailing Wall we could see the Dome of the Rock towering high above the old city wall. Someone asked, "Where will the Jews rebuild the temple?"

"Will the Jews destroy the mosque that is already built on the site of Solomon's temple?"

As I see it, the Jews plan to make the city of Jerusalem an international Holy City, where Moslems, Jews, and Christians can worship. This being true, the Dome of the Rock will remain intact for a while, at least. The Christian's sacred places will also remain open. The Jews will continue to pray near the Wailing Wall. After the six-day war, the Jews cleared away many old buildings and made a large plaza in front of the wall. Later, they poured fresh concrete on about a third of the area. *As I see it*, the Jews are not pressing for the upper temple level, but will be satisfied with a roof over the plaza area where they can worship their God in peace. ●

JERUSALEM, CITY OF THE GREAT KING

(Continued from page 5)

ing for the peace of Jerusalem, we are actually praying for the coming of God's Kingdom on earth, the rulership of his Son, and the realization of Jerusalem's destiny as earth's future capital! Then it will be truly "the city of the Great King."

Not only will Jerusalem be the political capital of the world, but also the center of its worship and religious life. "It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to wor-

ship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zech. 14:16).

The glorious conditions of those days are summarized in Isaiah 65:19-25: "I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. . . . And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The New Jerusalem

As marvelous as these conditions will be, they are but a foretaste of even greater glories that will come to Jerusalem after the Millennium has closed and the Eternal Age has begun. The Apostle John describes, in Revelation 21 and 22, the New Jerusalem which will come down from God out of heaven to rest on the New Earth—for he will make "all things new"



Dome of the Rock, the Mosque of Omar, on the site of Israel's ancient temple.

(Rev. 21:5). What an unspeakable privilege it will be for God's people to share in the eternal glories of the New Jerusalem!

Abraham looked for that coming city, "whose builder and maker is God" (Heb. 11:10). Those who claim the faith of Abraham acknowledge that they, too, have here no continuing city, but seek one to come. (Heb. 13:14.) They do not involve themselves "with the affairs of this life" (2 Tim. 2:4), but keep themselves pure and "unspotted from the world" (Jas. 1:27).

The words of Isaiah 62:6, 7 have special relevance today for all who love Jerusalem and long to see and share in the fulfillment of her eternal destiny: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Remember, "Pray for the peace of Jerusalem: they shall prosper that love thee."

NEWS AND PROPHECY

(Continued from page 13)

Result: Millennial Salvation

Israel's suffering and near annihilation will cause her to call on her God in true repentance. (Ezek. 36:31; 20:40-43; Zech. 12:10-14.)

God will not allow Israel to be completely annihilated. After she has suffered, God will intervene and send his Son, Israel's King, to her. (Zech. 12:10; 9:9, 10.)

God will defend Israel (Zech. 9:12-16; 12:2-9), and Israel will do exploits in battle.

Because of Israel's humility and repentance, God will save her remnant, and they shall be his people. (Jer. 30:22.) God will make a new covenant with them—his law in their hearts—and will forgive their iniquities. (Jer. 31.) Their mourning shall turn into joy and all will be made right, even to the resurrecting of Israel's babies killed in the time of Christ.

Oh, if Israel would only turn to God and Christ now, what suffering she would be spared! But Scripture shows she will not turn until the time of Jacob's trouble forces her to repentance.

May all of us take a lesson from this and seek God with all our hearts today, so that we might not feel God's wrath tomorrow.

THE JUNE WAR, 1967

(Continued from page 7)

Meanwhile the powerful Jordanian radio station at Ramallah was broadcasting in English that the Jordanians had won a decisive victory over the Israelis in the fight for Jerusalem. In the middle of the broadcast Israeli troops entered the studios and to the amazement of the listeners a fresh voice announced, "This is Kol Israel, the Voice of Israel, bringing you the latest news . . ."

As in Sinai and the West Bank, so on the Golan Heights Israel had to face another enemy—this time the Syrians.

The morning of June 5 dawned as thousands of mornings had done during the past 19 years in northern Galilee. For nineteen years thousands of Syrian shells had rained down upon the Jewish settlements from the Syrian heights. For nineteen years gangs of Syrian saboteurs had harassed the kibbutzim, regardless of whom they maimed or killed. More than 6,000 incidents had been reported to the U. N. during those years.

During those nineteen years the Syrians had constructed a complex system of gun emplacements on the steep slopes that dominate the Huleh and Jordan Valleys. A week prior to the Six-Day War the Syrians cleared all civilians from the border towns for a depth of twenty miles. This twenty-mile strip resembled the Maginot Line of World War II.

On June 5, 1967, the Syrian guns overlooking the Jewish settlements began a murderous barrage upon the settlement of Dan with an air strike at Tiberias on the Sea of Galilee. The settlements of Dan, Dafna, Kfar Szold, and Tel Katzir had been shelled on numerous occasions previously, but the barrage on this occasion was an all-out attack on the defenseless villages. Three hundred nineteen houses were destroyed. At Kibbutz Gadot 3,000 shells smashed into the homes and buildings. Not a single house was spared. Three cattle pens were destroyed, the chicken run received a direct hit and 24,000 chickens were killed and 900 fruit trees were uprooted.

Seven years previously I had visited Tel Dan on the Syrian border and admired the neat and tidy kibbutz. Above Tel Dan rose the Syrian hills that looked so peaceful in the morning sunshine were now an armed camp that menaced the survival of the villages in northern Galilee.



On June 5 the Syrian attack on Israel accounted for twenty-nine women and children killed, apart from the destruction to the homes and farms.

On June 7 a Syrian infantry brigade attacked kibbutz Dan in an attempt to wipe out the settlement, with its farmer inhabitants. The attack was beaten off. Once again the Syrians resorted to artillery fire from the heights.

In the Sinai and Jordanian battlefields things were going badly for Egypt and Jordan and the U. N. called for a cease-fire on June 8. Within 5 hours the Syrians started shelling the kibbutzim again.

At 6 p.m. on June 8 Israel decided to silence those guns and then began one of the most bloody battles in Israel's 4,000-year history. The Syrian heights were slashed with deep ravines. The crests were fortified with cunningly placed artillery, and the whole area was heavily mined. The Israelis used light French-built tanks for the first assault on the Heights. The tanks were followed by bulldozers which cleared a path for buses and furniture vans carrying Israeli infantry. The Syrian guns directed accurate fire upon the Israelis and casualties began to build up. Helicopters delivered men, and the Mirage fighters attacked the Syrian strongholds.

The battle for the Golan Heights lasted 27 hours. General David Elazar, Commanding Officer of the northern Sector and his men, neutralized the guns that had rained shells on the Jewish settlements for nineteen years and made it possible at last for the people of Upper Galilee, the Huleh

Valley, and the Sea of Galilee to breathe freely.

So on June 11, 1967, the noise of war ceased once again in the Holy Land. The guns and "hardware" in the Sinai Peninsula would slowly be buried in the desert sand. The farmers in the settlements in Galilee would settle down to rebuild their lives, and a new epoch had begun for Jerusalem. This city had been under the control and overlordship of Gentile nations for almost 2,500 years. Gentile domination of Jerusalem had begun with the destruction of the Holy City by Nebuchadnezzar in the year 588 B.C.E. The Babylonians were followed by the Medes and Persians, by Greece, Syria, and Rome, then the Moors, Arabs, Saracens, Crusaders, Turks, British, and finally the Jordanians.

And now, on June 7, 1967, Gentile control of Jerusalem ended dramatically with the blast of the shofar at the Wailing Wall, and a new epoch began not only for Jerusalem, but for the Jewish people.

Divided Jerusalem had become united again and Brigadier Vivien Herzog expressed the thoughts of every Israeli with the words: "The clock of history moves on, and we all live with it. For thousands of years generations of Jews will think of us, the small, select band of Jews in the State of Israel who lived through and created this historically significant moment for the Jewish people." . . . *The Set Time Is Come.*

RUSSIA, THE ARABS, AND ISRAEL

(Continued from page 12)

ucts. Her navy has been extended to tremendous proportions. Her army becomes more mobile daily, and her air force gobbles up vast amounts of the "black gold" and its by-products. So it is likely that when she heads toward Israel "to take a spoil, and to take a prey" (Ezek. 38:12), her eyes will focus upon the oil of the Arab nations as well as upon the accumulated wealth of Israel.

Though there are potential areas of discovery along the southern shores of the Mediterranean Sea, Libya is the only nation there which has any great amount of oil-producing wells in existence. The Standard Oil Company (New Jersey) 1967 Annual Report states: "In Libya, affiliates raised crude oil production to a new high despite a temporary shutdown of oper-

ations during the Middle East crisis." The report also showed this: "Construction of Esso Standard Libya's gas liquefaction plant at Brega began in May. When completed, the facility will be a key unit in moving an average 345 million cubic feet of Libyan natural gas daily to Italy and Spain."

The following information is taken from the Arabian American Oil Company's "Middle East Oil Development," fourth edition, dated March, 1956. The accompanying charts are adapted from the same source. Though the information is thirteen years old, it shows trends that cannot be overlooked by students of prophecy.

Traveling east, the world's major oil-producing and oil-reserve areas are Kuwait, Saudi Arabia, Iran, and Iraq, in that order. Kuwait is a small country on the Persian Gulf that sits unobtrusively between Saudi Arabia and Iraq. Though only slightly larger than Rhode Island, its known oil reserves amount to 40 billion barrels, compared to the total known United States reserves of 30 billion barrels. Kuwait helps finance Egypt, whose revenues from the Suez Canal have stopped.

Saudi Arabia, many times larger than Kuwait, has oil reserves amounting to 37 billion barrels. Saudi Arabia has a hard time putting up with Nasser, and presently seems to have no great antipathy toward Israel.

Iran's oil reserves amount to 27 billion barrels. She fluctuates between East and West in political affiliation.

Iraq boasts 20 billion barrels of oil reserves. She is closely aligned with Syria and Egypt in her hatred for Israel, although there is no love lost between her and the Egyptians.

These nations, then, along with the United States and Venezuela (oil reserves of 12 billion barrels) are the major oil-producing nations in the world. Europe is largely dependent upon the Middle East for her oil and gas. The United States and Venezuela would be hard put to supply the free world with petroleum products if the Middle East supply were suddenly cut off, as it was following the June, 1967, war with Israel.

As the Arab nations become increasingly hostile toward the United States because of their problems with Israel, they are nationalizing their oil industries—taking them over from the companies (largely American) which developed them. (Resumption of diplomatic relations between the United States and Egypt must not throw us off guard.) There are high stakes in

the Middle East, and Russia is well aware of that fact.

Russia is painstakingly patient with the Arabs. Losing millions of dollars worth of military material to the Israelis does not make her flinch. She fears no congressional investigation into the causes of constant Arab failures to measure up to her expectations. Rather, there is an immediate resurgence of arms supplies to the Arabs from Russia.

Where will it all end? On the mountains of Israel! God has so decreed. Russia does not take the prophecies into account. But she does eye the situation in the Middle East, and she bides her time. She inches toward Israel and ultimate doom. "It shall come to pass at the same time when God shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. . . . And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD" (Ezek. 38:18-23).

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Churches IN THE News

CALENDAR OF EVENTS

- Mar. 22, 23—Illinois Spring Conference at Eldorado.
- Mar. 29—Second Annual Missionary Conference, Oregon, Ill.
- April 9—Indiana Quarterly Conference at North Salem Church.
- April 7-13—Special meetings at Ripley, Ill., C. Jesse Pestle, guest speaker.
- May 2-4—Northeast Conference at Troy View Church, Troy, Ohio.
- June 8—Dedication of Troy View addition, Troy, Ohio. John Lewis, guest speaker.
- June 15-21—Indiana Conference and Family Camp at Camp Mack, Milford, Ind.
- June 21-28—Southwest Youth Camp, Idylwild, Calif.
- July 27-Aug. 1, 1969—General Conference.
- Aug. 1-7, 1969—Berean Youth Conference.
- Aug. 9-17—Iowa Conference at Waterloo.
- Aug. 13-17—Central High Plains Conference at Holbrook, Neb., Richard Dick, guest speaker.

SILENT WITNESSES

The tracts and books on this page, and on page twenty, can be silent witnesses to God's Truth. Put them to work! People still read!

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.

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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 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.

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Revelation 17:14



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The Editor's Opinions



ISRAEL ISSUE WELL RECEIVED

Last month's special Israel issue has been well received. Because of the demand we were forced to go to press the second time. In all, about six hundred copies above normal were printed. We were pleased that the Consulate General of Israel in Chicago ordered one hundred copies, after having seen the issue. After exhausting our supply of colored covers, we printed an attractively designed black and white cover. Most late orders and reorders were filled with the black and white covers which, of course, did not affect the contents.

We appreciate the response to the issue, and pray that God's promise that his Word will not return unto him void, will indeed be fulfilled.

NEW ISRAELI PRIME MINISTER

The death of Israel's Prime Minister Levi Eshkol by a fatal heart attack on February 26, 1969, has added a new element to the unsettled Middle East situation. The Deputy Prime Minister Yigal Allon was chosen to head a caretaker government, until a successor could be selected.

Seventy-year-old Mrs. Golda Meir, has since been chosen as interim Prime Minister. She is well-known as former Israeli Foreign Minister. Mrs. Meir was once a schoolteacher in Milwaukee, Wis., and retired last year as secretary-general of the Labor Party. She is highly respected in Israel.

With a permanent Prime Minister to be chosen this coming fall, many look for a power struggle within the Labor Party, the largest party in the coalition government. Leading contenders for the post are: Deputy Prime Minister Allon, 50, native-born Israeli, and commander in chief in Israel's war of independence in 1948; Moshe Dayan, 53, also a native-born Israeli, now serving as Defense Minister, and hero of the 1956 and 1967 wars against the Arabs; and Minister Pinhas Sapir, an official in the Labor Party, and a native of Poland.

Mr. Dayan is considered more "hawkish" than Mr. Allon, and although the Arabs would choose neither, they would least like to see Mr. Dayan get the post. Regardless of talk

of a power struggle within the Labor Party, it must be remembered that all factions take a firm stand against the Arabs, and all are determined that the State of Israel will survive.

RELIGIOUS WARS?

Occasionally, though not often, an article appears in print questioning the *motives* involved in the Vietnam and Nigerian wars. Two such articles have come to our attention, which appear to cast these conflicts in the role of religious wars.

In a *Los Angeles Times* article by Georgie A. Geyer, the Roman Catholic minority in South Vietnam is presented as the militant force in the continuation of the war. Nearly half of the South Vietnamese Senate are Catholics, along with about one fourth of the members of the lower house, while Catholics constitute only about ten percent of the Vietnamese population. They are a major and outspoken force against any kind of coalition government for all of Vietnam. While we would not for a moment underestimate the force of Communism in Vietnam, the force of Catholicism also must be considered an element in that continued struggle.

In the February, 1969, issue of *Church and State* the question is asked, "Why is the Vatican so interested in Biafra, especially a Biafra successful in its war of secession from Nigeria?" The article proceeds to build a case for Vatican interest based upon a desire for Catholic domination in an African state, namely the eastern region of Nigeria—Biafra.

Statistics and quotations from various sources beginning in 1957, show the Catholic interest in the area. The eastern region is peopled mainly by the Ibos, who are predominantly Catholic. In 1964 it was claimed that 800,000 persons in Nigeria were taking instructions in the Catholic faith, mainly in the Catholic schools. In 1957 an East Nigerian government official revealed his troubles relative to the establishment of public schools because of opposition from the Catholic hierarchy, which was determined to make East Nigeria a Catholic state. (*Church and State*, January, 1957.)

Colonel Odumegwu Ojukwu, leader in Biafra since 1966, is Catholic, and on September 29, 1967, after the civil war had begun, he stated that the Federal Government was planning "genocide" against the Ibos, and "the desecration of our religion."

The civil war in Nigeria, with its attendant death and starvation, is a tragic thing. We lack the facts that would enable us to make a sound evaluation of the situation, but from all indications Col. Ojukwu, the French and other foreign powers, and the Vatican, are not adverse to allowing the situation to go on as long as there is hope of their political ends being realized.

It was of interest to us to learn just recently that the Nigerian Churches of God are *not* in the Biafran region, as we formerly assumed. Regardless of that, we have a sincere desire for the welfare of all of God's people, and pray for the time when wars will cease under the reign of Christ.

NIXON AND THE VATICAN

In his news conference of March 4, 1969, President Richard Nixon was asked if there is a possibility that the United States might send an envoy to the Vatican as a permanent representative. Mr. Nixon replied that such is under study by the State Department and himself. He considered his recent visit to the Vatican as "helpful," and stated that some means of communication with the Pope should be maintained. He said it is important "that the United States have with the Vatican close consultation on foreign-policy matters in which the Vatican has a very great interest and very great influence."

The last time this was attempted was during the administration of Harry S. Truman in 1951, when he appointed General Mark Clark as ambassador to the Vatican. The public protest to the appointment caused it to never be effected.

Reaction to the possible appointment of an envoy to the Vatican is quite vocal in the religious press. An editorial in *Christianity Today* for February 28, 1969, expressed the truth that we have enough problems without getting into a "hassle" over sending a representative to Rome. The internal problems of the Catholic church, and the possibility of Catholic-Protestant confrontation like in Northern Ireland are two arguments cited against the arrangement, besides the most obvious one of all—the separation of church and state.

Mr. Nixon apparently hopes the Vatican can help solve the problems of Vietnam, the Mideast, Africa, and South America — areas where it has influence. Actually, such representation would be recognition that the Vatican is a *political force*, both here and abroad; this a part of the Catholic philosophy.

We do not seek diplomatic recognition from the United States Government for the Church of God, although we are sure the future of civilization is well known to us. Neither do we favor diplomatic recognition for any other church, the Vatican included. "Don't do it, Mr. President!"

LETTERS

OUR COVERS

Dear Editor,

I would like to know what scenery is on the front page of the February issue of The Restitution Herald. We were unable to find a description of it in the magazine. A helpful suggestion for future issues may be to include, as a small paragraph on the second page, a short description of the cover scenery. The magazine is much more attractive with scenery on the front, and I enjoy it much more. Thank you for your time and trouble. Sincerely, Robert L. Jones, Cleveland, Ohio.

●Thank you for your letter and your suggestion. We purchase our beautifully lithographed covers from a firm in Chicago, and get no descriptions with them. We don't know where the pictures were taken, unless we recognize the scenes ourselves. The February cover pictures Half Dome in Yosemite National Park, in California. The March cover pictures the Jefferson Memorial at Washington, D.C., at cherry blossom time. We have no idea where the cover on this issue was taken. We will try to identify our covers as much as possible.—Ed.

TITHING

Dear Sir:

In The Restitution Herald of July, 1968, I read the following article, "Caesar's Claim and God's."

It appears to me, from reading the article, that every Christian owes God ten percent of his income, regardless how much he earns. Reference is made to Leviticus 27:37, concerning the tithe of the herd or the flock, but does this mean we are still under the Levitical law, if so, why is the rest of the law completely disregarded?

The article further refers to Paul advising the church 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. 16:2).

Upon examining the above text and context, I have come to the conclusion that this was a collection for the saints and has no bearing on tithing at all. Romans 12:13 speaks about distributing to the ne-

cessity of the saints, and Romans 15:26 reads: "It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." The matter those Christians were concerned with was to look after their poor fellow Christians, and I would most certainly think that these poor saints were not burdened by their local church with having to pay tithes.

The Apostle Paul states in 2 Corinthians 8:12-14, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there be equality." To my idea there is no equality in the system of tithing, for, as the old saying goes, "The rich get richer and the poor get poorer," and unfortunately this is the truth.

Did not Christ say, that we will always have the poor with us, and when he saw the poor widow casting in two mites, he commented that she of her penny had cast in all the living she had. With other words, she freely donated of the little she had to live on, not of necessity, but because of her love for God.

Nowhere in the New Testament is the system of tithing made binding on Christians, and I believe that a sincere Christian will contribute as much as he possibly can and devote as much time as he has available for the cause of Christ. Sincerely yours, H. Schuitema, Edmonton, Alberta, Canada.

●Thank you for your letter. We appreciate your interest and comments on the short article by J. R. LeCrone in the July Herald. We know that Pastor LeCrone was not attempting to teach tithing as a law, but was using Israel as an example. God devised a wonderful plan of finance for his theocracy in Israel, had they lived up to it. Under God's plan, the tithes provided for the temple, the Levites, the high priest, and the poor and widows. But, as Malachi stated, the plan had come into disuse and God was being robbed.

We emphasize tithing as an act of faith, as it was with our father Abraham, before there was a law on tithing. He tithed because he recognized God as the possessor of heaven and earth, and he wished to return the tithe as a measure of his faith and love. We are all too prone to seek the blessings of the promises of Abraham, but are not willing to follow his faith and acts of faith!

We agree that the instance in 1 Corinthians 16 was a collection for the saints, but it does teach *proportional giving*, as the Corinthians were to give as they had been prospered. We believe Jesus spoke in favor of tithing in Matthew 23:23, even though it was coupled with a rebuke of the scribes and Pharisees for their inconsistencies: he said, "these ought ye to have done." Too, Paul related that Abraham was blessed for tithing. (Heb. 7:4-10.)

We believe tithing is the fairest and most equal method of giving to the Lord. If you have little you give little, if you

(Please turn to page 18)

The Restitution Herald

Vol. 58 April, 1969 No. 7

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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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Jesus said, "I am the resurrection and the life" (John 11:25)

RESURRECTION as taught in the Bible is deliverance of the dead from their graves. (Dan. 12:2; John 5:28, 29; Acts 24:14, 15; Rev. 20:11-13.) The several resurrections of Bible times, where only temporal life was restored, are only types of the real deliverance, a coming work of Christ. Closely akin to the coming resurrection work is an instantaneous change of the living faithful to the same new life of the resurrected faithful (1 Thess. 4:16, 17), and that new life will be the glorious life of Christ, immortality. (1 Cor. 15:49-53.)

Resurrection is beautiful, but complex. Like archaeologists, scholars are ever uncovering deep and long-hidden truths. Resurrection of the faithful to immortality is not all of the resurrection work. A nation, even Israel, is to be resurrected. (Ezek. 37:11-14.) John "saw the dead, small and great" (Rev. 20:12); and Paul taught "a resurrection of the dead, both of the just and unjust" (Acts 24:15).

RESURRECTION

By the Late Editor Sydney E. Magaw

Christianity is about due a new birth. (Rom. 8:17-23; 1 John 3:2.) Justice will be resurrected. (Isa. 16:5; Rom. 14:10.) Then will "judgment run down as waters, and righteousness as a mighty stream" (Amos 5:24). Some will be raised "heirs of God, and joint-heirs with Christ"; some will plant and build; some will be "least in the kingdom"; some will be raised for judgment.

No arc nor angle of geometry suggests resurrection. Science offers no "Q.E.D." to our theme. That is as it should be, for faith, not sight, marks the path and life of the people of God. "Your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:5), and "without faith it is impossible to please him" (Heb. 11:6).

Prophetic

Resurrection is prophetic. Therein is a reason for human inability to demonstrate it. Bible prophecy invariably refers to the incredible that, when fulfilled, men may know that

God is true. Anyone with two guesses can predict whether an unborn child will be a boy or a girl, but God foretells the seemingly impossible.

God said there would be a flood. Few, very few, believed. The unbelievable flood came! Pharaoh little regarded Moses: but there was an exodus! How could Zedekiah be led captive into a land he would not see? It happened, for his eyes were first burned out! God said of Nineveh, "I will make thy grave": and at last Nineveh was buried! A fallen temple was unthinkable to the Jews in Christ's time, but the temple fell! Yesterday men died to make the world safe for democracy, and war was to be thereafter outlawed, but Christ's prophecy of "wars and rumours of wars" is being fulfilled in Asia, Africa, Europe, the Americas, Australia, and remote islands of the seas. More, a doubting clergy is today mocked by the Jews' return to Palestine. Such are prophecy and fact!

The voice that speaks of resurrection is the "more sure word of prophecy"—more sure than science and sight. "Despise not prophesyings" (1 Thess. 5:20). "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8). "God is not a man that he should lie" (Num. 23:19), and "the things which are impossible with men are possible with God" (Luke 18:27).

Hope of the Hebrews

The word "resurrection" is from the Greek "anastasis," hence does not appear in the Old Testament. The Hebrew writers believed in resurrection, however, and wrote vividly of it:

Job, before the days of Moses, asked, "If a man die, shall he live again?" (14:14). He answered his own question, "All the days of my appointed time will I wait, till my *change* come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands" (14:14, 15), and, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (19:25, 26).

Abraham "offered up Isaac . . . accounting that God was able to raise him up, even from the dead" (Heb. 11:17-19).

Joseph charged Israel to carry his bones out of Egypt into the Promised

Land when the Exodus should take place. (Gen. 50:24, 25.) Surely he visioned the morning of resurrection.

David wrote, "My flesh also shall rest in hope, for thou wilt not leave my soul in hell [sheol, i.e., grave]; neither wilt thou suffer thine Holy One [Christ] to see corruption" (Psa. 16:9, 10), and "as for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15).

Isaiah prophesied, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust" (26:19).

Jeremiah promised resurrection of the babies slain by decree of Herod when Jesus was sought, saying, "Refrain thy voice from weeping, and thine eyes from tears . . . they shall come again from the land of the enemy. . . . Thy children shall come again to their own border" (31:16, 17).

Eschatology

Pagan thought has warped modern theology. Often at funerals, the dead are whisked off to heaven because they were so very good, you know, and they are pictured as more alive than when alive. The Bible says, "David . . . is both dead and buried . . . David is not ascended into the heavens" (Acts 2:29, 34), though he was a man after God's own heart. Close study of Acts 2:29-36 will reveal this significant truth: the one to be exalted "by the right hand of God" was the Messiah—"both Lord and Christ." Had David ascended to heaven, he would have fulfilled that office! Such did not happen, however, and David knew that place was reserved for the Saviour, and prophesied of it. Does it not follow that persons who claim their place at death is in heaven with God are encroaching upon the exalted position of Christ?

God said to Adam, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). God said to Hezekiah, "Thou shalt die, and not live" (Isa. 38:1). Solomon said, "The dead know not any thing" (Eccl. 9:5). Paul said, "The wages of sin is death" (Rom. 6:23). Jesus said, "Lazarus is dead," and, "I go, that I may awake him out of sleep," and, "Lazarus, come forth"; and when Lazarus came forth from his tomb he told nothing of a trip to glory. According to Martha, he had started to corrupt. Only the resurrection power of Christ saved him. (See John 11:14, 11, 43.)

The earth is planted with the dead. The seven seas are vast, cold tombs. Only the resurrection power of Christ

can redeem the dead who are scattered everywhere. Jesus, modest, but Heir to God's power, said, "I am the resurrection, and the life" (John 11:25). Only that Nazarene could say, "I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18) — not Dante's hell, but "hades," i.e., the grave. Think of the sealed vaults with their treasures awaiting the return of the One who holds the keys! He is coming.

When Christ Comes

When Jesus ascended "and a cloud received him out of . . . sight" (Acts 1:9), angels said that he would "so come in like manner" (v. 11). Jesus had also promised, "If I go . . . I will come again" (John 14:3). Peter wrote, "When the chief Shepherd shall appear, ye shall receive a crown of glory" (1 Pet. 5:4).

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16). "The trumpet shall sound, and the dead shall be raised" (1 Cor. 15:52). Christ "died for us, that whether we wake or sleep, we should live together with him" (1 Thess. 5:10). He "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). "Now we see through a glass darkly: but then face to face" (1 Cor. 13:12). A thousand years before the nativity, David wrote: "I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15), for "no good thing will he withhold from them that walk uprightly" (Psa. 84:11).

Order

That groups will be raised at different times is indicated in, "every man in his own order" (1 Cor. 15:23), and in, "Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6), and in, "The rest of the dead lived not again until the thousand years were finished" (v. 5).

It is apparent that each group will have its own position before God. Persons in the first resurrection of Reve-

lation 20:6 are to be kings and priests, and the second death will have no power on them. Others raised will have inferior positions and, following the "great white throne" judgment of Revelation 20:11, some will be "cast into the lake of fire," "which is the second death" (Rev. 20:15; 21:8). Jesus is "the firstborn among many brethren" (Rom. 8:29), and "afterward they that are Christ's will be raised "at his coming" (1 Cor. 15:23).

It is folly not to belong to Christ. The wheat will be spared, and no one need choose to be a tare.

Baptism and Resurrection

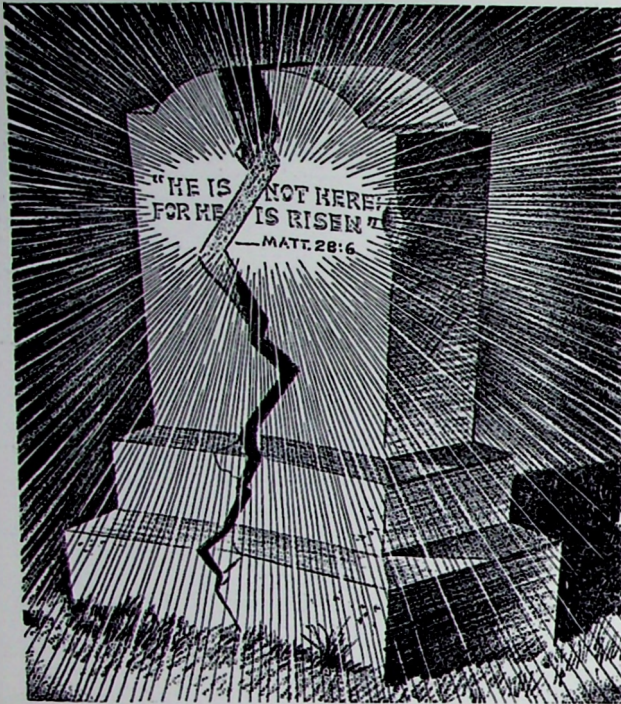
Christ's baptism was not to wash away his sin; he had none. "To fulfill all righteousness" (Matt. 3:15), Jesus consecrated himself to God, knowing it meant death, burial, and resurrection. In his baptism that was typified. The shadow of Calvary's cross reached the banks of the Jordan River, and Jesus walked in that shadow to his death. He "endured the cross" because of the "joy that was set before him" (Heb. 12:2). Baptism meant that much to Christ! How else shall we explain Christ's words: "I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Luke 12:50)? Hence, also, came his question, "Are ye able . . . to be baptized with the baptism that I am baptized with?" (Matt. 20:22).

Are you, friend, able to be baptized in the watery grave, knowing that it typifies the offering of your life to Christ?

There is a *promise to help you!* The promise, in Paul's words, is, "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). The promise in the words of Christ is, "He that believeth and is baptized shall be saved" (Mark 16:16).

(The above article is available in tract form from this office. See the back page for ordering information.)

CHARACTERISTICS OF THE RISEN BODY. "All shall rise from the dead in their own, in their entire, and in immortal bodies. . . . It would destroy the very idea of resurrection, if the dead were to rise in bodies not their own. . . . These three characteristics, identity, entirety, and immortality, will be common to the risen bodies of the just. . . ."—A. J. Maas.



“NOT IN VAIN IN THE LORD”

By L. G. Sargent

THEREFORE, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

The Apostle Paul's words in 1 Corinthians 15:56 come as the conclusion of some of the most incisive reasoning in all his epistles.

“According to the Scriptures”

He begins with the declaration of the facts that Christ died, was buried, and rose again. He gives the significance of those facts, that Christ “died for our sins.” He sets the events within the framework of the whole divine revelation: “Christ died for our sins according to the scriptures . . . he hath been raised on the third day according to the scriptures.” His death and rising are not isolated events; they have meaning for human life, and they reach back into the past, coming as the climax to the whole of God's revelation to men of himself and his purpose. Particular scriptures such as Isaiah 53 and a number of the Psalms refer explicitly to the death and rising again of the “suffering servant” of the Lord, but the revelation from Eden onwards is all leading up to these events as the crown of God's redemptive purpose. These facts and this purpose, within this setting of revelation, are basic to the apostle's message.

“If Christ Be Not Raised”

After reviewing the evidence for the fact of resurrection, Paul refutes a view which had grown up in a certain group in the Corinthian church: “Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead?” (v. 12). To deny the future resurrection of believers is logically equivalent to denying the resurrection of Christ himself, for Christ's rising again is the earnest of a harvest to come. The two, resurrection past and resurrection future, belong so essentially to one divine purpose, one course of action which God has already set in motion, that to deny the one is to negate the other.

With irresistible force of logic the apostle goes on to show the consequences if Christ has not risen. The first is that if Christ is not risen the preaching in his name is empty, so much wind; the whole gospel is void. And the faith resting on that gospel must be equally empty, without substance, a mere delusion. A further serious aspect is that the apostles “are found false witnesses of God”; they have testified as a fact that God raised Christ, and to have declared as God's an act which he has not performed and which was not in his purpose is to incur a grave responsibility in his sight.

Further and deeper consequences follow. Faith in a Christ who has not risen is not only empty, it is without result, it can bear no fruit. Paul has no interest in the moral or consolatory influence of a belief which is not true. If it is not soundly based, it is nothing.

For what result might one look from a faith genuinely founded? Paul's next expression indicates it: “ye are yet in your sins.” Forgiveness of sins is the fruit which a truly founded faith in the risen Christ could bear. This, too, is denied if Christ did not rise.

As the final consequence comes the grim conclusion: “Then they also which are fallen asleep in Christ have perished” (v. 18). Without forgiveness of sins in Christ, there could be no hope of future life. Without Christ's resurrection, there could be no forgiveness: and therefore death must be an utter end, not a sleep but a perishing. Therefore if in this life only we have hope in Christ, we are of all men most to be pitied: we have no future; we have spent our lives in an illusion and will end as dust.

“Now Is Christ Risen”

So Paul has developed his argument in negative terms with a devastating force of reasoning. Then he turns every stage of it completely around with one glorious affirmation:

"But now hath Christ been raised from the dead, the firstfruits of them that are asleep" (v. 20, R.V.).

Every point which he made negatively now becomes a positive. The gospel that is preached is not empty, but splendidly full; the faith that reposes in it does not rest on wind, but has the surest substance. The apostles are true witnesses, bearing testimony to a reality. Faith in their gospel can bear result in forgiveness of sins, and so for those who fall asleep in Christ it is indeed only a sleep from which they will awake. Death came through Adam and passed upon all men; but, while Adam is head of a dying race, Christ is head of a living race: "in Christ shall all be made alive." But for this there must be a due order: "Christ the firstfruits; then they that are Christ's at his coming." Then follows the final stage in the work of world redemption, the putting of all things under the feet of this Son of Man until the last enemy, death, is itself destroyed with the elimination of sin, and the Kingdom is surrendered to the Father, God being "all in all."

The Conclusion Drawn

The argument, characteristically, does not end in a merely intellectual triumph; it leads to a joyful burst of emotion in confidence and praise: "Thanks be to God, which giveth us the victory through Jesus Christ our Lord" (v. 57). And then, as Paul always does, he draws a conclusion which points directly at us in exhortation on the way of life in Christ. It begins with a "Therefore": this is the point to which all the reasoning leads, this is the burden of the argument, this is what we must do about it: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is *not in vain in the Lord.*"

Since Christ has risen, you have a sure foundation: build your life securely upon it. You have a rock that cannot be moved: be yourself immovable in your attachment to it. You have a gospel which is "the power of God unto salvation to every one that believeth": make your belief firm and unwavering. Let your work in the Lord be abundant to overflowing, for here is labor which is not "emptiness and a striving after wind," as the preacher in the Book of Ecclesiastes found all human effort which was directed merely to its own ends. Labor is not empty, but full of meaning and promise so long as it is "in the

Lord"; so long as it is moved by the truth of his resurrection, pursued for his ends and within his fellowship, and finds in him its object and its strength. But only "in the Lord" is it not in vain; only in him can it find meaning.

Life in Christ Has Meaning

Because Christ has risen, life in him can have meaning, labor in him can have aim, and not only promise of reward but assurance of lasting fruitfulness. The work in this passage is left undefined, but it must include all that work in the Lord means elsewhere in New Testament teaching, including the work of bringing ourselves into subjection to the working of "spirit" against "flesh," which

brings growth in the Lord. It includes all that we can do in "faith working by love."

Paul's conclusion indicates the only genuinely Christian ethic, the way of conduct in life. Human life has no purpose unless it is related to the purpose of God, and since God has demonstrated that purpose in raising Christ from death, the fact of the resurrection must be the basis of life. This is the cornerstone which sets the line for the whole structure, the standard of measure for all its aims and activities. Where that standard rules, then life is not in vain, labor is not in vain, "in the Lord." If in him it finds its purpose, in him it will receive its reward.—An editorial from *The Christadelphian*.

In the life of every Christian there is a throne and a cross. When Christ is on the throne, self is nailed to the cross. When self is on the throne—then Christ is still on the cross! Who is occupying the throne in your heart?—*Selected*.

Following Afar Off

By Mrs. Harry Payne, Waterloo, Iowa

THE SCRIPTURES tell us that following Jesus' crucifixion, many women were there "beholding afar off." These women had followed Jesus from Galilee, ministering to him. (Matt. 27:55.) Mary Magdalene and the other Mary remained after Jesus' entombment, sitting over against the sepulcher. These two faithful followers came early in the morning of the first day of the week to see the sepulcher. Because of this act, they were privileged to see the angel who proclaimed the good news, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said" (Matt. 28:5, 6). As they hastened to tell the good news to his disciples, behold Jesus met them, saying, "All hail" (Matt. 28:9).

Many people in our day are becoming discouraged. They question the truth of this wonderful account given in Matthew. They want to have *proof* that this event really happened. Those of us who believe the Bible to be the inspired Word of God have a challenge. Do we believe the angel's message? Or, are we following "afar off"

as did Peter? (Matt. 26:58.) Do our lives witness that we truly love our Saviour, the risen Messiah? Or, do our actions belie the fact that we are waiting for his coming?

One day the following verses came into our mind. We would like to share them with you.

COME SEE A MAN

You will not find him in a stable,
Nor does he walk by Galilee.
He does not live in kingly splendor,
Nor does he rule for all to see.

You will not find him with the doctors.
You will not find him in the tomb.
If you would search this wide world over,
You would not see him in the gloom.

So look above, for in the heavens
There is a man—our Saviour dear.
He lights the way for us to follow,
But we must trust and have no fear.

He left a path for all to follow.
He showed to men what he could do.
And someday soon this man named Jesus
Will come again from out the blue.

And while we wait in expectation
To see his face—to hear his call,
Let's tell the world about our Saviour,
The one who loves us most of all.

A Word in Season

By Ronald Bray, Mooroolbark, Australia

THE BIBLE is a letter received from God. We have been privileged recipients. We are convinced that the message is of fundamental importance to all around us, for it is a message of salvation. How do we convey the message to our neighbor?

Before we decide to tell our neighbors of the wonderful message of God, we have to be sure that God, the Writer of the letter, approves of us as messengers. What will he require of us as suitable messengers? Is it not that we accept willingly the responsibility of being his witnesses, that we cannot depend on our own wisdom and that we always need his help. We must belong to God—be God-possessed.

Then we have to be sure that our neighbor has sufficient confidence in us to be prepared to listen to what we have to say. It is probable that the Writer is not as well-known to him as to ourselves, so he must rely upon our knowledge of the Writer, and be influenced by our confidence in the message. If we seem uncertain, our neighbor will soon detect it. In addition, if any trait of ours is not liked by the neighbor, that will increase our difficulty in influencing him. He must be convinced that our life is lived consistently with our profession. By patient continuance in well-doing we show our own faith in the message. People will respect and listen to a person who clearly acts according to his professed opinions, even if they think his opinions are nonsense. Even so, they may give such a person the opportunity of saying why he acts as he does.

Now, what of the world in which we have to do this work? It is clearly a questioning world, challenging all the old concepts of morality, of existence, even of God. We, in our vanity, like to think that this is a difficult age in which to preach our message. Doubtless, all ages have had their own peculiar difficulties for God's witnesses. In past centuries, when belief in Deity was widespread, God would scarce have recognized himself in the portraits of those times. But they were days when it was dangerous to

express a contrary opinion to that of the established churches. There may be more atheists in the world today, but there is less evidence of dangerous bigotry. In the Middle Ages we could have been burned at the stake or, as John Bunyan, spent years in prison. Today, we might be a cause of amusement, but our life is not endangered by our faith. We are not even likely to be laughed at if we make our approach logically and with due regard for our listeners', prejudices. Paul's address to the Athenians is a perfect example of a wise approach to a group of people whose opinions were clouded by human reasoning.

What can we offer when the Bible is rejected? We certainly have nothing to offer the rejecter. To him, our best gambit would be to suggest that he read the Bible and form his own opinion. Later, if he comes along with a challenge concerning something he has read, we do have the basis for a discussion with him. In Peter's words, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ" (1 Pet. 3:15, 16).

The world today is engaged in a great debate. The question "What is Truth?" is being asked by a confused generation. Old ideas are being challenged. Even the growth of atheism may be meaningful in this context. Perhaps God is cleaning the blackboard of the school of life, removing the old traditional ideas and the caricatures of himself, so that, in a new approach, the beautiful, streamlined gospel, can be written in all its simplicity.

The increase of science, and the scientific approach to knowledge has to be accepted as a fact of our times. There are two main ways of influencing people—through their reason or via their emotions. Science tells man to ignore the latter, and scientifically

observe and evaluate fact, though, humanity being what it is, emotions cannot ever be wholly overcome. While not many people are scientists, today it is the scientist who molds the people's thinking processes, and must be taken into account when proclaiming the gospel. Let us remember that it is not unscientific to say, "I do not know," when a hard question is asked. It would be decidedly better to give this answer than a garbled, confused attempt to answer the scientist on his own ground.

The people of Athens were remarkably like the people of our day: always seeking some new idea. Paul was very kind in his approach, in that he said that they were "very religious." (The rendering in the King James Version of the Greek as "superstitious" is inaccurate.) Then Paul told them that he just sought to help them to understand "the unknown God," whose existence they already acknowledged. Using this carefully phrased opening, quite free from offensive references to their idolatry, he tried to lead them to the risen Christ.

If Paul were here today, how would he address a modern, educated congregation? The following discourse is based on Paul's speech to the Athenians and is assumed to be made to a group of modern biologists, and is how the writer views Paul's approach to such a congregation. Perhaps the reader may care to try his hand at writing as Paul might write. It is an interesting exercise.

"Ladies and Gentlemen, listening to your discussion, I find that you are very interested in the origin of man. You have a logical theory of natural selection, which relates modifications in organisms to the influence of environment. From this theory you suggest that species originated. Now, I cannot prove you to be wrong, but neither have you proved yourselves to be right, and this leaves it open for me to suggest alternative lines of thought. I would comment at once, that while your theory only looks backward, my beliefs enable me to look both backward in time, and forward to an ultimate and much-to-be-desired finality.

"The question I ask about nature is much more fundamental than yours. You ask, 'How did life originate?' but I ask, 'Why is there anything at all instead of nothing?' My question leads me back to God, the great First Cause. You see, your thoughts see automatic processes at work, and that the universe is purposeless. May I

suggest that it is incredible that creatures of purpose should evolve in a purposeless universe. I can conceive of chain reactions through aeons of time and varied environments producing all sorts of complicated chemical entities, but not free-will, love, or any moral principles whatsoever. You cannot use building blocks to build anything other than structures consisting of building blocks, unless you introduce other materials. The fact that we have these other features — moral attributes, and especially free will, built into us means that they were introduced from a source of such attributes. It is this source that I wish to draw your attention to in this talk. It is axiomatic that the Source must have personality, purpose, and power. I want to tell you about him whom we believers call GOD.

"I hear a critic complaining that I

cannot produce God for him to see, hear, or feel. You, I know, will accept the weight of circumstantial evidence, because your own theories depend heavily on such evidence, and God is not without witness in this orderly world. Neither is he in some distant galaxy, far away and unaware of our world's needs. He is so near that we can almost touch him, for in him we live and move and exist. He asks us to turn to him, to learn the moral principles on which our true happiness depends, to join with him in building a world that reflects his love, to use the world and not abuse it. He, on his part, has provided salvation through a Son whom he raised from the dead and who is foreordained to rule the world in the way that is right. God raised Jesus for that very purpose, and will send him back here in due time to rescue man from the con-

sequences of his own foolishness and vanity.

"We Christians see a purpose behind all things, and life is full of evidence that a purposeful God is at work, guiding things to a predestined end, an end much to be desired."

Maybe, at this point, some will object to the teaching about the resurrection. This will only serve to show that man does not change, and that man is by nature, closely identifiable with the Athenians of old, still learning but not able to come to a knowledge of the truth because of his vanity. Man still thinks that the "tree of knowledge" will lead to a better life, while the Christian continues to teach that the same tree of knowledge has demonstrably brought universal death by a nuclear cataclysm into the realm of probability — if God had not raised Jesus!

The Atoning Death of Christ

By Pastor Don Hightower, Campbell, California

CHRIST'S death is mentioned more than 175 times in the New Testament. Since the New Testament contains 7,959 verses, this means that, roughly speaking, one verse in every fifty in the New Testament refers to Christ's death. More than one fifth of the four Gospels, which describe Christ's earthly ministry, is devoted to his death and resurrection."—Alva G. Huffer, *Systematic Theology*.

Why does the Bible dwell so much on the death, the crucifixion, of this man Jesus? Evidently the Bible considers this subject as very important to all of its readers. To best study this subject, let us begin with the beginning of all things, which is God.

There are many theories and conceptions about God, but the Bible is the only place that we can obtain a clear idea about him. The Bible, God's Word, reveals God to us. Speaking about his divine nature, Revelation 15:4 says, "Who shall not fear thee, O Lord, and glorify thy name? for thou art holy." God is the ultimate in holiness. His laws are perfect; his ways are perfect.

What about man? Can we say that man is perfect or holy? This can be

answered by looking at our jails, corrective institutions, law courts, our wars and bickerings, our crime rate, suicides, and divorces. Even the eraser on your pencil shows that you make mistakes. We all sin. "All have sinned and come short of the glory of God" (Rom. 3:23). Also, the Bible clearly shows that death is the result of sin. Adam and Eve could have enjoyed eternal life, but they chose death by choosing to sin. God's perfect law requires that death is the wages of sin. (Rom. 6:23.)

Thus there is a wide gap between the holy God and lowly, sinful man. No man can approach God. This is not because God wants it that way. It is man's choice that we are separated from God. It is our idea that God created man in order that he might have fellowship with us. He is working today toward that goal, and in his Kingdom we will dwell with him. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3).

Since there is this great difference between God and man, we can suspect

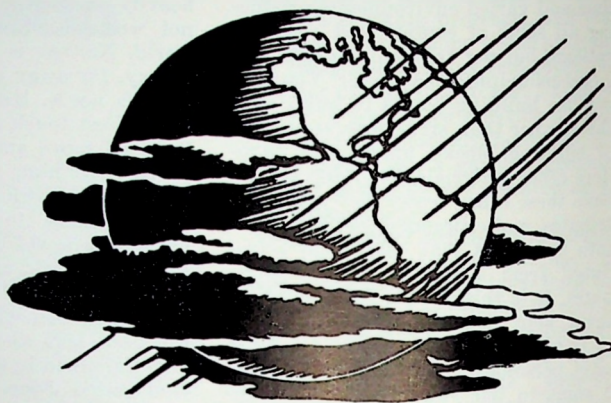
that something must be done in order for man to reach God. God is holy and does not change (Mal. 3:6), therefore man must change to please God. This leaves us with a problem: "How can God be just and at the same time justify the sinner?" God's answer was simple; he would institute the idea of "atonement." An atonement is simply forgiveness by way of the debt being paid, either by the debtor or by someone else. We read in the Bible that our debts, our sins, can be covered by atonement. The Old Testament people used animal sacrifices to atone for sins. Even though God accepted these sacrifices, we can sense that something better was needed. "It is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). Throughout the Old Testament, there are various writers who saw the urgent need for forgiveness of sins. (See Psa. 103:12; Micah 7:19; Isa. 38:17.) The Patriarch Job groaned for a man that could help man reach up to God. He said, "There is no umpire between us, who might lay his hand upon us both" (9:33, R.S.V.).

(Please turn to page 18)

*"He shall come down like rain upon the mown grass:
as showers that water the earth" (Psa. 72:6).*

LIKE REFRESHING RAIN

By Beth Briggs, Huntington Park, California



THE seventy-second Psalm is one of the most beautiful and encouraging portions of the Bible. Let the poor, the oppressed, and the needy read this Psalm, then lift up their heads and rejoice, as the time draws near for its fulfillment.

Verse two tells us Christ shall judge his people with righteousness, and the poor with judgment. There is not a government in the world today that judges all the people with righteousness all the time. The trophies usually go to those with wealth or power enough to buy their freedom from punishment, even when they richly deserve such punishment. The poor man who steals a loaf of bread for his hungry family often is like the leading character in "Les Miserables," punished severely for such a minor misdemeanor. The poor man cannot afford high-priced attorneys, so he usually is compelled to take whatever the official or the jury doing the judging chooses to hand out. But, in Christ's Kingdom, the poor will be judged with the same fairness and righteousness as the rich man. There will be no partiality there; no one will be able to bribe Christ or his helpers with money or the promise of votes to let him go free; he will be punished in proportion to the crime he has committed.

The third verse states that the mountains (large kingdoms) and the little hills (small kingdoms) shall bring peace and righteousness to the people. This will, of course, be brought about by the righteous reign of Christ and his saints.

The fourth verse explains that

Christ shall judge the poor of the people, save the children of the needy, and break the oppressor in pieces. There are so many oppressors today who need breaking, not only in other countries, but sometimes in our country, too. Politics in many cases has deteriorated to expediency, bowing to the rich and powerful, and giving little, if any, notice to the poor. Praise God, it will be different in the Kingdom of our blessed Lord!

The author has always loved the sixth verse. "He shall come down like rain upon the mown grass: as showers that water the earth."

Most of us have lived through dry seasons when there was very little rain. How scorched everything became, especially the trees and grass. Then the blessed rain came, and how the dry earth drank it up! The grass became green, the air fresh and free from pollution, the water better to drink. It seemed to be, and in fact was, a new earth refreshed by life-giving showers. The flowers lifted up their heads, the dry leaves on the trees became green once more, fruit and vegetables that were about to die soaked in the moisture and began to grow. And just think, Jesus will come down like the blessed rain upon an earth without faith, sick, godless; a dry spiritual condition felt by all the true saints today. How the suffering people will lift up their heads and rejoice!

How long will this condition last? Verse seven tells us it is to be as long as the moon endures. How long will the moon endure? Well, in spite of the attempts of the earth to invade the

moon, it will last forever, as will all the rest of the creation of God.

How much of the earth will the Lord possess? The eighth verse tells us that Christ will have dominion from sea to sea and to the ends of the earth. That covers the entire earth, does it not? All the people must bow before him, and what will happen to his enemies? They will lick the dust, says verse nine. Of course, we know this is a figurative expression, but it implies the deepest humiliation for those concerned. Some of them may accept Christ in due time; others will eventually go into the second death, which is utter annihilation.

Evidently, at least in the beginning of the Millennium, there will be some kingdoms left from the devastating destruction preceding Christ's coming. The rulers of these kingdoms will bring presents, offer gifts. Verse eleven says all kings shall fall down before him, and all nations serve him.

Again, verse twelve tells us that he shall deliver the needy and the one who has no earthly helper, and, alas, there are many of these today. Verses thirteen and fourteen repeat that he will spare the poor and needy, save their souls, and redeem them from deceit and violence. Today we are experiencing violence in nearly all parts of the world, and so often it is the innocent who suffer. Deceit is practiced everywhere in the world today. The people complain that the government deceives them, and they, in turn, deceive the government. We hardly dare trust anyone except our dearest friends, and even one of them might eventually turn on us and deceive us.

But, all of this will change when Christ takes over the earth. There will be no more violence and deceit.

Verse seventeen says that Christ's name shall endure as long as the sun, that men shall be blessed in him, and all nations shall call him blessed. If Christ's name endures as long as the sun, it will endure forever, and in time, many shall be blessed in him. All existing nations will call him blessed, because the willfully wicked will have been removed from the earth, and only the blessed by Christ shall call him blessed. David finishes the Psalm blessing God and his name forever, and stating that the whole earth will be filled with his glory. What a glorious time that will be! We poor, sick, sinful mortals cannot realize what such a condition will be like, but we can realize some of the blessedness by bringing hope to the poor, the sick, and the suffering who do not know the message of the soon coming of our Lord. It seems, dear brethren, that his coming is to be realized much sooner than we may think.

The majority of people today think that they themselves will bring in the Millennium. They are saying that now that we have a change of administration things will be much better: crime will decrease; inflation brought under control; and poverty abolished. It is always the hope of a nation when a new president or ruler takes charge that things will get better and the Millennium gradually come in. No doubt, some of our people in high places are honest and well-meaning; but no human being or beings can bring lasting peace. The Bible says: "When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape" (1 Thess. 5:3). We may have tentative peace and safety for a time, but it is not going to last very long. Sudden destruction will break out someplace, and things will get worse and worse until the entire earth is involved, and our dear Saviour comes.

A recent issue of a prominent news magazine states that three United States astronauts will attempt a landing on the moon in about six months. The Bible tells us that the earth was given to the children of men, but the heavens are the Lord's. (Psa. 115:16.) It is the opinion of some scientists that men might be able to land on the moon, but if they do, they will not be able to get off. Before these young men risk their lives they should carefully study the Bible, for the

Lord is not indefinitely going to permit mortals to invade his premises. Mankind is endeavoring to usurp the provinces of God, and some of these presumptuous ones will some time be punished in some manner, and it may be death. There is plenty for us to do on the earth right now, the condition it is in, without endeavoring to invade the moon or any other planet in outer space.

All of these wonderful things we have mentioned are going to take place in the Millennium and afterwards. But, do they mean anything to us now? Yes, they mean that the poor and needy, in fact all of us, should rejoice that the Lord is not going to forget us. He *will* deliver the poor and needy, and he *will* rule in righteousness on the earth. Are we going to be among those blessed ones who will have a part in bringing these things

to pass? Are we completely dedicated to Christ's service, or, are we half asleep, neglectful of our high calling, and allowing the days to pass swiftly by without proclaiming to the suffering people of the earth that their time of deliverance is drawing near? If we are not missionaries on earth now, we will never have the opportunity to be the Lord's helpers in that glorious time to come.

He *will* come down "like rain upon the mown grass: as showers that water the earth." Do we believe this? Are we carrying the message to the uttermost parts of the earth, or at least bringing it to those with whom we come in contact day by day?

Blessed be the name of the Lord who doeth all things well! And, blessed are we if we are at least *endeavoring* to do all things as well as we can. ●

Useless Without Power

By Hazel Cramer, Bedford Heights, Ohio

YEARS ago we read a little anecdote concerning a "super" salesman of vacuum cleaners. He mightily prided himself upon his ability to sell his appliance to anyone, if they weren't paupers.

Tired of his constant boasting, his colleagues challenged him to sell a cleaner to the residents of a certain house. The house appeared neat, well cared for, and the owners apparently did not lack financial funds.

The challenge accepted, the arrogant salesman knocked sharply on the door. To the great astonishment of the petite little housewife, a bagful of dirt was thrown upon her clean carpets through the partly opened door.

"Don't be alarmed lady," said the smiling salesman, "I'll have it all cleaned up in a jiffy with the new spiffy deluxe super vacuum cleaner." Going into his most ingratiating, high-pressure tactics, he ended by asserting, "If my vacuum cleaner doesn't pick up every particle of dirt in thirty seconds, I'll give you ten dollars!"

To his chagrin and consternation, he found that the home had no electricity. With no source of power, the cleaner was useless. Temporarily, at least, he lost some of his aplomb.

A vacuum cleaner is a "must" with most of us housewives. What would we ever do without one in this mechanized world of hustle and bustle? Yet, isn't it frustrating to be vacuuming a room with a cord that just doesn't quite reach all of it? To us, at least, it is sheer exasperation! After the "umteenth" time of reinserting the plug one day, we found ourself musing, "How much like vacuum cleaners we Christians sometimes are." Either we aren't connected to the power of God, by baptism into Jesus, or, if we are, we are forever being disconnected through sin. The Israelites failed, because they relied on their own limited powers to fulfill the law.

Our power is that of Christ. "This word, (that of the cross,) is indeed foolishness to those who are perishing; but to those who are being saved, even to us, it is the power of God" (1 Cor. 1:18, Diag.). Through our spiritual connection of power, Jesus, we may boldly come before the throne of grace. (Heb. 4:16.)

Just as a vacuum cleaner, no matter how good it is, is useless without "power," so is the Christian. So, "Be strong in the Lord, and in the power of his might" (Eph. 6:10). ●

The Christian and Social Issues

By John R. Bullerdick, Attica, Indiana

TODAY, more than ever before, churches and their clergymen are becoming involved with social and political issues. The reason given usually is that Jesus came to make this world a better place in which to live, and in his absence the church should carry on his "world improvement" program. The result is that we hear and read of ministers taking part in various worldly programs, including even so-called nonviolent protest demonstrations. They get involved in demonstrations concerning civil rights, racial prejudice, Vietnam, and whatever else happens to be popular at the time. People have been beaten and even killed by these non-violent (?) demonstrators. Yet many ministers encourage these same demonstrations (in the name of Christianity, of course), and often even participate.

But did Jesus really say that he came to make this world a better place in which to live? Did he instruct his followers to encourage or participate in civil demonstrations?

Jesus lived in Judea. Judea had been conquered by Rome, and was occupied by Roman military forces. The Jewish people had many complaints concerning injustices. They sought a "deliverer" to deliver them from Roman rule and authority. Jesus had informed all who would listen that he was this promised "deliverer." Of course, he did not say that he would deliver them from Rome, but the people expected him to do this.

When Jesus entered Jerusalem, the people proclaimed him as their leader. (Matt. 21:8, 9.) Now if Jesus wished to speak out in protest against social injustices being inflicted on the people, here was certainly an opportunity. He could easily have formed a mob (a large one, too) and organized a demonstration against the social disorders of this world. Many ministers today would do just that without half as good an opportunity. But did Jesus? **ABSOLUTELY NOT!**

As far as Jesus was concerned, this world's social ills were the responsibility of this world's leaders.

Jesus did not come to make this world a better place in which to live. He came to confirm a promise offering a better place to live in the next world. (Rom. 15:8.)

Many ministers even pray for the improvement of this present world, but are they following their leader? Let Jesus himself answer: John 17:9, "I pray not for the world."

Jesus often spoke out against the ills and evils of this world, of course he did; but he did not try to make any changes concerning them. Why didn't Jesus take an interest in the social issues of this world? The answer is simple: "My kingdom is not of this world" (John 18:36).

And what of Jesus' first century followers? Did they become involved with worldly issues? For those who would answer yes, we recommend re-reading Paul's letter to Philemon. Philemon, who was Paul's fellow-Christian, owned a slave named Onesimus; Onesimus ran away, and Paul found him. Certainly slavery would be a civil rights issue. Therefore Paul had an opportunity to promote civil rights in this world. Did he? What would many ministers of today have done? Paul sent Onesimus back to his master! Paul knew that this world's social system was of no concern for the Christian church!

If a minister obeys Jesus' command to go into all the world and preach the gospel to every living creature, he will be too busy for involvement in any worldly issues. Many of the clergy are busier in worldly affairs than they are in spreading the gospel.

If the ministers want to help improve the people's future, they better get out of politics and civil rights and get busy telling about how to become coheirs with Christ and inherit Abraham's promised reward.

"There Was No More Sea"

By Rosalie Ficken, Festus, Missouri

LAST winter we attended the funeral of a niece. The minister in charge was unknown to us, having been asked to preach the funeral by another niece. We settled back in our seat prepared to listen to another stereotyped funeral sermon taken from John 14. But, when the minister rose to his feet, he opened his Bible, then stood looking out over the heads of the relatives and friends.

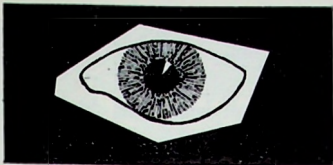
For several moments he said nothing, thereby gaining their full attention before he spoke. Then in a calm voice he began to talk in the quiet, soothing way one would use when talking to a frightened bewildered child. He turned to Revelation 21:1, and read, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

He said many people in reading that verse felt that it meant *literally* no more sea. But, he added, he felt it was symbolic of John's deep feelings.

He went on to explain that the sea is a restless body of water. Even when the surface is not disturbed by the elements, still there is a restlessness about it. It is constantly moving, although almost imperceptibly at times. Although the surface might appear to be as smooth as glass, below the surface is teeming life, in a constant struggle for survival.

He said the sea separated John from all that had been familiar and loved by him before his exile; his beloved disciples, his home, his family. He felt, therefore, that the sea was symbolic of sin. As the waters of the sea separated John from all he had known and loved, so does sin separate us from God. "There was no more sea" means that there will be no more sin.

It was such a contrast to the usual funeral sermon it impressed us, and we are wondering if any of our readers have heard these ideas on Revelation 21? It gave us food for thought. ●



NEWS AND PROPHECY

BY JAMES MATTISON

PHANTOM JETS FOR ISRAEL

Israel's excellent air force is soon to be strengthened by fifty modern jet planes from the United States. This will probably help deter the Arab countries from any new war soon against Israel, as the Arabs are no match for Israel's air force.

The Arab attitude now seems to be one of harassment of Israel, whether it be an attack on an Israeli passenger plane in a foreign airport, or the hanging of Jewish spies in a neighboring country.

Nevertheless, prophecy shows that Israel is to remain the prime target of both Arabs and Russia until the end of this age. Zechariah foretold, "I will gather all nations against Jerusalem to battle" (14:2).

Ezekiel recorded the great northern invasion of Israel "in the latter days" in his thirty-eighth chapter.

Therefore what is happening today in the Middle East is the preparation for Armageddon, the day when God will "fight against those nations, as when he fought in the day of battle."

Israel will continue to suffer for her sins until she repents and accepts Christ. But to the remnant of Israel God has promised, "Ye shall be my people, and I will be your God" (Jer. 30:22).

DO THUMPERS TRIGGER EARTHQUAKES?

A "thumper" is an underground nuclear explosion in the megaton range, equal to about 1,000,000 tons of TNT. In a thumper (*Grit*, November 24, Nuclear Testing), "a great spherical cavern three city blocks in diameter forms as thousands of tons of volcanic rock vanish into vapor, hot as a blazing sun . . . On the surface, the earth settles heavily and dustily back into the crater formed . . ."

The two thumpers that were set off at the Atomic Energy Commission's testing grounds north of Las Vegas last year were exciting and harmless, so it was thought — man-made earthquakes.

Now, scientists are wondering if these explosions are so harmless. They have just learned that "large underground explosions are followed by a swarm of small earthquakes," as

"outward from the crater, the earth's crust ripples in ever-widening circles, lapping at the foundations of cities hundreds of miles away."

Scientists are beginning to wonder "if someday a thumper might trigger disaster."

A great and world-wide earthquake seems predicted in Revelation 16:18-20. It is now known that the great fault systems (cracks) covering earth are all connected. Could it be that man might trigger some of his own destruction in the last days?

JEWISH EXODUS FROM POLAND

Persecution of the Jews in Poland since the June, 1967, Israeli victory over the Arabs has brought about an exodus of 3,000 Jews so far from that country, according to the December 15, 1968, issue of the Springfield, Mo., *News and Leader*.

Jewish population in Poland at the beginning of World War II was 3.5 million. Today it is 25,000 to 30,000. The rest were killed by Hitler and Eichmann.

Many Jews see no future for them in Poland. Many have been dismissed from their jobs, including professors, and other professional and skilled people. At present, several hundred a month are buying one-way tickets to Austria, where they are able to get passage to Israel, the United States, or Britain.

"The exodus was started," says the *News and Leader*, "by a June, 1967, speech of the Communist party leader, Wladyslaw Gomulka. In it he denounced Polish Jews who rejoiced at Israel's victory over the Arabs in last year's Middle East war, and warned against a 'fifth column' of Zionists." Poland broke relations with Israel at this time, and the persecution began.

So persecution of the Jews continues, as God said it would (Jer. 29:17-19), until Israel shall say, "Blessed is he that cometh in the name of the Lord" (Matt. 23:38, 39).

AN EYE FOR AN EYE

"If a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth" (Lev. 24:19, 20) seems to be the Israeli's new "massive retaliation" policy.

The Washington Post, January 5, 1969, says, "Israelis appear to remain convinced that massive retaliation is the best deterrent to escalation of the various Arab wars still being waged."

December 26, 1968, Arab terrorists shot up an El Al Airlines (Israel) passenger plane in Athens, killing an Israeli. Israel followed, December 28, with a massive destruction of Lebanese passenger planes at the Beirut airport.

Egyptian shelling of Israeli troops across the Suez last fall brought retaliation from Israel in the form of destruction of a power house and two bridges across the Nile between the Aswan Dam and Cairo. Now at this writing (February 14, 1969), Egyptian sniping across Suez brings additional sharp warnings from Israel.

It appears as though Israel has lost confidence in help from world powers and is now trusting in her own strength.

Israel is performing marvelous exploits (Micah 7:16) today in many fields, yet she is still blinded to God's way (Rom. 11:25), and trouble will remain her lot until Jesus comes and she repents (Zech. 12:10-14).

Then she shall become the number one nation on earth, and Christ, King of Israel and of the world, shall reign in Jerusalem for a thousand years. (Deut. 28:1, 13; 26:19; 32:8, 9; Jer. 30:11; Zech. 14:16; Jer. 23:5.)

DEATH, ENTRANCE TO SLEEP

The Ladies' Home Journal (January, '69) in the article "Medicine Today" speaks a truth that few seem to find—that death is like sleep.

The article says, "Though we all fear it, the experience of dying is not necessarily painful. In an attempt to define 'what death is really like,' three Tulane internists interviewed a group of patients who had been successfully resuscitated after their hearts had stopped beating. Surprisingly, most reported that at the onset of cardiac arrest they experienced a pleasant feeling, 'as if they were entering a peaceful sleep.'

"They said they did not experience fear or anxiety, and, since they had quickly lost consciousness, they even were unaware of the doctor's vigorous

(Please turn to page 18)

TOTS 'N' TEENS

By Ruth Lewis

IN THE WOODS

"It's such a nice Saturday," said Dad, "let's go to Grandfather's farm and go for a hike in the woods."

"I'll pack a lunch," said Mom. "It may be too damp to sit on the ground, but perhaps we can find a fallen tree or stump to sit on in the woods."

"Let's go now!" chimed the twins. Of course, they weren't one bit ready for hiking in the woods, so Mom told them what to put on, including some boots, so they wouldn't get wet feet.

Soon they were walking through the quiet woods. "Does God like woods?" asked Sammy.

"Yes, indeed he does," answered Dad. "God planned a beautiful woods one time. It was full of every kind of plant and animal. We can read about it in Genesis. We call it the Garden of Eden."

"That's where Adam and Eve lived, isn't it, Dad?" asked Sandy.

"Yes. Their job was to take care of the plants and animals. Adam was the one who gave them all their names; he was quite a busy man."

After they had walked, they saw some food on the ground under a little tree. Mom had gone on ahead of them and put it there.

"Sorry I couldn't find a juniper tree, but there just aren't any in these woods," said Mom.

"Why a juniper tree, Mom?"

"In the Bible Elijah was running away from a wicked king and his wife. He finally came to a juniper tree, so he sat down in its shade to rest. He went to sleep, so God sent an angel to wake him up. When he opened his eyes he saw some hot cakes and some water, and ate. Elijah went back to sleep again. The angel woke him for the second time and told him to eat again. Elijah ate, and then traveled for forty days on the energy he got from that meal."

"Let's pretend this is a juniper tree," said Sandy.

"Let's take this tree home with us," said Sammy. "We can dig it up and plant it in our yard. Grandfather will let us have it, won't he?"

"We can ask," laughed Dad. "I'm sure he will if we tell him we're pretending it is Elijah's juniper tree."

SOMETHING TO DO

Find a tree in the woods, or buy a tree to plant in your yard. Then you, too, can pretend to have Elijah's juniper tree.

TNT

Although God created a world and pronounced it "good," both the people he put on the earth and the earth itself are degenerating. Scientists are becoming very concerned with *ecology*, the study of living things in relationship to their environment. For centuries man has manipulated his environment without making many changes in it. Now man is rapidly changing his environment.

Environmental noise is doubling every ten years. Even the modern kitchen is approaching the danger stage as far

as noise is concerned. German steel workers who worked in extremely noisy conditions were found to have abnormal heart rhythms. Noise also caused Italian weavers to have abnormal brain wave patterns.

We are reminded that God was not in the wind, the earthquake, or the fire, but in the still small voice. Perhaps Thessalonians 4:11 was meant as a prophecy—"That ye study to be quiet"; something that is becoming increasingly difficult.

In the order of the creation of the world we notice that God created vegetation as soon as he had separated the water and the dry land, and before he established the sun, moon, and stars. All birds, beasts, and people depend on this vegetation for life. Yet, in the United States alone the spread of our cities is eating up 1,500,000 acres of open space each year. Strip coal mining destroys another 200,000.

The United States has become an oxygen deficient nation. We now use more oxygen than is produced by the plant life that is in our midst. Every time we destroy a tree, we increase this deficit.

Probably now "saving" us are the winds, which exchange the air throughout the world. In Revelation 7:1 we find this prophecy of the wind: "After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

The land part of the world (the earth) is where the pollution of both air and water originates. The wind blows the air out to sea, where it is purified either through the breaking down of particles of rain or soil. In the above verse notice that the tree is also mentioned. It, too, is a purifier of the air. Were the wind to cease now, areas that have insufficient trees would have serious problems!

That the tree is considered essential to life is found in Revelation 7:3, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Again, in Revelation 9:4, "It was commanded them that they [locusts] should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

Since God went to the trouble of creating a beautiful world with things essential to life, and things for the enjoyment of life, it seems extremely unkind of man to accept this gift and then destroy it. Yet this is exactly what men are doing. Is it any wonder that before the meek can inherit the earth it must be cleansed with fire and made new to be a suitable dwelling place?

"Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy" (Isa. 65:17, 18).

When Christ returns, the "unspotted" people shall dwell on an "unspotted," or perfect, earth. Let's appreciate what God has given us, and live so that we can also dwell on the new earth.

Search and Research

By Pastor Harry Sheets

Question: Please explain John 20:23: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Answer:

At first glance this Scripture text would seem to delegate to certain church officials (priests and pastors) the power to forgive sins, and the right to refuse forgiveness.

If this were true, man's judgment would have ascendancy over God's judgment. God would be bound to forgive when man forgave, and to refuse forgiveness when man refused.

Common sense tells us that God's righteous judgment should never be thwarted by the whims and prejudices of carnal man. Man is a respecter of persons, but God is not.

Scripture tells us that God has "committed all judgment unto the Son, . . . and hath given him authority to execute judgment also, because he is the Son of man" (John 5:22, 27). His judgment is just because he does only what his Father wants him to do. (See v. 30.)

Isaiah, writing about 700 B.C., said that Israel's Messiah would be "a rod out of the stem of Jesse, . . . a branch . . . out of his roots" (Isa. 11:1). The prophet added, "The spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD. And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, nor reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. (vv. 2-4a).

Man's judgment is based upon what he sees and hears; interpreted, and corrupted by prejudices.

It doesn't seem probable that God, nor his Son, ever agreed to abide by the decisions of the natural man. To claim the right, or the power, to do so

would be to usurp the authority of God.

(We will consider Matthew 16:19 and 18:18 along with John 20:23. The thoughts expressed in the three scriptures are nearly identical. The grammatical construction in the original Greek is the same, and, furthermore, the translators made identical errors in translating the tense of the verbs used by Jesus.)

The original verb "forgive" is in the perfect tense. It was so treated by all reliable antenicene fathers. Someone translated the perfect tense into the present tense. The present tense is used in all Latin versions. (Most translations have been made from the Latin or from altered Greek texts. The error of the present tense for the perfect tense is still with us.

It is generally thought that the change of tense was deliberate to make Scripture "authorize" an already established practice. The Roman Catholic church bases its authority to forgive sins upon this altered text.

In simple usage, "the perfect implies a past action, and affirms an existing result." (Burton.)

(Many leading authorities agree with the above definition of the perfect tense. They also agree that the tense of the verbs in the texts under consideration should be the perfect tense.)

Our study of the tense of the verb used in Matthew 16:19 leads us to believe that Charles B. Williams' *The New Testament: A Translation in the Language of the People* has given the true meaning: "Whatever you forbid on earth must be what is already forbidden in heaven . . . and whatever you permit on earth must be what is already permitted in heaven."

From the foregoing it is evident that God has established the rules. Man is free to work within the rules which God has established. He is not free to exceed the established limits.

The fallacy of the present tense, and the corruption which it can lead to in the hands of ambitious men, was well illustrated in the crusades of the Middle Ages.

The reigning popes promised forgiveness of sins and immediate entrance into heaven to any and all who lost their lives in the crusade to drive the Saracens from Palestine. Result: much of the riff-raff and undesirables of Europe joined the crusades. They plundered and raped their drunken way to Palestine, secure in the promise of forgiveness if they were killed.

Does it seem reasonable that God

would forgive unrepentant sinners and open heaven to them just because an overzealous pope promised forgiveness?

Paul said, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9, 10).

Man has no right to set aside what God has established. However, God did decree forgiveness to those sinners on condition they repent, change their conduct, and live godly lives. Because of the decision already made by God, Paul was free to say, "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

Paul did not forgive sins; he merely announced what God in heaven had already done. Paul in his own mind forgave them. They were changed from sinners into saints, in his thinking and treatment of them. (The perfect tense, remember, is a completed past action with a present application.)

A proper understanding of the three scriptures under consideration shows God to be in full control in the forgiveness of sins. He is not bound in any way by the whims of man. God, not man, sets the standards for admission into the Kingdom of God.

Professor Wilber Thomas Dayton, whose 231-page thesis on "The Greek Perfect Tense in Relation to John 20:23; Matthew 16:19; and 18:18," won him his doctorate, has stated, "It is much more reasonable that God would design the laws of his moral and spiritual universe and send men out to proclaim and in some sense enforce them than that he would send men out to make his decisions for him. God must be supreme, and man must be the servant—the minister, the ambassador. It is as possible that God should act first and man concur as that man should act first and God ratify the act." His final statement is, "Therefore, it must be concluded that the practice [of forgiving sins] is wholly unscriptural and indefensible."

"The normal translation would be, 'Whatever you may bind on earth shall have been bound in heaven.' Man is to concur with God's conclusions, not vice versa." (See *Was Peter a Pope?* by Julius R. Mantey.) •



Brief Messages for Busy People

HALLELUJAH—HE IS RISEN!

By Clyde E. Randall

"Some man will say, How are the dead raised up? and with what body do they come?" (1 Cor. 15:35).

The resurrection of the dead has been the hope of mankind since the day that death came into the human family. While the word "resurrection" is not used in the Old Testament, yet the hope of resurrection was one of the chief truths around which the faith of the ancient worthies centered. In his letter to the Hebrews, Paul states that "women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection" (11:35). All of the ancient worthies realized that their hope and the fulfillment of the promises which God made to them depended on the resurrection of the dead. They looked forward to this *better* resurrection, and willingly suffered persecution to the end that they might share in this resurrection out from among the dead.

Job, one of the earliest of Old Testament writers, expressed the faith of the ancient pilgrims in words that have become enshrined in the hearts of the faithful all down through the ages. Said Job: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy

this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (19:25-27).

This hope of resurrection was made certain by the resurrection of Jesus Christ. The Lifegiver gave this assurance: "Because I live, ye shall live also" (John 14:19). Paul further strengthened this seal of hope by saying: "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). What an all-pervading hope this is!

There are few people—in the pulpit or out of the pulpit—who realize the basic importance of the resurrection in general, and the resurrection of Jesus in particular. The Apostle Paul makes it crystal clear that if Jesus had not been raised, there would be no resurrection. Preaching would be vain. People would still be in their sins and those who have fallen asleep in Christ are perished. (1 Cor. 15:12-18.) What stronger language could be used to describe the importance of the resurrection of our blessed Lord.

If we follow the pattern of subject material used by biblical writers, the hope of the resurrection will be a central doctrine in all our teaching and tenets of faith. Yet, we hear so little concerning it today! In writing to the Corinthians, Paul states that the *death, burial, and resurrection* of Jesus were among the first things he received by special revelation, and these were among the first things he preached: "For I delivered to you among the chief things, what also I received, that Christ died on behalf of our sins according to the scriptures; and that he was buried; and that he was raised the third day according to the scriptures" (1 Cor. 15:3, 4, Diag.).

Herein is the basis of the gospel hope, and there is real substance to such a hope. Once one gains a knowledge of resurrection and the vital place which it occupies in the plan of God, he will exclaim with Paul, "What things were gain to me, those I counted loss for Christ. . . . That I may know him, and the power of his resurrection" (Phil. 3:7, 10a)!

THE DEW OF THE EARTH ON RESURRECTION MORNING

By Pastor Sidney A. Hatch

"Out of the womb of the morning thou hast the dew of thy youth" (Psa. 110:3, A.S.V.).

It was a real delight recently, in studying Psalm 110, to discover the resurrection truth latent in the third verse, a portion of which has been quoted above. This verse seemed to be quite difficult and, becoming somewhat discouraged, I had decided to proceed to the rest of the Psalm. But then, as though restrained for a moment, the word "youth" caught my eye. It seems now as if the Lord must have said, "Wait a moment; I'll give you a hint."

I suddenly noticed in my Hebrew Psalter that "youth" was the translation of *yeled*, the word for "born one," like the Scottish "bairn." And then it dawned on me: This verse is speaking of the resurrection, and the "youth" mentioned here are the born ones, those who have just been "brought forth" from the dead!

The whole scene, as David has so beautifully expressed it, opened before my eyes. "The womb of the morning" is the resurrection morning. The youth, being the resurrected children of God, will on that day cover the earth like the dew.

Further study confirmed this interpretation and brought additional blessing. Isaiah said, "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs" (26:19). The lexicon of Gesenius pointed out that *yeled* is sometimes used of one recently born. And, in an old volume, the following comment was found:

"On the morning of the resurrection a wonderful dew will cover the earth. . . . How resplendent will be the drops of that . . . dew, every one of which will be a glorified luminous body, a body of the resurrection!"

GOOD FRIDAY?

By Pastor Vernis D. Wolfe

"Good Friday" has been chosen by Christendom to represent the day of Christ's death. In effect, it represents



I was glad to see Ellie after school yesterday because I had an errand for her to do. "Ellie, dear, will you mail this letter for me? You'll have to go right now to get it in today's mail." "But, Grandma," she objected, "I came to ask you to do something for me." Are we so busy asking God to answer our needs that we forget to ask what we can do for him?

all that Jesus despised. And yet, men insist on calling it "good." No doubt, the day Christ died, the Jews considered it a very good day for them because they had rid their society of a religious zealot who had made of himself a regular nuisance. Also, the Romans could have considered it a good day, and a job well done, for they had once more clamped their iron fist down on the table of justice, the law was upheld, and order was restored to their province. It was otherwise with Jesus.

To Jesus this was a day of infamy. God's creation was sympathetic: the earth shook, the sun refused to shine, and the heavens were draped in mourning. This day had begun for Jesus when he was taken from prison and from judgment; the trial was a mockery, and the path to Golgotha an arduous journey. The crucifixion scene proved to be no anticlimax as it held its sufferer over the passing hours and slowly drained the very life from the spent body, but strong heart, of Jesus. The wicked Jews had dealt deceitfully and treacherously to effect this cruel miscarriage of justice and had conveniently used the soldiers of Rome as the tool to murder the man who held nothing but love and peace for everyone. Fret not though—this is "Good" Friday.

But we do fret. The unpleasant cir-

cumstances of that day were a heart-breaking experience for Jesus, and the word "good" does not give us the true picture. Neither do we find consolation in the traditions of the day as devised by the "Christian" church. The whole affair is contrary to the *sign* Jesus gave that generation. (Matt. 12:39, 40.) If Jesus remained for three days and three nights in the grave, his death was *before* the day of Friday. More important than observing, or not observing, days, is our regard for the Lord. (See Rom. 14:5, 6.)

THE GIFT OF LIFE

By Ann Lunderby

And what have you given
For the gift of life
As you wend your way along?
The gift worthwhile is a
Happy smile
And in your heart a song.
For then if you see a passerby
Burdened down with care,
You can share his load,
For your heart is light
And you would even dare.

"BEFORE ABRAHAM WAS, I AM"

By E. L. Westbrook

"Before Abraham was, I am," or, as in the New English Bible, "In very truth I tell you, before Abraham was born, I am" (John 8:58b). What a

deep, imponderable mystery we have here! To some, this is a great demonstration of the preexistence of Christ, hence, by extension — of the trinity, and of his not being bound by the ties of time, place, and existence. Standing in the presence of the Israelites, he is still able to testify that "before Abraham was born, I am."

But, what did he really say? In fact, he gave the Israelites a lesson which they did not wish to hear; a reminder of facts vital to their spiritual life which they needed, but chose to ignore.

During a long and, on the part of the Israelites, angry confrontation between Jesus and the Jews, they sought to refute his logic by wrapping the mantel of their father Abraham about themselves. (John 8:33, 39, 53.) Jesus then told them *not*, as it is now printed "Before Abraham was, I am," but "Before Abraham was *I AM*!" What, then, is the difference? When Moses, anticipating quite accurately the skepticism of the Israelites, asked God what name he should give as his authority in speaking, God told Moses to say, "*I AM* hath sent me unto you" (Ex. 3:14b).

Jesus was simply telling these Israelites, who were so proud of their being descendants of Abraham, that it was all well and good, that such was the case, and that it was true. But,

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there remained the *greater* question. Were they also children of God?

How would we answer that same question today? If ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). But, are we truly children of God? Have we a valid claim as heirs if we are not truly so?

WHEN THE "NEW GENERATION" BEGAN

We are told that the younger generation is "progressive." Typical young people of today insist upon a new freedom, unhindered self-expression, that they may make needed contribution to the progress of the human race. A cartoon in a recent national magazine admirably satirizes this. It is a ridiculous picture of Adam, Eve, and Cain. Cain has just killed Abel, a portion of whose body is seen lying full length on the ground. Adam is showing considerable excitement over the murder, and Eve is trying to quiet him down. Cain, smoking a cigarette, looks unconcernedly at the dead body of his brother. Under the picture are the words Eve is speaking to Adam: "Now don't take on, Adam. You simply don't understand Cain. He belongs to another generation which is solving its problems in its own way—facing the facts of life frankly, fearlessly, wide-eyed, and unashamed."—*Sunday School Times.*

THE EDITOR'S OPINIONS

(Continued from page 2)

have much you give much. Any fixed sum of money, however small, must be unequal, because the resources and income of the persons involved are not the same.

We recognize that tithing is a spiritual attainment, and all will not attain to it. As our understanding and confidence in God grow, and, as we recognize him as the Creator, Owner, and Sustainer of our lives, we will, in love and faith, render to him our thanksgiving, our time, our talent—our tithes, plus our offerings. Even these will seem like nothing to us!—Ed. ●

NEWS AND PROPHECY

(Continued from page 13)

efforts to revive them. *How close this clinical finding seems to the religious feeling that, in dying, we are entering the sleep eternal!*" (Emphasis ours.)

Of course the first death is not the "eternal sleep," for resurrection to judgment will occur before the eternal sleep, the second death, but it is interesting to note that some doctors refer to death as sleep, just as the Bible does. (1 Cor. 15:51; Psa. 13:3.) ●

THE ATONING DEATH OF CHRIST

(Continued from page 9)

Job, your wish has come true, for Jesus Christ has come. Jesus voluntarily died on the cross that we might take our sins to him and be forgiven by God. Jesus was sinless; he was the perfect sacrifice. He was the one who could atone for our sins. God gave his sinless Son, because neither the law, nor anything else, could bring life back to man. (Gal. 2:21; 3:21.) Even man could not redeem himself out of this condition. (Psa. 49:7.) Christ was the perfect answer. The death of Christ, and what it means to man, was not a plan that God accidentally stumbled into, but it was planned out even before creation took place. "Ye know that ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pet. 1:18-20). The Old Testament writers looked forward to the great sacrifice. (See Gen. 3:15; Dan. 9:26; Zech. 13:7.) The forerunner of Jesus, John the Baptist, recognized that Jesus would die a sacrificial death, when he proclaimed, "Behold the lamb of God, which taketh away the sin of the world" (John 1:29). It is easy for us to see, in the Bible, that the cross was

the goal of Christ. He knew his work and his fate.

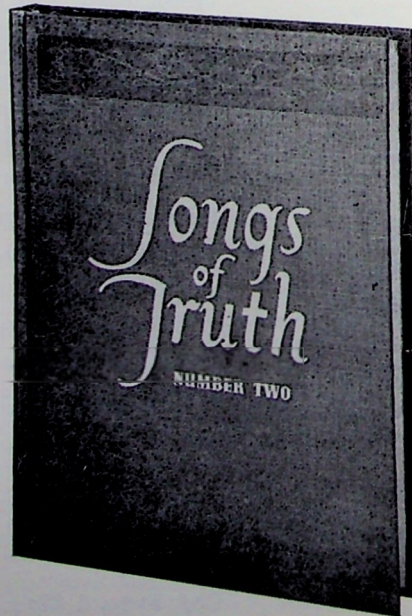
Our minds can now rest to know that our sins can be forgiven through the death of Christ. With our sins forgiven, we can have eternal life. If we only accept Christ, we are no longer condemned by God. (Rom. 8:1.) We now have peace with God. (Eph. 1:4.) ●

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- April 19—Indiana Quarterly Conference at North Salem Church.
- May 2-4—Northeast Conference at Troy View Church, Troy, Ohio.
- May 23-25—Annual May Meeting, Fonthill, Ont., E. Richard Smith, guest speaker.
- June 5-8—Arkansas-Oklahoma Conference at Clark's Chapel, between Magazine and Parris, Ark., off highway 109.
- June 8—Dedication of Troy View addition, Troy, Ohio, John Lewis, guest speaker.
- June 15-21—Indiana Conference and Family Camp at Camp Mack, Milford, Ind.
- June 20-22—Annual Illinois Conference at Ripley.
- June 21-28—Southwest Youth Camp, Idylwild, Calif.
- July 27-Aug. 1, 1969—General Conference.
- Aug. 1-7, 1969—Berean Youth Conference.
- Aug. 12-17—Annual Iowa Conference at Waterloo.
- Aug. 13-17—Central High Plains Conference at Holbrook, Neb., Richard Dick, guest speaker.

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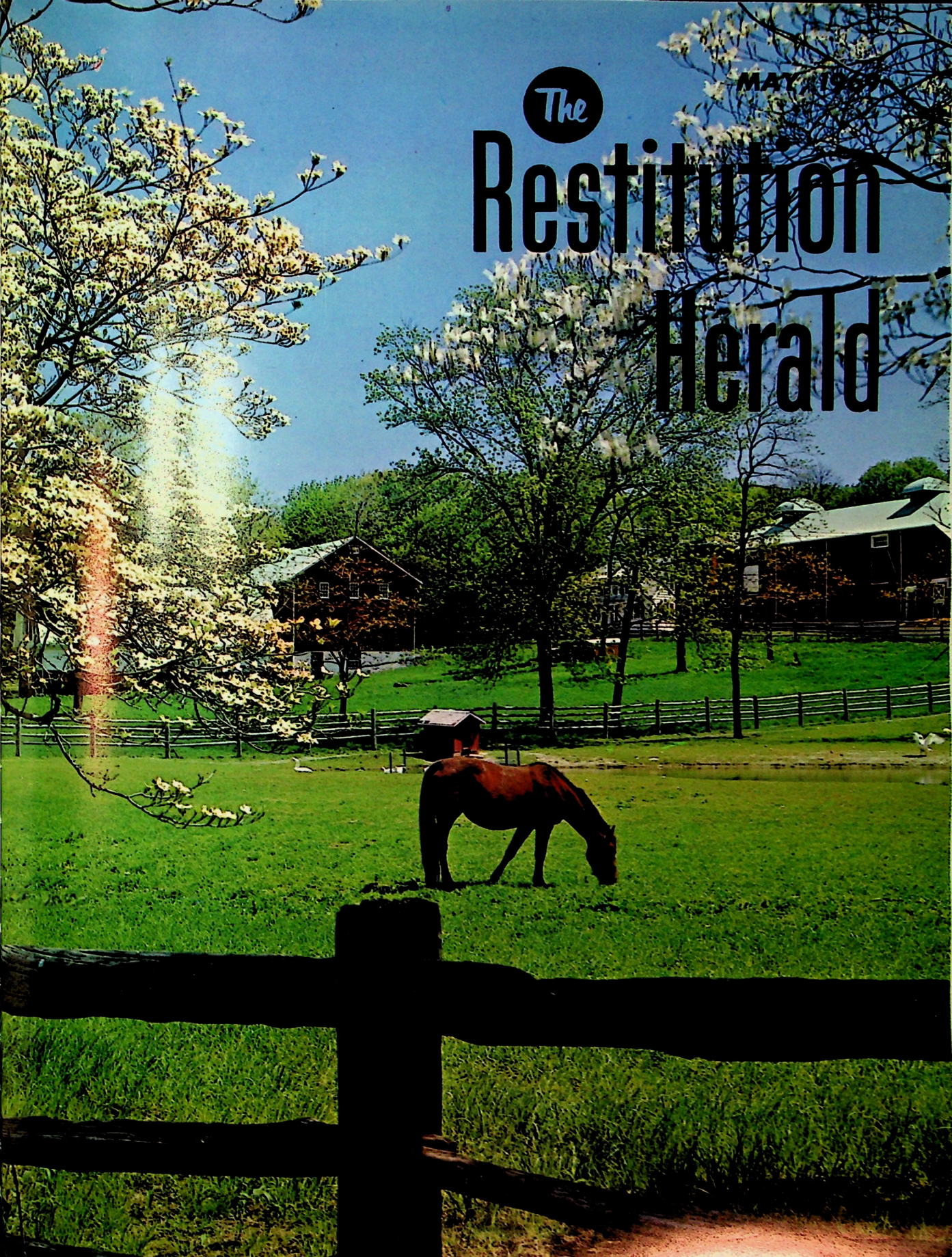
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The Editor's Opinions



FAULTY PROPHETS

April 4, 1969, has come and gone, and California did not disappear under the surface of the Pacific Ocean as predicted by the soothsayers.

The Associated Press, under the headline "Faulty Prophets on Solid Ground," reported some of the reactions to the predictions of a massive earthquake to hit California. Discounting the reports of Las Vegas hotel and motel operators that they were filled to capacity and saw many cars with California license plates, pulling trailers, and headed east, the predictions of doom provided gagsters plenty of "fodder."

Typical gags: "If San Diego go, where do we go?" or, "Where can we go when there is no San Francisco?" or, "Do you know why Howard Hughes bought up all that land in Nevada? So he could have ocean front property."

California has about 300 perceptible earthquakes each year, so most residents were not disturbed. The great San Francisco earthquake was in 1906, and the last "major" earthquake in Southern California was in 1857, although there was a severe quake in 1933. As they say of the hitless baseball player, "He is about due"; a major earthquake *could* occur at any time. Scientists are unable to predict earthquakes, and we have no faith in the "faulty prophets."

The "topper" of the day came from the *San Francisco Examiner*, "If you are reading these lines, we did not have an earthquake today. If you aren't reading them. . ."

HONOR IS \$4 CHEAPER

According to Editor Jenkin Lloyd Jones of *The Tulsa Tribune*, "Honor is \$4 cheaper than riches." He relates in an editorial his experience with "Rev. Ewing" of the "Cathedral of Compassion" in Dallas, Texas.

The "pitch" he received by mail from "Rev. Ewing" is, that too many people make the mistake of trying to pay their bills without getting the Lord's blessing first. The way to get the Lord's blessing, he says, is to join "God's Gold Book Plan," and send him \$4.00 religiously every month. For this \$4.00 "Rev. Ewing" will

hold a list of a member's requests (bills, etc.) in his hand as he prays in his prayer room. Testimonials from members of the Plan told how they suddenly began receiving money from unexpected sources, found lost valuables, and received pay raises.

Editor Jones admits sending in \$4.00, but that he reneged on later payments. In answer to "Rev. Ewing's" reminders, Editor Jones says he had a dream in which the "devil" came to him and reminded him of the story of Solomon in 1 Kings 3. (As you will remember, God praised Solomon because he asked for wisdom instead of riches, and said, "I have also given thee that which thou hast not asked, both riches and honour. . .") "It's an angle," said the "devil," "and you save four bucks a month."

While Editor Jones reports his experience in a humorous fashion, such really goes on in our world of religious charlatanism.

A MODERN DEBORAH?

Charles H. French, of The Gospel Publicity League of Australia, has made an interesting comparison between the new Israeli Prime Minister, Mrs. Golda Meir, and the ancient Deborah. It is the first time in 3,200 years that a woman has led Israel.

You will recall in the story recorded in Judges 4 and 5, that Deborah was a prophetess and a judge. Because of their sins, the Israelites were under oppression from Jabin, king of Canaan at Hazor. Hazor was on the northern border of Israel near Syria. Deborah called for Barak to come and fight against Sisera, the captain of Jabin's host. He agreed to go if Deborah would accompany him, which she did. But, as predicted, the honor of slaying Sisera fell to another woman, Jael. In the victory song of Deborah and Barak, she said, "I Deborah arose. . . a mother in Israel" (Judg. 5:7).

The similarities between Deborah and Golda Meir are accentuated by a quotation from the newspaper, *The Australian*, on March 5, 1969, "Mrs. Golda Meir, 70-year-old MOTHER OF ISRAEL, became Prime Minister of the nation today" (C.H.F.).

Although Mrs. Meir must be consid-

ered an interim Prime Minister, we realize that with the Middle East situation as troubled as it is, she may well be called upon to make some very important decisions before her successor is elected in the fall.

Joy Miller, AP Women's Editor, writing in the *Rockford Morning Star*, March 30, 1969, says we must not be misguided into thinking that Mrs. Meir will be a mere motherly figurehead. She proceeds to present Mrs. Meir's record, from her birth as Golda Mabovitz at Kiev, in the Ukraine, to her childhood in Milwaukee, Wisconsin.

While yet a schoolgirl, she became interested in Socialist politics, and espoused the Socialist cause. She married Morris Myerson, and in 1921 sailed to Palestine, joining a kibbutz in the Valley of Jezreel. She has a son and a daughter, but was divorced from Mr. Myerson long before his death in 1951. In 1956 she Hebraicized her name to Golda Meir (may-*EAR*).

Involved in politics, she worked with the Zionist labor federation, and was the only Jewish Agency chief not arrested by the British in 1948. She ran the political department single-handed for months. When Israel became a nation in 1948, she was a signer of the Proclamation of Independence. She tried to prevent the Arab-Israeli fighting that followed, and personally crossed guerrilla battle lines to meet with King Abdullah of Jordan and persuade him not to fight, but this failed, and formal war broke out five days later.

Although we may not recognize the fulfillment of prophecy in Golda Meir's election as Prime Minister of Israel, we do recognize that these are momentous times, and every event in the Middle East adds its bit to the overall conditions leading to the end of the age.

DON'T BE A WOODEN INDIAN

Luke Titus, an Athabascan Indian from Alaska, told his fellow Indian students at the Cook Christian Training School in Arizona, "Don't be a wooden Indian." As reported in the school's magazine:

"He spoke of his thoughts upon seeing a wooden Indian standing in front of one of the local trading posts. There the wooden replica stood day after day, but never accomplishing anything. Luke admonished us to be active, working Christians as we seek to follow our Lord Jesus Christ. A wooden Indian may attract some attention, but it never accomplishes anything."

although it may exist for a long time. Some Christians just occupy space, but otherwise do not accomplish very much for the church or the Lord whom they profess to love and serve. Christ exacts service of his disciples, thus Luke challenges his fellow Indian students, 'Don't be a wooden Indian.'"

Although Luke Titus' words were especially apropos for his audience, we believe they are applicable to us, too. Individual Christians — church officers, churches — have no reason to simply exist. There is living vitality, work, growth, and accomplishment associated with every descriptive name for the Christian in the New Testament: e.g., body, branches, bride, building, ambassadors, and servants. Don't be a wooden Christian!

LETTERS

SPECIAL ISRAEL ISSUE

Dear Sir,

A few days ago the special Israel issue of The Restitution Herald (March, 1969) came my way and, needless to say, that I read it most attentively.

It was indeed a most pleasant experience to read the numerous learned and understanding contributions which make up this outstanding number of The Herald. Although a high standard of knowledge and integrity is prevalent throughout the entire issue, as a resident of Jerusalem, I feel particularly touched by the moving article on Jerusalem, and the concise description of the June, 1967 war. With sincere wishes, Michael Pragai, in charge of Ecclesiastical Affairs, Jerusalem, Israel.

Dear Bro. Ferrell,

First of all I want to thank you for the fine Israel number of The Restitution Herald. It was splendid, and I hope that we can have more on the subject of prophecy and some of our distinctive doctrines.

If you have any extra and could mail us about ten, . . . Yours in Christ, Kenneth Milne, Pelzer, S. C.

Dear Terry,

If this letter had been a "grumble" it would have been sent long ago, but compliments just sit around. . . . Human nature! Anyway, the Israel issue came today, and I said, "I must write tonight." Everyone should be, and could be, proud of our church magazine. . . . In his Service, Marion Stilson, Pomona, Cal.

●We thank all of those who have written in response to the special Israel issue of The Restitution Herald. Many have ordered extra copies to give, and send, to relatives and friends, and many have gone to official Jewish agencies throughout the world. We humbly thank God for this opportunity to witness, and pray that some good may be done. (Copies of the Israel issue, with colored covers, are still available from this office at 25¢ per copy.)—Ed.

NIGERIA

Dear Bro. Ferrell:

I wish to commend you for the fine work you are doing as editor of The Herald.

I was especially interested to read in the April issue your comments regarding the civil war in Nigeria. Having visited Nigeria in June, 1967, I try to read all printed material available concerning the Nigerian situation. The nature of my going was for the express purpose of surveying a group of ten churches in behalf of the Mission Department of the Church of God General Conference. These churches had been converted to the truth of God's Word as we understand it, and they desired to affiliate with us. They were later accepted into our fellowship. With God preparing the way, I left the United States on May 30, 1967, the day the Republic of Biafra seceded from the country of Nigeria, and I returned June 25, just two weeks before the war broke out.

In your editorial, you stated that "the Nigerian Churches of God are not in the Biafran region as we formerly assumed." Perhaps both your former and latter assumptions are true in part. In times of war, territorial boundaries may vary considerably from day to day. At the time of secession, Biafra extended from the Niger River on the west, to the neighboring country Cameroun in the east, and from the Benue River—a branch of the Niger River—on the north, to the Atlantic Ocean on the south. This area was known as the Eastern Region of Nigeria, before its secession.

Shortly after the war began, the Biafran forces crossed the Niger River and extended its boundaries as far west as Benin, the capital of the Midwestern Region. Later, the Federal forces pushed the Biafran army back across the Niger River, and closed them in from the north, west, and south to an area about half its original size. The major cities of Enugu (capital of the Eastern Region), Port Harcourt, Onitsha, and Aba were repossessed by Nigeria. Umuahia, the main city still held by Biafra, serves as its capital. This area has been virtually status quo for about a year now. In 1969, Biafra is reportedly decreasing in size as Nigerian forces have moved to within sixteen miles of Umuahia, and its area is now only about three thousand square miles in size.

What has happened to the common citizen of Biafra and the people of the Church of God? This is the question. Is life continuing in a semi-normal fashion in the liberated area of the Eastern Region where our churches are located? From our most recent correspondence with our church leaders, the activities of the churches are continuing at about eighty to ninety percent of normalcy. However, to say that the war has not affected their way of life would be far from reality.

So, in regards to your editorial, the area occupied by the Churches of God in Nigeria were part of the country of Biafra in the original sense as proclaimed at the time of secession, but now restored to its former position as part of Nigeria. Yours in Christ, Lee McQuinn, Lombard, Ill.

●Thank you very much for your letter, Pastor McQuinn. You are too kind, as this (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

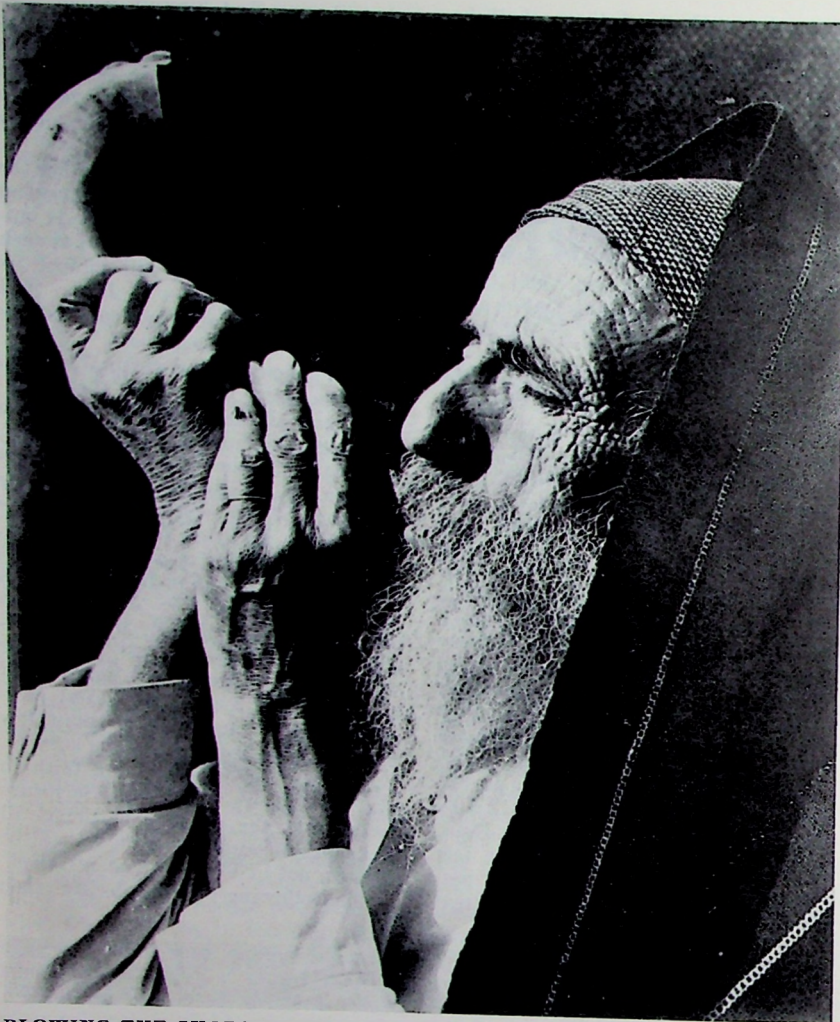
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BLOWING THE SHOFAR. The trumpet (shofar, or ram's horn) is traditionally blown on Rosh Hashana, the Jewish New Year. Anciently, it was sounded to assemble the people; it will thus be used in the future to assemble the scattered of Israel. (Isa. 27:12, 13.) The "trump" in the New Testament is the Greek word for shofar in the Septuagint. (Matt. 24:31; 1 Thess. 4:16.) (Photo courtesy Consulate General of Israel.)

from an article called "Can Israel Survive?" which appeared in the June 16, 1968, issue of *Parade*:

"One year ago this month, Israel ripped into the Arab armies massed on her borders, routed them on all fronts, and destroyed or captured an estimated \$2 billion worth of Soviet planes, tanks, and guns. The lightning six-day war, third in Israel's tumultuous existence, dramatically changed the balance of power in the Middle East. Today the balance is rapidly shifting back in favor of the Soviet-Arab alliance, and the little nation that has struggled so hard to survive is in grave danger again.

"Intelligence reports made available to *Parade* claim that the Russians

have already replaced the lost military hardware. They have also provided military advisers who have attached themselves to the Egyptian and Syrian armies down to the company level. These reports declare that Russia now has 3,500 professional soldiers in Egypt, 3,000 in Algeria, 2,000 in Syria. A formidable fleet of forty Soviet warships cruises the Mediterranean, operating out of Arab ports.

"At the same time it is conducting a military buildup, Nasser's United Arab Republic has been conducting a diplomatic offensive, it has hinted through the United Nations and elsewhere of its desire to negotiate peace. But intelligence warns that the Arabs,

as well as the Israelis, are bracing for another war, although it could be as much as two years off, with diplomatic maneuvering in the meantime.

"And Israel's dashing, one-eyed hero, Gen. Moshe Dayan, has warned privately that war is unavoidable. This would bring Israeli troops into almost certain conflict with Soviet soldiers. If Russia should intervene, the U.S. probably would not stand by while the Soviets slammed down the Iron Curtain around the strategic Middle East. Not only Israel's survival, therefore, but world peace depends upon events in this volatile area. For the stakes are higher in the Middle East than they have ever been in Vietnam.

"If war should come to the Mideast again, can little Israel survive? The Arabs have a 50 to 1 population edge, 10 to 1 advantage in armed forces, a 4 to 1 weapons superiority. With France shifting to the Arab side and the U.S. still on the tightrope, Israel stands almost alone against the Soviet colossus.

"But the Israelis are in no mood to back down. If they can't purchase supersonic planes, they'll build their own. An Israeli company, Turbo-Mecca, has already started to make large jet engines. Israel has also gone ahead with plans to produce her own tanks. There is no sign of weakening.

"U.S. experts estimate that the Arabs won't be able to whip their armed forces into fighting trim for another two years. This will give the Israelis time to find the weapons they will need. As for the Russians, they probably would like to keep the Arabs in a state of 'controlled chaos' and dependent upon them for aid.

"Another Arab-Israeli war remains a grim likelihood. Hopefully, it won't develop into a showdown between the U.S. and the U.S.S.R. But whatever comes, the Israelis have every intention of surviving."

And, we may add, we have every assurance that they will survive, though they may yet suffer greatly. The assurance comes from no less an authority than God himself. This same Authority makes it clear that any nation that fights against Israel shall be destroyed.

Nothing could possibly speak more plainly to us. Armageddon may be two years or less in the future. It tells us that Jesus could, at any time, resurrect the faithful dead and call the living faithful to meet him in the air. What stronger evidence of the sure

(Please turn to page 18)

A Message From Outer Space

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

IT WAS Christmas Eve. Three men were returning from the dark side of the moon on the Apollo VIII, and as they came into sight of the earth which seemingly was lifting itself out of darkness into light, we, along with other millions on earth, heard these familiar words over our TV speaker: "In the beginning God created the heaven and the earth." The voice then went on to read the first ten verses of the creation story in Genesis 1. God was speaking through the mouthpiece of man from outer space and was saying, "I am the Creator of the heaven and the earth."

The proposed trip to and around the moon had not especially captured our interest, but as these three men on that memorable flight made ten orbits around the moon, and then started back toward earth and home, we, along with many others, breathed a prayer for their safety and God's protection. As this tremendous historical event unfolded, we became more and more thrilled, and daily some new facet of that trip into space gives us greater faith in God.

A few took exception to the reading of God's Word regarding the creation story and the broadcasting of it to the whole wide world. These were led in this feeling by the same woman who was greatly used to discredit prayer and the reading of God's Word in our public schools. She began to campaign to prohibit astronauts from expressing their feelings or views in this way until some later time. Some thirty of her followers wrote to the spacemen to make their feelings known, but in contrast, there were almost one hundred thousand letters received from around the world from those who found the reading of the creation story in Genesis very meaningful. It was thrilling to know that a multitude of people from around the world had felt it a wonderful recognition of our Creator, and had written in to say so. Often, we may wonder how many are for God in this world, but in this particular instance, the odds were overwhelming in HIS favor.

An ex-convict who heard of the opposition to the reading from the moon, went on record in a most dramatic way to state his approval. There were

letters from a bishop in Guatemala, from many Jews, and even from hundreds of non-church-going people. But the letters that were most significant were those that came to the spacemen from behind the Iron Curtain. People wrote from Russia, Czechoslovakia, Rumania, Bulgaria, Poland, East Germany, Yugoslavia, and Hungary—everywhere except from the mainland of China. The thrilling thing about it was that not a single objection was

made, but all were in favor of it being done.

The sad part was that from our land that has been called a Christian nation, the biggest complaint was heard; but from those places where many have died or been sent into exile for a lifetime of slavery for even the least evidence of Christian thinking or action, only approval was voiced.

We praise God for those thousands who responded with their approval of the reading of the greatest creation story ever told. Surely, our God was glorified by those men who rode out one quarter of a million miles into space, and then returned safely because of the prayers of millions, and the grace of Almighty God. We believe our God was exalted! ●

The Blessings of Fellowship

By Lorraine Moeller, San Francisco, California

SOMEONE once asked us, "Why do you enjoy being with other Christians?" Why do we—or any Christian—enjoy fellowship with others of like faith? Because we are naturally a people who enjoy one another.

Christ talked to nonbelievers and admonished them to turn from their sinful ways. But only his close followers partook of the Last Supper—that most solemn time of fellowship.

We work and talk with those of differing beliefs, witnessing to them through our words and deeds. But we fellowship with others of the faith because they believe as we do. Our discussion does not center on worldly things, but on the Word of God and how it applies in our life. While our worldly co-workers are talking of the party they attended last night, we mention casually, "Last night was our weekly Bible study." Therein lies the difference—their prime concern is of the world, our central concern is God. "Come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:17).

When witnessing to others of God and his plan for our salvation, the person's comments can be shockingly revealing. Recently we told a woman how God had led us through many trials. The woman replied, "Yes, if I didn't go to church every day to pray to God, I don't know what I would do sometimes." Then in the next sentence she casually spoke a common swear

word, and she was oblivious to the stark inconsistency in her conversation. "Have no fellowship with the unfruitful works of darkness, but rather reprove them. . . . See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:11, 15, 16).

So, why do we enjoy fellowship with other Christians? It comes down to two basic reasons:

1) It is a way of "recharging our spiritual battery." By communing with those of like faith we can look away from the worldly influences which are so prevalent today, and we can look toward the soon coming of our precious Jesus Christ to become our King and to restore all things.

2) By talking with other Christians about their experiences, we gain new ideas of how to witness to others. Being a new member in Christ we sometimes withhold our witnessing because we are unsure of ourself and unsure whether it is truly God leading us. But, through much prayer and diligent study, God is guiding our life and our words when talking with others.

"If there be therefore any consolation in Christ, if any comfort of love, . . . fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind" (Phil. 2:1, 2). "Truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3, italics mine). ●

The Bible Speaks About Baptism

By Pastor Lee McQuinn, Lombard, Illinois

ONE of the most confused, controversial, and misunderstood phenomenon of the twentieth century church is the true Bible meaning, practice, and method of baptism. Most churches teach the need of it. Most religious groups administer some form of it. And most professed Christians believe in it. But, few actually know the Bible teaching concerning baptism.

What is baptism? What are some of the accepted, but false, beliefs about baptism? How important is baptism to the convert as it is known in the Bible? Who is to make final decision as to what constitutes baptism—tradition of church lawmakers, man himself, or the Word of God as presented to us in the Bible?

Mark believed that baptism was of such supreme importance that he began the Gospel which bears his name with the baptism of Jesus. The word "baptism" is an adopted word from the Greek language. Basically, it means to dip, immerse, submerge, or plunge under. The Greek word for baptism was a term used in the clothing industry in Bible times to describe the process of dying garments. The garment was submerged into a vat of dye to color the material a certain color.

There are three views of baptism popularly taught throughout churches of the world which teach the necessity of baptism. One view is called "spiritual baptism." This view promotes a divine approach to baptism and eliminates the human participation, other than in a subjective way. It is believed to be a work of God and not an act of man. Supposedly, the Holy Spirit (the power of God) comes down upon the individual and he is "baptized" with the Holy Spirit. This view may be inferred from John 3:5, which states, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

A second accepted form of "baptism" among religious groups is called "sprinkle baptism." Since the Bible is to be the sole Christian rule or standard of faith, we should ask ourselves, "Is this the Bible bap-

tism?" The word for sprinkle in the Greek is *rhantizo*, not the same word *baptizo* from which baptism is derived. *Rhantizo* (sprinkle) is used to describe the Old Testament priestly work of sprinkling the blood of the sacrificed animal around the holy of holies, and is not used in connection with water alone. (Cf. Heb. 9:13, 19, 21; 10:22; 12:24; 1 Pet. 1:2.) *Rhantizo* is not used and could not be used to fulfill the true meaning of baptism by Paul in Romans 6:4, 5. Such thoughts as "buried with him by baptism" and "planted together in the likeness of his death," become ludicrous in this analogy when we substitute the thought of sprinkling dirt over a dead body for burial or relate sprinkling water over a repentant sinner in baptism. Likewise, it seems a shame to logic to believe a fruitful garden may result by sprinkling a little dirt over the seed. Surely the birds of the air would come and devour them. (Cf. Matt. 13:4.) "Sprinkle baptism" becomes meaningless, worthless, and fruitless to the repentant sinner and to God.

The overthrowing of the Word of God and the usurping of God's authority by church leaders has been very subtle over hundreds of years in regards to the sacred ordinance of baptism. The study of baptism in church history since Bible times reveals man's adulteration of the pure Word of God. In the first century, according to Mosheim's *Ecclesiastical History*, "baptism was administered by immersing the candidate in water." Later, Schaff wrote in *History of Apostolic Christianity*, "Immersion and not sprinkling was unquestionably the original, normal form." And, "Not until the end of the thirteenth century did sprinkling become the rule and immersion the exception." The Council of Ravenna in 1311 permitted the choice between sprinkling and immersion. Politics even played a great part in destroying the divine decree of immersion, as Charlemagne, the Roman Emperor, in 789 A.D., instituted the first law permitting infant baptism (sprinkling), for the purpose of swelling church member-

ship. We deplore the truth that since the creation man has tried to take matters into his own hands and be his own self-contained law. He has turned from the teachings of the Bible, God's own Word, and chosen to make his own convenient concepts for living. This act of rebellion against God is even manifested by the insurrection and unrest among the young adults around the world today.

As propagators of the truth as revealed by God in his Word, it is our duty to make this Bible truth known to the unsaved multitudes. Many sincere persons have been deceived by church leaders by being led to believe they are in God's favor by being "spiritually" or "sprinkle baptized," when God himself teaches in his Word that immersion is his only acceptable method of baptism. There must be a personal, active participation by the sinner at the time of sorrow for his sins committed, in submitting to the will of God in immersion. The Bible clearly teaches that one must come "up out of the water" (Mark 1:10). In Acts, the account reveals that after Philip asked the eunuch if he believed that it was Jesus to whom Isaiah referred when he described him being "led as a sheep to slaughter," the eunuch confessed his faith that "Jesus Christ is the Son of God." Then "they went down both into the water, both Philip and the eunuch; and he baptized him." When the baptism was finished, they "came up out of the water." (Cf. Acts 8:27-39.) If sprinkling or spiritualism were acceptable baptism, would not Philip have chosen one of two alternatives, either going to the edge of the water and sprinkling the eunuch or using some of the water from the "skins" containing their drinking water which all ancient travelers possessed? Similarly, if the Bible taught that spiritual baptism was its standard, could not the Holy Spirit have come down from God upon the eunuch at any time and any place without the need of saying, "See, here is water; what doth hinder me to be baptized?" Neither would it have been necessary for John to have observed that "John [the Baptist]

also was baptizing in Aenon near to Salim, because *there was much water there*" (John 3:23). The fact that water immersion following belief is presented in the Bible as the only acceptable form of baptism is one of the reasons maturity (not infancy) is a prerequisite of baptism. (Cf. Acts 8:12.) One must not only know why baptism is necessary to receive the promises of God and remission of sins, but also be old enough to be immersed in the water to seal his faith.

Basically, two things are accomplished at baptism. The repentant sinner receives remission of sins (Acts

22:16), and admission into Christ (Gal. 3:27). It is only as one submits himself to the will of God that the desired effect will result. (2 Kings 5:1-14.) "*Nol of works, lest any man should boast*" (Eph. 2:9). Even though Jesus was the sinless Son of God, having no sins of his own to be forgiven (only ours), yet he insisted that John baptize him, "for thus it becometh us to fulfil all righteousness" (Matt. 3:15). If Jesus, our pattern, submitted to baptism by immersion without personal sin, how much more ought we to yield ourselves to baptism for the remission of our sins?

How important is baptism? As our next breath and heartbeat are necessary to sustain temporal life, so is baptism vital to attain eternal life in the Kingdom age. Paul emphatically stresses that it is "not by works of righteousness which we have done, but according to his mercy *he saved us, by the washing of regeneration [baptism]*" (Titus 3:5). We are "saved" or set aside for eternal life by baptism.

Every man and woman who has not been immersed has some invalid excuse for not being immersed. Some are too comfortable; their material
(Please turn to page 18)

The Gospel of Our Salvation

By Sterling P. Groves, Cleveland Heights, Ohio

DURING Christ's ministry, and before his death, the crucifixion formed no part of the gospel. Subsequently, however, it came to be preached as a supplement to "the things concerning the kingdom of God." This appears from the distinction observed in the phrases by which the preaching of the apostles is designated at those two different periods. In the gospel narratives the proclamation is described as simply relating to the Kingdom of God; whereas, in the Acts of the Apostles, the added phrase is, "the things concerning . . . the name of Jesus Christ" (8:12).

Now, the things concerning the name of Jesus Christ comprehended the doctrinal teaching as to how the sons of Adam may put on the only "name under heaven given among men, whereby we must be saved" (Acts 4:12). This involved the teaching concerning Christ's sacrifice; for had he not died for our sins and been "raised again for our justification," it would be impossible for us to have put on his name, since his name would not otherwise have been provided. This element, then, was superadded to the things concerning the Kingdom of God, in order to make them of practical value. The glad tidings of the Kingdom would have been no gospel to us unless a way had been opened up for our personal participation in the glory to be revealed.

This way was opened in the death and resurrection of Christ, and the announcement of this fact, and how

we may become partakers, naturally became an important part of the glad tidings. One part was incomplete without the other. There was no alteration, there was only an addition. The Kingdom was presented for belief and hope, but without the sacrifice the hope would have been in vain. Both went together. United they constituted the one gospel preached to the world by the apostles of Christ, as the means of human salvation. Separate, each is ineffective.

Now, it is a remarkable fact that, in this twentieth century of boasted Christian knowledge, we hear almost nothing at all from the pulpits about the first and main element of the gospel — the Kingdom of God. If it is mentioned at all, it is with a meaning totally different from that in the Scriptures. It means different things to different people, but to the majority it never refers to that glorious manifestation of divine power on earth, which is destined shortly to upset the whole system of misgovernment, and establish a glorious Kingdom in the earth in which God and Christ will be honored, and mankind receive untold blessings. Furthermore, with whatever meaning the phrase may be used, the Kingdom of God is almost never spoken of, or preached about, as in any way forming a part of the gospel which men *must believe* in order to be saved. Instead, the people are led to believe and hope for translation to heaven at death as the great object of a religious life and as what God prom-

ised, when such a hope is utterly delusive, having no place at all in the Scriptures. Even though the Lord's Prayer is repeated in the churches as a form of devotional exercise, they do not pray that the Kingdom of God will come, when they are left to frame their own petitions.

Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). The Kingdom of God and the "kingdom of heaven" are the same thing. God who sets it up is the God of heaven, and the Kingdom when established will be a Kingdom that will have come from heaven to earth.

We read in Acts 1:3, that Jesus was seen of his disciples forty days after his resurrection, speaking to them "the things pertaining to the kingdom of God." Here is an example for our religious teachers. The great Master considered the things of the Kingdom of so much importance that he devoted his last days on earth to their exposition. How much then does it behoove those who profess to be his ministers to instruct the people therein!

The glad tidings of the Kingdom,

Jesus preached in Galilee,
Bade his followers in their mission.

Tell the same to you and me.

Faith and hope are in the message.

Peace and happiness are there,

If believing you receive it.

Run the race with patient care. •



Being a REAL C

By Miss Donna Jennings, St. Louis.

BEING a Christian requires more than placing our signature on the membership roll of a particular church. Being a Christian requires us to live a Christlike life.

Many people in this world call themselves Christians. The name was first used in connection with a group of people in Antioch who were converted by Paul to belief in Christ. This was a long time ago in the country of Syria. Christianity spread from the early churches to many countries, finally reaching America. Here in America we call ourselves Christians. In referring to the United States we say a "Christian nation." On our coins we read, "In God We Trust." At President Richard Nixon's inauguration, we listened to prayers asking God to protect our country and to guide our president in the difficult decisions he would have to make in the near future.

Young people today are looking about them. They see Christians who never go to church except on Easter Sunday and Christmas. They see Christians who never read the Bible and don't remember who Paul was. They see Christians who send their children to Sunday school but can't make it to church themselves. Especially, young people look about them and see Christians who do not live the way Christ taught his followers to live. Young people quickly draw the conclusion that Christianity is a flop. Many look for other religions to fill

their needs. Some find drugs the only way out, or create their own philosophy out of pagan remnants.

Christianity is not a flop. The only flops are the so-called Christians who really aren't Christians at all. Some impatient young people have given up the quest to be Christlike because they find situations and people are not what they expected them to be. In this age of automation, where problems are solved through machines, where astronauts travel at unheard of speeds to the moon, and where instant pudding and potatoes are common commodities, it's hard for youth to realize that to be Christlike takes a lifetime of striving, and that obstacles are the tests which mold a real Christian's character.

How can we develop ourselves to be more Christlike, or, as Peter said: How can we then "be partakers of the divine nature"? To be a *real* Christian you must first have faith in God and believe his Word. Peter tells us: "First of all, you must understand this, that no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God." God is all-powerful, a Master Creator, all-knowledgeable, all-merciful. Man's finest aspirations, greatest creations, most sophisticated wisdom, and deepest love are, at best, only new realizations of God's infinite glory. Our faith may at the start be weak, but it can be increased by reading the

Bible, attending church regularly, and character by getting *knowledge*. The

discussing God's Word with earnestness, seeking to understand better his plan for salvation.

Today, our faith should be as strong as it was in the days of the apostles. For the Bible speaks to us from the land of Israel itself. Only a short time ago, in 1952, the Dead Sea Scrolls were discovered. They are the oldest manuscripts in existence, written in Hebrew, proclaiming God's Word through prophets such as Isaiah. Those same prophecies, which state that the land should be reclaimed and made to blossom, are now being fulfilled. Israel again takes her place as an established state and as a seat of power, parleying with other nations. There are more and more archaeological discoveries being brought, literally, out of the dark ground into the light of day, and this knowledge is making the past a very real part of our present-day life.

Faith in God is but the *first* requirement in becoming more Christlike. Peter said we must supplement our faith with virtue, knowledge, self-control, steadfastness, godliness, brotherly affection, and love. In other words, we cannot remain Christian by merely believing in God. We must grow in grace by practicing Christ's teaching. We are to develop a Christlike character by making a conscious effort to be honest, or virtuous; be honest in our conversation, honest with ourself, honest in all our work and play. When we cheat on a test at school, when we cheat on our boss by not working the required time, we are not supplementing our faith with virtue. When we are honest with others as well as ourself, we have respect for rules and laws and codes of behaviour. Even the Ten Commandments, given to the children of Israel, were to protect them from themselves. All human beings are tempted to be dishonest.

We are to develop a Christlike

best source for getting knowledge is from the Bible. In past ages people could not read, and all knowledge had to be passed down by word of mouth or by example. Today we are able to read, thus we can reap the benefits of mankind's vast experience through the ages, without endangering ourselves (learning the hard way). We learn from the life of Abraham that God will bless those who have strong faith. From the experiences of Moses we learn that God demands allegiance to himself at all times. From the experiences of the ancient Hebrews, we learn that God will punish a nation that turns its back on God. From the experiences of Jesus we learn of God's plan to raise us from the dead to eternal life. Because we live in this age of enlightenment, we have access to many books that can help us to understand the Bible. These sources tell us details concerning the land of the Bible, the customs, dress, and the kind of daily life people led at that time. These many related sources help us to understand and interpret God's Word more accurately. Finally, knowledge is gained from our own experiences. When we go for a walk on a beautiful spring day, we are experiencing God's love. When we observe nature and are amazed how all things in the world are so interrelated and dependent on each other, we are experiencing the wisdom of God. When we enjoy being with other people, sharing our thoughts and aspirations, longings and disappointments, we are experiencing the blessings of life. Jesus said, "I am come that they might have life, and that they might have it more abundantly."

In striving to be Christlike, Peter said we must exercise *self-control*. Through all stages of our lives we are learning to control ourselves: our bodies, our minds, and our actions. As tiny babies we learn to focus our eyes in order to control vision. At about

one year, we learn to walk, controlling our muscles and balance. When we start to school we learn to control our attention and exercise our mind in solving problems and remembering valuable facts. We learn to study that we may be better able to get along with others in grown-up life. As adults we keep on learning to control ourselves. We concentrate harder on controlling our feelings and behavior. All human beings have various feelings which influence their behavior. Without feelings we would not be very interesting personalities. However, our feelings can do harm to us and to others if we aren't able to control them.

The way we incorporate our feelings into our total personality determines our temperament. Temperament comes from the word "temper." Many of us think temper means a flaring up of emotion. This is not really all it means. The word "temper" also means a quality of fine steel. In ancient times Damascus swords were famous. They were tempered by using heat at the right time in the right way. The masters of the art of tempering steel were able to produce swords strong enough to cut through steel, and sharp enough to cut silk floating in the air. If we get touchy and find anything someone says or does makes us mad or "burns us up," here's a tip on how we can use all that heat. The secret, as with the fine swords, is to use the heat at the right time and place. If we learn to "burn up" only about things that do wrong to other people, we will have a temper worth having. We shouldn't waste any of it on ourselves. Notice the fact that Jesus was too big for any kind of resentment toward anything mean people might do to him. He was too big to be bothered by it. But when he saw someone strong oppressing someone weaker, he "burned up"; e.g., in the temple. But it was always controlled, and he was always master of himself. A practical way we can practice self-control is to know our temperament well enough to be able to anticipate our feelings. As we anticipate, we can make arrangements to "detour" cross feelings before they get the best of us. Before we take out our unhappiness on others we can go for a walk, or out to a show, or maybe catch up on some needed sleep. We can do much to control our feelings and become master of ourselves.

In becoming more Christlike we are to demonstrate *steadfastness*. We are to be steadfast in our belief in God.

We are to persevere in doing his will, and we are to continue to love him throughout our lives.

At no time in history has mankind been so free to speculate upon his existence. Never before has man been so actively engaged in researching, in compiling data, and determining conclusions. He is allowed to investigate and experiment; to search out causes for illness and disease. He is motivated to discover new devices to help him lighten his labor. He is encouraged to suspect and question ideas previously formulated in the light of new scientific knowledge. Because man is now constantly finding new and better ways to stay healthy, arrest disease, increase production, and promote quality, it is easier than ever before for him to be flexible in his ideas and beliefs. If he is not really convinced that there is a God, and that the Bible is God's Word, if he is depending only on what tradition has said in the past, or if he relies on what his parents' convictions are concerning religion, instead of believing and developing his own faith, it is easier now than ever before for him to dispense with his old beliefs and replace them with a new philosophy. There is nothing uncommon or surprising about changing one's ideas today. We can remain steadfast in our belief in God, only if we put him first in our lives.

To be steadfast in our belief requires perseverance in doing God's will. It means attending church every Sunday and associating with others who attend. Doing God's will means we accept and cope with even the hypocrites from time to time. If we find hypocrites in the church, we should be glad they are there, for they have the most to benefit from the study of God's Word. Persevering means to stick with our decision to be Christlike, even though we face situations that are insurmountable in this life. Our job is to do our best to spread the good news that Jesus is coming again.

To be Christian, Peter said we must make an effort to supplement our faith with *godliness*. We should reflect God's holiness in our character and conduct. God's holiness is expressed in his moral standards. He is incapable of sinning. We in this life can never become perfect in holiness, but we can fight our selfish nature, which is the beginning of all sin. The center of the word "sin" is "I." If we can remove that "I" from our egotism, (Please turn to page 17)

Peace in the Earth

By Norma Davis, Oregon Bible College

IN OUR restless age there is a universal yearning for peace. In the beginning God saw that all he made was good. At this time peace existed on the earth. When Adam and Eve sinned this disrupted the peaceful state. Adam and Eve were sent forth from the Garden of Eden.

Continuing on, the sons of Adam, Cain and Abel, were full of strife. Cain rose up against Abel and slew him; here was the beginning of murder.

In Genesis 6:11, 12 it says, "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." God said the earth was full of violence. God's way is not violent. That is why he said all flesh had corrupted his way upon the earth. So God caused the flood to cover the earth.

There was no longer peace between man and beast. God said that "the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea" (Gen. 9:2). God gave man every moving thing that lives to be meat except "flesh with the life thereof, which is the blood thereof." Man now lives off the animals for his meat. He kills the fowl of the air and does not live peacefully with them.

After the flood, the nations were divided in the earth. Their language was confused, and they did not understand one another. There is definitely not going to be peace if people cannot understand one another.

We cannot live peacefully with each other now. It says in 1 Corinthians 14:33, "God is not the author of confusion, but of peace." If we have not God, we cannot have social or spiritual peace.

In John 16:33 it is written, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but he of good cheer; I have overcome the world." Peace here indicates a spirit of tranquility and freedom from either inward or outward disturbance.

The world gives tribulation; Jesus gives peace.

At the present time there are wars and rumors of war. In Christ's Kingdom there shall be peace. In Isaiah 2:4 it says, "They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Who is called the Prince of Peace? In Isaiah 9:6 it says, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." In verse seven it says, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." When Christ sets up the Kingdom, peace will reign forever.

Christ's peaceable Kingdom is spoken of in Isaiah 11:6-9. "The wolf also shall dwell with the lamb, and the

leopard shall lie down with the kid; and the calf and the young lion and the fatting together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Christ came to provide peace on earth (Luke 2:14), but this will not be realized fully until he returns again to effect it in person. He alone can bring peace to man's heart and to nations of the earth. The earth will never have true peace until Jesus comes as the Prince of Peace and rules as King over the nations. Peace among nations will result in Christ's future Kingdom on earth. (Isa. 2:4.) Our Lord's righteous government will produce true peace among nations, and peace on earth.

"[In nothing be anxious]; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. Finally, . . . whatsoever things are true, . . . whatsoever things are pure.

(Please turn to page 17)

The Baby Starling

By Rosalie Ficken, Festus, Missouri

ONE day, while working in the kitchen, we heard a loud raucous clamoring coming from the back yard. The sound was a familiar one, as we had heard it many times before. Still, we investigated, and, as we had thought, we found we were being paid a visit by a bunch of starlings. In spite of their arrogant ways we sort of envy them their spunk.

When we glanced out the window we saw a sight that made us laugh. A full-grown starling, but still a baby in his mother's eyes, stood with his short little legs braced to balance himself, his fuzzy-feathered wings outspread, his bill wide open, looking up at the sky. We watched, then saw the mother starling make a graceful landing within inches of her baby. Then she walked over and dropped a fat worm, or bug, down the baby's throat. Not content, she reached her own bill down the baby starling's throat and sort of tamped the food down! Then she flew off in search of more food. As soon as she had taken wing the baby once more began the loud clamoring for more.

Sometimes we, too, are like the baby starling. We reach out for what we think is our due, then, when we have it, we are still not content, but demand more and more. We are inclined to expect others to exert themselves to supply our wants or demands. Without a minimum of effort on our part, we seldom appreciate the necessities of life.



NEWS AND PROPHECY

BY JAMES MATTISON

The Sun Shall Be Darkened

Seven times in Scripture is the *darkening* of the heavenly lights in the last days foretold. (Isa. 13:10; Joel 2:10, 31; 3:15; Matt. 24:29; Mark 13:24; Rev. 6:12; Acts 2:20.)

By a Cloud

Ezekiel indicated that this darkening of the sun, moon, and stars will be due to a *cloud*. "I will cover the sun with a cloud . . . All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the LORD God" (32:7, 8).

We have long wondered what kind of cloud this would be to cover the sun (or earth). Recently we noticed a possible answer, from two sources.

Volcanic Ash?

In a paper, "Climatic Conditions Existing Prior to Christ's Return," presented at the 1969 Midwinter Ministers' Conference at Oregon, Ill., Pastor J. R. LeCrone cited Scripture texts and historic records concerning earthquakes and volcanoes to indicate that this future cloud to cover the sun *may be* the thick dust from terrific volcanic explosions.

Pastor LeCrone remarked, "We suggest the possibility that the obliteration, or partial obliteration, as in the case of the moon turning to blood (i.e., appearing as blood red) could be a result of gas and dust thrown into the air by volcanic and earthquake activity. This would be greatly intensified if there were volcanic activity and earthquakes at a variety of points about the earth at approximately the same time. But, like most other prophecies, this one appears to find its primary fulfillment in the vicinity of the land of Israel."

Thick Darkness

David Jon Hill's paper, "Volcanic Disaster — A Prophetic Reality," seems to indicate that Mr. Hill believes that Joel 2:1, 2, "a day of clouds and of thick darkness," and Revelation 6:12, 14, may be fulfilled by terrible earthquake and volcanic action in the not-too-distant future.

Both of these articles contain much prophetic Scripture and give historical accounts of volcanic and earthquake action. This, combined with the latest scientific knowledge of the

earth's fault systems (cracks in the earth's crust), and scientific warnings of earthquakes and volcanoes about to be unloosed, makes us consider volcanic ash as a very possible means of darkening the sun in the days immediately after the great tribulation.

However it occurs, Jesus said the sun *would* be darkened, and indicated it would be one of several last-day occurrences pointing to his soon return.

Iran—Friend of the West?

In two articles on Iran in the *U.S. News and World Report* for January 27, 1969 (pp. 46-50), the magazine glowingly speaks of Iran as a "firm friend of the West," due to a boom in manufacturing, the oil industry, and agriculture. Would that it might continue to be a friend!

Number One Oil Producer

Iran is today the Number 1 producer of oil of the Middle Eastern countries. New fields are being discovered, refineries continue to be built, and the present economic boom is supported by the oil.

However, the Shah's reform programs of "more widespread education, establishment of legal authority for women, nationalization of forests and water resources, and expansion of land reforms under which landlords had to sell most of their holdings to the occupants," strongly contributed to the new prosperity of nearly every Iranian.

Mid-East Commercial Center?

The Iranians are prospering today. They believe they will soon become the commercial center of the Middle East, as Japan is in the Far East.

Some of the questions the newsmen asked the Shah are significant. One was, "How big a role do you think Russia will eventually play in the Persian Gulf?" Another was, "Do you think Russia will eventually replace the U.S. as Iran's best friend among the big powers?"

The Bible Foretells Her Future

Russia will play an overwhelming role in Middle Eastern affairs in the coming few years. She will eventually dominate Iran, for Iran is ancient Persia, and God has foretold that

Persia will be "with" the great northern power just before the end of man's day. (Ezek. 38.5.)

All Eyes on Israel

The eyes of the world are now focused on *Israel* and her troubles with her Arab neighbors.

God's Plan

This is as God wants it. God is behind all this. His ultimate plan will see the remnant of Israel and the remnants of the nations worshipping him in the soon-coming millennial reign of his Son. (Zech. 12:10 - 13:1; 14:16.)

Today, Israel stands before men as just another nation. God is mentioned very little. But as the days go by, she will become known as the nation believing in the God of Israel.

As her final history is recorded: as she rebuilds the temple of God; as her temple is desecrated by her enemies; as her country is overrun by the northern army and she is nearly wiped out; as God then defends her at Christ's coming; as she repents and is saved; and as she becomes the foremost nation on earth — these things will cause the nations to see that their salvation is also in the God of Israel, and many of them, too, will become God's people. (Zech. 2:10, 11.)

Israel, the Example Nation

Jeremiah recorded this thought. "It [Israel] shall be to me . . . an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear . . ." (33:9).

The various nations shall go to Israel, and say, "We will go with you: for we have heard that God is with you" (Zech. 8:23).

This is why, in the first part of Christ's reign, "many people shall . . . say, Come . . . 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" (Isa. 2:3).

These verses describe the way the remnants of the nations, after Armageddon, will find God. But *today* is the day of *our* salvation. We must accept Christ now. We must be about our Father's business, *now*, occupying (Luke 19:13), till Jesus returns. ●



Brief Messages for Busy People

Power Unlimited

By Pastor James Fyfe

The Grand Coulee Dam, located on the Columbia River in the State of Washington, was the second structure made by man to exceed the size of the Great Pyramid of Egypt. It stands 550 feet high, is 500 feet thick at the base, and is 4173 feet long.

As a result of this fantastic accomplishment, over one million acres of once arid land can now be used for farming. There are twelve pumps, each driven by a 65,000 horsepower electric motor, that will move seven million gallons of water per minute. Also, there are twenty-one electric generators, each with the capacity to produce 108,000 kilowatts in a one-hour period. "In 1950, the plant output was 4.4 percent of all the electric energy produced by all utilities in the United States."

The power produced by this one project seems unlimited. However, it is minute when compared to the vastness of God's power. God's power is unlimited. Jesus used a portion of this power when he healed the sick and raised the dead. He relied on the greatest source of power in the universe.

Notice a few ways in which this power has, and can be, used:

a) As a healing power over diseases (Luke 6:17-19), and over bodily disabilities (Matt. 11:5).

b) As a transforming power of the mind and actions (Rom. 12:2), and of our natures (Eph. 4:24).

c) As a convicting power of hidden sins (Acts 2:37), and of outward sins (Acts 19:18-20).

d) As a providing power for our daily needs (Acts 17:25), and of spiritual help (Jas. 1:5, 6).

e) As a building power for the church, the body of Christ (Eph. 4:11-16), and of the individual (Jude 24, 25).

f) As an overcoming power over the forces of evil (Eph. 6:11, 12), and of death (1 Cor. 15:26, 55).

The mighty power of God has, and can, work in many ways and through various agencies. In the beginning God created the universe by this power. In the future he will restore perfection by this same power. This is the same power that the people of God can draw on today. People can make connection with this immense source of power if they desire to do so.

If an electric car stands motionless on the tracks, it is nothing against the power of electricity. If a man does not know a flower by name, or a poem by heart, it is no indictment of the rose or the charm of poetry. If we claim to serve an all-powerful God, but live powerless lives, it is a reproach to us. As one person has said, "To be powerless when Christ has all power [received from God], is an arraignment to which we can make no answer that is not self-incriminating."

Sites for Future Human Habitation

By Pastor Michael Mattison

A TV ad for Tang orange drink is based on its use in Apollo space diets. The ad informs us, though, that Tang's greatest mission is on earth.

President Richard Nixon, too, states that the greatest mission for all mankind is on earth. He believes man's future is not to find room for expansion on Mars or elsewhere but to utilize our own planet.

The Bible Christian hears a ring of reality in these statements. He knows the saved will find even eternity to be based on earth.

The Lord made a "feasibility study" of this site shortly after he began considering its use. "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31). It has been suggested that the complications that developed with this site, the earth, made it unrealistic to use it eternally. Man has corrupted and depleted the earth while pampering and corrupting himself. So, many have concluded that the best resort for the Lord is to take that "little flock," the saved, to a virgin site in the universe that has retained beauty and perfection. But the Lord is more persistent than that. He refuses to abandon his plans for mankind to live eternally on this earth, in spite of adverse developments. He insists. "I did not create this planet in vain, I formed it to be inhabited. Since no one equals my wisdom and power, I cannot be led to abort these plans." (Isa. 45:18.) Rather than give up, God has determined to "restore all things." Every individual, generation, or race that has been contacted by God has been assured of this. (Acts 3:21.)

One of our prime concerns is our eternity and where it will be spent. When we realize that perfected humans will gain the greatest possible eternal fulfillment in fellowship and godly service on this earth, we begin to understand that present Christian endeavor on the earth can bring us close to perfect happiness. If this life is truly a training for the next, certainly a portion of eternity's happiness can be had today.

Since God has chosen our own earth for his eternal purposes, let us conserve it for his use. Since he has chosen us to be his fellow workers through eternity, let us be preparing ourselves for his use!

The Habit of Going to Church

The habit of going to church every Sunday morning is an act of worship to God. The excuses and reasons that church members give for not attending church regularly are simply lamentable. "Don't feel like it." "Don't feel the need of it." "I would rather sleep." "I would rather lie



Pam teased for a long time to use Pete's new gun. He uses it to hunt rabbits and to shoot rats around the farm buildings. One day when he was target shooting he agreed to let Pam try. Pulling the trigger once was enough experience for her. "How can you stand that awful noise?" she asked him. People who "stand by their guns" in any kind of situation have to get used to explosions.

around and read the newspaper." "Would rather go out riding." "Would rather go visiting." "Would rather have company." "Would rather play golf at church time." "I am a poetic soul, and at church time I would rather go out in the woods and commune with the birds and the brooks and the flowers." Etc. and etc. and etc. All of which adds up to one word, INDIFFERENCE, the kind of church members that Christ will "spew out of his mouth."

—Henry H. Halley.

Mother

By Pastor Harry Sheets

No one can remain unmoved at the mention of "Mother." Something stirs within us at the mention of the word. The response is usually that of love and affection, but it may also be that of shame, dislike, or resentment. Regardless of the type of reaction, no one can be neutral or negative in his response.

No one knows exactly when a baby first becomes aware of those around him. We do know that his first impressions are of his mother, however, he instinctively feels loved or rejected some time before his reactions are discernible to us. His mother furnishes his first contact with the world around him. She early establishes his life pattern.

The father, busy making a living—providing shelter, food, and protection for all—is, of necessity, out of contact with the family for many hours of each day. His influence on the children is somewhat limited by this circumstance. But the mother is present to listen to childish chatter and complaints, treat wounds, kiss away hurts, and provide much-wanted snacks.

It is only natural then that a child should turn more to the mother than to the father. Pleasant memories center around the mother, especially if she delegates all discipline to the father, making him the tyrant while she remains the saint.

There are many false impressions about what love is. A girl, wishing to sell her poems about "love," was asked to describe "love." She replied: "Love is filling one's soul with the beauties of the night, by the shimmering moonbeams on the lily pond when the fragrant lilies are in full bloom, and . . ." At this point the impatient editor interrupted: "You are all wrong, very, very wrong. I'll tell you what love is: It's getting up cheerfully out of a warm bed in the middle of

the night to fill hot water bottles for sick children. That's real love."

As we get older we come to realize how many times our mothers watched over us during the long, weary, night hours of sickness—giving medicine on time, soothing fears, keeping us covered and comfortable. Such unselfish devotion has gained for "mother love" its special meaning.

"Mother love" is unselfish. It is not all-possessive or all-demanding. It allows freedom of action for the proper development of the child. It smiles at mud-pie-making and accepts the extra washing. It cautions against undue risk, but allows tree-climbing and other activities involving some chance of hurt. She knows this is part of growing up—helping a child to know himself, his abilities and his limitations.

Some mothers fail to distinguish between "mother love" and "smother love." The difference is vital. The former builds useful, resourceful, well-integrated lives. The latter discourages self-reliance, distorts one's image of life's true values, develops social misfits, diminishes ability to meet life as it really is. The child, overprotected and shielded from the rough-and-tumble of everyday life, may retreat into a "dream" world and accomplish little, or he may become an enemy to society, thinking that everyone is against him.

A mother is more prone to "smother" a son than a daughter. Psychology uses the term "Mom's boy" to describe a boy who has been "smothered with love." It is a wise mother who knows where to draw the line; who can give "mother love" without drifting into "smother love." Being a good mother is no easy task.

"A woman that feareth the LORD, she shall be praised. Her children arise up, and call her blessed" (Prov. 31:30, 28).

Four Unconditional Covenants

By Pastor Sidney A. Hatch

"I will remember my covenant . . . and the water shall no more become a flood" (Gen. 9:15).

Somewhere on the earth rain is always falling. The world's record, *World Book* tells us, is 45,000 thunderstorms in a single day. One year it rained 1,041 inches at Cherrapunji, India.

Despite these facts, nobody worries about a flood like that of Noah's day. Mankind, almost unconsciously, has accepted God's promise never again to destroy the earth with a flood. (Gen. 9:8-17.)

The Lord's promise to Noah, concerning the *earth*, is the first of several unconditional covenants in the Bible. He made a second one with Abraham concerning the Promised Land (Gen. 15:8-21), and a third with David concerning his *throne* (2 Sam. 7:4-29; 23:5; Psa. 89). These are just as unbreakable, God says, as his first covenant with Noah (Jer. 33:20-26).

Israel's present sad and scattered condition, which began centuries before Calvary, is because she broke the conditional covenant at Mount Sinai. (Ex. 19:1-8.) But this does not cancel the promises of the unconditional covenants: a land, a people, and a king.

Consequently, God has promised, for the future, still a fourth unconditional covenant. This one will be with the houses of Israel and Judah concerning their *hearts*. (Jer. 31:31-34.) Then they will know their promised Saviour and Lord, "Jesus of Nazareth the King of the Jews" (John 19:19).

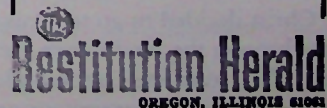
As men trust in the veracity of God's promise to Noah, so they need also to have faith in his covenants with Abraham and David. (Rom. 11:25-29.) God's promises determine the course of world affairs.

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TOTS 'N' TEENS

By Ruth Lewis

NEW NEIGHBORS

Sammy heard all kinds of noises outside his bedroom window. "Look out this window, Sandy, oh, look out here!" Sandy ran to look out the window and saw a moving van was parked in front of the empty house next door.

"We're going to have new neighbors," cheered Sandy.

It wasn't until late in the afternoon that the people who were going to live in the house came in their car. When they did arrive, Sandy and Sammy were outside playing in the sandbox.

The twins smiled and watched as a man, his wife, and a little boy got out of the car. "Hi," called Sammy. "We wanted you to come. My name is Sammy." "And, I'm Sandy. Come and play with us."

David was tired of riding in the car, and playing with some other children sounded good to him. The children played together for quite a while.

Suddenly there was the sound of crying and yelling in the back yard. It was David crying.

"He hit me," squalled David.

"He broke my best toy boat," yelled Sandy.

"Children!" exclaimed Mother, as she ran out the kitchen door. "Samuel, you know better than to hit another child. What ever possessed you to do such a thing?"

"I'm sorry," said Sammy, as the tears ran down his cheeks. "I didn't think. He made me mad when he broke my boat. He broke the top off on purpose."

"David does that sometimes," said David's mother, who was out in the yard, too. "I certainly hope he stops doing that soon."

"Just because someone does something we consider wrong does not give us the right to punish him. Why don't you come into the house and have some cookies and milk, and I'll tell you about someone who learned to change his attitudes."

They all went into the house and learned about the Apostle John. In time, Sammy and David learned to be good friends, too.

TNT

Have you ever noticed that when people become more dedicated to the Lord they lose their antagonism and anger toward others? Such a man was the Apostle John.

Christ chose twelve men to be his special helpers. One day Christ decided to go to Jerusalem. On this trip he had to go through the land where the Samaritans lived. Christ himself had instructed his disciples not to spend their time teaching either the Samaritans or the Gentiles, but rather to try and convince the Jews that he was the promised

King. This was Christ's first and most important mission.

As Christ traveled through their cities, he sent some men ahead as messengers to secure lodging for him and his disciples. When Christ traveled, a great many people often accompanied him. There were no motels or hotels for strangers to rent for an evening. Travelers relied on hospitality of residents in villages for accommodations.

When the residents found out Jesus was just staying for an evening, and then planning to leave their fair city, they denied him this hospitality.

James and John had an idea. Why didn't they do as Elijah had done? Hadn't Elijah proved to King Johoram that he was a man of God by twice calling down fire from heaven and destroying a captain and his fifty soldiers?

"Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?"

Christ rebuked them. "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

Although the Old Testament lists many times of actual fighting, killing, and acts of revenge on the part of the prophets, Christ emphasized only love. He used his power only to help and not to hinder anyone's well-being. Christ taught men a new way of life.

A CHANGED MAN

John seems to have learned well from Christ. John wrote this command of Christ's, "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" (13:34, 35).

Philip, one of the chosen assistants of the disciples at Jerusalem, became a missionary. He went to the city of Samaria and preached about Christ to these people. Since the Jews had rejected Christ and crucified him, the entire world was now to be the field of labor for the believers.

Philip was so successful in his preaching that many Samaritans believed. Peter and John were sent to help.

These two men then preached in many villages of the Samaritans. Can you help but wonder what John thought as he preached to these people he had once sought to destroy? They had made a great change in their attitudes toward the Lord. But, then, so had John!

When people today reject Christ when he is first presented, remember the Samaritans. God's power is able to work at any time with any person, or even with any country. God expects us to show our love for others, and not to seek vengeance.

LETTERS

(Continued from page 3)

editor was "caught off base." We, like many others, could not understand from the reports how the churches in the Biafran region could be operating at eighty or ninety percent of normalcy, so assumed that the churches mentioned could not be in that war-torn region. You have explained that they have been "liberated."

In the April issue of The Bible Standard, published by The Laymen's Home Missionary Movement, Chester Springs, Pa., we notice that their group has been having some success in sending food, clothing, medicines, and some vitamins to their people in Nigeria, through their leader at Calabar, South Eastern State of Nigeria.

We pray that the true Christian brethren in that area may remain strong in the faith and that right may prevail, as God wills. —Ed.

PEACE IN THE EARTH

(Continued from page 12)

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. Those things, which ye have both learned, and received and heard . . . do: and the God of peace shall be with you" (Phil. 4:6-9).

In Jesus for peace I abide,

And as I keep close to his side,

There's nothing but peace doth betide,

Sweet peace, the gift of God's love. ©

BEING A REAL CHRISTIAN

(Continued from page 11)

pride, and selfishness, we can help stamp out sin in our lives. As we put God's will before our own, our conduct will reflect godliness, too. We will be considerate of others, forgive our enemies, and be humble in realizing our need for forgiveness and guidance.

God wants us to show "brotherly affection" for one another. We are to be concerned for one another's well-being. It is easy to show "brotherly affection" to our own brothers and sisters. We know them well and have many experiences in common with them. We find it easy to rely on them for friendship and understanding. Jesus wants us to extend this "brotherly love" beyond our immediate family. In Matthew 12:48-50 Jesus asked, "Who is my mother? and who are my brethren?" Then he stretched out his hand toward his disciples and said, "Behold my mother and brethren! . . . For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." We should extend our affection to each person who attends our church; take time to talk with him, be understanding and friendly toward him.

The whole concept of Christianity can be summarized in the words, God's holy love. Love is basic to God's nature. He performs no work apart from his holy love.

God wants us to continue loving him throughout our lives; not merely because we fear him or fear the consequences of not obeying his law. He wants us to love him because we appreciate his great love for us. God loved us so much he created a world for us to live in that was "very good." He created all forms of animals and plant life for us to enjoy and care for. He created us — the highest form of life — in his own image. God made us so marvelously alive that we can hear, smell, feel, taste, and see. He endowed us with a mind capable of grasping the significance of life. He created us to glorify him.

In our world today, where traditions and ways of living are changing so rapidly, it is comforting to know "God's love endures to all generations." We know for certain that nice weather will return when spring months arrive each year. We are certain that the sun will shine again, although clouds often hide it from view. We are sure that God's Kingdom will come in the future, when we see beautiful children and people full

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of potential for love and understanding. God loved us enough to sacrifice his only Son that we might be saved from our sins in his coming Kingdom. We can show our love for God by remembering to thank him often for all our blessings. We can worship him in spirit and in truth. We can sing praises to glorify his name. We can give our time and money to further his work. We can express our love for him by being kind to each other.

If we add all Christian virtues to our character and leave out love, we will have gained nothing, accomplished no goal; all our work will have been in vain. But if we incorporate the love of God into all our thoughts, words, and actions, we can succeed in being a real Christian. We will be able to alter wrong attitudes, erase old grudges, and throw ourselves into the midst of life's problems with renewed vigor and optimism. We, as Christians, can rejoice in our knowledge of God's promises and be confident that Christ will transform the world's chaos, bringing righteousness, peace, and true happiness to all mankind. ●

ZECARIAH'S PROPHECY CONCERNING JERUSALEM

(Continued from page 6)

and precise fulfillment of the Scriptural prophecies could any reasonable person possibly require. It is high time that we decide what is really important to us in times like these, and what is relatively unimportant. We need to take every precaution to insure that the latter does not usurp the place of the former in our program and in our lives.

It is now twenty years (approximately half a generation) since Israel became once more a nation among the nations of the world. It is some eighteen months since Jerusalem was delivered from the hands of the Gentiles. "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled" (Luke 21:24). "Verily I say unto you, this generation shall not pass away, till all be fulfilled" (v. 32).

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). ●

THE BIBLE SPEAKS ABOUT BAPTISM

(Continued from page 9)

possessions are like sedatives to dull the senses to divine will. Such was the rich young ruler! (Luke 18:18-25.) Some are too proud; they contend that they can get along without God. So

did Jonah! (Jonah 1:3.) Some lack courage to stand up for Christ and for all he stands, fearing they will have to give up their friends, social prestige, and sophistication. So did Judas! (Matt. 27:5.) Others are not willing to accept the free gift and grace of God because of guilt created by past sins. They believe their sins are too ugly to confess to God. They are ashamed, and refuse to believe that God forgives sinners who have committed a past wrong. They refuse to receive pardon through the sacrificial death of Jesus, and refuse to submit to the will of God in baptism. What is your excuse? "Now why tarriest thou, arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Will you allow Jesus to bear your sins, or will you be buried by your sins? Remember, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John 3:5). ●

RULES FOR DAILY LIFE

Commence the day with God
And speak to him in pray'r,
Ask for his blessing on the way,
And he thy life will share.

Open his wondrous Word
And read it every day;
For priceless wisdom is therein
A light for all thy way.

With God go through the day,
For he is at thy side,

At home abroad, in solitude,
Or on the ocean wide.

When daily work is o'er
And sunset guilds the sky,
Think on the marvels of his pow'r
And praise the Lord Most High.

Conclude the day with thanks,
To him who will thee keep
From harm and danger in the night
Whilst thou shalt sweetly sleep.
—By Charles H. French.

WRITE IN SILENCE

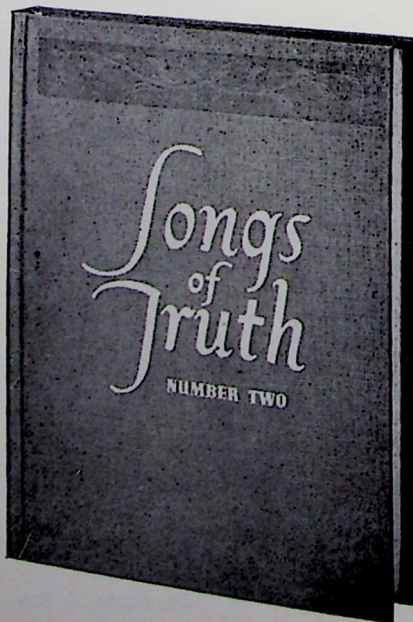
When an idle tale is told you
Of someone who has gone astray,
Of someone who was respected
But now walks the downward way;
Be not judge or tell the story,
Let your ears hear not the sound—
Do as Jesus did when with us—
Write in silence on the ground.

Every story when repeated
Like a rolling snowball grows;
Everyone may add a letter,
Friends may pass it on to foes;
It was bad enough when started,
Now it scarcely knows a bound;
Better all were deaf to scandal—
Write in silence on the ground.

When you see a man who has fallen
Gently take him by the hand,
Brush the earth stains from his garments,
Do not stop to reprimand;
Close your eyes upon his errors,
Other men may drag him down,
Seal your lips when others question—
Write in silence on the ground.
—Author unknown

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- May 18-23—Lectures on prophecy at Morning Star Church of God, South Bend, Ind., by T. M. Ferrell.
- May 23-25—Annual May Meeting, Fonthill, Ont., E. Richard Smith, guest speaker.
- June 5-8—Arkansas-Oklahoma Conference at Clark's Chapel, between Magazine and Parris, Ark., off highway 109.
- June 8—Dedication of Troy View addition, Troy, Ohio, John Lewis, guest speaker.
- June 15-21—Indiana Conference and Family Camp at Camp Mack, Milford, Ind.
- June 20-22—Annual Illinois Conference at Ripley.
- June 21-28—Southwest Youth Camp, Idylwild, Calif.
- July 27-Aug. 1—General Conference.
- Aug. 1-7—Berean Youth Conference.
- Aug. 12-17—Annual Iowa Conference at Waterloo.
- Aug. 13-17—Central High Plains Conference at Holbrook, Neb., Richard Dick, guest speaker.

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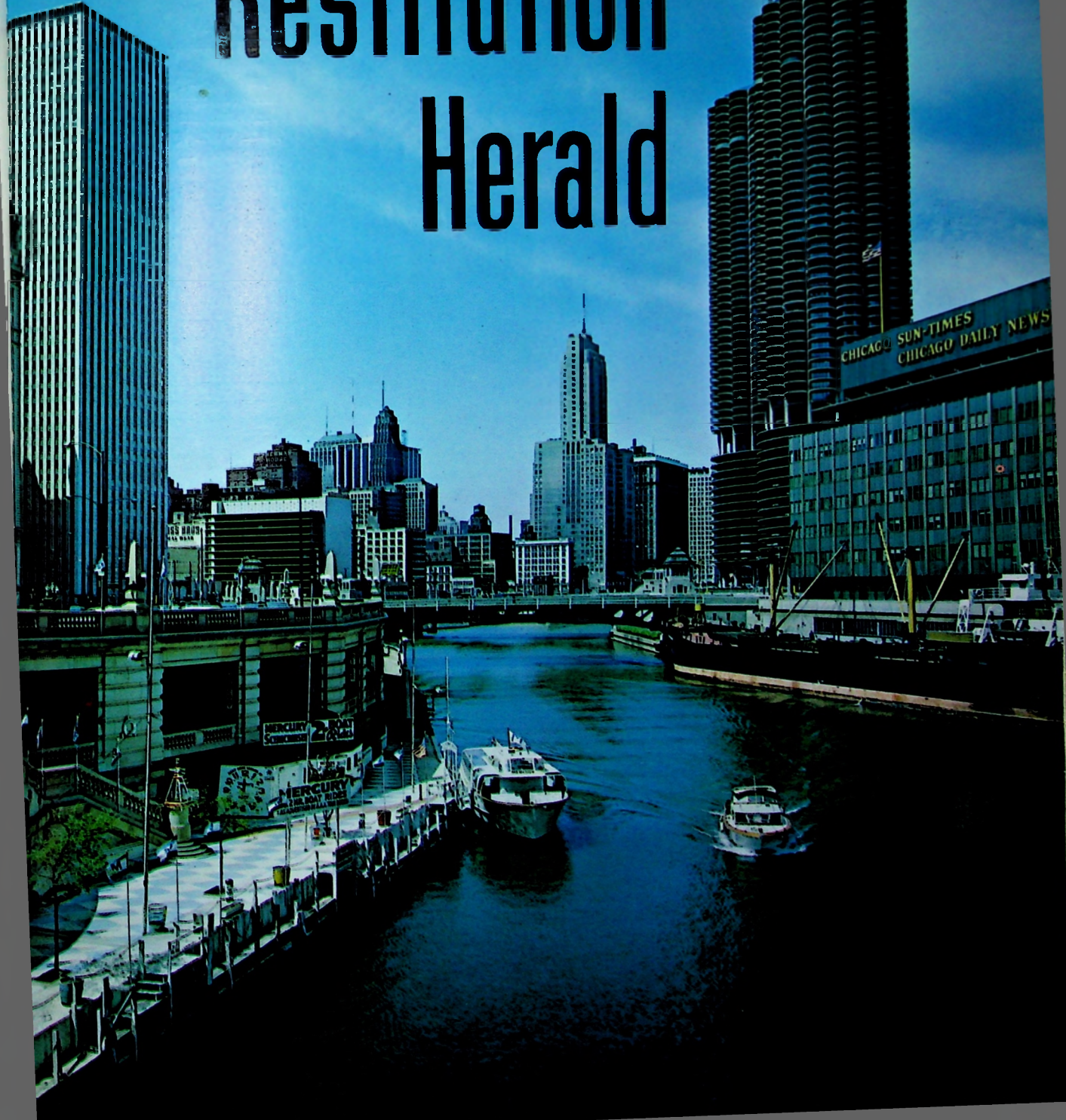
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JUNE, 1969

The
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Herald





The Editor's Opinions



OUR COVER

Our cover this month pictures Chicago, Illinois. Poet Carl Sandburg described her as:

"Hog Butcher for the World
Tool Maker, Stacker of Wheat,
Player with Railroads and the
Nation's Freight Handler;
Stormy, husky, brawling,
City of the Big Shoulders . . ."

The photograph was taken looking west on the Chicago River. On the right is the Chicago Sun-Times Building, and behind it the towers of the ultramodern Marina City.

THE NUMBER OF MAN

A short article entitled "When Each Person Has Only One Number" appeared in *U.S. News & World Report*, May 5, 1969. It reports that beginning July 1, 1969, the military services of the United States will begin assigning new recruits, draftees, and officers, numbers that are the same as their Social Security numbers. The action is the result of an executive order issued by President Roosevelt in November, 1943. (Social Security was born during his administration in 1936.) The change is part of a plan to reduce the total of numbers assigned to each person, and to save money.

The Internal Revenue Service has already reassigned numbers to all taxpayers which are their Social Security numbers. This was done in connection with the computerizing of all tax records, and the construction of the huge computer centers by the United States government.

As expressed in this article, officials foresee much wider use of the Social Security number, including drivers' licenses, bank accounts, employee personnel records, credit cards, and many other accounts. The question is asked, Will there be numbered babies next?

What Does the Bible Say?

From a strictly human standpoint this all sounds very sensible, but does the Bible have anything to say about this? We believe it does.

In Revelation 13:1-18 is found a description of the last great Gentile power in this age. It is plainly politico-religious. It is labeled the

"beast," or "wild beast," by our God. One activity of this power is to cause every person to receive a mark in his forehead and right hand; that no person could buy or sell without "the mark, or the name of the beast, or the number of his name" (v. 17). In verse 18 this is further explained: "Here is wisdom. He who hath understanding let him calculate the number of the beast: for it is man's number [a human number, R.S.V.]; and its number is six hundred and sixty-six" (Bullinger's *Apocalypse*).

For centuries Bible students have attempted to find a particular man whose name is the equivalent, by *gematria*, to these numbers 666. The pope of Rome is identified by some, "Nero Caesar" by others, and "Lateinos" by yet others. This type of "computation" is useless, for we are to merely count the number.

Significance of 666

The significance of the number 666 is that six is man's number. Brought into being on the sixth day of creation, man works six days, and his day is a multiple of six. Some notable men against God have been marked by the multiple use of six in reference to them, such as Goliath in First Samuel 17. Typically, man is now ruling in this sixth millennium of civilization; this is man's day.

The use of numbers is increasingly important in man's world. We have zip codes, telephone codes, bank account numbers, credit card numbers, license numbers, and tax numbers; *ad infinitum*. As expressed in the above-mentioned article, we expect these many numbers to give way to a single number—our Social Security number.

The question arises, "What is so wrong about this number?" As no one under the full rule of "the beast" will be able to buy or sell without the number, so today it is nearly impossible to be in business without a tax number—the Social Security number. The computer scientists predict that before long we will not carry money, but will use a card—like a credit card—to make our purchases of all kinds. Again, we will not be able to buy without a number—our Social Security number.

Location of the Mark

The location of the mark in forehead and right hand is significant. In Exodus 13:1-10 on the day the Israelites left Egypt God told the people through Moses that they should keep that day as a memorial. God said "These words . . . thou shalt bind . . . for a sign upon thine hand, and they shall be for frontlets between thine eyes" (Deut. 6:8). The Jewish *tephillin* (Hebrew for "prayers"), or phylacteries, are small leather boxes containing slips inscribed with certain passages of the law, and worn by Jewish men during morning weekday prayers. They contain four passages of Scripture: Exodus 13:1-10; 13:11-16; Deuteronomy 6:4-9; 11:13-21. These were "chosen in preference to all the other passages of the Torah [law of Moses], because they embrace the acceptance of the Kingdom of Heaven, the unity of the Creator, and the exodus from Egypt — fundamental doctrines of Judaism" (*Pentateuch & Haftorahs*).

Meaning of Tephillin

The following is recited before putting on the tephillin: "Within these Tephillin are placed four sections of the law, that declare the absolute unity of God, and that reminds us of the miracles and wonders he wrought for us when he brought us forth from Egypt, even he who hath power over the highest and lowest to deal with them according to his will. He hath commanded us to lay the Tephillin on the hand as a memorial of his outstretched arm; opposite the heart, to indicate the duty of subjecting the longings and designs of our heart to his service, blessed be he; and upon the head over against the brain, thereby teaching that the mind, whose seat is in the brain, together with all senses and faculties, is to be subjected to his service, blessed be he" (*Ibid*).

Recognizing the Jewish character of the Book of Revelation, we can see how receiving the brand of the beast, the number of man, in the forehead and hand is a direct denial of Jehovah God. It is saying, "We no longer need you, God, to lead us and feed us. We don't have to depend on you, the government will take care of us. We have security through our social system." While especially apropos to Israel, we will be affected as well, for it says "all kindreds, and tongues, and nations" will worship the beast. (Rev. 13:7, 8.)

Where Are We Now?

We cannot say at this moment at

what point we will be forced to take a stand for God in rejecting the mark of the beast—the number of man. At the rate socialism is exerting itself in every area of our life, the time is near. We believe that if anyone has the option to choose or refuse Social Security coverage, he should choose not to enter. If one, such as a farmer, has the right to choose or refuse to enter the socialistic programs of quotas and controls, he should not enter.

A word used many times in reference to the antichristian beast power is *deceive*. (Matt. 24:11, 24; Rev. 13:14.) If any person thinks he can get something for nothing he is deceiving himself. Every so-called benefit has a price tag; loss of freedom, strengthening of controls, loss of self-respect. The beast is good in man's eyes; only God can give us the true evaluation of its nature. Do not be deceived, brethren!

CHILD LIFE IN A KIBBUTZ

In Israel today about four percent of the population, or 80,000 persons, live in communal settlements called *kibbutzim*. While this way of life has fit in well with the rigors of founding this nation, the question is asked about its effect on children and young people. Are these children happier and more emotionally healthy than young people reared with their parents in the typical American home?

In her feature "You and Your Child," Joan Beck of *The Chicago Tribune* reviews the book *Children of the Dream*, by Dr. Bruno Bettelheim, professor of psychology and psychiatry at the University of Chicago. His book was based on seven weeks of observation at a kibbutz he called Atid.

Dr. Bettelheim relates that kibbutzim were founded by young people rebelling against life in European ghettos, against smothering Jewish mothering, against feelings of obligation to parents, and against intellectualism. They were intended to provide complete equality and sexual freedom for these pioneering refugees in their efforts to build an agricultural life in the barren wilderness of Israel. The raising of children in this environment was an afterthought; by a society with no interest in children. The method was created to free the woman of child care. Only later was it considered as a way to free the child of the ills psychiatrists blame on parents.

Infants are taken to the nursery at five days after birth. They are permitted short visits in their parents' quarters, but are fed by caretakers, and sleep together in the children's houses.

Dr. Bettelheim sees some positive benefits to kibbutz child rearing. There is no poverty, delinquency, dropping out of school, no drug addiction, no battered children, and little adolescent rebellion. There is no stealing in a community where no one owns anything, even his clothing. There is no competition where everyone stays in a group, thinks with the group, and will be assigned a job by a workers' council, based on need and not on aptitude or desire.

The author admits that the kibbutz pays for these positive results. The same society that produces a higher level in some youngsters, forces a lower level in others. There is little opportunity for the bright child to become anything but a farmer or a soldier.

The lack of parental closeness has caused the children to be emotionally flat. It is difficult for them to form loving relationships as couples. Boys and girls who have slept, lived, showered, and toileted together since infancy, find this freedom and lack of privacy has forced them to repress their feelings. (Turn to page 18)



—Courtesy Consulate General of Israel.

GIRL WITH A LAMB. A teen-ager reared in an Israeli kibbutz, she will know school work, farm work, group living, security, but no parental love, and few options for the future.

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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

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A Frank Appraisal:

THE NEW MORALITY

By Pastor Donald Needham
Minneapolis, Minnesota

WATCH, listen, and read about the age in which you live, for it is a time of rebellion. Obviously, you say, what else could it be called when many of the world's academies of higher learning are being disrupted, or forced to close, due to revolting students? But rebellion doesn't stop on college campuses, it shows its ugly head in the form of unkempt young people in dirty clothing, through the skyrocketing number of immoral movies, and by the great onslaught of suggestive pictures and pornographic literature, to cover just a few areas. The objectives of this revolution may be many, but the foremost seems to be a desire to obtain a *new accepted code of moral standards*.

A few years ago if a person tried to sell an obscene book or picture, he'd often resort to secrecy for fear of being caught and prosecuted. Today, he's the hero of many. Glance back over your shoulder and remember when there was a universal attitude of sickening abhorrence to homosexual practices, then look around you at a society in which many have degenerated to the depth where they look upon it lightly, or even openly advocate such conduct.

Time was when criminals were considered the enemies of society; they had broken laws and deserved to be punished. One had better be careful when uttering such remarks today,

lest he be rebutted by the modern theory that acts of stealing, murder, rape, etc., are merely the products of body chemistry and unfortunate environmental conditions, and such people are not to be blamed for their crimes, but should be considered underprivileged.

Such a deviation in our thinking on such subjects is a disgrace to our nation! Let us, in asking ourselves the following questions, be realistic and admit, as much as we might hate to, that we are in an epoch of change. Therefore, what factors are bringing about these many changes? Are there new philosophies turning our outlook away from the present norms? Are we accepting, or have we already accepted, a new moral rule? These and other questions we will consider.

Vacuum Religion

History verifies the statement, "Whenever man departs from God, he becomes tainted by the alternative." The word "vacuum" can be rendered "entirely devoid of matter, empty, containing nothing." Our era has unfolded to where we see the signs of a *vacuum religion*! This condition has been brought on by at least two human factors: fools and imitators. Psalm 14:1 reads, "The fool hath said in his heart, There is no God." Far too many inhabitants of our society foster such a distorted idea. The fact

"...WHATSOEVER THINGS ARE TRUE,
WHATSOEVER THINGS ARE HONEST,
WHATSOEVER THINGS ARE JUST,
WHATSOEVER THINGS ARE PURE,
WHATSOEVER THINGS ARE LOVELY,
WHATSOEVER THINGS ARE OF GOOD
REPORT; IF THERE BE ANY VIRTUE,
AND IF THERE BE ANY PRAISE,
THINK ON THESE THINGS."

— PHIL. 4:8



that some theologians even speak of the death of God, meaning they do not believe in a living God as revealed in the Bible, does not help those who are searching to find the Almighty. Consider this, If no God exists, and man is the result of naturalistic evolution, no God would have established definite principles to govern human conduct. As a result, each individual is at liberty to work out his own system of moral right and wrong, and if the forces of God are not doing this directing, what other force could be?

Possibly an even more serious problem lies with those who are impersonating the ideals which Christ set forth. Paul speaks of such pretenders when he says that they are "lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof . . ." (2 Tim. 3:4b, 5a) Is this not the situation we find true far too often in the apathetic American churchgoer of 1969? He's numbered in the Christian fold, and even talks a pretty good line, but when it comes to having a dedicated heart and life, that's asking too much. He's a phony, and because he has this "form of godliness," he is even more dangerous than the atheists, for he is being accepted as a pattern of what Christians are supposed to be. Our accumulated scientific technology has developed imitations in many fields:

synthetic fibers, simulated foodstuffs, artificial devices, and in many cases these substitutions have resulted in a better product. *This is not true of religion.* When something is substituted for the power of God, it produces a mass of anemic, powerless imitators, living in a *spiritual vacuum*.

"The increasing immoral conduct of today's society reflects the thinking of many twentieth century teachers, authors, artists, and playwrights. On every hand accepted moral standards are being attacked as a product of an outmoded religious idea, or are being ignored by thoughtless people living to gratify their lusts."—*R. DeHann*. The Word of God has become a meaningless authority, as a criterion for right and wrong. In its place have come many theories, ideas, and philosophies, far too numerous to consider all, but let us analyze a few.

Determinism

Determinism, a philosophy teaching the denial of guilt, had its origin in the pre-Christian, heathen, Greek world of Socrates, and has influenced many down through the centuries. The present danger with this theory, and others of its kind, is not that it is held by a majority of the population, but that those who hold it are often in places of influence, such as teachers and writers, who are feeding the minds and creating the ideals within the younger generation, i.e., the leaders of this "new morality."

Assuming that our "old morality" has been founded on the Word of God, let us consider the Bible's answer to Determinism. Romans 3:23a reads, "The wages of sin is death." A definite punishment is meted to all, in that all must suffer the first death, due to their Adamic nature, and many will face the second death because they never became regenerated Christians, and for this they are responsible. Determinism, one of the cornerstones of the new morality, instills the idea that man cannot truly be a free creature if he is responsible for his acts to the point that he must give account for them. And is not freedom the road sign of this movement? Instead of hearing very much about the terms freedom of speech, freedom of religion, and freedom of press, we now hear about the freedoms of action, idea, and desire. The new morality is sowing the seeds that man should be free to do whatever he might desire, no matter the motivation or the consequence.

It becomes quite disgusting to those opposed to this liberal movement.

when we see how often these new moralists can hide under the cloak of our judicial system, a system which oftentimes seems to be bending over backward to make allowances for these "newfound" freedoms. Consider the case of the topless nightclub dancer in San Francisco, jailed and charged because her performance was lewd and suggestive. After performing the dance for the court, charges were dropped, because it was ruled she had the constitutionally granted right to *express* herself. Possibly the most publicized incident of judicial decisions, which has opened the floodgates for the new morality was the incident which likely cost Abe Fortas the position of Chief Justice of the Supreme Court. Fortas, along with four other Supreme Court benchwarmers, overruled a California court on whether a particular movie had broken certain laws dealing with the acceptable contents of a film. Our country, if under God, certainly doesn't need its supreme judicial authority to be one which supports stag movies.

How well this works in with the ideas of those who deny the existence of God! Because man is the result of an evolutionary process, thus nothing but a *more intelligent animal*, his intelligence is looked upon as the result of a process much like that which feeds information into a computer. A person committing a terrible crime is merely the victim of unfortunate programming. Thus man is little better than a machine. Therefore, having no responsibility for his actions, he is free to follow his wildest fancies.

Hedonism

A second theory, *Hedonism*, the pursuit of pleasure, is likewise kindling wood for this raging fire. Again, we confront the Word of Almighty God with a theory that originated, and thrives best, in a pagan society. Second Timothy 3:16 clearly states that guidelines are set forth for all to follow: "All scripture is given by inspiration of God, and is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction* in righteousness." Hedonism advocates that *pleasure* is the proper goal of human pursuit. Eat, drink, and be merry, for personal enjoyment at any cost is the highest human goal attainable. Man shouldn't suppress certain drives in fear of violating God's laws. His only guide should be what makes him genuinely happy. Greece accepted this philosophy of looking after *me* and not *we* and, corrupted, she fell from within. Rome rose strong and firm, made up

of well-disciplined people, honest and impartial. When Rome's leaders accepted this idea, the fibers of a strong nation became weak and unstable, to the point where she fell also. America parallels these historic degenerations, because we, too, are gradually accepting these doctrines.

Romans 1:26, 27 tells us of one of the most despicable situations looked upon by God. "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet." It was for this reason that God destroyed Sodom, reeking with the sin of homosexuality. Can we expect anything less of him today? Yet, have you stopped to notice a few reviews on some of the latest books, plays, and movies to see what an onslaught of this sinful filth is flooding our environment? Did you realize there is a bill in the Danish parliament to permit one-sex marriages? Are you aware of the upsurge of nudity in our society? Now that the Broadway play "Hair" has revealed both men and women in the nude, what are they going to do for an encore? It would seem there would be little left, but a new play "Geese" wallows in the mud with the answer. Two couples of the same sex make love, taking off on the axiom "what is good for the goose is good for the gander." If we are not moving toward a new code of moral standards, why are such things tolerated? Adding to the shame of it all is the fact that far too often clergymen are leading these battles for greater permissiveness in the realm of moral questions. Paul predicted it, "Lovers of pleasures more than lovers of God!"

The Question

Have these new ideas acquired a stranglehold on our society? Have we been influenced sufficiently that we are giving in and accepting this new morality? Consider a few facts and figures. Our nation, and world, is being plagued by countless demonstrations and riots, sometimes because people are seeking to attain a goal, but many times just because some feel motivated to destroy and cause trouble. The printing and distribution of pornography is going on at an unprecedented rate. It is estimated that

(Please turn to page 18)

ISRAEL--God's Sign and Time People

By Clyde E. Randall, Omaha, Nebraska

MUCH of the purpose and work of God is centered in and around Israel. One cannot properly and accurately grasp what is taking place in the world today without a Biblical and working knowledge of Israel—past, present, and future. Such information can only be obtained by unbiased minds, who desire to seek out and find the mind and will of God concerning this strange and separate people, whose long and checkered history has been one of maintaining and preserving their blood and separatist identity. This goal would never have been achieved to the present, in view of world-wide persecution and genocide directed against them, except for the divine mission which God long ago fastened upon them.

God's Princess

Names which God gave to Bible characters have special meanings and usually reveal the character and work of the individual. Such is true of Israel. Israel is a compound name. The first part "Isra" comes from the Hebrew *sawraw*. This is the word from which Sarah comes and literally means "princess." "El" is one of God's titles, and joined together the combined word means "God's princess," or "God's wife."

In Hosea 2, Israel is portrayed as God's wife in which she goes after other lovers. God's unfailing love hedges her in with trials and troubles, until she realizes that it was better with her when she was faithful to her first love, so she returns and calls God "Ishi," rather than "Baali." Her "valley of Achor" becomes a door of hope. It is a beautiful love story between God and Israel and deserves careful reading, especially by those interested in Israel's future prophetic role. Israel's wife-relationship is the secret of her fulfilling the role of being a "prevailer." It is because of this "husband-wife" relationship that "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judg-

ment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (Isa. 54:17).

Apple of His Eye

A large number of people find it hard to understand, let alone believe, that Israel lies in the center, or circle, of God's love and purpose. From the earliest times of Israel's history, this people has been called "the apple of his eye" (Deut. 32:10). What God has done with them and what he will do with and for them in the future is one of the strongest evidences of God's readiness and willingness to take a people, regardless of their character, and form them into an obedient, changed people, submissive to God.

If God can take a people who have been of a rebellious and stiff-necked nature such as Israel has been (Deut. 31:27), and make them into a priesthood that will declare God's glory among the Gentiles (Isa. 66:18, 19), the Gentiles of this present time

should feel hopeful that this same God is able to do for them a comparable work of grace, by which we, too, can be saved.

Israel and Nations

God deals with nations of earth on the basis of their relationship toward and with Israel. When "the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance" (Deut. 32:8, 9).

This relationship is God's choosing and the whys and wherefores belong to him. It is not that God loves Israel above other peoples of earth or other nations, but simply that God has assigned a particular place and work for them to fill and do. In fulfilling this assigned work, Israel, like individuals who have been called to perform specific duties, comes under the blessing and protection of God. As they serve in this capacity, a divine protective shield separates them from the nations. To Israel it protects—to other nations it may serve as punishment. When Israel was delivered out of Egypt, the watery grave of the Red Sea in which they were baptized (1 Cor. 10:1, 2), became the deathbed for the Egyptians. Isaiah explains it this way: "The nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted" (Isa. 60:12). The judgment of the nations in Matthew 25 is based



JERUSALEM: a view from the new city into the old. The growth of the new city was predicted in Jeremiah 31:38-40.

upon their relationship with Christ's brethren, Israel.

Navel Land

In the Bible, Israel is said to have inherited and possessed the "navel," or "middle land." When the nations under Gog of the land of Magog come against the mountains of Israel in Ezekiel 38, it is said that they come against the people that "dwell in the midst of the land" (Ezek. 38:12). In Judges 9:37 it is called the "middle of the land," or "naval," margin.

The land inheritance promised Israel in the covenant of Genesis 15:7-18 between the "river of Egypt and the great river, the river Euphrates," comprises most of the territory which historians call the "fertile crescent." In this area civilization was born, and in this same region each civilization has come to its end. This middle land

has been the "valley of threshing" for the nations that have forgotten God. Watch this territory!

Israel's History

Israel's history and prophetic future are tied to God's eternal purpose, as written in the heavens and in the inspired Bible. When Israel was gathered in the Promised Land from Egypt, their encampments were under the twelve signs of the zodiac. These signs became their tribal flags or emblems. Around the tabernacle, groups of three tribes on each side gathered under one of the signs of the living creatures, or *zoas*, of Revelation 4:7. The promises made to Israel are tied to the ordinances of heaven as far as endurance and credibility. (Read Jer. 33:25, 26.)

Israel's Travels

While Israel is a "covenant people"

(Eph. 2:12) and the ones through whom salvation came to the Gentiles (John 4:22), yet their travels have found them much of their checkered history on the broad way of sin. This accounts for so much of the pain and persecution heaped against them. Surely, "the way of the transgressor is hard." But out of her "valley of Achor," she will come asking God to do for her what she has not been able to do for herself (Ezek. 36:37), and at the "fountain" for "sin and uncleanness," she will find a great transformation from being God's "battle axe and weapons of war" (Jer. 51:19, 20) to becoming "priests of the Lord" and the "Ministers of our God" (Isa. 61:6).

In these times, this is the people to watch, for the things that happen to, and upon, Israel are for signs . . . and wonders" (Deut. 28:46). ●

JERUSALEM, A PRAISE IN THE EARTH

By David Cheatwood, Oregon Bible College

AS THE girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear" (Jer. 13:11).

Israel has been a *praise* to God by the mere fact that she does worship him as the one true God. She hasn't turned to a dual or triune God as many of the Gentiles have. Though she hasn't heard God, we know the time is drawing very near when she will return to him and accept his Son. This will bring more *praise* to the heavenly Father and to the whole earth.

"Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed" (Psa. 65:1).

David saw that Israel would be slow in praising God, but the time had to come when she would. When she finally sees her need and accepts his Son she will *praise* him and bring great blessings to each inhabitant on the earth who has also accepted Jesus as God's Son. We are all waiting with patience for the return of Jesus, and know he will come when Israel cries for him in the last day.

"As the earth bringeth forth her

bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61:11).

When Israel, on May 15, 1948, again became a nation before the whole earth, the hearts of many were brought closer to God. Many saw in this the return of the Jews to their homeland and the soon approaching of the Messiah. God has caused Israel to spring forth as a garden and in time will cause her to *praise* him. The fact that she even exists today causes many of us to praise God. She is truly a praise in the earth, but only a small part of the praise she will be.

"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD" (Zeph. 3:20).

God showed us through Zephaniah how he will make Israel a praise to the earth. He will bring them back to their homeland and gather his people back to Israel. The other nations haven't praised them yet, but God tells us they will in the near future. He has turned back their captivity

and we can see that Jesus' return will cause great praise in the earth, and he will return to Jerusalem.

"Give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62:7).

When Israel recognizes that Jesus is their Messiah they will turn in repentance to the Father and seek him unceasingly until God makes Jerusalem this praise we have been discussing. We, too, will rejoice when we see this day because Christ will return at that very hour.

"Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame" (Zeph. 3:19).

God will get praise for Jerusalem in every city and nation in the world. They have been stepped on and looked down on everywhere they have been. God will make them to be looked up to when they accept his Son and bring praise to the earth through this acceptance.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (Isa. 60:18). (*Turn to p. 18*)

LOOK AND LIVE!

By Pastor Hollis Partlowe, Phoenix, Arizona

THE NATION of Israel, the physical descendants of Abraham, was God's favorite nation. The Israelites were in slavery to the Egyptians, but God delivered them by a mighty hand and an outstretched arm, leading them to the land of Canaan. The Book of Numbers covers this forty-year journey.

In two years they came to Kadesh-Barnea in sight of the Promised Land, but because of unbelief they turned around and wandered another thirty-eight years in the wilderness. For them the opportunity never returned. What happened to them? Their "carcasses fell in the wilderness" (Heb. 3:17). They merely marked time for thirty-eight years.

The journey of the Israelites from Egypt to Canaan is a picture of the Christian living the Christian life; it is recorded for our benefit. "All these things happened unto them for ensamples [or types, marg.]: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

In this article we are interested in one event in their wilderness wandering, the lifting up of the brazen serpent, recorded in Numbers 21. The people became discouraged and began to murmur and complain against Moses because of lack of bread and water. The Lord sent fiery serpents among the people, and many were bitten and died. Many came to Moses and asked him to pray and ask the Lord to take away the serpents. Moses took it to God as he always did. The Lord answered Moses: "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (vv. 8, 9). Observe, the serpent was made of brass, which symbolizes judgment. Sin had to be judged. If they would look upon the serpent on the pole they would be healed; that was God's condition. Only those who believed God acted.

The serpent on the pole which

healed the Israelites of their malady is a type of Jesus Christ lifted up on Calvary. Jesus said so: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15). Certainly the Israelites saw a glimpse of Calvary. Men bitten by fiery serpents looked toward that which resembled the reptile. Likewise, sinners look in faith to Christ: "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). Jesus Christ, the Son of God, was without sin, but he was made in the likeness of men. We must look to him and him alone for salvation from sin. Apart from faith in him, one must perish, be annihilated in the second death. Jesus is the remedy for sin as the brazen serpent was deliverance for the Israelites; faith being the condition in both cases.

Jesus is the only begotten of the Father. This makes him unique, the only one of his kind. As Christians, we are children of God by adoption. (Gal. 4:4-7; Rom. 8:14-17; 1 John 3:2.) Without belief in Christ one will perish. The world was in a ruined state ready to perish forever with no power to rescue itself, then Jesus came. Doubtless the motive for his

coming was God's love, not condemnation. "God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:17, 18). Definitely, Christ did not come to condemn the world—it is already condemned; he came to save. The main purpose of Jesus' coming was not condemnation but salvation.

Man is so quick to condemn and complain. Some are habitual complainers. The carnally minded are always complaining; constant complainers are dominated by selfishness. Here is a good test of your conversion. Are you dominated by self or by the Spirit of God? People dominated by the Spirit are filled with love, kindness, and praise. They see the good in others. Martin Luther said: "A Christian should be a constant doxology."

Jesus said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). People who love to indulge in sin are afraid of the gospel; it steps on their toes. People who walk in darkness pick at people of light; they try to tear them down to lift themselves up.

According to the Bible, people who perish in the second death will not do so because they have a sinful nature or practice sin, although they do, but because they refused the remedy freely offered. Our Saviour said: "I, if I be lifted up from the

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Psalm 23 for Busy People

The Lord is my Pacesetter, I shall not rush;
He makes me stop and rest for quiet intervals;
He provides me with images of stillness, which restore my serenity.
He leads me in ways of efficiency; through calmness of mind,
And his guidance is peace.
Even though I have a great many things to accomplish each day
I will not fret, for his presence is here,
His timelessness, his all-importance, will keep me in balance.
He prepares refreshment and renewal in the midst of my activity,
My cup of joyous energy overflows.
Surely harmony and effectiveness shall be the fruits of my hours,
For I shall walk in the pace of the Lord, and dwell in his house forever.

—Toki Miyashina, a Japanese woman. •



NEWS AND PROPHECY

BY JAMES MATTISON

Avoid War in Mideast—U.S.

THERE is a growing conviction in the United States that we cannot police the whole world, that we should not make great commitments to defend other nations, and that we do not want to get involved in other wars far from the homeland.

Some of this pressure comes from the horror of American boys dying in Vietnam. Some of it comes from the tremendous financial drain of this police effort in a day when there is not enough money to go around, especially to meet our own demands.

So it is to be expected that the U.S. will avoid outside wars, especially war in the *Mideast*, where this world's course will come to an end.

This statement appeared in the March 24, 1969, *U.S. News and World Report*: "War—if it erupts in the *Middle East* or anywhere else—is to be avoided by the U.S." This is probably an accurate forecast of U.S. policy.

And so another prophecy seems lining up for fulfillment.

Much Talk! Any Action?

God indicates, in Ezekiel 38:8-13, that when the northern army invades Israel in the latter days, Sheba, Dedan, the merchants of Tarshish, and all the young lions thereof, will *object* to the invasion, but there is no word here that they will *fight* for Israel.

Their objection to the invasion of Israel will be worded like this: "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

Who Are These?

Sheba and Dedan probably refer to Saudi Arabia. The merchants of Tarshish and the young lions thereof evidently refer to countries with many ships, not aligned with the northern power.

If the United States can be identified with this group, the present feeling in this country to avoid war certainly seems to fit the thought of Ezekiel 38:13.

Nuclear Non-Proliferation Treaty

Much in the news recently has been

this treaty to curb the spread of nuclear weapons to other countries that do not yet have them. For example, none of the great powers want to see the Arabs in control of any nuclear weapons, for in a hotheaded moment their hatred of Israel might cause them to unleash nuclear weapons on Israel, which could cause a global atomic weapons war, in which human life might be practically wiped out.

The United States feels that since she has signed this treaty, it will reassure the Russians that we are not in an arms race; that we desire peace.

Peace, Peace

This treaty highlights the idea of *peace*. Israel has been trying to talk *peace* to her Arab neighbors. The U.S. has been trying to talk *peace* to North Vietnam in Paris. All over the world the thought of *peace* is in the hearts of the common man.

Yet in the hearts of some men lurks the thought that they will take by force what they want, and, in the hearts of others, the thought that they will resist such force with force. And so *peace* is elusive. The world today is like it was in Jeremiah's day when they said, "Peace, peace; when there is no peace" (8:11).

The Bible says that men will be saying "Peace and safety" when the day of the Lord comes. (1 Thess. 5:3.)

Israel's Peace

It does seem that Israel will dwell safely just before the end. This is mentioned three times in Ezekiel 38: "They shall dwell safely all of them" (8, 11, 14). Yet, even this security will be only temporary.

Real peace can only be when the immortal Christ establishes it upon earth. Then, World King Jesus will not allow nations to learn war anymore.

Before that comes, Jesus indicated that this nuclear non-proliferation treaty could not work, that men would destroy themselves unless he intervened. "Except those days be shortened, there should no flesh be saved" (Matt. 24:21, 22).

The world's trust, and ours, should be in the Prince of Peace. Individual inner peace and contentment in the hearts of men must take place before men can be at peace with one another.

Israel to Possess Lebanon, Jordan

Thanks to Pastor Earl Waterman, of the Advent Christian Church of Clearwater, Florida, our attention was directed to Zechariah 10:10, which records a promise from God to Israel: "I will bring them into the land of Gilead and Lebanon."

Never Fulfilled

To our knowledge, this promise has never been fulfilled. As to when this shall come to pass, we note that the entire Book of Zechariah contains a *number* of end-time prophecies, and, obviously, this is one of them. Whether this will occur before or after Christ's coming we are not certain.

Lebanon and Gilead

Lebanon is the country north of Israel by the Mediterranean Sea. Gilead is the area east of the Jordan River extending from the lower end of the Sea of Galilee to the northern end of the Dead Sea, and today includes the best part of the country of Jordan.

Israel is to occupy these two areas sometime in the last days. It is interesting to note that both of these countries acknowledge that they could not defend themselves if Israel chose to invade them.

Isaiah 11:14

Isaiah gives us further information on Israel's final possession of Jordan: "They [Israel] shall *spoil* them of the east . . . they shall lay their hand upon Edom and Moab; and the children of Ammon shall *obey* them" (11:14).

Edom, Moab, and Ammon, plus Gilead, make up what is known as Jordan today. Israel is to "spoil them," or, plunder Jordan, and at least part of the Jordanians are to "obey" Israel. Undoubtedly this will occur near the time of Christ's coming, either before or after, as Isaiah 11 speaks of the coming of the "Root of Jesse" and his reign.

As Russia is to *gather* in Libya, Ethiopia, and Iran (Ezek. 38:5), so Israel is to *occupy* Lebanon and Jordan.

Laser—The Death Ray

In *The March of Prophecy*, September, 1968, we notice this: "Military
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"WHEN I LOOK INTO THE NIGHT SKIES AND SEE THE WORK OF YOUR FINGERS — THE MOON AND STARS YOU HAVE MADE — I CANNOT UNDERSTAND HOW YOU CAN BOOTHER WITH MERE PUNY MAN, TO PAY ANY ATTENTION TO HIM! AND YET YOU HAVE..."
 — PSL. 8:3-5 (TAYLOR'S LIVING PSALMS)

WHAT IS

By Gerald L. Cooper,

6,000 years. It is my thought that the Bible does not set a definite time for creation, except, possibly, that which pertains to man. Eternity goes as far backward as it does forward. As we learn of the vastness of the universe it strengthens the question of David—What is man in contrast to the rest of God's creation?

On December 27, 1968, three men we call astronauts returned to the earth after an extra-terrestrial flight to the vicinity of the moon. Since their return, their names, as well as their feats, have been compared with Christopher Columbus, reputed discoverer of America, and Ferdinand Magellan, commander of the first expedition to sail around the world. (A newsman disputed this for, said he, 1) Columbus never did know where he had been, and 2) Magellan never returned, having died in the Philippine Islands.) These men, Colonel Borman, Captain Lovell, and Colonel Anders, are three of a large group who are, first of all, scientists and technicians, who prepare for their flights for many months, and are as certain as they can be that their vehicle will return them safely to the earth. Yet several of them have been men with faith in God. John Glenn, the first one to orbit the earth, publicly stated his faith in God a week before he entered his satellite. Gordon Cooper read a prayer before becoming the first one to sleep several hours in flight. In December, 1968, pictures were shown of the men attending church services the week before they were orbited, and interviews with their pastors were heard and seen. So, as these men orbited the moon on Christmas Eve, it seemed only natural that they would recognize the greatness of God and join in a reading of the account of the creation as found in Genesis 1:1-10. The humanistic

DAVID, the second king of Israel, was an outdoor man. In his teenage years he lived the solitary life of a shepherd, keeping the flocks of his father. Because of the moderate climate of that area we are certain he slept beneath the stars. Later, when he was a refugee from King Saul, he never had time for a permanent camp and slept in the open out of necessity. Hence, he had ample opportunity to observe the heavens, which were visible to the naked eye. He saw enough to cause him to write (and sing) one of his most praiseworthy psalms—the eighth. In it he recognized the excellency of God "who hast set [his] glory above the heavens."

As David's eager eyes and mind took in all that could be seen on a clear, star-studded night, he sang, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained"; then he paused and a profound question came into his mind, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" David had seen men and women at their best and at their worst. The braggart Goliath, and the Israelites he intimidated, might have come to his mind; the kindness of Saul which turned to treachery and actual hatred; or, Saul's daughter Michal, David's first wife, who had

saved his life, but later became jealous and left him. Perhaps as he pondered about the human race and its strength and weakness, a meteorite went arcing through the sky, or the Milky Way, or whatever he called it, may have been exceptionally beautiful. Whatever David's thoughts were, he voiced for many others, both before and since his time, their thoughts. That is, the contrast between God's works in the heavens and his work on the earth, man, is so definitive that we do indeed need to ask the question frequently, "What is man, that thou art mindful of him?"

Many others have studied and observed the heavens since David's time. What a sight it must have been to the first man to view the heavens with a crude telescope; to see the rings of the planet Saturn; to discover and name the planets. What a thrill it must have been to those who first realized that our own solar system, spacious though it may be, is but an infinitesimal part of a rather insignificant galaxy which we call the Milky Way, and that there are said to be millions of other galaxies in God's great universe, which are billions of light years away. Now, there are some who find all of this hard to believe for various reasons, chief of which might be that they are so tied to Ussher's chronology of the Bible, that they feel uncomfortable going back in time more than

MAN?

izona

Russian orbiters rather foolishly stated that they had looked around and had seen no sign of a Jewish God. The professional atheist Madeline Murray O'Hair, claimed she was offended by their reading from the Bible and made a formal protest to NASA. More than eight hundred favorable letters were received by NASA, however, many of them suggesting that "Mrs. O'Hair be rocketed to the moon and left there."

As we heard the comments which all three of these men made in regard to the moon, and outer space, and as they considered the heavens, the earth, and the stars, they joined with David, asking, "What is man, that thou art mindful of him?" What a glorious sight it must have been when they saw the earth "rising" as we see the moon each month. A widely distributed photograph of this sight prompted David Brinkley, usually an unemotional realist when presenting NBC news, to state, "It must be the most beautiful photo ever taken." Colonel Anders perhaps came nearer to the Psalmist's thoughts when, at about 60,000 miles from the earth, he said, "If I put myself into the place of some being approaching earth from some other planet I would have to wonder, is it inhabited?" All three spoke of "the good earth" and Captain Lovell said, as he gazed at the moon a week later that he could scarcely believe he had been there. Too, all seemed to feel that man is quite insignificant in contrast to what they had seen of God's creation.

These men, educated and experienced as they are, like David of old, have observed man at his best and at his worst. They realized that at the same time their mission was being successfully accomplished, men continued to kill each other in war and other violence. They knew that a

little virus, from China by way of Hong Kong, was rampaging on the earth causing death or, according to those who had it, even worse. They knew the Christmas spirit of "Peace on earth, good will to men," would be over by the time they returned to earth. Yet, they could hardly wait to return, and, as they did so, they warned that "all men everywhere must learn to get along together and live like brothers." The very smallness of the earth, in contrast to what had been seen, seemed to emphasize their feelings.

We still ponder their question and that of King David: "What is man that thou art mindful of him?" *What is man?* Is he the result of billions of years of evolution? Evolutionists tell us that foam from the seas finally caused some sort of reaction, which after more eons of time produced cells, and from these sea life came into being. Then, still millions (or billions) of years later, some form of this sea life crawled out onto dry land, evolving eventually into the primates—supposedly the ancestors of mankind. During some millennium, one scientist has theorized, one of these primates (a great ape, perhaps) was accidentally hit on the head by a heavy, falling tree branch, causing an indentation on its brain. Wonder of wonders, rather than mentally retarding the beast (as we might think), the theory is that the indentation brought forth the first ability to think. To this time (still theory) only instinct guided, as it does with animals at present.

After more millenniums had passed, the descendants of this ape which was "conked" on the head, finally evolved into mankind. This story is just as ridiculous as it sounds, purposefully made so, yet, the "scientific" language used by evolutionists sounds just as ridiculous to those who accept the Bible as God's Word and as truth. The Bible states that God created man in his own image, on the sixth day of creation. When God had finished, he looked upon all of it and said it was good and very good. No, man has not evolved. He has *devolved* from that which God created, because the very first humans, Adam and Eve could not pass the simple test God gave them—to eat or not to eat of the tree of knowledge. God forbade them to eat, and they disobeyed.

This brings us to the second part of the question, "What is man, *that thou art mindful of him?*" Though God created the universe, he has made the earth for a special purpose. "The

heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." At his creation, man was placed on the earth and instructed to be fruitful, multiply, replenish the earth, subdue it; have dominion over the fish, fowl, and every living thing, as well as herbs, trees, and plants. This did not change when Adam sinned. God, in his wisdom, simply set in operation his plan of salvation; which means that mankind must realize his own failures and weaknesses, and be led to put his trust and faith in God. First, this was done in hope of a Messiah yet to come. Since this Messiah, Jesus Christ, came, lived, died, was resurrected, and ascended to God, man's salvation must come through him. There is no other way, "none other name." The hope of eternal life for every individual depends on his acceptance of Jesus Christ.

There are some who feel that just believing these truths, and teaching and preaching them, is not enough. They feel they must be more *involved* in making the world a better place in which to live, and to help men live like brothers. Surely, this is commendable. One of the greatest compliments given to Jesus was that "he went about doing good." On what doing good is, some might disagree. Should doing good be confined to the activities of the church? What about taking part in community affairs? or politics? The only satisfactory answer we have found for ourself is. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). This statement is simplicity itself and needs no further comment.

The universe, with all its vastness, remains mostly a mystery to us, and each discovery made adds not only to our knowledge, but to a greater appreciation of our omnipotent, omniscient God. Yet, with this realization comes the fact that God has selected a mere speck in this universe—earth, to deal especially with it and its inhabitants, mankind.

What is man? He is God's own creation, specifically made for a purpose. That purpose is not only to inhabit the present earth, but to inherit the earth made new, throughout eternity. That is why God is mindful of him. He protects, keeps, and loves mankind. All that is asked in return is obedience to the truths which are set down in his Word; and, in obeying, to "do all in the name of the Lord Jesus," with thanksgiving! ●

TOTS 'N' TEENS

By Ruth Lewis

The Fishermen

One Saturday morning Sandy noticed that Dad was nowhere in sight. She peeked out the door, and there he was, digging worms in the back yard.

"Look, Sammy," exclaimed an excited Sandy. "we're going fishing."

"Ah, how do you know, Sandy?" asked Sammy.

"Just look outside for yourself, if you don't believe me. See what Dad's doing?"

"You're right! Let's go and get ready."

Soon the twins and their parents were out on the lake fishing. Some men in a motor boat rode past them. "Catch anything?" asked one of the men.

"Not yet," answered Dad. "We just arrived."

"Might as well not even start," answered the man in the boat. "We've been out here all morning and we haven't caught a thing."

"Maybe you forgot to put your line over the other side," said Sammy.

"What?" asked the men.

"You know," continued Sandy. "Jesus told his disciples, who were fishermen, to fish from the other side of the boat when they didn't catch anything."

"I don't think that would work," laughed one of the men. "I don't spend much time in church, myself, so I don't know your theory, but I'll try it."

The man threw his line on the other side of his boat, and just like that he had a bite! He looked very sheepish as he reeled in a medium-sized pike.

"Quite a boy you have there," said the man. "Maybe I'd be a better fisherman if I studied my Bible a little."

"Maybe," laughed Sandy. "but I think you'd learn more if you went to church, too."

"I'll give that a try, too," answered the man, as he and his friend motored to the shore.

Something to Do

Draw a big fish. Write Matthew 4:19 on the fish; then see if you can say it from memory.

TNT

Some miracles Christ performed, he did more than once. Such was the miracle of catching many fish with a net.

This miracle is first recorded as happening when Jesus was choosing his disciples. These men already were acquainted with Jesus, but they had not agreed to be his intimate helpers.

Simon Peter was a boat owner. Jesus entered one of his boats and asked Peter to move out a little from land. Jesus sat in the boat and taught people who were sitting on the shore.

After Jesus finished teaching, he told Peter to move his ship out where it was deep, and let down his nets for a catch of fish. Although Peter had fished all night and had caught nothing, he, and those who were with him, obeyed. They let out a net and caught so many fish their net broke.

They had to ask for help from men in another fishing boat. The fish they caught filled both ships.

Christ used this as an illustration of how productive they could be in his service, catching men rather than fish. This story is recorded in Luke 5:3-11.

After Christ's resurrection he repeated this miracle. Again the men were out fishing. They fished all night, but again they caught no fish. In the morning Jesus stood on the shore, and called to them. This time he told them to throw their nets on the right side of the ship. They did so and caught so many fish that the net had to be dragged in to the shore.

The Differences

Just as Christ was with the disciples while they were preaching during his ministry, so he was with them for that first catch of fish. The first time the net broke, and it was probably the small, worthless fish that escaped the net. Also notice the men in another boat had to assist them, just as those who were not Christ's sometimes helped Christ reach and teach others.

The second time Christ was not with his disciples, but was separated from them, just as he now is separated from us—in distance but not in spirit.

After his resurrection the disciples handled the nets alone—just as we, the body of Christ, must reach others by ourselves, because reaching the lost is our responsibility.

Although the nets were just as full this time as they had been in the first miracle, they did not break; no fish escaped. Does this mean that all who hear the gospel will be saved, once they have been reached?

The Parable of the Dragnet

In Matthew 13:47-50 Christ told a parable about fishing, telling his disciples that the Kingdom would be like a net, which was thrown into the water and fish of every kind were gathered into it.

When the net was full, it was drawn to shore and the fish were sorted. In this parable it is interesting to notice who does the sorting; Christ said the angels were the ones in charge of sorting, or judging, as to which were worthy of being saved.

When Christ was with the disciples, he aided their judgment. When Christ is away from his assistants, they are not to be concerned with judging. Rather, it is their obligation to be the "fishermen" and to catch as many "fish" as they possibly can.

Christ knew that men tend to judge by a person's outward appearance, rather than by his inward thoughts. We cannot always tell what is in another person's heart; God can.

Christ still needs people who will answer the call to be fishers of men. Are you doing your part? If a fisherman really wants to catch fish he often searches out a lake used only by a few people and with limited access. Look around you. There may be many people who have been neglected by other "fishermen."

Search and Research

By Pastor Harry Sheets

Question:

If baptism is essential to salvation, why did Jesus promise salvation to the thief on the cross?

Answer:

The thief's request was, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). Jesus, in reply, promised him a place "in paradise."

It is generally assumed that the thief had never been baptized. He, however, knew about Christ and his Kingdom, so it is possible that he had listened to John the Baptist, had been baptized, and then returned "to the weak and beggarly elements. . . again to be in bondage" (Gal. 4:9). If this be true, his repentance on the cross brought a degree of reinstatement.

The writer is willing to stand on the assumption that the thief had never been baptized.

If the thief had been baptized prior to his confession on the cross, it is evident that he received only John's baptism. That was all that was available at that time. Christ had not yet died, been buried, nor been raised from the dead. Christian baptism was not valid until after the death, burial, and resurrection of Jesus.

Regarding the necessity of baptism, we turn to the command which Jesus gave, "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). That command is so simply stated there can be no misunderstanding.

The apostles always baptized those who believed the gospel and repented of their sins. Even Cornelius, his kinsmen and near friends, who received the Holy Ghost and talked "with tongues," were not excused from baptism. Peter said, "Can any man forbid water, that these should not be baptized, which have received the

Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." (See Acts 10:24, 44, 46-48.)

John was sent to prepare the way for Jesus. His message was, "Repent, for the kingdom of heaven is at hand" (Matt. 3:2). He said, "I indeed baptize you with water unto repentance," and they were "baptized of him in Jordan, confessing their sins" (Matt. 3:11, 6). To the Pharisees and Sadducees he said, "Go and do something to show that your hearts are really changed" (v. 8, Phil.).

The Apostle Paul refused to accept John's baptism. When he discovered that believers in Corinth had not received the Holy Ghost, he said to them, "Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus" (Acts 19:3, 4).

Whether the thief had, or had not been baptized prior to his confession on the cross makes little difference in the net result, for he had not been baptized with the baptism commanded by Jesus.

What did Jesus actually promise the thief? What is paradise?

Webster states that "paradise" is from the Persian word *paridæza* which means "enclosure." The special meaning of the word is "The garden of Eden." "Primarily, in Persia, a pleasure garden, with parks and other appendages."

"The ancient versions translate it by the Persian word 'Paradise,' literally, enclosure or park."—Dr. J. H. Hertz in *Pentateuch and Haftorahs*.

In Revelation 2:7 is the promise. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

The next reference to the "tree of life" is in Revelation 22:2. It is in "a new heaven and a new earth" after the "holy city, new Jerusalem" has come down from heaven. By this time Christ and his bride will have been ruling for one thousand years.

It would seem that Christ did not promise the thief a place in the first resurrection, neither immortality, nor the privilege of ruling with him.

All Jesus ever promised was the privilege of being with him in the garden of Eden when it has been restored.

The privilege of ruling with Christ

is limited to those who are willing to suffer with him. "If we suffer, we shall also reign with him" (1 Tim. 2:12). The thief did not qualify.

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17).

"Deathbed repentance" is indeed very rewarding (just to be in paradise with King Jesus will be joy indeed), but it can never be compared to the glory of being "sons of God."

The need for baptism for everyone who would reign with Christ is ably explained by Paul: "No, no! We [believers] died to sin [when we repented and were baptized]: how can we live in it any longer? Have you forgotten that when we were baptized into the union with Christ Jesus we were baptized into his death? By baptism we were buried with him, and lay dead, in order that, as Christ was raised from the dead in the splendour of the Father, so also we might set our feet upon the new path of life" (Rom. 6:2-4, N.E.B.).

No Israelite could share in the Abrahamic covenant without being circumcised. (This was also true of the Mosaic covenant.) We, if we would have salvation, must become Abraham's seed. Circumcision is still required, only the form has been changed; baptism has replaced fleshly circumcision. "In whom [Christ] also ye are circumcised with the circumcision made without hands, in putting off the body the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:11, 12).

We ask this question: Do you really and sincerely want to have immortality such as Jesus now has? If this is your earnest desire, then baptism by immersion is the only way to obtain it. Paul is the authority for this statement: "If we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection" (Rom. 6:5).

If we would have a part in the first resurrection, we must be baptized by immersion. If we refuse this high calling, it is very possible that God will pass us by and not even open paradise to us. Why risk eternity when the way into the Kingdom is so simple? ●



Brief Messages for Busy People

In Times Like These

By Roy G. Graham

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:26-30).

These times of which Jesus spoke were times that existed just prior to God's intervention into the lives of these people. God had let man go his own way until he had gone the limit to which God could tolerate. Then God intervened.

Before the flood, God saw the wickedness of man, that it was great upon the earth. The thoughts of his heart were only evil continually, and it repented God that he had made man. So God brought a flood upon the earth. "Whereby the world that then was, being overflowed with water, perished" (2 Pet. 3:6). Only those who were prepared for the destruction were saved from the flood. God warned Noah, and Noah passed the warning along to his fellowmen. But none heeded the warning and prepared themselves to escape the deluge, except Noah and his family.

A similar circumstance is forming now in the lives of twentieth-century man. Man has strayed from God, almost as far as God will permit him to go. The next sequence of events demands that God stop man's wayward travel. Because of God's promise to Noah, he cannot again destroy the earth by water, but he will use fire. "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. 3:7).

Then Peter voices the question for all of us, "Seeing then that all these

things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Pet. 3:10). Like Noah, we must be prepared. We must obey God; we must take upon ourselves the name of Jesus and have our sins covered by his blood, that we may appear without spot and blameless in the sight of God.

The Elements Will Melt

By Terry D. Dwyer

Prophecies of things to come, in terms of future events and ages, occupy an important place in the Biblical interpretations of fundamentalists. We view such prophetic interpretations as having had, as having, and as going to have literal fulfillments in the course of history. To some interpreters of Scripture, however, the apparent literal relationships between prophecies and their fulfillments are matters of coincidence or of perceptive human intuition rather than of divine revelation. That a providential God could be present and interacting in the course of human events is held to be unlikely and unreasonable.

Yet we feel that the instances of prophecies which have apparent literal fulfillment, especially in current events, are too numerous and exact to be mere coincidence. The origin and development of modern Israel, plus the contemporary course of events throughout the world, have a very uncanny way of corresponding to prophecies in Deuteronomy 28 to 31 and Ezekiel 37 to 39. Coincidence? Possibly. To be sure, each person must decide for himself whether or not Scripture speaks literally and with authority. But, above all, this decision must be made because the coincidences, if they are coincidences, are striking enough to demand attention. Especially must we give them thought on account of the serious implications if the prophecies just happen to be more than just lucky guesses.

Concerning the prophecy of judgment which is to come from God at the end of this age, Isaiah says, "The Lord will come in fire, and his chariots like the stormwind to render his anger in fury, and his rebuke with flames of fire. For by fire will the Lord

execute judgment, and by his sword, upon all flesh" (Isa. 66:15, 16). Fire is the element that Biblical prophecy says will be the instrument of God's wrath and judgment upon man prior to the establishment of his Kingdom on earth. The judgment to come also is to be a form of cleansing, and this cleansing is to be effected by fire.

In this light we feel it is noteworthy that one of the critical problems confronting the nations of the world today is the threat of nuclear war. Nuclear annihilation, of course, is not the only threat to human existence. Diminishing natural resources, expanding population with corresponding decreasing food supply, and the very real threat of germ warfare are all realities threatening human life. But it is still a fact that the regulation of nuclear weapons occupies a prominent place in international negotiations. The danger of a worldwide holocaust in a nuclear war, even if by accident, gives the words of Peter real meaning: "The heavens will be kindled and dissolved, and the elements will melt with fire!" The destructive capacity of modern weapons of war was not envisioned by very many of even the most visionary minds seventy-five years ago. Yet, the Scriptures emphasize that in the last days of this age the earth will experience a great holocaust by fire or heat. "If those days had not been shortened, no hu-



Hank's boy Tom was old enough to go fishing with Pa for the first time this year. Tom had so much fun catching night crawlers for bait, trying to grab them before they got back in their holes, that he said, "Grandpa, I don't want to go fishing. I'd rather just catch worms." Many people are satisfied to make a living, and never get around to using it to make a life.

man being would be saved; but for the sake of the elect those days will be shortened" (Matt. 24:22).

There is, of course, some danger in saying that nuclear war is the "fire of God." The student of prophecy can become so enamored with one particular interpretation of prophecy that alternative, and possibly more accurate, ideas are left out. It is a dangerous practice to insist that a specific prophecy of Scripture conforms to any one interpretation or manifestation. But we must make some attempt to interpret and apply prophetic Scripture in order to perceive divine patterns in the course of history. Guarding against allowing speculation to evolve into rigid, and possibly ill-advised, concepts, we cannot help but wonder if it is possible that, while we worry and debate the rational and scientific plausibility of a miraculous, divine event bringing this age to an end, God allowing us to do to *ourselves* that which some say it is impossible and improbable for *God* to do.

"Pill" Developer Warns Youth

The developer of the oral contraceptive urged a student audience at the University of Notre Dame to practice pre-marital continence. Dr. John Rock spoke before an overflow student audience—most unmarried, most under 25. He called sex "the wellspring of human welfare" and cautioned, "We do not have sex solely for our own pleasure. It is loaned to us."

"The young have no right to have sexual intercourse unless they are married," he warned, adding, "The use of sex outside of marriage diminishes dangerously the opportunity one has to choose the right mate." He urged young people not to have children until they can support them adequately. He said all families in the future will have to limit the number of children. "There is no way around this. We are running out of space, and the capability of the earth to provide food cannot keep up."

Dr. Rock, a Catholic, was a controversial figure in his church in the early 1960's when he developed the oral contraceptive, which reportedly has changed the thinking of many Catholics on birth control, although the church's official position remains opposed to artificial contraception, which most Catholic officials hold "the pill" to be.

In his Notre Dame address, Dr. Rock stressed that the primary purpose of sex is for procreation. Young

people, he said, cannot take that responsibility lightly. "Every release of sexual tension is approved if it strengthens the monogamous marriage. If it does not, it is evil." (N.E.A.)—*The Truth*.

A Humiliating Exposure

By Pastor Michael Mattison

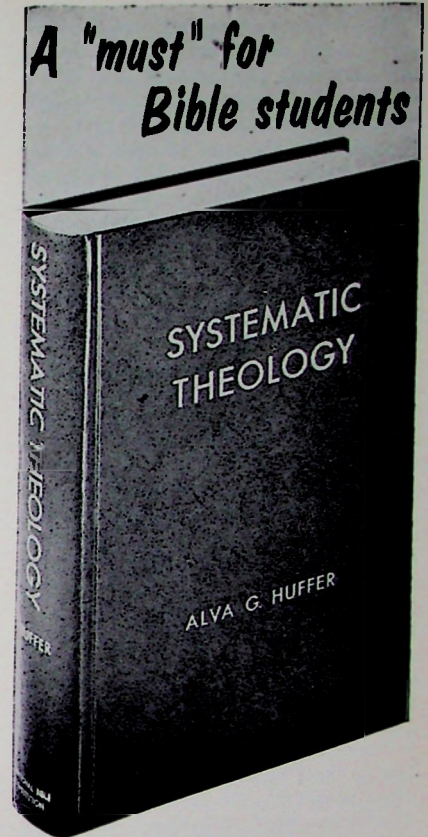
Each of us would be at least a little taken aback if all our inner thoughts were revealed. Jesus warned, "There is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" (Luke 12:1-3).

One especially dreadful day for the tender-skinned Pharisees was when they had started poking jibes at Jesus. Our Bible contains this account in Luke 12-16. We find Jesus handing them mild rebukes for their attitudes and actions as he rubbed elbows with them at feasts and elsewhere. (Luke 13, 14.) But as the commoners—and worse—crowded in to hear him (Luke 14:25-15:1), the Pharisees could stand it no more, and said so.

Jesus' first answer was that God loves the commoner, even the outcast. This three-point answer is in the Parables of the Lost Sheep, the Lost Coin, and the Lost Son, in Luke 15. Jesus told the religious leaders that even though *they* did not accept conversions, God rejoices over them. The Pharisees, though, kept their strict lines which defined "sinners" who must be rejected. Excommunication was final. (Look up John 9:22; 12:42; 16:2.) No "in" Jew could hire or buy from an "outcast" Jew, so most excommunicated Jews became publicans, tax collectors for the Roman "dogs." Jesus dared to openly oppose this system, risk excommunication by socializing with the outcasts, and even criticize the kingly Pharisees!

Jesus wouldn't stop even yet! He next exposed the Pharisees as living in double allegiance to "God and mammon." The Parable of the Unjust Steward (Luke 16:1-9) shows the attitudes of the Pharisees in a ridiculous light. How could they distort God's Word and law and authority to win *personal wealth* and honor, and still be commended? They thought such action would win them, the "children of light," a secure eternity! Jesus said God would not help them at all. (Vv. 10-13.)

(more)



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The covetous Pharisees tried ridiculing Jesus again, but were cut down by being told plainly that they were abominable in God's sight. Jesus cited one more example of their greed—changing God's laws of marriage in order to charge more fees and get richer. (Vv. 14-18.)

To really wind up a miserable day, the Pharisees had to sit through a *satire* of their own habits and hopes. In verses 19-31 Jesus described them as rich men in ease and luxury, who ignored the plight of the sinners whom they had degraded into beggars. "The Pharisees kept the commoners happy in poverty by teaching that hardship in this life assures blessings in the one to come. Jesus used their own doctrine to show how absurd it was and how dangerous it was to the Pharisees themselves, if their doctrine was correct. If the poor went to "Abraham's bosom" (a subterranean region), the outcasts were the poorest and would get there first. Since conditions are to be reversed. *the rich man goes to the section of hades that torments!* In earthly life the rich man could not help the poor outcast, even if he wanted to, according to the Pharisee; deep in the earth the outcast in the fable cannot help the tormented Pharisee! What a twist!

The final request of the rich man was typical of the Pharisee: send a *special sign* so my brothers "back home" will repent! But "Abraham" said that the Bible message was enough, if they would simply hear it. Even a resurrection would not convince them! (It didn't.)

Jesus then turned to his followers and warned them plainly (Luke 17:1-4) that they had better not make life harder or hold grudges against others (like certain other people he knew?). Hmmm.

Any "secret" thoughts or habits you'd like to dump now?

Attending the Lord's House

By Pastor Hollis Parlowe

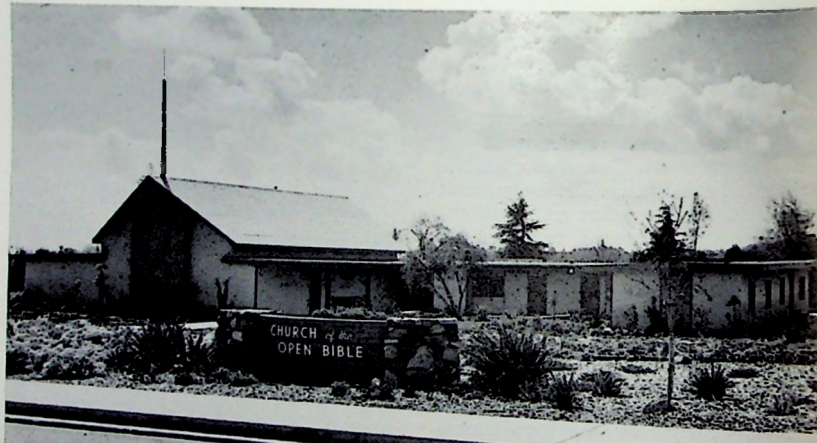
Perhaps the first time you attended church you were carried in. Perhaps the last time you attend you will be carried in also. However, what you do with the time in between is of far more consequence. Life is short! Better seek the Lord while he may be found. (Isa. 55:6.) Can you say with David: "I was glad when they said unto me, Let us go into the house of the LORD" (Psa. 122:1)? "Vacant pews speak of empty hearts." Do you

have a *good reason* for not attending the Sunday evening service? "Remember, your empty pew always places a question mark after your profession of faith." Do you leave the Lord's house after Sunday school, without a *good reason*, at just the time worship of him is beginning? How does God feel about it? "If a man's faith is not strong enough to take him to church, it's doubtful if it will take him to the Kingdom of God." Besides, "Seven days without church make one *weak*."

The airlines have coined the phrase: "DON'T BE A NO SHOW," because many supposedly sold-out flights take off with unoccupied space. They have taken steps to meet the problem created when passengers don't show up to claim reservations. It is not unusual for a minister to discover that many of his church members are "NO

SHOWS" for the services Sunday morning and Sunday evening. The reserved space at the time of their conversion and then Sunday after Sunday the services "take off" for flight into spiritual things without them. There is a divine quality of fellowship shared in the house of God that can't be found elsewhere. "They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary" (Isa. 40:31). Are your burdens heavy?

Then, too, think of your example to the children. "Stay-at-home parents seldom beget go-to-church children." Hebrews 10:25 clinches the whole thing: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: *and so much the more, as ye see the day approaching.*"



Mission Builders Appeal Number 22

Church of the Open Bible, Pomona, California

The Pomona Church of the Open Bible was organized in 1890, and built its first meeting place on Williams Street in 1915.

Having outgrown its facilities, it moved to purchase 2½ acres of ground, and started construction of Sunday school wings in February, 1966. The present building was dedicated on June 4, 1967. The membership now totals 115.

Mission Builder appeal number 22 is in the mail to all members of the League.

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Police Brutality

(A letter to the police department of a large city in Texas by the wife of a minister.)

Dear Sirs:

One of the most common phrases heard in our society and our city today is "police brutality." Perhaps I don't understand the meaning, but I would like to give you one mother's viewpoint on this subject.

To begin, I should first tell you that I have two teen-age sons, and being a mother I cannot help but want the very best of everything for them. I am a "typical mother" in that I don't want to see them hurt by anyone. I am not a typical mother, for I see things many mothers never hear of, much less become involved in, because my husband is a minister and we see the very best and the sordid worst.

I would like you to be *brutal* with my sons. Is that a surprise?

If you find them speeding in a car,

please be *brutal*. I have sat at the hospital holding a grieving mother's hand because of someone's mistake. That was *brutal*. I have gone with my husband to tell a wife her husband was killed. That was *brutal*. I have helped nurse a beautiful teen-age girl crippled in a wreck. That was *brutal*. I have played organ music at funeral services for babies, teen-agers, and adults because someone drove too fast. That was *brutal*.

If you should catch my under-age sons with liquor in their possession, please be *brutal*. I have sat all night by my husband's side trying to help piece together two under-age young men's lives, both broken by drinking. That was *brutal*. I have listened to the horrors experienced by another man while he was drunk, and heard him recall the many jails he had served time in for this. That was *brutal*. I have helped feed hungry children, because a drunken father didn't come home. That was *brutal*. I have tried to console a mother whose daughter was

killed after being struck by a drunken driver. That was *brutal*.

If you should find my sons with drugs in their possession, please be *brutal*! I have tried to help rehabilitate a woman just out of prison for shooting her husband while she was drugged. That was *brutal*. I have seen a handsome young man turn into an old ugly one because of drugs. That was *brutal*. I have seen a young mother who was addicted to a drug, scream and rave for lack of a "fix." That was *brutal*.

If you find my sons committing any kind of immoral act, or carrying any pornographic materials, please be *brutal*! I have listened to the sad cry of a young girl who was pregnant, but not married. That was *brutal*. I have been present when a boy and girl broke the news to their parents that they had to marry. That was *brutal*. I have tried to comfort a mother whose beautiful daughter was criminally raped. That was *brutal*. I have seen a promising young man with a brilliant future have to give it up and, too young, to assume the responsibilities of a wife and baby. That was *brutal*.

If you ever see my sons taking something that isn't theirs or willfully destroying property, please be *brutal*! I have walked into a hushed, sacred church that was stripped of everything that could be sold. That was *brutal*. I have seen a lovely expensive home and yard completely torn up by vandals. That was *brutal*. I have wiped a little boy's tears, and helped him hunt for his stolen bicycle. That was *brutal*.

If you should ever catch my sons doing anything illegal, please be *brutal*! I have come to realize that your kind of "brutality" cannot in any way compare with the brutality that comes from breaking our laws. My husband and I have tried to teach our sons that their rights end where someone else's begin. We believe they have learned this lesson, but if in any case they forget, we look to you and others who influence their lives—teachers, coaches, etc.—to see that they remember. And if you must be *brutal* to remind them—then, please, be *brutal*! I do not want my two sons to grow into two grown-up boys. I want them to become *men*, able to assume their places in this world, and make a good contribution to it. I sincerely hope they won't need your help, but if they do, and if you must, then be *brutal*!—*Church Extension Service.*

THE NEW MORALITY

(Continued from page 5)

this is a 19-million-dollar business annually in California, and that each month 700,000 sex magazines and 1.5 million "dirty" paperback books are published in that state alone. (*Awake*, February 22, 1969.) Of the survey of movies presented to the public, made in the February, 1969, issue of *Parents* magazine (which is one of the most reliable and extensive) of the 156 movies rated, only 79 were judged acceptable to be viewed by young people (ages 13-18), and in many cases suggested these viewers be very mature, due to scenes of nudity and vulgar language. Only 39, which is 1/4 of those surveyed, were worthy to be viewed by those under 12 years of age. Sexual immorality is evidently on the increase, as evidenced by the skyrocketing illegitimate birth rates, the growing number involved in homosexual practices, and the rising divorce rate. Is there any logical reason why our leanings should not be in such a direction when we are pelted with such articles as the one appearing in the March issue of *Pageant* magazine entitled, "Some Married People Should Have Love Affairs." Written by an eminent professor of psychiatry at a Philadelphia university, the article plainly implied some married people need extramarital affairs. Although the author didn't openly condemn God's law, stating only that rules laid down twenty centuries ago could not be expected to work in our present-day society, he nevertheless contradicted God's monogamous standard of marriage, in expressing that to possibly avoid a mental problem, or to find complete satisfaction and fulfillment, a person has every right to look beyond his marriage partner to fulfill his desires. This is what was meant when stated, although these ideas are still in a minority they are often held by the wrong people, those who have the influence to see that they become accepted by the majority.

The Challenge

Whether we want to admit it or not, we are residents of a society which is changing its concept of right and wrong to fit its own lusts and pleasures. It shouldn't seem so unusual to us, living in days which point toward the soon return of Christ, that such changes are occurring. Our challenge, as children of the Lord, is to stand firm on our Biblical convictions. Echoing the words of James and Paul, we must keep our-

selves "unspotted from the world," and "not conformed to this world," but "transformed" to the will of God, if we expect to ride out the waves of this moralistic revolution. ●

THE EDITOR'S OPINIONS

(Continued from page 3)

While the doctor feels that the kibbutz way of life might be an improvement to the slum-reared child, the world of science and technology, and the arts, demands an open and dynamic society for its development. As Joan Beek said it: "The generation which founded the kibbutz as their dream have made it impossible for their children to dream." ●

LOOK AND LIVE!

(Continued from page 8)

earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32, 33). There is the potential for the salvation of every member of the human race in the sacrificial death of Jesus Christ. Look to him and live. The serpent of brass pictures Christ on the cross. As the Israelites, who believed God and looked upon the serpent on the pole in faith, were healed, so we can look to the Lamb of God in faith and find forgiveness of sins and a new life. Looking and believing are Bible synonyms. LOOK AND LIVE! ●

JERUSALEM, A PRAISE IN THE EARTH

(Continued from page 7)

Jerusalem will be such a praise in the earth her very gates will be called "Praise." The peace and joy the world is looking for will be fulfilled and the Kingdom of God will be established. There will be no more sorrow or tears. It is beyond our conception as to what the Kingdom will be like, but we do know its capital city will be Jerusalem, which will be a praise in the earth.

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. 2:2).

Exalting God's mountain (Jerusalem) is another form of praise in the earth. Jerusalem, being God's future home, deserves all our praise, or yet will. What greater praise can a city

have than to be the home of our heavenly Father?

"He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12)

The regathering of Israel is for a sign to the other nations of the earth. God is showing us that he is beginning to move his people again. His working with them in this manner is a sign to us that the end is near. The Kingdom is coming, and we should praise the Lord for these great events.

When all is completed and the Kingdom is established, we will show our praise to God by going to his city to worship him. This will not only show honor to God, but cause Jerusalem to be called a city of praise. What other city in the world has received as much attention as Jerusalem? It has been the center of God's working with mankind. The Holy Scriptures place Jerusalem as the center of all the known world. Everything is located in relation to Jerusalem. If God put so much attention in this city it is no wonder that it is called a praise in the earth! ●

NEWS AND PROPHECY

(Continued from page 9)

men now believe that the long-sought super-weapon—a death ray—will become a reality through the amazing laser. In that event, soldiers will carry lasers rather than guns. . . ."

The laser ray is a ray of pure light from a crystal. This ray of light does not scatter, but beams a terrible white-hot heat in whatever direction it is pointed. Laser beams come in varying degrees of power. Some are used in delicate eye operations. Some are used to slice thick metal in two.

There are many uses for the laser in peacetime projects, where it can be used for good. But the most ominous use of the laser is in war, where men can be burned in half in an instant.

The old Flash Gordon death ray now seems to be a definite threat to man. Only a little time is needed to perfect it, capsule it, and mass produce it. What man on earth will be able to always control himself with a death ray in his hand?

This light beam, like the atom, is a divine power with which man will tamper to his own destruction. Only God, in his divine wisdom, can use such power wisely. ●



Churches IN THE News

CALENDAR OF EVENTS

- June 28, 29—Missouri Summer Conference at Fredericktown.
 June 29—Southeast Conference at Camp Parker, Cleveland, S.C.
 June 29-July 5—Southeast Youth Camp at Camp Parker, Cleveland, S.C.
 July 7-12—Minnesota Junior Camp on Long Lake, Don Needham, dean.
 July 14-19—Minnesota Senior Camp on Long Lake, Jim Mickey, dean.
 July 22-27—Annual Missouri Conference at St. Louis, Jack Hearp, guest speaker.
 July 27-Aug. 1—General Conference.
 Aug. 1-7—Berean Youth Conference.
 August 3—Dedication of addition, Hope Chapel, South Bend, Ind.
 August 10-17—August Meeting, Guthrie Grove Church, Pelzer, S.C., J. R. LeCron, speaker.
 Aug. 12-17—Annual Iowa Conference at Waterloo.
 Aug. 13-17—Central High Plains Conference at Holbrook, Neb., Richard Dick, guest speaker.
 August 22-24—Annual Northeast Conference at Lawrenceville, Ohio.
 Sept. 12-14—Minnesota Berean Youth Retreat on Long Lake.
 Sept. 26-28—Minnesota Fall Conference on Long Lake.
 October 10, 11—Adult Retreat on Long Lake, Eden Valley, Minn.
 Oct. 25, 26—Missouri Fall Conference at Jordan.

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.

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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 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.

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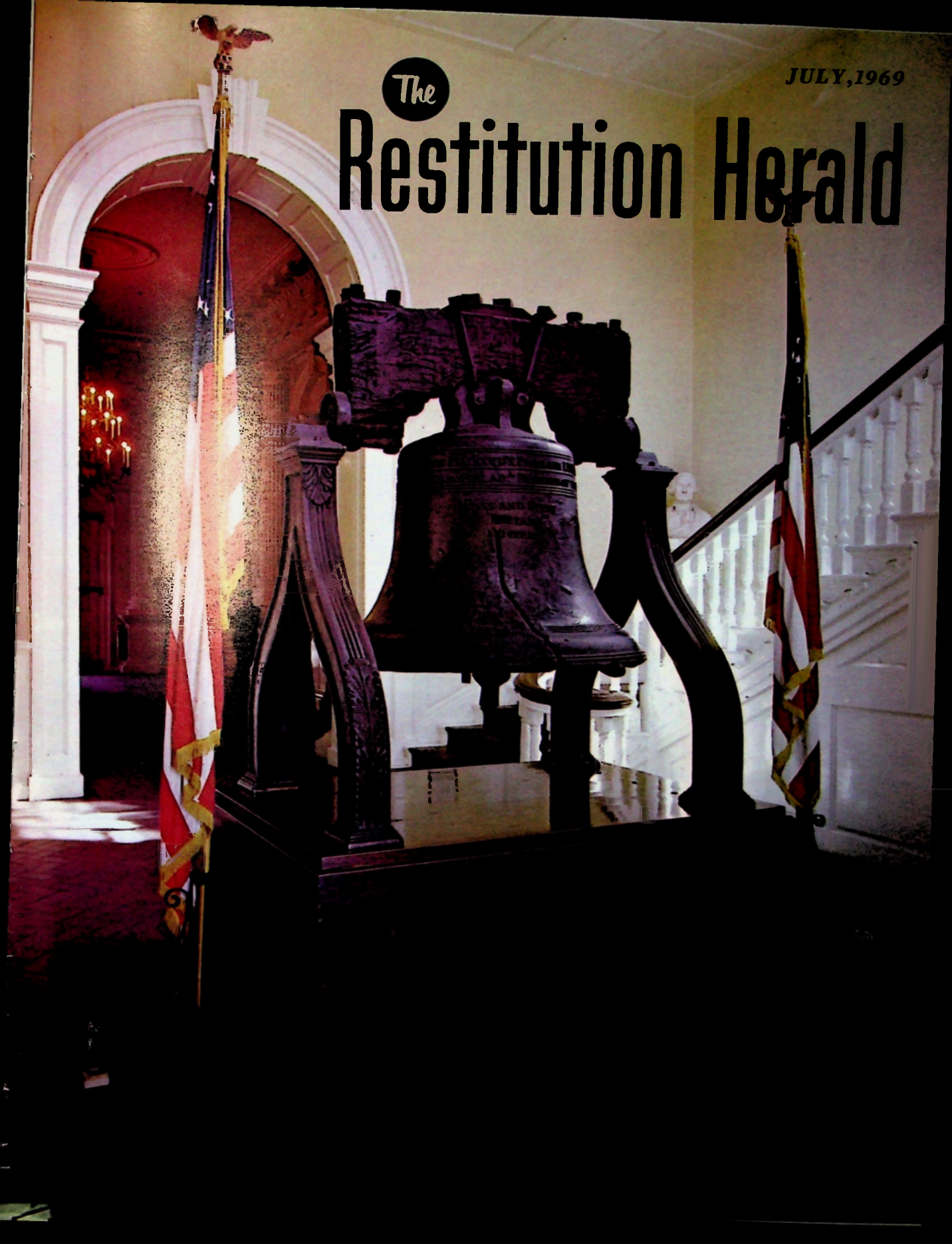
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JULY, 1969

The
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The
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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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The Editor's Opinions



THE UNHEARD FROM MIDDLE GROUND

It is the nature of our society and world, and the reportage of the events and views thereof, that the extreme and radical elements are the ones being heard.

In the Vietnam situation we hear from the "hawks" and the "doves," but think of all the other birds there are in the world that are neither hawkish nor dovish!

In the racial issue we hear from the "radical" and "militant" blacks, and their counterparts in the white race, but what do we ever hear from the nonmilitant and nonviolent blacks and whites in this issue?

In the worldwide trouble on the campus the only ones heard are the "revolting" element; the millions of students who attend college for an education are unheard from.

This same rule can be applied to many areas of life, where the extremists are the only ones being heard. The result of this type of activity is that the unheard from middle ground is being ruled by the vociferous extremes. It is something like the crying baby gets the milk, and the squeaking wheel gets the oil.

We are afraid this rule of the many by the outspoken few is showing its head in the Church of God. Take the recent problem concerning the Communion, for instance. We personally sat through hours and days of discussion on the problem. The outspoken few were heard; those who favored "exclusive closed" Communion, and those who proposed "open open" Communion. From our observation, the middle ground was unheard from; they were bewildered, ashamed, and even disgusted, by the extremes.

We believe that because of rule by the outspoken few, the many are having to live with a decision not of their choosing—one which does not reflect our heritage nor our general belief; that is, "that the Church of God General Conference believes in and practices Open Communion . . ." "Open," in regard to this resolution was never defined, but the dictionary defines it as, "So arranged as to permit ingress, egress, or passage: . . . having no enclosing or confining barrier . . . requiring no special status, identification, or permit for entry or participation [open meeting]" (*Webster's Seventh New Col-*

legiate Dictionary). According to the definition of "open," the Church of God has not historically practiced "open Communion," just as it has not practiced "exclusive closed Communion"!

Historically the Church of God has practiced "membership communion." Until recently this has not caused any problem. Our churches were all family integrated groups, with no, or few, non members in attendance. Those members of the family who had not yet been baptized knew they were not to partake of the emblems of Christian fellowship. (1 Cor. 10:16.) The occasional guest was instructed by his host in regard to the service, but few needed to be, because members of another faith neither expected nor wanted to commune in a church not their own. As a few of our churches have become "community" conscious, and a few of our pastors more "liberal" in their views, an attempt has been made to accommodate the nonmembers attending by not mentioning the membership aspect of Communion, and opening the service to anyone who cares to partake—baptized or not, member or not.

Actually, just as we should not allow the extremists in government, college, or race to control and rule the majority by their vociferousness, we should not allow those who are of the extreme opinion on church issues to rule the silent majority in the embattled middle ground. We think it is time for the unheard from middle ground to speak up; not in hatred and frenzy, but with the calm and studied opinion based upon the Word of God, tempered with the love of the brethren, and with the good of the whole family of God at heart! Let us hear from you!

THE POPE VISITS SWITZERLAND

Pope Paul VI visited Geneva, Switzerland, on June 10, 1969; he was the first pope to visit there in more than five hundred years.
(Please turn to page 11)

OUR COVER. Pictured is the Liberty Bell on view in Independence Hall, Philadelphia, Pennsylvania. The bell was made by Thomas Whitechapel, London, and was twice recast. It was rung on Independence Day, July 4, 1776, and cracked July 8, 1835, while tolling a knell for Chief Justice John Marshall of the U. S. Supreme Court. The quotation on the bell is from Leviticus 25:10, "Proclaim liberty throughout all the land unto all the inhabitants thereof," in reference to the jubilee.



IS CHRISTIANITY RELEVANT TO MODERN MAN?

By Art Fletcher, Falls Church, Virginia

MODERN men live in a world of constant change. Unlike former generations, we must gear our lives so much to adjustments that we in a sense must become adjusted to adjustments. That is, it is difficult for us to settle down. We wonder what will be different tomorrow, next week, next year. We are always projecting into the future. Our world is a world of transition. We can foresee that future man may have three or four careers in a lifetime. Careers will be created, become obsolete, then archaic within a few years.

In this everchanging world of ours, several questions are often asked about the role of Christianity and the church in the scheme of things: "Is the church relevant to modern man?" "Isn't the church 'horse and buggy' in the jet age?" "What has the church done to combat injustice, corrupt government, general immorality, or racial inequality?" "In fact, hasn't the church actually promoted the type of be-

havior and attitude that it is supposed to deplore?" The church is accused of being materialistic and hypocritical in promoting its own material wealth by government lobbies, business enterprises, and tax benefits. What answers are there to such questions? The answers can be separated into three categories: 1) Is the church relevant? 2) Is Christianity relevant? 3) Is Christ relevant to modern man?

1) Is the Church Relevant?

A brief glimpse of church history is instructive. Before the church came into existence, primitive man was very religious. We call his religion pagan and unenlightened because it was superstitious. Man was very naive and generally ignorant of cause and effect. Everything subject to the laws of nature was attributed to the whims of the gods. Appease the gods and receive favor, but displease the

gods and prepare for disaster. The rulers and the priests, or witchdoctors, were thus placed in an enviable position. The pharaoh of Egypt was a god, a benevolent despot; the pyramid is a testimonial to his immortality. The rulers of the Fertile Crescent were the gods' envoys on earth. Remember how Daniel was punished for not venerating the divine envoy, Nebuchadnezzar, whose word was absolute and irrevocable law? The Greeks were not really religious in worship. They were humanists not concerned very much with the hereafter. It is true that they conceived of the "immortal soul" and created a fanciful mythology. Paul on Mars' Hill accused them of being very religious, which wasn't intended to mean in conviction but rather in their fanciful imagination. The Romans, the people who so greatly respected law and authority but who lacked imagination, worshiped the authority of their own fathers, paters, extended upward to the emperor, whom they looked on as a god. This divine right later was extended to a new father, papa, the pope. Thus Christianity through a process became legalistic as well as legalized. Anything legalistic is subject to at least two forces—precedent and change. Frequently these forces clash as testified in modern Rome over "the pill," papal authority, canon law, or the celibacy questions. The Christianity at Rome gradually became relevant to pagans by blending with them.

This begs another question in reference to relevance and change in the church. Did being relevant not change the essential doctrine and structure of the churches in Rome and Constantinople? The very heart and nature of the Christian message was altered. The Christian church began as a Hebrew sect within Judaism among people with the Hebrew ideal of a deep respect for "the book" and anathema for anything resembling paganism. Little or no ceremony characterized the church. By 1,000 A.D., however, profound changes had occurred. Christianity became highly militant and warlike, excessively intolerant, the persecutor of Jews, autocratic, legalistic, highly political, outdoing the pagans in ritual and ceremony. It was difficult to see many vestiges of the mother religion. What had happened? Certainly a major contributor had been the legalism so dear to Rome that, in an attempt to be relevant to the needs of its converts (many of whom converted through the force of arms), it had lost its essential character. It also seems that its leaders had the need to convert all the world in a copy of the

(Please turn to page 10)

GOD ANSWERS PRAYER

By Hazel Cramer, Bedford Heights, Ohio

YEARS ago, when I was a child of about nine or ten, coming home from school, I used a shortcut through the fields in back of our house. It had rained heavily, and the ground was wet and soggy. As I hastened along the narrow path, with feet already soaking wet, I heard my mother screaming from the end of our property, "Go back, go back; don't come home this way!"

I figured she was just mad at me because I was getting wet, so why pay any attention to her when I was already soaked? So I kept coming. It wasn't until I had reached the huge willow tree in back of our property that I understood too late what my mother had been screaming about. A high power line had snapped from the friction of the willow's branches, and was writhing and undulating like a huge snake. I literally froze with fear and could not move. The wire lifted itself straight in the air, poised momentarily as though searching for a victim, then swished down like a huge whip, sending up showers of sparks, and leaving burned black lines wherever it landed. Once it touched our chicken fence, and seemed magnetized to it. The fence turned blue, with sparks flying in all directions. Then the wire pulled away and hissed down only a few feet away from me.

My mother tried to come to me, but our neighbor held her back, fearing that she would be in even greater danger than I. I can still hear my mother crying and praying aloud, "Oh my God, save her, save her."

My mother then told me to run sideways beside the wire and not to step on it, until I was out of its reach. It seemed to be lying still at the time, and I ran frantically over to the back of our neighbor's house directly in line with an abandoned well, forty feet deep and three feet wide. The wooden lid was floating on top of the overfilled well, and I was running so fast that I could not stop and jumped on the middle of the lid. It sank over my ankles, but I managed to keep my balance. By this time my mother was almost hysterical. They told me to not move, lest

I tilt the lid and slide into the well and drown. When the lid came slowly to the surface, they told me to make one big jump and they would reach out their hands to pull me to solid ground. This time I obeyed, and was saved from death; saved twice, I am sure.

I don't think I truly appreciated the gravity of the danger I had been in, and hearing my mother pray so fervently out loud, until I was faced with danger to my own children.

I had taken my then five-year-old son to the store with me, and had allowed him to ride his tricycle. Coming home with my arms full of groceries I could not restrain him from pedaling across the busy street, though I screamed at him to wait until I crossed with him. I literally once again froze with fear and couldn't move an inch to save him. I can still remember praying aloud as my mother had before me, "Oh my God, save him!" and no sooner had I uttered the words when two cars passed simultaneously on either side of my son, who had now reached the middle of the road. A third car almost toppled over in the ditch trying to avoid hitting him. The woman stopped to see if my son was all right, and said that she thought for sure she would hit him. She said, "I surely did some fast praying!"

I know that my mother could not have saved my life alone, nor could I have saved my son's. Had I attempted to have done so, the woman said she would have surely killed my son, and perhaps both of us. I believe with all my heart and mind, that God, through Christ, can avert tragedies, if it is his will. Many, far more deserv-ing, I know, have not been as fortunate as I.

I believe that every one of us could eloquently testify of answered prayer in our lives. Usually, though, we are embarrassed, and are afraid that people will laugh at us, or disbelieve our testimonies. We are afraid that we'll be thought maudlin, sentimental, or just plain exaggerating, so we keep quiet.

The Bible, however, is full of people who voiced their prayers, and the Scriptures tell of their answers. Sometimes,

God answered their prayer by natural means, others he answered by miracles.

I like the comparison many pastors make of prayer being like a telephone. Man rings the phone by prayer, and God answers.

Most of us fail to take advantage of God's offer in Matthew 7:7, 8: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The Israelites were told: "Ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord" (Jer. 29:12-14). This is also a prime requisite for us, to search for God, by prayer, Bible study, and meditation on his wonderful works.

Often we feel that we should not bother God with inconsequential matters; little troubles, little fears. We feel that surely he must be far too busy answering the prayers of those who are in dire need, to want to listen to our sometimes petty troubles.

Yet, I believe that God wants us to pray always. We don't have to wait for some terrifying experience, agonizing illness, or great financial stress, to pray for help.

Jesus used to pray often to his Father, just for strength to fulfill his mission. At such times he seemed to prefer the solitude of the wilderness, a lonely mountain, or a peaceful garden.

Even when a grown woman, I used to be somewhat afraid of the dark. Whenever I went to purchase eggs from a neighbor who lived across a little ravine (I usually went at night), I was afraid. My imagination would run wild, and the slightest noise sounded like a wild beast, mad dog, or someone who would hurt me. My heart would pound like a sledgehammer, and my throat would be so dry that I could not utter a sound. Even a flashlight failed to dispel the dark shadows of the unlighted street. In fact, it

seemed to make them worse. Then, one night when I was particularly afraid, I decided to pray to God to protect me, and help me overcome my unreasonable fear. Miraculously, I found myself strangely and suddenly calm, and not afraid. After that, I sometimes stopped in the bottom of the gully to listen to the frogs croak, and the many and varied insects vie with one another as though trying out for God's symphony. Down in

the gully, I noticed the beauty of the reflected moon on the little creek that ran under the road and gurgled out from under the bridge. I found that if a sudden, unexplained noise did frighten me, if I looked up at the stars, and thought of God's presence, I would immediately become calm again.

In closing, I would like to pass along a little item we found entitled "Effectual Prayer."

It is not the arithmetic of our prayers,
(How many they are)
Nor the rhetoric of our prayers,
(How eloquent they may be)
Nor the geometry of our prayers,
(How long they may be)
Nor the method of our prayers,
(How orderly they may be)
IT IS THE FERVENCY OF THE SPIRIT
WHICH AVAILETH MUCH!

—Selected.

Woe to Him by Whom Temptations Come!

By Pastor Terry D. Dwyer, Denver, Colorado

THROUGHOUT time the church has been the target of much persecution. Its members have often been confronted with the prospect of suffering great pain and even death simply because they chose to defend the truth of God. Today, even though Christians are not always presented with the specter of physical harm, they often are targets of persuasive forces to compromise their religious convictions. Each Christian must be alert to maintain a strong faith so that he will not give in to worldly pressures and threats.

The Scriptures make it plain that the Christian faith is not very palatable to the "world." Life is to be patterned after Christ and not after the philosophical conventions of men. Because the Christian is not to strive to be popular among men but is expected to maintain high standards of spiritual and moral integrity, he can expect to receive the brunt of ridicule and criticism for his beliefs. Indeed, all who desire to live a godly life in Christ Jesus will be persecuted. Such is the lot of those faithful to Christ.

And so it is that the followers of the Great Teacher of love are often subjected to the hateful deeds and thoughts of an unfriendly and unsympathetic world. Christ testifies to this in his prayer to God, as recorded in John 17, when he said, "I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world." However, Christians are not abandoned, because Christ himself left this earth with the promise, "Lo, I am with you always, to the close of the age."

As Christians, we can take comfort in the Scriptural promises that God will always watch over his own. Further assurance is provided in the beatitude which says, "Blessed are those who are persecuted for righteousness' sake: for theirs is the kingdom of heaven." This passage, and others similar to it, has given many generations of Christians comfort in moments of persecution by reminding them that the ultimate triumph will be God's, and those who are of strong faith will appear with Christ in glory, while a proud and blasphemous world will be turned over to everlasting destruction.

As Christians, our attitude toward those who would wish and commit ill thoughts and deeds against us must be one of forgiveness. Instead of fighting back, we must exhibit magnanimity and "turn the other cheek." Instead of returning an "eye for an eye," we must "love our enemies" and trust in the reward that is to be ours. As human beings, it is not our prerogative to seek to punish those who would exercise wrong against us. That is to be left to God. Ours is to endure, but again, we have not been left to ourselves. God through Christ has promised never to leave us, and through the Comforter, or Holy Spirit, we have access to the very power of God which can give the strength and the will to resist temptation.

Jesus tells us that "temptations to sin are sure to come, but woe to him by whom they come." People of the world may have the upper hand in this age, but in the age to come it will be God who will

have control of events and then the men who have opposed him will receive their just reward. It is thus that we can take joy and comfort, not in the fact that many will suffer for their wrongs, but in the surety that God and truth will triumph. As Paul, we can "consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us."

As Christians, we readily apply the promises of comfort to ourselves, but we cannot help but feel a very important aspect of this message very often goes unnoticed. We like to think of ourselves as the defenders of the faith and ready to uphold standards of moral and doctrinal truth, even to death if necessary. Temptations to sin and heresy are indeed to come. But who is the agent by whom they come? We take comfort in the words that God is always near us and will requite those who would persecute us for our faith in him, but how often are we the ones who necessitate God caring for someone else? Does our treatment of others force them to turn to us the other cheek, or to forgive us "seventy times seven"? Is Jesus ever pointing the accusing finger at us when he says to his disciples, "Whoever kills you will think he is offering service to God"? It must be remembered that hate is a form of murder. (Matt. 5:22.) By not doing "unto others as we would have them do unto us," we may be failing to live up to a very essential part of that truth which we claim to be defending.



NEWS AND PROPHECY

BY JAMES MATTISON

Public Pessimistic on Mideast Peace

A recent Gallup Poll showed that the American people see no solution for the Israel-Arab enmity.

Almost one fourth thought the main cause of trouble between Israel and the Arabs was ancient enmity (taught this truth in Sunday school no doubt). Forty percent had no opinion as to the cause of the trouble.

Only six percent thought that the U.N. could help the situation. This is a change from past situations, where the majority thought the U.N. could help.

Sixty percent thought that the U.S. should stay out of any Israeli-Arab war. Most thought the U.S. should send no weapons to either side.

Sixty-two percent believe there will be another full-scale war between Israel and the Arabs within five years.

These thoughts are significant.

Cod's Plan Shaping Up

It is true that ancient enmity is the main cause of hostility between Jew and Arab. It began when Hagar's son Ishmael mocked Sarah's son.

It is true that the U.N. cannot help the situation.

The U.S. staying out of any mideast conflict is probably suggested in Ezekiel 38:13, if "the merchants of Tarshish, with all the young lions thereof" refers to the U.S. Objections, yes, but active opposition, no.

That there will be further wars between Israel and her neighbors is certain, for "they [Israel] shall spoil them of the east . . . they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them" (speaking of Jordan) (Isa. 11:14). In fact, God will gather "all nations against Jerusalem to battle; and the city shall be taken . . ." (Zech. 14:2).

The public sees, but does not understand. This is all part of God's plan as this world winds up its existence. These are all signs of the dawning of a new and better day, under Israel's Messiah and the Christians' Christ.

New Human Complaint

Bob Considine, news analyst, asks, "How's your Circadian Rhythm?"

You have one. It makes its appearance when you fly over four or five time

zones, or spend long periods of time in perpetual daylight or darkness. One of the greatest problems of the astronauts is to go to sleep at the right time and carry on a normal body schedule when they orbit earth, experiencing 16 sunrises and sunsets each day.

Circadian rhythm is the adaptation of the human body to God's 12-hour day and 12-hour night. Any change in our day and night schedule results in difficult adjustments. One flying from Europe to New York may arrive in time for the evening meal, with the sun still shining brightly, but actually, to his body it is midnight, and he should be in bed.

This is a relatively new human complaint. Mr. Considine asks, "What will happen to the digestive systems of supersonic airline passengers who have lunch in New York at noon and arrive in Los Angeles, San Francisco, or Seattle at 10:30 a.m. in time for breakfast?" Going from one time zone into several other time zones upsets one's system, and if such travel would continue, adjustment would become difficult indeed. As it is, it takes several days to adjust to the new schedule.

Many large corporations won't allow their traveling executives to make any important decisions within 24 hours of arrival overseas.

I am sure Jesus did not have this problem when he ascended swiftly to his Father. Nor will the resurrected saints be troubled with circadian rhythm problems. The problem merely points again to the frailty of man. Man may master space, after a fashion, but he cannot overcome death or the frailty of nature. Jesus can give eternal life, and he will when he comes. Then man's frailties will be overcome.

Watch Europe

With Charles DeGaulle's resignation as Premier of France, we can look for new developments in the European Common Market, in keeping with the prophecy of Daniel 7:23, 24 of the "ten kings" that shall rise in the last days out of the fourth worldwide kingdom (Rome).

There is to be a ten-country confederation "out of this kingdom" at the end, and the EEC (European Economic Community) appears to be the beginning of this force. We can look for the number to

rise from six to ten, and for the EEC to have *its own military force*.

With NATO becoming unsatisfactory as a means of protection for Europe, such European military force is highly probable. Watch Europe!

Fourth International Bible Contest

Israel's Ya'acov Homri came from behind to win the fourth international Bible contest in Israel, and defeat Johannes Boertjens (minister) of the Netherlands and Helen Joan Brown (housewife) of New Zealand.

Mr. Homri is a factory worker, and successfully answered the last question, one presented by President Zalman Shazar. It was: "In three books of the prophets, the concepts of mercy and loving kindness are linked with the concepts of justice, in both divine and human behavior. Who are these three prophets?"

Countries represented in the contest were: Austria, Belgium, Bolivia, Canada, Ethiopia, Finland, France, Ghana, Holland, Israel, Italy, Liberia, Malta, New Zealand, Nigeria, Sweden, Switzerland, and the United States.

The panel of judges was made up of many famous religious and governmental men, several not Israelis. David Ben-Gurion was honorary chairman. President Shazar awarded the medals.

The Old Testament only was used, we presume, yet we are happy to see all Israel, and especially her leaders, taking part in, and sponsoring consideration of the Scriptures.

Israel has the knowledge of God deep within, and knows she is supposed to be God's chosen people. It remains for the coming fires of oppression to purify her and bring out the best—her humility, repentance, and acceptance of her Messiah. The remnant of Israel will be saved. (Jer. 31:7; Zech. 8:12; Rom. 9:27; Zech. 12:10, 14.)

Modern Deborah

As was mentioned recently in The Herald, Mrs. Golda Meir appears to be a modern Deborah. As you remember, Deborah *judged* Israel in the days when the Canaanites were overthrown. (Judg. 4.) It was due to Deborah's encouragement and presence in Israel's army that Barak found courage to lead Israel to victory. (Please turn to page 10)

TOTS 'N' TEENS

By Ruth Lewis

Sammy's Good Deed

Sammy had been busy all morning building a highway for his toy cars. He had built bridges and tunnels, and was playing with his cars. Sandy had a neighbor girl at her house playing with her. The girls kept running around, and getting in Sammy's way. They even walked on his tunnels.

"I guess I'll go for a walk," thought Sammy. "I can't play here."

Mother said it was fine if Sammy wanted to go for a walk, and reminded him that he wasn't to cross the street, but that he could walk around their block.

Sammy walked around saying "Hi" to the other children he saw playing outside. Suddenly he saw a little black frisky puppy run out into the street, and a car was coming.

"Here, puppy, come here!" called Sammy. "Come on!"

The puppy wagged its tail and came to Sammy for petting, just as the car whizzed by.

Just then a lady who was working in her flower garden, looked up. "Oh," she said. "Was my dog out in the street?"

Sammy nodded his head, yes, and the lady shrugged and kept on working in her garden.

She didn't even say "Thank you," thought Sammy. He was rather disappointed that an adult could be so rude.

That night at home he told his dad about calling the young puppy out of the street.

"You're young, Son," said Dad. "Some adults don't pay any attention to the good deeds of children. They consider children as not very important people. It reminds me of the story Solomon told."

The Poor Wise Man

Solomon was a very wise man, the wisest man who ever lived. When God gave him a choice of what he wanted, Solomon chose wisdom. Not only was Solomon wise himself, but he observed wisdom in others. Here is a story Solomon told. (Eccl. 9:14-18.)

Once there was a very small town. It was so small that not many people lived in it.

A powerful king with a large army decided he wanted this peaceful little town to belong to him. He decided to make war against this city.

Because people were afraid of wars and they knew that someone might come and try to conquer their land, they built walls around their cities for protection.

First the king stationed soldiers all around the city. This way no one could go into the city or come out. They had only the food and water that were stored inside the city.

Next the king built a great mound of dirt, so his troops could be high as the walls of the city. Then he could shoot arrows or other weapons into the city. Things looked very dark for the inhabitants of this little city.

Inside this city lived a poor man. He was also a wise man. Through the use of this poor man's wisdom, this great king was defeated. He did not conquer the city. He did not win the battle because this poor man was wise.

After the battle was over and the king retreated to his own country, the poor man should have been a hero. He should have had many rewards, like a parade in his honor, or gifts given him by the others he had saved. The people of the town didn't do

this. They didn't even remember who had come up with the idea for saving their city!

If the wise man had been rich and important in the town, people probably would have remembered him. The only person who remembered the poor man was Solomon.

What Is Wisdom?

1. What is wisdom?
2. When Sammy saved the puppy, how did he show his wisdom?
3. Are wise people always rewarded?

TNT

This wise man showed his wisdom in two ways. First, he saved the city. In saving the city, he also saved himself and his family, plus his property and possessions. In this sense, he was rewarded for his actions.

Secondly, after the wise man had led the others in his city to agree with his plan, he let them carry out the work and succeed at it. After the end result—that of victory—was accomplished, he further displayed his wisdom by not going around and saying, "Boy, didn't I have a good plan!"

This wise man was wise in the ways of the Lord. He knew that there was a just rewarder, one who would not forget his honorable wisdom.

From this story Solomon made some applications. First he stated that "Wisdom is better than strength." In our world today we see people who feel that power is everything. National conflicts are not based on wisdom, but rather on the power struggle. Nations base their strength on how many weapons of different types they can build and stockpile, rather than on how wise the people in their country are.

When the end of the age comes, it will not be strength that will win the battle for the world, but it will be God's wisdom. "Wisdom is better than weapons of war" (Eccl. 9:18a).

A Poor Man's Wisdom Is Despised

When Christ preached in his own neighborhood, the people couldn't believe what he said. They couldn't accept who he was, because they knew who he had been. Even though his words were full of wisdom, they had to chant, "Is this not the carpenter?" Yes, he was a carpenter, but he was also the wise Son of God.

Had Christ been born into a more prosperous family, would that have made his words of any more value? If the poor man had been rich, would the city have been saved any better?

Today there is a tendency to feel that if an individual has achieved fame in one field, he has equal knowledge in all areas. Reporters rush to the scientist and ask him about social problems. Doctors give politicians advice. Perhaps more problems could be solved in our world today if we had more poor, wise men.

Do You Know?

See if you can finish this story by filling in the blanks. Check Mark 12:41-44 if you need to.

Christ told about a _____ he saw in the _____. He was watching to see what and how people were putting their _____ into the treasury. The widow put in _____ mites. She may have been _____, but she was very _____.



Brief Messages for Busy People

"Miserable Comforters"

By Pastor Sidney A. Hatch

"I have heard many such things; miserable comforters are ye all" (Job 16:2).

Recently, while driving down the highway, I saw a bumper sticker which said, "We Need WORLD LAW."

I do not know what organization puts out such slogans, to paste on our automobiles. Nor would I deny that the world needs something. But I do not think "world law" will cure its ills, for the Bible indicates that the law principle is "weak through the flesh." (Rom. 8:3.)

Many hyphenated panaceas are bandied about these days, such as world law, world government, and world brotherhood, all with a view to curing world problems. They evoke from my own heart the feeling of Job upon the ash heap, "I have heard many such things; miserable comforters are ye all."

According to the Hebrew text, a "miserable comforter" was a "comforter of vexation," or a "troublesome comforter." Job's three friends brought him no relief, only more trouble. They poured salt, not solace, into his wounds.

As Job listened to their long speeches, he recognized that his friends possessed no spiritual insight into the mystery of his experience upon the ash heap. Their stale arguments were limited to human experience, and, as the dialogue wore on, they became intolerant and fanatical. So it is with the cosmic cure-alls of today. The Bible indicates that they will culminate in world bestiality. (Rev. 13.)

It remained for Job himself to catch a glimpse of God's cure for the world's ills, and that was the second coming of Christ. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

Bringing God Into Common Life

By Pastor Michael Mattison

"Jesus, tired out by the trip, sat down by the well. It was about noon . . . (his disciples had gone into town to buy food)." So begins the story of one of the most successful missionary afternoons in Jesus' life, or even the history of religion.

After a tiring trip or working day most of us feel anything but friendly. Until we've had something to drink or eat, we can be very grouchy. Usually we try to hide this feeling, but won't you admit it's

often there? Jesus sometimes may have wanted to slip into this self-pity at such off hours, but his constant fellowship with God helped him maintain friendly generosity. Even at near exhaustion, Jesus was so caught up with the purpose of life—helping others to know God—that personal comfort was forgotten.

On this particular day, Jesus chatted with someone while waiting for his meal to arrive. It became an intense conversation. When the disciples returned, they begged Jesus, "Teacher, have something to eat!" But he answered, "I have food to eat that you know nothing about." So the disciples started asking among themselves, "Could somebody have brought him food?" "My food," Jesus said to them, "is to obey the will of him who sent me and finish the work he gave me to do. You have a saying, 'Four more months and then the harvest.' I tell you, take a look at the fields; the crops are now ripe and ready to be harvested! . . . Gather the crops for eternal life."

At first this seems to be a peculiar attitude. But even today we have a saying to describe that rare feeling when we are fascinated by and absorbed in our work. We say, "I'm too thrilled to eat!" This was how Jesus felt when he really got through to someone. So often even this greatest of teachers saw blankness in faces when he said anything worthwhile; saw mental laziness keep people from really trying to understand; perhaps even saw a few drooping eyelids. A genuine and full response like the one he received that day brought excitement to him.

What was the importance of sharing his possession? Refreshment; peace; comfort; these were the words he used to describe the effects of his "product." People need these for good health. Jesus got tired, thirsty, hungry, just like the rest of us, but he saw a deeper and more dangerous weariness, hunger, and need: spiritual health. These were the symptoms he was attacking. The urge to awaken people to their condition and to offer them God's salvation was Jesus' "bread and butter." This obsession constantly hammered at Christ, blotting out the meaningless demands of life. It made him more aware of people, more responsive to people.

Even in the confusing rush of life, amid the press of neverending duties, let's

cultivate this ability to reach out beyond our own frustrations and share our strength and spiritual resources with others.

Forgiveness

By Pastor Hollis Partlowe

One of the greatest shortcomings among Christian people is the lack of forgiveness. Yet forgiveness of others is absolutely essential if we are to receive forgiveness for our own sins. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15). There is no way to misunderstand Christ's statement. If we cannot forgive others, it is useless to seek forgiveness for ourselves. It is sad indeed to see one hold a grudge against the church or someone in the church when no amount of apologizing or explanation can remove it. Almost without exception it is not the church that is at fault but the person. The church is just a convenient peg on which to hang the blame. "It's not the church, it's you."

People who hold a grudge should hang their heads in shame when they think of the forgiveness of Christ. While he was being put to death by his murderers, he prayed for them, saying, "Father, forgive them; for they know not what they do." If we are to carry any weight with Christ, we have to humble ourselves and seek forgiveness, realizing our own unworthiness. Some Christians are simply too big in



"Did you see the latest pictures of the moon? Man, you could see every detail," Pete said. "Decided what you're gonna do after high school?" Pa asked him. "Nope. Sometimes I think I'd like to farm. Maybe I'll go to business school, or be a photographer." "Know more about the moon than about yourself, don't you, Pete?" Pa said. Most of us know more about outer space than we do about our inner selves.

their own estimation for God to use. God will never give one a big work until he is faithful in lesser things. "When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses" (Mark 11:25).

Freedom or Independence?

By Pastor J. R. LeCrone

"Ye shall know the truth, and the truth shall make you free . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:32, 36).

It takes a clear-thinking Christian to distinguish between freedom and independence. Jesus promised freedom to his followers, but not once did he ever suggest that they should become independent. He died to make it possible for them to be free from their bondage to sin, and the consequences attendant upon it. But Paul made it clear that this freedom from sin, so far from making them

independent, placed them under the obligation to serve righteousness. They are free to choose which master they will serve, but there is no possible means by which they can be made free to follow their own inclinations, independent of the dictates of both sin and righteousness. (Rom. 6:16, 18, 22.)

Freedom to choose when and how we will serve and worship God is far too frequently interpreted as license to not worship him at all. Indeed, it is currently being interpreted by our judicial authorities as implying an obligation not to worship God in any publicly owned and operated institution, such as our public schools. Even prayer to God is forbidden.

Unless the Christian is very thoughtful, he will find himself infected with the same virus. He will find himself interpreting his freedom to worship God when and where he wishes as a license to think and act independently of God. No person ever has been, now is, or ever can be indepen-

dent of God! He may deceive himself into thinking that he is independent, but God's immutable spiritual laws continue to operate. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ or Lord" (Rom. 6:23).

The Lord's Tithe

By Ann J. Lunderby

Johnny was given two pennies; one for Sunday school, and one for candy after Sunday school. He lost a penny en route, whereupon he remarked, "Well, Lord, there goes your penny!"

Humorous, perhaps? Alas! Isn't it what the vast majority of us are doing with the money entrusted to us in this life? We gamble away, or foolishly spend, our allotted share, and when it is gone we use the Lord's share to eke out a fair semblance of a living.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11). •

The Abrahamic Faith

By I. Fox

1	2			3	4	5	6
	7	8	9	10	11		
12	13	14		15	16	17	18
19	20	21	22			23	24
		25	26	27		28	29
30	31	32			33	34	
	35	36	37	38	39	40	41

1. The place, also called Luz, where God gave Jacob the promises.

35 5 31 4 40 11

2. This person was called "the friend of God."

9 33 30 16 26 12 17

To solve this double acrostic, determine the words indicated in the list and write each word over the numbered dashes. Then transfer each letter to the corresponding square in the pattern. The completed pattern will be a Bible quotation, reading from left to right, with shaded squares indicating word endings. Where no shaded square occurs, the word runs over from one line to the next. Solution is on page 11.

3. These may be blotted out.

7 20 2 39

4. "Yet in my flesh shall I _____ God."

22 34 27

5. This person's righteous soul was vexed from day to day by the unlawful deeds of the cities.

10 23 3

6. Christ's soul was here.

32 6 36 14

7. By what did Noah condemn the world?

15 29 1 25 8

8. To Abraham and his _____ were the promises made.

38 28 21 41

9. To have the Son of God means to have this.

13 18 24 37

10. The last letter of the word which, if one believes and is baptized, brings the knowledge of salvation through Christ.

19

IS CHRISTIANITY RELEVANT TO MODERN MAN?

(Continued from page 3)

Muslim "jihad" or holy war. As the most vital force in the world in the eighth through thirteenth centuries, Islam certainly had been a force at work among Christian leaders, and Islam is a thoroughly legalistic religion. The Christians were guilty of the crimes Christ was so opposed to. Christians were guilty of being the worst argument against Christianity.

Christianity's relevance returned, however, even though the church became irrelevant to man's spiritual needs. Heresy against the church increased greatly in the Middle Ages. Evidence of this is seen in the creation of the Dominican and Franciscan orders of monks. Certainly, they reasoned, if people weren't following the church's set dogma, it must be because they didn't understand it. Therefore, the church must better train the priests and send out friars to meet the people. They didn't consider that just maybe the church itself was not relevant to Christ. They desired to make the people relevant to the church. As you know, it didn't work and the numbers of innocents burned at the stake, condemned by the Court of the Inquisition and executed by the state, increased. This "whitewashed sepulcher" was guilty of the worst of crimes. Great reformers saw the relevance of the apostolic church to their times. At great peril to themselves, they used the forces already in motion to bring about the Reformation. Thus the timeless, spiritual relevance of the gospel became the impetus of a renewal of the old gospel. Man looked backward and saw the relevance of Christ and his message to their own age.

In our own times, many are losing the essential relevance of the older Hebrew and newer gospel messages. Science has made man more logical than religious in thought. We tend to confuse these areas of thought. Some people believe science can produce all the answers. Science seems more relevant to many modern urbanites than does the message of pastoral Hebrews or urbanites who lived in the different social milieu of the apostolic church. Ironically, however, hasn't science produced most of the social problems of today? Science has not answered the problems of industry, overpopulation, mental illness, or the bomb. Social science cannot keep pace with creative science. Conditions change, but does man's essential nature change? It may be true that man's true ideal environment is the extended family or tribe? Some psychol-

ogists believe that man developed his essential nature therein. It is interesting to observe that if this be true, then the message of Christ is especially valuable to us who live in our present rather hostile and unnatural environments.

2) Is Christianity Relevant?

We can answer that the Christian church is relevant when it is consistent with Christ, and irrelevant when it bends to conform to its environment and forgets its true nature. Is the church of America, collectively speaking, consistent with Christ when its "visible" wealth exceeds Bishop Pike's figure of 80 billion dollars? The Bishop of Rome recently demanded that the wealthy nations give up their wealth to the poorer ones. Did he suggest his own enormously wealthy church divest itself of its wealth to support the poor of this world? He forgot to mention that many are made poor by his insistence that these poor continue to remain so because he deprives them of the human right to limit their families, on the pretext of his own "divine right." William S. Coffin has said that "Christians have always been the best argument against Christianity." We could extend this to the modern church in many instances. He also has said in answer to the question, "But isn't Christianity a crutch?" "What makes you think you don't limp?" Could it be that modern man doesn't really know he needs divine help? Could it be that he isn't finding it in the modern churches?

3) Is Christ Relevant?

Christ and his message are relevant and eternal. What does "relevance" itself mean? The dictionary explains it as applying to the case in hand, pertinent, applicable or apropos. Is not the message even more relevant to us who live in the last days? The relevance of Second Timothy 3:1-7 to today is "newspaper fresh." Any description of life that centers on pleasure seeking, self-indulgence, lustfulness, and a disregard for self-honor is very valid. Isn't it appropriate also to describe us of today as "ever learning, and never able to come to the knowledge of the truth"? Christ also described our condition in Luke 21:25-28. Isn't the promise of Christ's return of utmost relevance to us who live in this panic-stricken world? Aren't God's promises to Israel relevant today? His promise to them of a return to Israel was relevant for centuries. Hope and belief are always relevant to man's needs. One of the greatest testimonials to the truth of the Scriptures is its timeless, as well as contemporary, validity.

Is all of Scripture relevant? Do the secular and religious laws of the Jewish theocracy apply to us? They are interesting and informative in giving us a complete picture of our origins, but we doubt that our salvation is contingent upon our abiding by them. The Ten Commandments are man's highest moral code. We should not offend them, but Christ's commandments of love have superseded them. Christ's message was not legalistic, but human. In fact, he renounced legality, and ritual in religion. Thus love is relevant—the most eternally relevant reality that exists. Certainly, nothing is more eternally relevant than the Sermon on the Mount. (Matt. 5, 6, 7.) It is a timeless message directed to human needs. No psychiatrist can match it. Indeed, Christ is relevant to us in his person. Is he not our only mediator with God? Is he not our source of "light and spirit" through God? His role is unique for the Christian. He is our Saviour, through God. If the church follows Christ's example it is the light of the world. Whether the church is indistinguishable from darkness, or a candle, or even a lamp, is dependent upon its source. The relevant church, and relevant Christianity, follow the relevant Christ. ●

NEWS AND PROPHECY

(Continued from page 6)

Mrs. Meir, in becoming Israel's fourth Prime Minister, was given the largest Knesset support ever given to any of the previous 13 governments—106 out of the Knesset's 120 members having endorsed her candidacy. (Israel Digest.)

Mrs. Meir is no newcomer to Israeli governmental scenes. She loves Israel. She was one of the founders of Mapai, the Israel labor party. In 1948 she became Israel's first Ambassador to the Soviet Union. When the first regular Government of Israel was formed, she was appointed Minister of Labor.

In 1956 she was appointed Foreign Minister and served until 1965, when she resigned from the cares of office. But later she responded to the call of her people to become Secretary General of the Mapai. She played an important role in the crucial period before and after the Six-Day War, and resigned again in 1968.

Upon the death of Levi Eschol, Mrs. Meir was pressed by Israeli leaders to accept nomination for the Premiership. Mrs. Meir has served wisely and well in every post she has held to date, and has the confidence of the Jewish people. She is known all over the world. Undoubtedly God has raised her up for this hour. ●

THE EDITOR'S OPINIONS
(Continued from page 2)

dred years. Ostensibly, he went there to address the International Labor Organization on its fiftieth anniversary, but the press emphasized his visit to the headquarters of the World Council of Churches.

While the pope told the WCC, "In fraternal frankness, we do not consider that the question of the membership of the Roman Church in the World Council is so mature that a positive answer could or should be given," he did praise the WCC as a "marvelous movement," and entered into joint prayers for unity. Eugene Carson Blake, an American Presbyterian, and General Secretary of WCC, said the visit of the pope signified the growth of the ecumenical movement, and called for the reunification of Christ's church.

In spite of a generally warm reception to the papal visit, crowds were smaller than expected, and there were peaceful demonstrations against his visit staged by at least two Swiss Protestant organizations.

Significant was the pope's plea for social justice as the only path to world peace, made before the International Labor Organization.

There is nothing really "earthshaking" about the papal visit to Geneva; just a confirmation of a fact that we have long known from the Bible—that there will be a powerful world-religion in the last days, termed the "false prophet" in Revelation 19:20. This world religion is not likely to be Roman Catholic, anymore than it is Protestant, but will be a watered down amalgamation of all religions, "having a form of godliness, but denying the power thereof" (2 Tim. 3:5). It will have its counterpart in the world government, termed "the beast" in Revelation 13:1-10. That these two will work together is evident from Revelation 13. In fact, it is this world religion that will cause the populace to "worship" and serve the antichristian world government.

We are seeing today a literal fulfillment of the predicted formation of this politico-socio-religious power that will dominate the world. This is antitypical of the "tower of Babel," and the early Babylonian system revealed by scholars where, incorporated about the temple-towers, called ziggurats, all political, commercial, scientific, social, and religious life existed. This visit of the pope to the headquarters of world religion and world labor, coupled with his utterances on social justice as the only hope for world peace, shows that the complete fulfillment of Bible prophecy is a distinct, and early possibility.

TRUE VOICE OF PROTESTANTS?

Writing under the above heading, Morrie Ryskind, Pulitzer Prize dramatist, in a column in the *Rockford Morning Star*, answered critics of a former column of his in which he stated that the National Council of Churches had given funds to such groups as the Students for a Democratic Society and the Black Panthers.

Mr. Ryskind revealed that his source was Los Angeles, Calif., chief of police, Tom Reddin, whom he considers a man not given to wild allegations. A spokesman for the National Council of Churches demanded a retraction from Reddin. Reddin produced an article in a religious publication which seemed to back his contention.

The NCC is well known for its left-leaning tendencies, having called over twenty years ago for United States recognition of Red China. In 1968 it repeated the demand for the admission of Red China into the U.N., and also called for U.S. recognition of Cuba and East Germany, and removal of all restrictions on imports from Communist countries.

Ryskind reminded critics that in July, 1968, the World Council of Churches, with which the National Council is affiliated, made similar statements with a little extra: 1) The adoption of One-World Government. 2) Endorsement of Marxist philosophy of "from each according to his ability, to each according to his need" in U.S. treatment of underdeveloped nations. 3) Approval of the NCC stand of unilateral immediate and unconditional cessation of U.S. bombing in Vietnam—with no reciprocity from Hanoi.

Early this year the National Council of Churches released and distributed an interview with Gus Hall, head of the American Communist Party, and defender of Russian intervention in Czechoslovakia, in which he said: "Communism and the church share so many goals that they ought to exist for one another. Our fight is not with God; it's with capitalism and all that capitalism has done to oppress people. Communist goals are identical to those espoused by the liberal church. We should work together for the same thing."

The National Council of Churches claims to speak for forty million Protestants in the United States. Mr. Ryskind challenges that. He cites the work of the late Dr. Daniel Poling, who sent letters to thousands of clergymen in NCC religious bodies, in regard to their opinion of the NCC call for recognition of Red China. The stand of the NCC was repudiated, and many churches pulled out of the Council.

We recognize that in this chaotic world many so-called Christian churches have so apostasized that they are really socialistic fraternities. Therefore, it is not surprising that some of them would be happy with the NCC and WCC stands on social and political matters. For the individuals in those churches who are still trying to please God, we have sincere sympathy. For those ministers and members of the Church of God who are fraternizing with the local ministerial groups, and taking part in so-called World Day of Prayer (sponsored by the NCC and WCC), better be careful! This is an "unequal yoke" that can lead only to bondage!



CALENDAR OF EVENTS

- July 7-12—Minnesota Junior Camp on Long Lake, Don Needham, dean.
- July 14-19—Minnesota Senior Camp on Long Lake, Jim Mickey, dean.
- July 22-27—Annual Missouri Conference at St. Louis, Jack Hearp, guest speaker.
- July 27-Aug. 1—General Conference.
- Aug. 1-7—Berean Youth Conference.
- August 3—Dedication of addition, Hope Chapel, South Bend, Ind.
- August 10-17—August Meeting, Guthrie Grove Church, Pelzer, S.C., J. R. LeCrone, speaker.
- Aug. 12-17—Annual Iowa Conference at Waterloo. C. F. Pryor, guest speaker.
- Aug. 13-17—Central High Plains Conference at Holbrook, Neb., Richard Dick, guest speaker.
- August 18-Sept. 1—Maritime Conference, Digby, Nova Scotia, Bro. & Sr. E. Richard Smith, guest speaker and teachers.
- August 22-24—Annual Northeast Conference at Lawrenceville, Ohio.
- Sept. 12-14—Minnesota Berean Youth Retreat on Long Lake.
- Sept. 26-28—Minnesota Fall Conference on Long Lake.
- October 10, 11—Adult Retreat on Long Lake, Eden Valley, Minn.
- Oct. 25, 26—Missouri Fall Conference at Jordan.

THE ABRAHAMIC FAITH

Answer to acrostic on page 9

- | | |
|------------|--------------|
| 1. Bethel | 6. Hell |
| 2. Abraham | 7. Faith |
| 3. Sins | 8. Seed |
| 4. See | 9. Life |
| 5. Lot | 10. Gospe(l) |

Scripture—Genesis 12:3b

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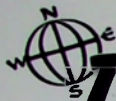
The
Restitution Herald

Box 231, Oregon, Illinois 61061

The Restitution Herald

AUGUST, 1969





The Editor's Opinions



"BETTER CONTROVERSIES"

The above is the title of an editorial which appeared years ago in *The Cooperative Consumer*. The gist of the editorial was that many times those who hold an opposing viewpoint on a given subject are silenced by stating that the subject is of a "controversial nature," and cannot be discussed. This ordered silence usually follows the complete statement of the opinion of the majority.

In citing the history of healthy controversy in America, the editor went on to say: "However, as we look over the American scene today, we find little groups of fearful men who literally choose to see only one side of every question. These men are to be found in important positions in some of our leading universities, principal radio stations, and newspapers. Such men occupy highly responsible posts in both economic and social fields. You know them by their frequent and improper use of the word 'controversial.' . . . In the future, let's pray for better controversies."

In adding our "amen" to that editorial, we recognize the difference between "controversy" and bitter argument, or rancor. The former is defined by Webster as: "A discussion marked especially by expression of opposing views." The latter is marked by bitter ill will toward another, and the desire to vilify his character and intelligence. The latter is fruitless, but the former can be enlightening and beneficial. While unwilling to engage in a hot and fruitless argument on Biblical or religious subjects, we should be ready at all times to discuss any issue where there are opposing views.

The cause of truth has been served by the controversies that have arisen in the church. If one opinion only had been allowed to be heard throughout history, where would we be today? We can think of several issues that remain unsolved in our church today because these subjects were branded "controversial" and all discussion of them was stopped.

Discussion, the weighing of differing views, is one of the foremost processes of learning, and we should never

feel satisfied that we know all of the truth, and that we cannot learn from someone else.

The cutting off of differing views on controversial subjects, and the people who hold them, can only result in our church becoming a theological and spiritual "vegetable." People are too content not to study and think as it is, and can only become more so if we quash all differing views. Conviction is based on study, and nothing can shake it. Dogma, dependent upon rules for perpetuation, can never stand.

We are not as afraid of differing viewpoints in the church as we are the trend to eliminate them by any means: by certain groups overstepping their authority and assuming dictatorial powers.

We, too, pray for better — not bitter — controversies, that we might benefit from the great — though differing — minds among us!

THE BLACK MANIFESTO

The press, both secular and religious, has been giving considerable coverage to the activities of James Forman and to the so-called Black Manifesto, which he reputedly authored.

The sympathy of many has apparently been aroused by the continued use of the word "reparations"; the so-called back pay for hundreds of years of slavery by black people in America. But, we doubt that any true American, or Christian, could have much sympathy for Forman and his cause after reading the Black Manifesto. It says in part: "It is the power of the United States government, this racist, imperialistic government that is choking the life of all people around the world. . . . We live inside the U.S. which is the most barbaric country in the world and we have a chance to bring this government down. . . . No oppressed people ever gained their liberation until they were ready to fight . . . including the use of force and power of the gun. . . ." It goes on to call for a take-over of the means of production from the rich, and the establishment of a socialist society in the U.S., controlled by black people. It also calls for the total disruption

of selected church-sponsored agencies, including offices, telephones, and printing plants, until their demands are met. The demands include one half billion dollars from the churches: including income from investments, use of office space, deeds of property, use of telephones, and radio stations.

We have been somewhat amazed at the capitulation of some of the churches to these demands. At the same time we are not surprised by the support given to these demands by some of the liberal, left-leaning, socially oriented, church bodies in this country.

We have no time for black, or white, anarchy. We doubt that we are important enough for James Forman to nail his Marxist-Leninist thesis to our door, but we should have our "NO" ready!

WHITE HOUSE CHURCH SERVICES

While Presidents of the United States have traditionally attended religious services in the churches of the city of Washington, D.C., President Richard Nixon attends religious services in the East Room of the executive mansion when he is in town.

The first such service was held on January 26, 1969, shortly after Mr. Nixon's inauguration, with Dr. Billy Graham preaching, and with about two hundred guests in attendance. Leaders of other faiths have also held services since that time, including Roman Catholic.

A recent guest speaker, Rabbi Louis Finkelstein, chancellor of the Jewish Theological Seminary of America, made news when he held services there on June 29. Normally, it is the practice in these interfaith services to eliminate any religious view which cannot be embraced by all those present. Somehow, someone slipped, and the service began with the singing of the doxology by a Lutheran choir. The rabbi stood tight-lipped, and startled as the choir sang the words "Praise Father, Son, and Holy Ghost," in allusion to the trinity; a doctrine inadmissible to the Jews, and Bible-believing Christians.

In praying for President Nixon Rabbi Finkelstein said, "We pray that future historians looking back on our generation may say that in a period of great trials and great tribulations, the finger of God pointed to Richard Milhous Nixon, giving him the vision and wisdom to save the world and civilization."

While holding church services in the White House greatly simplifies the job of the Secret Service in protecting the President, we prefer to believe that this is not the only reason for holding the services there. A Quaker by faith, Mr. Nixon has many times expressed appreciation for the letters from people everywhere, in which they affirm that they are praying for him. We acknowledge that we are living in times when one man can do little to stay the chaos sweeping over the world, but we should pray for wisdom and guidance for our leaders.

CHURCH BODIES LOSE TAX-EXEMPTION

While a general debate continues throughout the country on the taxation of church property, moves have already been made in certain localities to deny tax-exempt status to some religious bodies.

In Nashville, Tenn., six Protestant publishing firms, including the Southern Baptist Sunday School Board and the multi-million-dollar Methodist Publishing House, lost their exemption from local property taxes by a ruling of the tax assessor's office. Other agencies denied exemptions were: Methodist Board of Evangelism; National Baptist Convention, U.S.A., Inc.; National Baptist Publishing Board; and the Seventh-Day Adventist Southern Publishers Association. The action was recommended by the Metropolitan Nashville legal department, claiming that the firms were in competition with other book houses. The Methodist and Baptist agencies said they would appeal.

In Dayton, Ohio, the United Methodist operated Otterbein Press is faced with the possibility of losing its exemption from Federal income taxes because of commercial activities.

In recent action by the Internal Revenue Service, the tax exemption of Americans United for the Separation of Church and State was rescinded after being held for eighteen years. The organization was charged with being an "actionist group."

We are of the general opinion that business enterprises of the churches not directly related to church work should be taxed. For example, parking lots, office buildings for rent, textile mills, farms, and other types of nonrelated businesses. It is a good question, however, as to how far this should be carried in the average church situation. In a sense, every person who does anything for himself

is competing with someone who does that same thing for a living. A church which publishes its own material is competing with commercial printers. Carried to the extreme we would be enjoined from selling tracts, books, or Bibles.

This business of taxation is rather inane, anyway. Somehow, people think if they tax a corporation or business they are getting something for nothing; they are forgetting that the added costs are passed on to the consumer!

The revoking of tax-exemption for Americans United can be interpreted only one way—persecution and repression of a group whose voice some in higher circles would rather not hear. The political arms of the Roman Catholic Church and the National Council of Churches proceed unhindered. We protest the unevenhandedness in treatment being shown in such instances. How long until it will be our turn?

ARAB-ISRAELI BORDER CLASHES

Clashes along Israel's borders with her Arab neighbors are becoming more frequent and serious. In military action there have been dogfights between Egyptian and Israeli aircraft, with some losses probable on both sides, raids deep into the Nile Valley by Israeli commandos, and the destruction of oil pipelines inside Israel.

According to *U.S. News & World Report* for July 14, 1969, Defense Minister Moshe Dayan of Israel has warned that Israeli forces will not stop at the Suez Canal should hostilities break out again.

Some observers claim that the daily bombardment of Israeli positions along the Suez Canal by Egyptian gunners is a form of "target practice" for the Egyptians. It is known that during the June, 1967, war many of the Egyptian gunners had never fired their weapons before the actual battle. The Egyptians, and their Russian suppliers and advisers, don't want that to happen again.

The harassment of Israel is according to Arab plan, but does not serve Israel's best interest in the world of public opinion. Unconverted Israel is truly "a burdensome stone" to the nations. (Zech. 12:3.)

JEWS IN ARAB NATIONS

According to Ray Vicker, staff reporter for *The Wall Street Journal*, there are still about 100,000 Jews (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.

T. M. FERRELL, Editor

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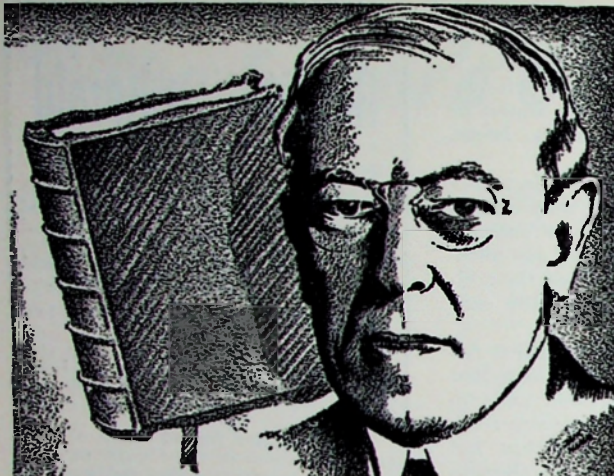
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WOODROW WILSON, CLAIMED BY MANY TO BE OUR MOST SCHOLARLY PRESIDENT, SAID: "I AM SOREY FOR THE MEN WHO DO NOT READ THE BIBLE DAILY. I WONDER WHY THEY DEPRIVE THEMSELVES OF THE STRENGTH AND THE PLEASURE. I SHOULD BE AFRAID TO GO FORWARD IF I DID NOT BELIEVE THAT THERE LAY AT THE FOUNDATION OF ALL OUR SCHOOLING AND ALL OUR THOUGHT THIS INCOMPARABLE AND UNIMPEACHABLE WORD OF GOD."

GOD'S WORD IN THE BELIEVER

By Pastor C. Jesse Pestle
Columbia Station, Ohio

FOR NEARLY six thousand years man has been discovering the power of God. Everywhere in the universe we find power. God has seen fit to invest part of his power in every part of his creation. The elements are all energized, and by joining elements in different combinations man can unleash power of different magnitudes. Man, in spite of the present rate of increase of knowledge, will never by himself exhaust the power of God in the physical universe. Even the next age will only reveal more of a never-ending supply of power of an infinite God.

The power we see in the elements of creation merely speaks of a greater power. Certainly, the Creator is more powerful than that which he creates. If we could combine all the power in the world of every sort, we would have only a small representation of the power of God. God knows no limitations. In Hebrews 11:3 we have these words, "The worlds were framed by the word of God." The act of creation whereby God brought all things into being is beyond our comprehension. God spoke, and things leaped into being. "God said, Let there be light: and there was light" (Gen. 1:3).

In Isaiah 55:10, 11 God said that just like the rain and snow bring forth the budding plants before they return to the atmosphere, so his Word will accomplish his purpose. The most

powerful force available in the world today is the Word of God, and yet most people in our power-conscious world are not aware of this power.

Though words are but symbols of thought, they have almost unlimited power. The speaker and the situation have much to do with the extent of power they carry. Think how effective are the following words on certain conditions: "No," "I do," and "Guilty." Excitement builds as we hear the words, "three, two, one, lift off." These last words tell us that the exact moment has come for which months of preparation have been spent, and another adventure in space is about to take place.

Hebrews 4:12 reveals that the "word of God is quick, and powerful, and sharper than any twoedged sword . . ." This verse tells about the potential power God's Word contains as it operates in the heart of man. In one sense, the Word of God is *always* powerful, because it is by his Word that he will judge the world. In another sense, the Word of God is just as powerful as the believer will permit it to be. The lives of all who read and believe the Bible will be changed for the good, while those who do not read are not affected by it today. According to Paul in Romans 1:16, the gospel of Christ is the "power of God unto salvation to every one that believeth." The power of God's Word

as applied to the unbeliever will bring condemnation.

In 1 Thessalonians 2:13 Paul expressed his thanks to these brethren for the following reason: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God . . ." Paul was glad his audience accepted the words as from God and not from man.

May we suggest that here is a principle which explains the attitude of many toward preaching and the Bible. Many in the churches of today accept what they hear as the word of man. Now, of course, where the Sunday morning worship hour becomes a time for book reviews, or when theories and philosophies replace the Bible, then people should accept such as from man. But we speak now of worshippers who hear the Word of God and yet receive it as coming from man. A large number of churchgoing people believe the Bible is true and follow its teachings to a degree, and at the same time believe it is chiefly of human origin. Many accept its teachings as good philosophy, but they do not believe it is the inspired Word of God. Those who contend that one Bible writer contradicts another or that every part is not true, leave God out of the picture. If one really believes that the omniscient God is responsible for the Bible, he will not

say that we have a contradictory message.

Preaching in its ideal form is the pure Word of God spoken by man. Scripture tells us that in Old Testament times "holy men of God spake as they were moved by the Holy Ghost." The minister of the gospel, if true to his task, will relate the message to people as he finds it written in the Bible. Obviously, the only means whereby the hearer can test the word of the preacher is to compare that word with what he discovers for himself in the Bible. This places responsibility upon the individual where it ultimately rests anyway. "So then every one of us shall give account of himself to God" (Rom. 14:12).

When the phone rings and we hear the voice of a close friend or neighbor, we usually don't hang on each word; especially if the person called three times the day before. One's mind begins to wander if idle talk continues. But if the voice says "This is your employer," or "This is Dr. Smith speaking," one takes special notice. The many periodicals which come to our homes are like close friends who call often. They say about the same thing and don't carry much authority. But the Bible is different.

Over 3,800 times the phrase, "Thus saith the Lord," occurs in the Bible. We can't ignore this phrase, and neither can we afford to treat the Bible like other reading material. This is God speaking, and we'll do well to listen carefully.

The pastor who calls for the family Bible in the home often has to wait until it can be found. Sometimes it is on the shelf with other books, or maybe it is in a drawer or closet. On occasion it can't be found. It is bad psychologically to keep the Bible with other books; it gets lost too easily. Keep your Bible in a prominent place ready to use. The sight of a Bible in the home has a good effect upon visitors. Hide it only in your heart.

Jeremiah 15:16 records these words: "Thy words were found, and I did eat them . . . the joy and rejoicing of mine heart . . ." The entrance of truth brings joy and light. Faith, that quality of the Christian life without which no one can please God, is the result of hearing the Word of God. Faith is an impossibility apart from a working knowledge of the Holy Scriptures which tell of God and his plan. One ignorant of the Bible doesn't know about the works of God, and of course cannot trust God for that of which he knows nothing. Growth in faith

and an increase in knowledge of truth go hand in hand.

Moses had been in Mount Sinai talking with God. After reporting to the people what God said, the people said, "All that the Lord hath spoken we will do" (Ex. 19:8). Though these people failed to keep their promise, the intention expressed serves as an example. One who does all that the Lord has spoken will not fail to prosper.

We are reminded of the words of Balaam in Numbers 22:18: "I cannot go beyond the word of the Lord my God, to do less or more." Oh, that more Christians might accept the spirit of these words! The Bereans of old were commended by Paul because they "received the word with all readiness of mind." It is by every word that proceedeth out of the mouth

of God that man shall live.

The Bible we study today is no ordinary book—it is the Word of our Creator about his work and our future. The Word of God by which we live today is the same by which God will someday judge the world. Jesus said in John 12:47, 48 that one who rejected his words would be judged by those words in the last day. Jesus spoke his Father's words.

Sooner or later all who live will feel the power of the Word of God. If that Word is not an active force in our lives today, molding our lives according to God's will, then it will spell out our doom in the judgment day. Do you accept the Bible as it is in truth, the very Word of God? Do you read it and apply its message regularly? Does it really work out God's will in your life? ●

GODLINESS

By D. M. Elliott, Broadview, South Australia

THE WORD "godliness" stems from the Greek *eusebeia*, meaning "holiness" or "piety," and is used many times in the New Testament. It is a word that conveys a clear meaning in relation to that which is holy and devout.

The use of the word is seen in Second Peter, where the apostle stresses that God is the giver of all things spiritual: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (1:3). It is the Almighty who has given men and women the opportunity to come to him through his revealed Word. God has called us to glory and virtue and made provision for our spiritual well-being, so that we might remain true to that calling.

The things that we believe in require a high degree of godliness in our lives. If we have learned of Christ then this will be manifested in the things we say and do. The evidence of transformation and spirituality must be visible in our conduct and way of life. It is only to be achieved as a continual exercise, for it is alien to the Adamic nature which we bear.

Godliness can only grow from an intimate association with the Word of God, and by applying the teachings

of Christ to our daily living. Only by remaining close to the things of God can we grow in the way that is pleasing to him. The matter of godliness is well expressed in Titus: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (2:11, 12).

Our claims to being a separate people in Jesus must be confirmed by the practice of Christian discipleship in the truest sense of the term. The things that Christ taught and stood for must be reflected in us if we are to be the called-out ones of God. We are solemnly committed to the Christian life, for we have been given the hope of salvation through Christ our Saviour: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).

"Great Gain"

Godliness tends to develop that quality of inward peace and contentment which is a distinguishing feature of those who emulate the teaching of the Master. Thus we find Paul telling Timothy that "godliness with contentment is great gain." There is
(Please turn to page 18)

Christ in the Old Testament

By Michael Hale, Oregon, Illinois

THESIS: Jesus Christ fulfilled all of the Old Testament Scriptures which applied to the Messiah's first mission here on the earth.

Often when an individual undertakes the responsibility of writing an article, his purpose is to refute some misconceived idea, or to persuade people to come to his understanding about a certain issue. However in our article neither of the above purposes is emphasized. In fact, our thesis should not be questioned by any member of the Church of God, and by only a very small minority of Christians of other denominations. Although our subject is not a debatable one, we still feel that this study can provide many lasting benefits. First, it can prove beyond a shadow of a doubt, that Jesus Christ is the Saviour of the world sent by God.

Secondly, if Jesus literally fulfilled prophecies concerning the Messiah in times past, then he will also literally fulfill those prophecies which apply to the future. And thirdly, it will prove that the Bible is the Word of God, and thus should be strictly adhered to. Although it is impossible to discuss every scripture in the Old Testament which has reference to Christ, we believe to point out the most important references will satisfy the proposition presented in our thesis.

Messiah's Birth Prophesied

When Scripture first began to be recorded, the references to a coming Messiah were very obscure and few in number. The first reference listed in Genesis 3:15 stated that the Messiah would be the seed of a woman. Later the promise was given that the Messiah would be of Jewish lineage, and more specifically of the tribe of Judah. (Gen. 18:18; 49:10). Finally in Micah 5:2, the actual location of birth is designated: "Thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." This prophecy predicted that the Messiah would be born in Bethlehem. The term "Ephrathah" refers to the specific region in which the city was located, and most likely was added to distinguish it from others with the same name. "Ruler in Israel" denotes the power and authority that were to be vested in him.

In Isaiah 7:14, some additional information is presented concerning the birth of the coming Messiah. This verse says, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This verse, of course, refers

to the fact that the Messiah was to be born of a virgin.

Jesus Christ fulfilled all of these prophecies. He was born the seed of a woman, and he was a Jew; he sprang from the tribe of Judah. (Gal. 4:4; Acts 3:25; Luke 3:33.) Furthermore, in Luke 2:4-7, the historical fact is recorded that Jesus Christ was born in the city of Bethlehem. Later in Jesus' ministry, some questioned his claim to be the Messiah because they knew that he was raised in the city of Nazareth, and thus assumed that he was also born there. They knew that if this were true it would be inconsistent with Old Testament Scripture. However, it is obvious that they were mistaken in their assumption, for Christ did fulfill the scripture recorded in Micah 5:2. (John 7:40-44.) And finally, in Luke 1:30-35, the promise of a son is given to Mary, and the fact that the conception of this son would be miraculous is recorded. Although many of the prophecies relating to the birth of the Messiah could have been fulfilled by many individuals, the miraculous aspect of the birth can be limited only to Jesus Christ, the Son of God.

There is little information given in the Old Testament concerning the childhood of the Messiah. Many feel that Hosea 11:1 is prophetic of the Messiah's flight into Egypt, which is referred to in connection with Jesus in Matthew 2:14. Also, there are some who see some correspondence between the "weeping of Rachel" recorded in Jeremiah 31:15, and the massacre of the male infants as recorded in Matthew 2:16.

Messiah's Ministry Prophesied

A fairly clear picture of the Messiah is painted in the Old Testament concerning his work and ministry here on the earth. In Isaiah 40:3, the prophet states that it will be necessary for a forerunner to prepare the way for the mission of the Messiah: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." In other words, this forerunner's responsibility would involve removing all obstacles and leveling the highway, which was customary preparation for an approaching king. Later, Isaiah visualized the general work of the Messiah. In Isaiah 61:1, 2 the prophet said, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and

the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord . . ." The work of the Messiah would involve preaching the liberating and life-transforming gospel, and consoling the sorrowing. Other prophets added that the Messiah's work could be categorized as a Prophet, a Priest, and a King. (Deut. 18:15; Psa. 110:4; Isa. 9:6.) Because of the great task and responsibility of the Messiah's work, Isaiah said that he would have "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (11:2).

All of these prophecies have reference to Jesus Christ. In John 1:26, John the Baptist applied the words of Isaiah to himself, and thus he realized that he was the forerunner of the Messiah. Later in that same chapter (v. 29), he proclaims that Jesus Christ is that Messiah. When Jesus allowed himself to be baptized by John, essentially he endorsed the ministry of John, and publicly revealed that John had successfully completed the mission foretold by Isaiah many years before. Furthermore, in Luke 4:18-21, Jesus took the words of Isaiah in 61:1, 2, and applied them to himself. Yes, the people were amazed, and it was difficult for them to accept the fact that Jesus, the boy of Nazareth, was applying words which related to the work of the Messiah to himself. Regardless of the people's reaction, Christ was doing this work. Finally, we believe that there are so many instances in the New Testament which point to the wisdom and understanding of Christ, it is not necessary to take the time and space to record them. Common Biblical knowledge should be sufficient support to prove Christ fulfilled the words of Isaiah concerning the Messiah.

Messiah's Suffering Prophesied

Of all the aspects of the Messiah's life recorded in the Old Testament, his suffering during the last days of his life is given the greatest emphasis. The last period in the life of the Messiah would begin with his triumphal entry into Jerusalem. Zechariah 9:9 says, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The prediction stated that the Messiah would enter Jerusalem as the prince of peace, since he was riding upon an

ass, and not upon a horse symbolic of war. Once in Jerusalem, the Messiah would be betrayed by a friend for thirty pieces of silver. (Psa. 41:9; Zech. 11:12.) Zechariah 11:13 further explained that this "blood money" would eventually be used to purchase a potter's field. After being brought to trial, the Messiah would remain silent through the entire proceedings, even though he would be falsely accused. In Isaiah 53:17, the prophet states, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Although realizing that he was innocent, the Messiah would make no attempt to contest the accusations brought against him, because he knew that he would have to suffer and die that others might have the opportunity for life. In addition to this, Isaiah 53:4, 5 describes the physical sufferings the Messiah would endure, and then the Psalmist completed the picture by describing the mental anguish he would experience through mockery and insults. (Psa. 22:6-8.) Finally, Old Testament Writ places the Messiah upon the cross, where his hands, feet, and side were to be pierced. (Psa. 22:16; Zech. 12:10.) While the Messiah was suffering the agony of the cross, Psalm 22:18 prophesied that the soldiers would cast lots for his garments.

One week before Christ died, he rode into the city of Jerusalem at the height of his popularity. He entered the city as the Prince of Peace, just as the Prophet Zechariah had said he would. (John 12:13, 14.) Later in the week, the betraying disciple, Judas, accepted thirty pieces of silver for his action. After realizing the tragic results of his deed, he returned the money, and it was used to buy a potter's field, fulfilling the prophecy in Zechariah. (Matt. 26:6, 7.) The trial and crucifixion of Christ, also precisely correspond to the scriptures of the Old Testament regarding the events: his physical sufferings (John 15:23-25), his mental suffering (Matt. 27:39, 40), the piercing of his hands, feet, and side (John 20:27; 19:24), and the casting of lots for his garments (Matt. 27:35). Perfect parallelism, emphasizing the inspiration of the Scriptures. All of this was suffered by Christ, not for his own misdeeds and sins, but to save all men from their sins. Only as we truly understand the purpose of the death of Christ, can we ever begin to under-

stand God's reason for desiring so great an emphasis on this event as it is recorded in both Testaments.

But the Messiah's story does not end here. In Psalm 16:10 the promise of resurrection is given. The Psalmist says, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Later the Psalmist added that the resurrected Messiah would then ascend into heaven: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them" (68:18).

All Christians everywhere are aware of the most amazing event in history, the resurrection of Jesus Christ. The event is recorded in the New Testament in Matthew 28:5, 6. This resurrection instills in the heart of every believer that a similar experience might one day be granted to him. Forty days later, Christ ascended into heaven to serve as a mediator and high priest for those who would accept him. (Luke 24:50, 51.) Thus the life and ministry of Christ ended for this present dispensation.

Many individuals down through history have fulfilled partially the prophecies relating to a coming Messiah. Thousands of men have been born in Bethlehem. Many have been framed at a trial, and falsely accused. A number of men have even been crucified. But only one man in all of history has ever fulfilled all prophecy pertaining to the Messiah's work upon the earth, and that man was Jesus Christ. There are over three hundred prophecies in the Old Testament relating to the Messiah's earthly ministry, and Christ fulfilled all of them.

Since Jesus has fulfilled all of these prophecies dealing with past history, it is reasonable to think that he will also fulfill all prophecies relating to the future. This involves his second coming, his establishment of the Kingdom, and his rulership of the entire earth. These should be very important to Christians because we have a very special part in these events.

Often we realize that the Old Testament has verses which relate to the life of Christ, but not until we have compiled all of these verses together do we realize just how emphatic the Old Testament Scripture is concerning the work and life of the Messiah. Any man who rejects Jesus Christ as being the Messiah and the Son of God is perhaps rejecting a fact proved more absolutely to be true than any other fact in the world.

Glory--Who Has It?

By Beth Briggs, Huntington Park, California

AS TRULY as I live, all the earth shall be filled with the glory of the LORD" (Num. 14:21). All the earth—not just part of it, but all, when God's Kingdom is at last set up!

When the Israelites were led out of Egypt by Moses under God's direction, God's glory was exhibited to them: by a cloud to lead them by day and a pillar of fire by night; by their deliverance from the Egyptians through the Red Sea; manna from heaven for them to eat; water brought from a rock for them to drink, and many other manifestations. When the people who had not died in rebellion in the wilderness came into the Promised Land, God gave them the Ten Commandments by the hand of Moses, and they had said: "All that God has said, we will do."

Moses Beheld God's Glory

Moses had actually seen the glory of the Lord in Mount Sinai, where he was with the Lord forty days and forty nights. When he came down his face shone so that the Israelites were afraid to come near him, so Moses put a veil over his face. (Ex. 34:28-35.) The Israelites had a glimpse of glory, but how soon they forgot their promise to God and the glory they had seen. How many times Moses had to plead with God to forgive their sins and not to destroy them.

Under the leadership of Moses, and with Aaron as the high priest, the Shekinah glory had shone between the cherubim on the mercy seat of the ark in the most holy. Thus God dwelt among them, and prophets were sent to them exhorting them to repentance, but they would not hear. Had they been faithful they would never have been forced to suffer the great tribulations that fell upon them. When Zedekiah, the last king of Israel, was dethroned the Shekinah glory departed, and there were no more prophets to Israel. The Shekinah glory was prophetic of Jesus and the saints who will be the future glory of Israel when God's Kingdom is set up. But at the present time there are no glory and no prophets to guide them.

Others Beheld God's Glory

In the New Testament, Peter, James, and John saw the future glory of Jesus when he took them into a high mountain and was transfigured before them. His face shone as the sun and his raiment was white as light. A bright cloud overshadowed them and a voice out of the cloud proclaimed: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:1-5).

Paul beheld the glory of God in the risen Jesus when he was on his way to Damascus, and was blind for several days. Since that time no one has actually seen God's glory, but the disciples of Jesus beheld it to some extent in the words and works of Jesus.

The King of Glory

Among other names, God is called the King of Glory. It says in Psalm 24:7, 10: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. . . . Who is this King of glory? The Lord of hosts, he is the King of glory."

God is the King of glory, from whom Christ and the saints receive their glory. After Christ's resurrection he was glorified and seated at the right hand of the Father, from whence he shall come with his angels. "The Son of man shall come in the glory of his Father with his angels. . ." (Matt. 16:27; see also 24:30; Mark 13:26; Luke 21:27.) The saints are not glorified, but will be after their resurrection when Christ comes.

When the angels appeared to the shepherds, they sang: "Glory in the highest, and on earth, peace, good will toward men" (Luke 2:14). The angels praised God because he had sent his Son to redeem a sinful world and to eventually bring peace and good will to all who would accept him. Jesus already had a measure of glory because he was the express image of his Father (Heb. 1:3), and possessed the Holy Spirit. "Never man spake like this man" (John 7:46); he healed the sick, raised the dead, and preached the gospel to the poor. "He raiseth up

the poor out of the dust . . . to set them among princes, and to make them inherit the throne of glory . . ." (1 Sam. 2:8). His apostles also possessed some of his attributes, for Jesus had given them the power to do many of the mighty works that he did. "The glory which thou gavest me I have given them . . ." (John 17:22).

From Suffering to Glory

God's children today do not have the measure of glory that the apostles had, neither do we possess the Holy Spirit, but we have the spirit of Christ within us. Having received this "earnest" of our coming glory, what are we to do? We are to walk in newness of life. "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). What does it mean to walk in newness of life? It means that we are new creatures, old things have passed away, all things have become new. (2 Cor. 5:17.) Our desires are different; whereas we craved the things of the world, we now crave for the spiritual glory that will one day be ours. To gain this great desire, all things must indeed become new. We no longer walk with the world, but we walk in newness of life with Christ and our brethren. We may lose our friends: even our dearest friends may turn from us but nevertheless we must follow in the way we have chosen to the end, for "strait is the gate, and narrow is the way, which leadeth unto life" (Matt. 7:13). Which of us would wish to walk in any other way after we have seen the light?

We may sometimes think that we suffer needlessly, but we need this suffering, as has so often been pointed out, to perfect our characters, and the reward is great. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). As God's glory is in Jesus, so Christ's glory will be in us. We will partake of his glory.

The Scriptures tell us that "of him [Christ] and through him, and to him are all things: to whom be glory forever" (Rom. 11:36). The glory of Christ will be a lasting glory and we will share in it if we are faithful.

The Lord shall keep us from every evil work if we trust him. "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever" (2 Tim. 4:18). When

we are tempted to do evil we have only to remember this promise that the Lord will keep us from EVERY evil work, even to the time when we will be called to his heavenly kingdom. We need not be overcome by the forces of evil; he has promised to preserve us.

From Glory to Glory

Here is one of the most beautiful and comforting scriptures in the Bible: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). If we keep our eyes on the Lord and his glory, we will be changed into the same image from glory to glory. We

have only a foretaste of this now as we pray to him and endeavor to work in his vineyard, but we shall one day be like him and see him as he is. (1 John 3:2.) Is not this worth striving for, and can anything in the world compare with it? Listen to what Paul has to say: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17). An eternal weight of glory! Presidents, kings, famous scientists, the possessors of great wealth all have their day, but it soon passes, and they are no better than the poorest beggar when they pass from this life. The author remembers reading an article in one of our leading magazines, which, after

dwelling upon all the pomp and splendor with which one of our great men was placed in his final resting place, said that at the same time a poor man with but a few attendants was buried not far away, and remarked that, after all, the great man went to the same place, the grave, oblivion, and could take no more with him than could the poor man. Even the short day of the great man is often marred by ingratitude and criticism from all sides. How soon after passing most of them are forgotten! The only ones whose memories live on are the ones who feared God and gave their lives for others.

In Second Corinthians 8:23, Paul
(Please turn to page 18)

A Study of Luke 17:21

"The Kingdom of God Is Within You"

By Pastor James Mattison, Maurertown, Virginia

WE WONDER if Benjamin Wilson, in the *Emphatic Diaglott* translation, has not found the great truth Jesus taught in Luke 17:21, that is so elusive in the King James.

The King James translation reads, "The kingdom of God is within you." As this is translated, it presents this problem: Was Jesus telling the wicked Pharisees that the Kingdom of God was in *their* hearts? This is not according to reason, for we know full well his opinion of the Pharisees, that they were not sincere seekers after God. The Kingdom of God was *not* in their hearts.

Was Jesus saying, according to the way the King James translates it that the "kingdom of God" meant good qualities within us? Those who enter that Kingdom indeed must have love, patience, mercy, kindness, and forgiveness, but actually God's Kingdom will be a literal kingdom established here on earth, swallowing up men's governments, and will stand forever full of righteousness and peace. (Dan. 2:44; 7:27.)

The *Emphatic Diaglott* translation renders this passage, "God's Royal Majesty is among you." This translation makes the meaning clear instantly, and agrees with all other scriptures. *The King of God's future Kingdom was among them.* Actually, the word "kingdom" (properly, royalty,

or a realm — Strong) is taken from the word "king," *basileia* from *basileus*. So, Benjamin Wilson's translation is correct, according to the Greek.

Indeed, the same idea is suggested in the margin of the King James, where "among" is suggested for "within," and we are referred to John 1:26, where John the Baptist said, "There standeth one *among* you, whom ye know not."

Matthew 4:17

"Repent: for the kingdom of heaven is at hand" (King James version).

The above thought also makes this passage clear. The King was at hand (though he was not yet king, Matt. 25:31-34). The *Emphatic Diaglott* translates this correctly. "Reform; for the Royal Majesty of the Heavens has approached." The King of that future Kingdom of perfection on earth was present, inviting Israel to prepare for that great day. "Reform," he cried, "so you may be accounted worthy of inheriting that Kingdom!" There the lame will be made whole, the blind will see, all will be perfect, for there will be no sin, disease, or death. And this will all take place right here on a restored earth. (Acts 3:19-21.)

But Israel as a nation would not reform. She killed her King, and was punished by having the Kingdom of

hope removed and given to those who would treasure it. Israel's King is now our King (in a sense), yet he will become Israel's King when they repent at the end of the age. (Zech. 12:10-14.) Christ will take the throne when he comes. (Matt. 25:31-34.)

Jesus was not saying the Kingdom and church were synonymous. The church that Jesus is building now will be his rulers in the Kingdom. (Rev. 2:26, 27; 5:10.) Full (eternal) salvation will come when the Kingdom is established at Christ's coming. Now we have life only by promise. (1 John 2:25.)

Neither was Jesus saying that the Kingdom is inside us, as the Phillips translation states. The hope of being in the Kingdom is within us, in our minds, but not the Kingdom itself, for it will be as *literal* as the government of the United States, only perfect, being God's government. God has planned this Kingdom from the very beginning. (Matt. 25:34.) It is very important to him (and hence to his people). Abraham, Isaac, and Jacob, who will be in God's future Kingdom on earth (Matt. 8:11), were called "strangers and pilgrims" on earth in their lifetimes, for they died in faith "not having received the promises" (Heb. 11:13). Yet they shall receive them, and we too, when Christ comes. ●

A Study in Christian Responsibility:

The Brother for Whom Christ

IT MUST be obvious that we are living in a vastly different world from that of our pioneers in the truth. The astonishing mastery of scientific techniques, ranging from the ability to send men into outer space to the knowledge of the structure of the complicated cells of living matter, has produced on the one hand a sense of the vastness of the universe and on the other a confidence in the infinite capabilities of the human mind. It was inevitable that in these developments the idea of God should steadily recede. Today "God is dead" and "man is on his own" are familiar phrases, not just of atheists but of theologians who would claim to be Christians.

Little Going Right

Yet in this world of astonishing achievement little seems to be going right. Principles which were once thought to be inevitably right have lost their power. Fewer and fewer people now believe that democracy will solve the problems of human government or society; and minorities become ever more ready to resort to violent means when they cannot attain their ends by law. The idea that it is wrong to tell lies, or to steal, or to have promiscuous sexual relations is now openly questioned and rejected, but nothing constructive is offered in its place, except individual self-indulgence, so that men and women, especially young ones, if they are tempted to do any serious thinking, are left contemplating a world feverishly enjoying the luxury products of its own ingenuity — yet horribly uncertain of the future. What is to be their aim in life? The current answer seems to be that this is a pointless question. Will it all collapse anyway sooner or later in the searing heat of a nuclear explosion? In such circumstances what better to do than to eat, drink, and be merry, for tomorrow we shall probably perish.

It is idle to think that those who seek to be brothers and sisters in the service of God and Christ, with the Scriptures as their guide, can escape

the impact of the thinking of this twentieth century world. Leaving aside the dangerous threat to their spiritual development, they are bound to experience an increasing difficulty in finding a common basis in matters of moral standards and understanding of man in the universe, upon which they can make contact with their fellows; and the much enlarged view of the universe and of the significance of man is bound to create problems. It is not surprising, therefore, if a certain difference of view exists as to how these problems are to be envisaged and tackled; not surprising that some see new world views as agreeing with the principles of Scripture but requiring a wider interpretation of them, while others hold that traditional views must be maintained at all costs; and a third group, probably a large number, remain undecided, painfully aware that there is something to be said sometimes for both sides.

Attitudes One to Another

Whatever view we may take of these conflicting opinions, there is one consideration which ought to take an important place in our thought: *our attitude one to another*; and especially towards those who differ from us in the interpretation of Scripture. We may take it that there is in all an earnest desire to uphold the truth of God according to the revelation of his Word. Nevertheless our personal attitude to our brethren remains vital, for it colors all our thought, poisons or sweetens our relationships, and preserves or destroys our sense of fellowship. It is perhaps not going too far to suggest that it may actually influence our thinking, and even our judgment as to what is permissible and what is not.

In this vital matter, do the Scriptures offer us any practical guidance?

It would seem that they do; in many isolated passages certainly, but particularly in two passages in Paul's epistles. In both Corinth and Rome the apostle found differences of opinion in the church. Some felt strongly,

evidently with the Sabbath in mind, that certain days ought to be observed, while others felt no such obligation. Some felt that a brother could not eat meat which had in any way been associated with the worship of an idol, even if it were just a formula pronounced at the public meat market; while others felt complete freedom in the matter. The division between the parties was evidently so sharp that it was threatening brotherly relations in the two churches.

Paul's Guidance

It is very instructive to see how Paul deals with this potentially dangerous situation. Here is a shortened account of the passages from the Revised Standard Version:

"As to the eating of food offered to idols, we know that 'an idol has no real existence,' and that 'there is no God but one' . . . However, not all possess this knowledge. But some, through being hitherto accustomed to idols, eat food as really offered to an idol; and their conscience, being weak, is defiled. Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care lest this liberty of yours somehow become a stumbling-block to the weak. For if anyone sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus sinning against your brethren, and wounding their conscience when it is weak, you sin against Christ. Therefore if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall" (1 Cor. 8:4, 7-13).

"As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him . . . One man esteems one

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By F. T. Pearce

day as better than another, while another man esteems all days alike. Let every one be fully convinced in his own mind . . . If your brother is being injured by what you eat, you are no longer walking in love; do not let what you eat cause the ruin of one for whom Christ died. So do not let what is good to you be spoken of as evil. For the kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit: for he who thus serves Christ is acceptable to God and approved by men. Let us then pursue what makes for peace and for mutual upbuilding. Do not, for the sake of food, destroy the work of God" (Rom. 14:1-3, 5, 15-20).

Vital Results

These are clearly two important passages. What can we find in them to help us today?

It must be made clear at the outset that in the advice he gives to these two churches Paul is not concerned with issues vital to salvation. The idol has no existence, and in any case "food will not commend us to God." Over the observance of days every man is to be fully convinced in his own mind. It follows that Paul's advice in these passages cannot be used to decide the rightness or wrongness of interpretations of Scripture which may cause us concern. But his advice can surely help us in the vital matter of our *attitude towards one another* in times of discussion, a matter which may have such important consequences not only for the body in general but also, so Paul would seem to be asserting, for the salvation of individuals; for he actually sees the possibility of some being "destroyed" or "ruined" by the wrong attitude. While Paul is not then treating of vital issues, he is treating a situation which could have vital results.

Secondly, it is clear that in Paul's judgment the brother who insists on refraining from certain foods and on observing certain days has a limited understanding and is mistaken in the rules he has laid down for himself

and wishes also to see others acknowledge. In that sense that brother is "wrong" in the matters in dispute; but—and this is the noteworthy point—*nowhere does Paul condemn him* for the limitations of his understanding. He is "weak," "weak in faith," but he remains firmly in Paul's eyes a "brother."

"The Strong Ones"

Thirdly, it is clear too that the apostle agrees with the deeper understanding of those brethren who realize that food does not commend us to God and that the observance of days is immaterial. He nowhere condemns those who think thus (except in one respect to be considered later), but he adopts nevertheless a very significant attitude towards them, for *he everywhere puts on them*, the "enlightened" ones, *the onus* for seeing that peace is maintained. They are "the strong ones" and ought "to bear with the failings of the weak." They are to "welcome" the weak in faith and they are to take care that "what is good" to them shall not be "spoken of as evil." This deeper and wider understanding of theirs is a "liberty," a freedom from the obligation to obey certain rules of observance; it is a privilege in their life of service to God. But very clearly in Paul's eyes *it is not a right* which they may justifiably insist upon regardless of consequences, for the consequences could be grave indeed.

"Let Him Not Despise"

Fourth: in an illuminating phrase Paul brings out the two attitudes so liable to arise in these cases, and so indirectly criticizes both parties: "Let not him who eats *despise* him who abstains, and let not him who abstains *pass judgment* on him who eats." *Despise . . . pass judgment*. Evidently the apostle had seen in the churches of Corinth and Rome significant signs of these two attitudes of brethren towards one another. How typical of human nature they are and how easily they may arise in our own day! The brother of wider and deeper understanding (as he believes) will be ex-

posed to the danger of looking with a certain feeling of superiority upon those who "cannot see it." The apostle's warning is that "knowledge" of this kind "puffs up"; it encourages pride and a faint attitude of contempt. However we strive to be conscious of what really goes on in our heads and to be aware of our real motives (and none of us would claim to be aware enough), this natural reaction of the human mind is ever a secret danger, ever liable to color our thoughts and so to influence our attitude, however careful we are over our words, without our perceiving it. "If any man imagines he knows something" (in this matter under dispute, says Paul), "he does not yet know as he ought to know." The spirit is willing but the flesh is weak and the danger is ever there. Let those of us who think we understand take warning lest we too may "despise."

But for the other party, the one with the more limited understanding, the danger is that he shall "pass judgment." There are brethren who see issues in black and white; for them ideas and understanding are precise and the way ahead both in beliefs and practice is clearly laid down; and the clearer it is laid down, the more obvious appear any deviations from it. The natural tendency here is to be censorious, to "pass judgment." To "pronounce," often with the most praiseworthy of motives, that of preserving the truth; but often, too, inspired by fear of admitting or tolerating a larger view. Let us remind ourselves once again that we are here concerned with attitudes towards others, not with the rightness or wrongness of judgment on particular issues, and acknowledge nonetheless that Paul's observation is true to human nature; let those of us whose ideas about our obligations are very clearly defined beware of finding a certain justification of ourselves in "passing judgment." Remember, Paul told both parties, we shall *all* stand before the judgment seat of Christ.

Building Up

Fifth: Paul sees the great aim of the associating of brethren together as "to edify one another"; for that, peace among them is essential. To that end stumbling blocks to faith are to be avoided. The language of the apostle is very decided on this point and *seems* at least to suggest that he was thinking of matters beyond eating and observing days: "It is right not to

(Please turn to page 18)



LAMP- TRIMMING TIME

By Pastor Harry Sheets
Hector, Minnesota

THE MIDNIGHT cry—"Behold, the bridegroom cometh; go ye out to meet him"—aroused the sleepers to instant activity. Each began to make his lamp ready. At this point a fact of life became evident. Half of the virgins, according to the parable, had neglected to make adequate preparation. Their lamps were out of oil and they had failed to bring extra. Their lamps were going out. Without additional oil they would be unable to meet the bridegroom. They begged

for oil from those who had provided extra; no one had any to spare. Dividing the oil would have meant that no one would have been able to meet the bridegroom.

Salvation is an individual matter. Preparedness is one's own responsibility. Each must see to his own supply of oil. No one can make up for a deficiency on another's part; we must prepare or fail. This is a fact of life for all to remember. "Therefore be ye also ready," warned Jesus, "for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

The five foolish virgins who lacked oil were still called "virgins," just as were the five wise. It would seem that all ten had lived clean, pure lives. There was no hint of inequality in their purity; none was accused of unrighteousness.

This parable teaches the importance of being ready to meet the bridegroom. When the five foolish virgins learned the bridegroom was arriving, they were eager to go to meet him, as were the five wise ones. They soon learned that eagerness is no substitute for preparation. They had no oil! The marriage feast was not for them! The fact of life was—they had no oil! They came unprepared.

When they should have been preparing to meet the bridegroom, they let less important things interfere. This occupied their time and left them little time to get ready for the really important mission. They seemed to be more interested in the immediate present than in the future that seemed so far away. They should have learned a lesson from Esau.

Esau returned from a fruitless hunt, tired and very hungry. Just then a full stomach was more important than his birthright. He willingly exchanged his birthright for a meal. When the time came for him to inherit the birthright "he was rejected: for he found no place for repentance [or, to change his father's mind], though he sought it [the blessing] carefully with tears" (Heb. 12:17). Immediate gain was more important to him than an unknown blessing at some future date. Esau is a good example of those "whose God is their belly, . . . who mind earthly things" (Phil. 3:19).

Paul was caught forward to the "third heaven" (called paradise in verse 4), and heard "unspeakable words, which it is not lawful [possible] for a man to utter" (2 Cor. 12:1-4). What Paul saw so impressed him

that he wanted the future blessings of God's Kingdom much more than he wanted the plaudits of the world.

Paul's determination to overcome the temptations of this temporary world shows through when he said: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35, 38, 39).

Jesus accepted heartache, suffered personal insults, and endured the cross because he knew what God had in store for him if he succeeded. We are free to follow the same road; in fact, God wants us to!

The writer to the Hebrews left us this exhortation: "Let us be firm and unswerving in the confession of our hope, for the Giver of the promise may be trusted. We ought to see how each of us may best arouse others to love and active goodness, not staying away from our meetings, as some do, but rather encouraging one another, all the more because you see the Day drawing near. For if we persist in sin [Remember, he "that knoweth to do good, and doeth it not, to him it is sin," Jas. 4:17] after receiving the knowledge of the truth, no sacrifice for sin remains: only a terrifying expectation of judgment and a fierce fire which will consume God's enemies" (Heb. 10:23-27, N.E.B.).

We ask: Was a meal of "bread and pottage of lentils," and something to drink, adequate remuneration for a lost birthright? Were thirty pieces of silver equal to the value of a lost bishopric? Are more barns loaded for future ease worth the loss of eternal life? Is it more important to nurse a grudge and let the sun go down upon one's wrath than to wear a crown in the Kingdom of God? Is the friendship of the world greater riches than eternity with God? Are distilled spirits more desirable than the Spirit of God?

Place in one pile all the blessings which the world has to offer, and then place in another pile all the blessings which God has promised to the overcomer. Which offers more?

Lamp-trimming time will soon be here! Today is the day when we should purchase our supply of oil! •

TOTS 'N' TEENS

By Ruth Lewis

It's Dark at Night

The twins loved to go to Grandfather and Grandmother's farm in the summertime. Dad and Mom managed to see that they got there often. After Dad came home from work on Friday they would get in the car and travel for about two hours. Maybe the car ride wasn't always fun, but getting there was fun!

"Are we all packed?" asked Dad. "Let's hurry."

The twins scampered around, helping Mom get everything into the car. "We're ready," called Sammy, and down the road they went.

At the farm there are all kinds of animals, crops, and farm buildings. When they arrived at the farm the twins took a tour of all the buildings, examining everything. When it was time for bed, they were worn out! Soon they were fast asleep.

Sandy usually slept all night, but for some reason she woke up that night. At first she didn't know where she was. Everything looked black. Then she remembered she was at the farm. She heard unusual noises outside. She tiptoed to the window, but she couldn't see a thing! Not even the moon was shining. Sandy kept on hearing the noises. Then she began to cry.

Dad came in sleepily. "What's the matter, Sandy?"

"I'm scared. It's dark outside."

"It's always dark outside at night! You're just used to having a street light outside your window."

"There are noises outside."

"That's just the animals. They get up and drink and eat and make noises at night. They're really quiet, it's just that everything else is so quiet out here. If you're afraid, why don't we just turn on this little lamp over here?"

After Dad turned on the lamp, Sandy was soon asleep.

In the morning, Sandy felt foolish. What would Sammy say? Did he know she was afraid in the dark? Sandy didn't have to worry. She soon discovered that many people are afraid of the dark—even some grown-ups!

"God made the nighttime for us to rest, since we need to sleep. Otherwise we'd wear out our bodies," said Grandmother. "Jesus is the light of the world. I hope you always prefer light to darkness, Sandy."

Something to Do

Draw a picture of the world. Make a big round circle. Color half of it yellow, for the sunshine, and color the other half black, for the night. Remember that when you have day, somewhere else in the world it is dark.

TNT

In Genesis 1:2 we read, "The earth was without form, and void; and darkness was upon the face of the deep . . ." As a result of this prevailing darkness, the first thing God did was to create light. "God said, Let there be light . . ."

Ever since creation, man has tried to fight God's law of darkness versus light. For most of history, the only way man could fight the night was with an oil lamp, or a small candle. Today he can regulate his own working hours.

At two important Bible happenings, God delivered the world over to darkness. One of the plagues in Egypt was darkness that could be felt, or "so that one may feel darkness." This must have had a very depressing effect on the people. This darkness lasted three days.

Did everyone then experience darkness? No, the Israelites had light.

In Matthew 27 we read of Christ's crucifixion. While Christ was hanging on the cross, deep darkness covered "the land." Just how much of the world this was, we do not know. God was sorrowful that his Son had to die. Perhaps this miracle of darkness—from noon until 3 o'clock, was God's way of warning mankind that they had chosen darkness rather than light. This would also have prevented people from seeing Christ suffering on the cross, for when he died, the darkness ended.

Darkness Is Depressing

When darkness covered Egypt for three days, the people "saw not one another, neither rose any from his place for three days." When darkness is imposed by God, there's not much people can do to combat it!

In Joel 2:1, 2 we read, "The day of the LORD cometh. for it is nigh at hand: a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Later in the same chapter we read about the sun and stars being darkened.

Man may be able to control his own environment to a certain degree, but God is still the supreme ruler of the universe, and he will let men know it in no uncertain terms.

Love the Light

In John 3:18-21 John compares the acceptance or rejection of Christ to light and darkness. This is the reason that condemnation is to come upon the world—Christ the light of the world came to them. Men refused Christ. "Men loved darkness rather than light, because their deeds were evil."

There is no dawn or twilight in Christendom. Either you are for Christ and in his light, or are a sinner and dwell in darkness. When a person learns of Christ and accepts him as his Saviour, he then passes from darkness into light. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). Choose the light of life.

Fill in the Blanks

Put either "light" or "darkness" in these blanks:

- 1) "God called the day."
- 2) "He that followeth after me shall have"
- 3) "God is light and in him is no"
- 4) "Ye are the of the world."
- 5) "He that hateth his brother . . . walketh in"
- 6) "Christ shall give thee"

THE NATURE OF MAN

By Pastor Don Hightower, Campbell, California

THE nature of man is a very broad subject, and the Christian world has many theories regarding man. As we study the Bible about the nature of man, we want to seek the answer to the much discussed question, "Is man mortal or immortal?"

God's Word is our only authority, and we want to first consider the Genesis record of the creation of man. God has given us a written record of the beginning of man, our forefather Adam. Genesis 2:7 tells us of that creation, "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." Adam, as all men, consists of two essential elements: 1) the dust of the ground, and 2) the breath of life. The combination of the dust of the ground and the breath of life results in a living soul or person or being. The plain language of Scripture shows that man does not *have* a soul, but rather, man *is* a soul. The Apostle Paul testifies, "The first man Adam was made a living soul" (1 Cor. 15:45). That soul was "of the earth" (1 Cor. 15:47).

Men sometimes pride themselves in saying that the "soul" is that unique part of man, that eternal likeness of God, that "immortal spirit." Sometimes men say that we are blessed by God to have one of these "immortal souls." But this is false pride. What about animals? They are like men, in that they are souls also. In fact, three kinds of souls existed on this earth before man ever came into being. Study Genesis 1:20-25 and you will find that the original word for "soul" is used to describe birds, fish, and land animals.

Now God looked upon his creation of Genesis (chapter 1) and saw that it was good. God blessed Adam and Eve, and told them of all his wonderful promises. They had the entire Garden of Eden at their disposal. But God did make one, small rule. Adam and Eve could not eat of "the tree of knowledge of good and evil" or else they would die. We know how they disobeyed God and fell to the curse of death.

Adam's death reveals the next as-

pect of man's nature. He died, as recorded in Genesis 5:5. God told Adam what would happen at his death: "Unto dust shalt thou return" (Gen. 3:19). We earlier said that dust and the breath of God were the two essential elements in the creation of man. The dust simply combines with the dust of the earth, at death, and the breath of God returns to him.

The process at death is in reverse of Adam's creation. Man returns to dust. (See Job 34:15; Psa. 146:4; 104:29; Eccl. 3:20; 12:7.) His breath leaves him. (See Gen. 7:22; 3:19, 20.) When a man dies, he ceases to live. God revealed to Hezekiah that he was

going to die and said to him, "Thou shalt die and not live" (Isa. 38:1).

When we are alive we can work, talk, breathe, think, praise God, and do many other things. But when we die, we cannot do any of these things. (See Eccl. 9:5, 10; Psa. 115:17; 146:4; John 9:4.) Death is no more than a sleep in some ways, as Jesus taught in John 11:11-14.

But, man shall not always sleep, for he shall be resurrected to eternal life or to damnation. The fact of the resurrection proves the nature of man. Man is mortal. He dies and he needs Jesus to be resurrected to life. Hebrews 11 shows that faithful men still sleep, waiting for the resurrection.

Yes, man was created; he had a beginning. He was made of perishable materials. He dies; he sleeps in the grave. He waits for the resurrection. Believers will be raised to immortality. "To them who . . . seek for glory and honour and immortality, [he will give] eternal life" (Rom. 2:7). ●

The Relationship Between God and Christ

By Joe Martin, Oregon Bible College

WHAT relationship does Christ have with man and God? What does Christ do for man in relation to God? In John 14:6 Christ said, "I am the way, the truth, and the life: no man cometh unto the Father but by me." What did he say? How and why do we have to go through Christ to get to God?

First Timothy 2:5 says, "There is one God, and one mediator between God and men, the man Christ Jesus." Thus, Christ is the interacting force between God's creation, which is sinful, and God himself who has no sin.

Man cannot come into the presence of God, because man is sinful. When Adam was in the state of goodness then he could fellowship with God openly. When Adam went against the will of God and sinned, God then could have nothing more to do with him. Since we, too, carry the sin of Adam, we must die for the sins we commit in this life. We, just like water and fire do not mix, cannot as sinful beings mix with the perfect being of God. God in the beginning wished to have direct fellowship with his creation, but it seems his fellowship was not wanted by man or he (man)

would have tried to remain in a sinless state of existence. Thus, we have two opposing forces and the age-old question, Where do the two meet? Obviously, there is a need for someone, or something, to act as an interacting force.

As stated before, 1 Timothy 2:5 tells of this mediator between man and God. This mediator is Christ. Christ is the interacting force between man and God. He is necessary, since man cannot come to God in a sinful state.

Christ, in John 14:6, said, "I am the way." What did he mean? Christ being the Son of God is free of the Adamic sin that usually befalls mankind. In this sense he is therefore able to fellowship with God openly since he is not restricted by the Adamic curse of having gone against God's will. However, is Christ not a man also? Did he not sin in his life? No, Christ did not sin in his life either. His was a perfect life in which there was no sin at all. Therefore, Christ is the only man alive, or that has ever lived, that can of his own purity come into the presence of God, since he is
(Please turn to page 17)



Brief Messages for Busy People

Summer Nights

By Rosalie Ficken

There is little time for leisure, or idle pleasure, on a farm. Hard work is taken for granted where long hours are put in during the growing and harvesting seasons. Back in "the good old days" farmers were in the field by daylight, and would stay there until sundown; which meant the evening meal (called supper) was eaten by lamplight. That meant the dishes were also washed by the light of the coal oil lamp.

When the lonesome and hated task was finished, we'd creep out on the front porch, trying not to attract attention lest we be sent off to bed. Sometimes Dad would be engaged in some yarn he was telling, and then we'd crouch down on the porch steps, our knees hugged up under our chin, rarely listening to the drone of his voice, but listening instead to the sounds of the night.

Beyond the pale yellow glow from the lamp in the window, the darkness deepened like a black velvet curtain. Sometimes the lonely sound of a hoot owl would rend the silence, sending shivers up and down the spine. Recoiling inwardly at the sound, still we sat motionless, lest our presence be noticed.

Out there in the darkness was a world concealed from our eyes; a world we knew and took for granted by the light of day, but a world which at night held strange and mysterious shapes and unknown fears.

Such a feeling must be what a sinner feels as he tries to pierce the darkness and hopelessness of the future that lies beyond his meaningless life. But, as the darkness of night gives way to the coming of dawn, so can hopelessness and fear be replaced by the promises of God.

The Palestine Question

By Pastor Sidney A. Hatch

"I will give unto thee . . . all the land of Canaan, for an everlasting possession" (Gen. 17:8).

Early in 1969 an Arab youth went on trial in Los Angeles, charged with assassinating a prominent United

States senator. Recently, in New York, three men were indicted on charges of conspiring to kill the new American president-elect. All the while the Middle East continues to totter on the brink of war.

Both of these incidents, and this international crisis, are provoked by the question, Are the Jews entitled to the Holy Land? To the man who believes the Bible, it is not a matter of who is *entitled* to the land, but rather, What has God said?

When the Lord God renewed his covenant with Abraham (Genesis 17), he made some specific promises. Among them, first, was his assurance that the covenant was also with Abraham's descendants (or "generations") through Isaac "for an everlasting covenant." Second, the land was to be theirs "for an everlasting possession" (Gen. 17:7, 8, 21).

In each instance, the Hebrew word for "everlasting" is *olam*, which means "antiquity," "eternity," "future time," or "duration of the earth." Hence we have a "covenant of eternity" and a "possession of eternity."

But, more than this, in Isaiah 44:7 God has described Israel as "the ancient people," and again he uses *olam*, "the people of eternity." The footnote of the Revised Standard Version reads, "an eternal people."

Thus we have a "covenant," a "possession," and a "people," all purposed for "eternity" or the "duration of the earth." The answer to "the Palestine question" is obvious. All attempts to thwart God's plan for the Middle East, whether by violence, diplomacy, or intrigue, are in vain.

The Power of Worship

When men believe in and worship God persistently over a long period of time, they tend to accept the high ethical ideals which they attribute to him. Honesty, truthfulness, fairness, justice, and generosity increasingly become the norms of life. More and more they refrain from coveting and stealing, and more and more their lives are lived in accordance with what their worship of God leads them to believe is right. Their sense of right

and wrong become keener and their determination to do right more pronounced.

These are the building blocks of civilization. They make possible freedom, self-government, and economic well-being. When men observe the moral law of God, vast progress is made toward conquering the evils of poverty, ignorance, crime, pornography, sexual promiscuity, dope, drunkenness, and a long line of evils that assail mankind.

This is another way of saying that worship leads to the righting of wrongs, the regeneration of mankind, and the achievement of law, order, righteousness, and higher living.

When men do not worship God all they have left is their own desire for self-gratification. When men do not put God first, then their own desires become the law of their lives. With the spiritual element missing, they fall to the level of a sensate culture—the gratification of their physical senses. Sex, dope, liquor, luxury, exotic food, and power become the principal ways in which they gratify themselves.

If luxury and power are not available, they compensate by yielding to inertia and become inactive, lazy, and irresponsible.

These are the people who let themselves go instead of pulling themselves together. It means people who seek their pleasures on the material or



"Do you have any leftovers around?" Elmer asked. "Mary Beth made chop suey for supper and got hold of the Worcestershire sauce instead of the soy sauce when she reached into the cupboard. Man, was that stuff hot!" Generous amounts of praise can be safely used any time, but criticism, like steak sauce, is best when used sparingly.

sensory level, as distinguished from the spiritual level. It means people who seek satisfaction in rest and indolence, both mental and physical, rather than in hard work and striving for achievement.

The worship of God is the most constructive act of man. It changes men from animals that live for animal gratification alone into beings with a capacity for spiritual attainment. *Man's destiny lies in the spiritual world.* He was created in the image of God and has the capacity of becoming a son of God. Hippodomy is a denial of this potential, a loosening of moral controls and a surrender to the baser, animalistic instincts of man.

It follows that the only means of achieving well-being, happiness, and comfort as an individual, and an orderly, free, and prosperous society, is to accept the plan of our Creator, to worship him, to seek his guidance, and to live in accordance with the ideals which he reveals to those who seek his face.—*Christian Economics.*

From My Youth

By Pastor J. R. LeCrone

"Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord God: thou art my trust from my youth" (Psa. 71:4, 5).

Much more than most of us realize, the habits and thoughts of youth tend to color the course of our entire adulthood. Children take naturally to spiritual instruction, and often display a faith in God which puts their elders to shame.

What direction these natural, God-given characteristics of youth lead them to take, and what they eventually become, spiritually, depends in large measure upon the example and teaching of their parents, and of others whom they admire and respect.

Christian doctrines may be taught to our children, but Christian habits of thought and action are largely caught. Their attitudes toward others, prayer, God, their church, their pastor, all tend to become those of their parents.

For this reason, it is highly important that parents make it clear to their children by their example, as well as by their words, that Christian training is of utmost importance. One way in which they may do this is to be regular in their attendance at Sunday school and church services.

An occasional service missed for

the sake of a picnic, a fishing trip, a visit, or just to rest, may have no visible effect upon the church, and will probably be insignificant in terms of instruction missed. But whether we wish it so or not, they say clearly to our children, "Our pleasure is of greater concern to us than our service to the Lord."

It was David's early training which enabled him to say to his God, "Thou art my hope, O Lord God: thou art my trust from my youth."

Living the Way We Pray

I knelt to pray when day was done,
And prayed: "O Lord, bless everyone;
Lift from each saddened heart the pain,
And let the sick be well again."

And then I woke another day
And carelessly went on my way.
The whole day long I did not try
To wipe a tear from any eye;

I did not try to share the load
Of any brother on the road;
I did not even go to see
The sick man just next door to me.

Yet once again, when day was done,
I prayed: "O Lord, bless everyone."
But as I prayed, into my ear
There came a voice that whispered clear:

"Pause hypocrite, before you pray;
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve him here below."

And then I hid my face and cried,
"Forgive me, God, for I have lied,
Let me but live another day
And I will live the way I pray."

—Selected.

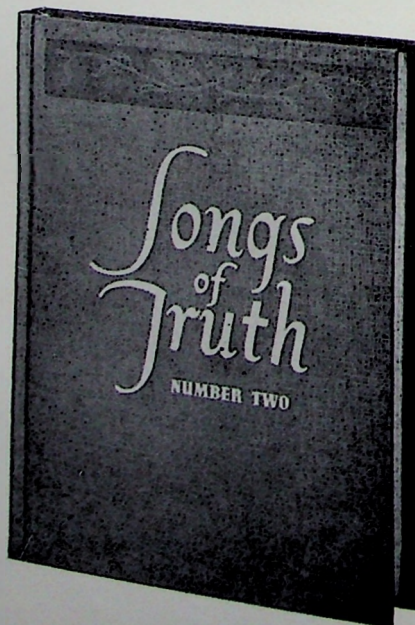
How to Listen to a Sermon

When we listen to a speaker in the town hall, or over the radio, we pay attention as long as he says things which interest us, and start thinking about something else if we don't like what he has to say. But when we listen to our pastor's sermons, things are different. He is not presenting his personal opinions for our approval or disapproval. He is a spokesman of the Word of God. What he has to say is important to us, not because of the wisdom or brilliance of our pastor, but because we need instruction in the truth of God's Word.

Therefore the minister's sermon deserves a special kind of attention—reverent attention. In even the most humble sermon God is making himself known.

To be in the right mood to give reverent attention to the sermon, we must take part in singing the service and the hymns. We come to church as worshippers, not merely as listeners.

When the sermon begins, our first task is to get the subject clearly in mind. Then we must be attentive to the pattern of the sermon, so we do not miss anything. Preaching is a great art, and preachers do not always preach in the same way. Sometimes they do not divide their subjects sharply into various sections, but are seeking to create a mood in the mind of the listener—for instance, of eagerness to worship God. We become accustomed to our pastor's style of



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preaching, and through practice become skillful in following his sermons intelligently.

A sermon is not ended when the minister stops preaching. We start in where the preacher stops, and do some thinking for ourselves. We should be able to review in our minds the things the preacher has said, and study them over for ourselves. It is a fine thing for families to discuss sermons around the dinner table when we come home from church; not discussing the personality of the preacher, or his voice, but the ideas in the sermon, seeking to find their application to our own lives. We should remember that in the sermon has come the Word of God to guide us.

A church is a school. In it we learn of God. We succeed by being attentive hearers of the Word—and then going forth to do according to what we have heard.—*Selected.*

There's a Difference

We are sent to preach salvation not society; evangelism, not economics; redemption, not reform; conversion, not culture; pardon, not progress; a new birth, not a new social order; regeneration, not revolution; resurrection, not resuscitation; a new creation, not a new organization; the gospel, not democracy; Christ not civilization; to be ambassadors, not diplomats.—*Present Truth Messenger.*

THE RELATIONSHIP BETWEEN GOD AND CHRIST

(Continued from page 14)

the only man who has not sinned. Since he has not sinned, there is no conflict between him and his sinless Father.

But, is Christ the *best* way to get to God? In the Old Testament, it seems that the sacrifices helped a person to come into a better condition. Since the priest offered the sacrifices, then maybe the priest is the better mediator? This is a very good question. Was the high priest, who went into the holy of holies, a god and man?

No, first of all, the priest himself sinned. He was just like all other men ("all have sinned and come short of the glory of God"). Since the priest was in a sinful state he could not come into the actual presence of God as Christ does. Secondly, the sacrifices themselves could not cleanse the people of their sins as the shedding of

Christ's blood does. The blood of bulls and goats did not purify as the blood of the Son of God purifies. (Heb. 10: 4.) Thirdly, the priest went in once a year to go before God. Christ went in "once for all" into the presence of God, not like the priest.

Christ has gone into the presence of God in his sinless state to act as mediator because he is the best person that could be a mediator between sinful man and sinless God. One other reason that Christ is the best way is that he knows the problems of man since he is a man himself. (Heb. 2:18.) What greater mediator could there be!

Do we then owe our debt to Christ or to God? Do we then worship Christ on the same level as we worship God? It is true that Christ allowed himself to be sacrificed, but God gave him to be sacrificed.

God, in several places in the Bible, has been called the Saviour of men (e.g., Isa. 43:3). "I thought Christ was the Saviour," many have said. God is the Saviour in the sense that he is the one who formed the plan in the first place and caused Christ to be born. Christ is the Saviour in the sense that he is the sacrifice that was called for in the plan of God.

We must then keep in mind that Christ is the Son of God and not God the Son, as many would have us to believe. We thank Christ for his sacrifice. We do things and pray "in Christ's name" because Christ is the mediator through which we go to God. However, the ultimate is the Creator. He is the Father of our mediator, and is our Creator. Therefore he deserves to be respected for his position as the ultimate being who is ruler over all.



Mission Builders Appeal Number 22

Church of the Open Bible, Pomona, California

The Pomona Church of the Open Bible was organized in 1890, and built its first meeting place on Williams Street in 1915.

Having outgrown its facilities, it moved to purchase 2½ acres of ground, and started construction of Sunday school wings in February, 1966. The present building was dedicated on June 4, 1967. The membership now totals 115.

Mission Builder appeal number 22 is in the mail to all members of the League.

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THE EDITOR'S OPINIONS

(Continued from page 3)

living in Arab nations. This compares with about 800,000 before the formation of the State of Israel in 1948.

While the Jews living in Syria and Iraq are forbidden to leave the country, those living in Lebanon are free to emigrate, but they choose to stay. Many of those who choose to remain in Arab countries claim they are better off than in Israel, where the European Jews tend to look down on them.

Israeli officials claim that the existence of Jews in Arab nations is harsher than that of the Arab refugees. As Mr. Vicker said it: "When Israel is criticized for inaction in dealing with the Arab refugees in Palestine, government officials tend to cite the fact that 600,000 near-penniless Jews have been refugees from Arab countries. The Israelis consider the situation comparable."

When "the Lord shall set his hand again the second time to recover the remnant of his people," they will not choose to remain in foreign lands, but will be "gathered one by one," and Jehovah "will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth" (Isa. 11:11; 27:12; 43:6).

GLORY—WHO HAS IT?

(Continued from page 9)

spoke of brethren as being *messengers* of the churches and the glory of Christ. How can we be messengers of the churches? It is the glory of Christ that we display and not any glory in ourselves, and, how carefully we must walk to display this glory. Jesus never made any mistakes, but we are apt to make them, and must daily pray that we will be true messengers of our Lord. We are accepted in the beloved by the glory of God's grace. (Eph. 1:6.)

Riches in Glory

Here is another beautiful and consoling verse: "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). If he supplies all our need, we shall never want for anything. How often do we forget this and dim Christ's glory in us by fretting and worrying over material things. How many, many times we are told, and how often we have been shown from God's Word that God's faithful chil-

dren have their needs (not all their desires) supplied. So let us go confidently about our work of revealing Christ's glory to the suffering people of the world, knowing that we will always be taken care of. Let us never forget that our hope of glory is Christ in us even as the Father is in Christ. (Col. 1:27.)

We greatly long for the appearing of our Lord, for when he appears we shall also appear with him in glory. (Col. 3:4.) What a wonderful promise, and may we walk worthy of God who has called us unto his Kingdom of glory. (1 Thess. 2:12.) Again Peter tells us that Jesus was manifested for us who believe in God, that our faith and hope may be in him who gave Christ his glory. (1 Pet. 1:20, 21.)

If we are reproached for the name of Christ, we should be happy, for the spirit of glory and of God rests upon us. (1 Pet. 4:14.) Let us be certain that the reproaches that fall upon us are for the name of Christ, and not for something we have said or done amiss. If we have suffered for Christ, then, says this scripture, the spirit of glory and of God rests upon us. Happy are we then when we are evil spoken of, for God has called us to his eternal glory by Christ Jesus. (1 Pet. 5:10; 2 Pet. 1:3.)

GODLINESS

(Continued from page 5)

profit, nay riches, in the holy life and its attendant virtues, contentment, peace, patience, and humility.

Peter in writing to the believers of the Dispersion, warns of the "last days," when there would be "scorners, walking after their own lusts," and he prophesies that the Lord will "come as a thief," when the "earth also and the works that are therein shall be burned up." In view of their knowledge of these things he urges them to godly conduct: "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Pet. 3:11). He is saying that knowledge brings responsibility, requiring Christ's followers to remain separate from worldly things in their pursuit of the good life.

These things were written for our admonition and guidance, so that we might in these last days pattern our lives on the example of the Lord Jesus. This present life is our time of testing, for we cannot inherit the Kingdom without having first proved

our fitness in the trials that we encounter in our daily life.

If we sow to the things of the spirit we shall develop that character which has its foundation in the rock that is Christ, and we shall be godly, and be at peace with God and with ourselves. —*The Christadelphian*.

THE BROTHER FOR WHOM CHRIST DIED

(Continued from page 11)

eat meat or drink wine or do anything that makes your brother stumble." The phrase is striking, however difficult we may find it to interpret in practice. The way, he says, is to walk in love, for while knowledge "puffs up" and ministers to pride, what "builds up" is love. In fact, the whole discourse of Romans 14 emerges from his saying in chapter 13: "Owe no man any thing but to love one another." See, he is saying, that your individual action leads to a building up of faith in the service of God, for it is he "for whom we exist" and "if we live, we live unto the Lord."

Finally, and perhaps most important of all, is the tremendous sense of concern the apostle wants the brethren to have for one another. Your brother is not *your* servant, he is God's; he is "the work of God" (not your work, though you may have brought the truth to his notice). Even more, he is one "for whom Christ died." If you cause one of your brethren to stumble, you not only sin against him, you sin against Christ. What a sense of awe there is here for the work of God among brethren! What a precious thing is this faith in God and obedience to his Word! How this tender plant may be withered by mistaken attitudes, whether arising from a sense of superior understanding or from censoriousness! How careful we should be that nothing we do, or say, or write, should hinder or destroy this work of God among our brethren!

It was the apostle's strong sense of being redeemed himself by the mercy of God which was the basis of his attitude. God for Christ's sake has forgiven you, he writes to the Ephesians, so "be ye imitators of God." "The love of Christ constraineth us"; that is, we are under an obligation, not to live for ourselves, but for him who died for us. In that reflection we, too, may find the strength not to seek our own but our neighbor's good so that he is edified.—*The Christadelphian*.



Churches IN THE News

CALENDAR OF EVENTS

August 10-17—August Meeting, Guthrie Grove Church, Pelzer, S.C., J. R. Le-Crone, speaker.

Aug. 12-17—Annual Iowa Conference at Waterloo.

Aug. 13-17—Central High Plains Conference at Holbrook, Neb., Richard Dick, guest speaker.

August 18-Sept. 1—Maritime Conference, Digby, Nova Scotia, Bro. & Sr. E. Richard Smith, guest speaker and teachers.

August 22-24—Annual Northeast Conference at Lawrenceville, Ohio.

Sept. 12-14—Minnesota Berean Youth Retreat on Long Lake.

Sept. 26-28—Minnesota Fall Conference on Long Lake.

October 10, 11—Adult Retreat on Long Lake, Eden Valley, Minn.

Oct. 25, 26—Illinois Fall Conference at East Peoria.

Oct. 25, 26—Missouri Fall Conference at Jordan.

BOOKLETS

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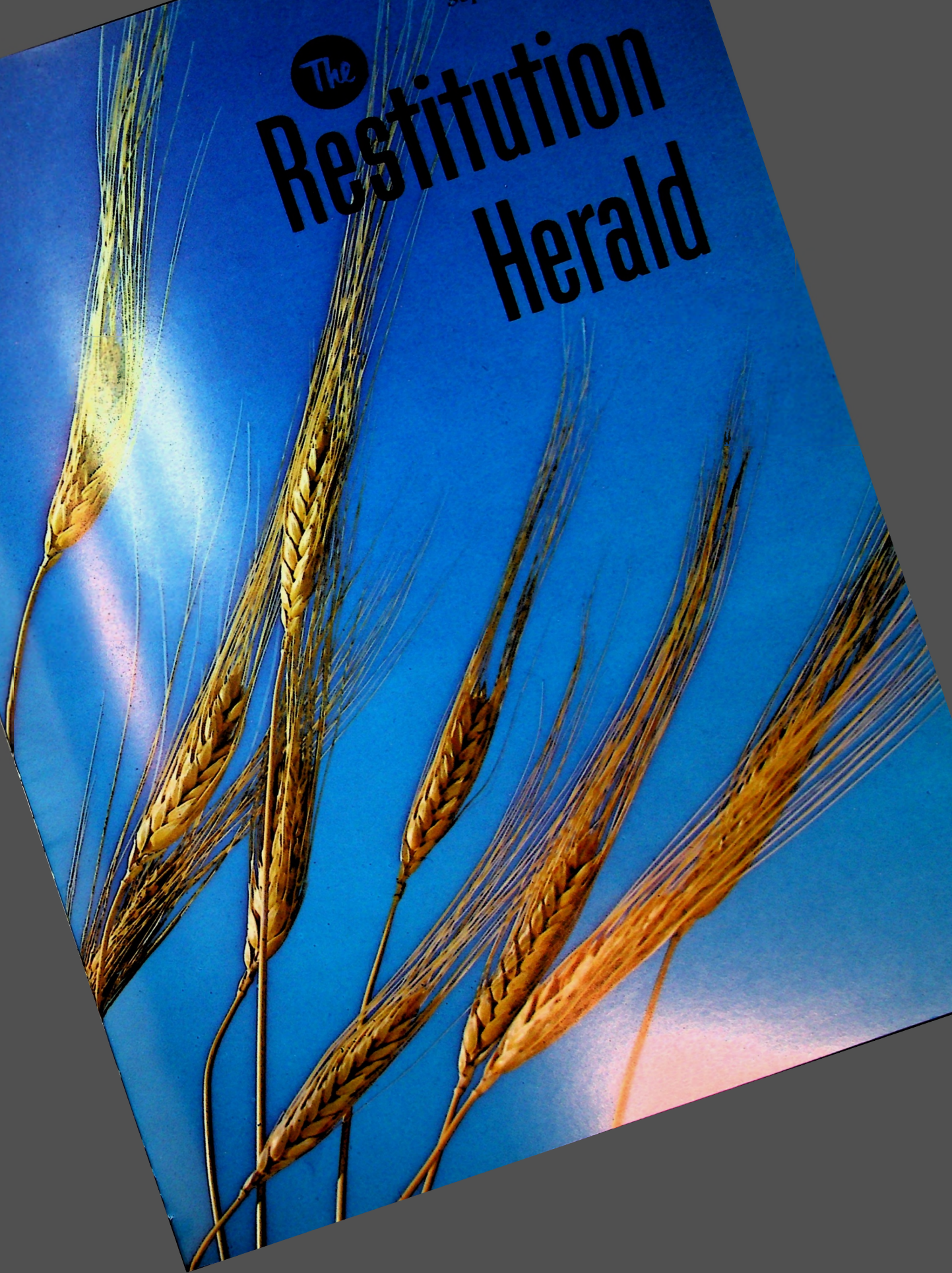
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The
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Box 231, Oregon, Illinois 61061

September, 1969

The
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The Editor's Opinions



"Look on the Fields"

Our cover suggests to us the words of Jesus concerning the ripened grain and the time of harvest. He used the figure several times in his discourses to reinforce the teaching that somewhere someone is waiting to hear the truth — someone valuable to the Lord, and it is necessary for laborers to reach that precious grain before it falls to the earth.

Jesus said to his disciples, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). Our problem is that we are too prone to consider the conditions unfit for gathering grain. In this we fulfill the words of the Preacher, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccl. 11:4). His advice was: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (v. 6). The solution to this proneness is to do as Jesus said, "Look on the fields," and their need of gathering, and not on external conditions which we worry about, but which should not hinder us.

There are many elements that enter into receiving a successful harvest: good preparation, good seed, and proper growing conditions (over which we have no control). Our problem now, as then, is a lack of laborers to go into the fields. We should pray that God will send forth laborers into his harvest, but at the same time we should remember that Jesus told his disciples, "I sent you to reap [to do the work of summer, to harvest; to mow and reap, and gather in the harvest—*Bullinger's Lex.*]" (John 4:38).

Would to God that each of us had the same compulsion to gather the precious spiritual harvest of people for Christ as we feel when beholding a field of ripened grain in danger of being lost!

A Prediction

At a meeting of the Religious Publishers Group of the American Book Publishers Council on May 13, 1969, publishers were told that the changes taking place in the church are affecting the religious book publishing industry. In a tone of

challenge and concern religious publishers were reminded that there is a trend away from traditional religious institutions, but that books dealing with the private expression of faith and the meaning of life are more popular than ever.

Roland W. Tapp, an associate religious-book editor for Westminster Press, listed twenty-five changes he expects will take place in the church in the next few years. Among them are: "Waning interest in church on the part of youth (but an increasing interest in religion), decreasing membership, continuing trend away from personal salvation toward social action, adoption of the Consultation on Church Union merger plan, de-emphasis on church building and overseas missions, theological shift away from the doctrines of transcendence and immanence, disappearance of sermons and Sunday-morning worship services, and a breakdown of authority—including that of the Bible, traditional doctrine, and church polity" (*Christianity Today*, June 6, 1969).

We doubt that Mr. Tapp is attempting the role of a prophet; he wouldn't need to be one to foretell some of the things he mentions.

In an editorial in our February, 1969, issue we reviewed a poll which showed a decline in church attendance, especially among young people. With the increased activity of churches and pastors in the social field, naturally, emphasis on personal salvation has waned.

The COCU church merger plans are expected to become reality within ten years, resulting in a "Protestant" church of twenty-five million members. The merger will follow the path of other mergers, showing decreased interest in overseas missions and Biblical evangelism, and will lead to a decline in seminary enrollments and a shortage of ministers. Too, the COCU church will lean to an episcopal form of government which, in the minds of many, will make it easier for it to merge ultimately with its "mother church," Roman Catholicism.

The trend away from the sermon and Sunday-morning worship has been going on for some time. The increase in recreational activity on weekends, and the shorter work week, has led some churches to have special worship services on Thursday evening, and other times. The local Roman Catholic church holds Saturday

evening mass for those who do not find it convenient to attend on Sunday morning. The breakdown of respect for authority is evident in every aspect of life.

It is only right that we should be aware of trends in the world and in the church, but not that we should become a part of the trend. This is certainly no time for us to become lax in doctrine or practice. In view of the disenchantment of many with the world church, we believe the Church of God, *if it remains true*, has the greatest opportunity ever to be an influence and help to those who are seeking God's way!

Sex Education Controversy

The controversy which has been brewing in many localities across the nation has finally boiled into the open. Several articles have recently appeared in the newspapers and magazines, and it is being discussed on nationwide television.

The core of much of the controversy is the organization, Sex Information and Education Council of the U.S., known as SIECUS (seek us), organized in 1964, and clearing house for information and literature on sex education. Executive Director of SIECUS is Dr. Mary Calderone, who believes that sex education must be early, explicit, complete, and continuous; beginning in kindergarten. Besides her statements for public consumption she is being judged by such statements as these: 1) To 320 boys at Blair Academy in New Jersey, "What is sex for? It's for fun . . . for wonderful sensation . . . Sex is not something you turn off like a faucet. If you do, it's unhealthy." 2) To 500 high school boys and girls, "The question goes far beyond 'Will I go to bed?' and it's one you must answer for yourselves. You boys may know a girl is physically ready, but you have to ask yourselves: 'Am I ready to take the responsibility to say yes, she is ready emotionally and psychologically?'" (*Boston Globe*, December 5, 1968).

Gary Allen, in *American Opinion*, lists among the directors of SIECUS: Isadore Rubin, identified Communist and editor of the erotic *Sexology* magazine; also directors are Dr. Lester Kirkendall, "Rev." William Genne, and William Masters, who are also on the *Sexology* staff. Genne is Director of the National Council of Churches Commission on Marriage and Family Life, and is affiliated with several Communist front organizations, according to the House Un-American Activities Committee.

We will not take the space to quote from the SIECUS study guides which indicate the content of their sex education

courses but, briefly stated, the brand of sex education being taught in the majority of schools is that sex is amoral—that it is not a matter of morals, that the Judeo-Christian ethic is rot, that there is no such thing as right or wrong in sex. There are exceptions to this broad statement. Dr. Ruth Rich, curriculum supervisor for health education in the Los Angeles, Cal., schools says, "We teach morality. I don't see how we can avoid it. The youngsters are taught the responsibilities of growing up, which include respect for themselves and for others" (*U.S. News & World Report*, August 4, 1969).

As Christians, we cannot be expected to share the amoralists' view of sex education. A part of religion, it should be taught in the home by the parents, with information given when, and as, it is sought by the children—no more or less. If the parents feel inadequate, let *them* go to school. Sex cannot be separated from the moral life of the Christian. Christian parents must demonstrate a healthy attitude toward sex by their choice of reading matter, TV programs, movies, conversation, and actions. Too, the parents must be in control of all activities in regard to sex education for their children, including the right to remove their children from courses of public instruction on the subject.

Man on the Moon

On July 20, 1969, Astronaut Neil Armstrong of the United States of America became the first man to set foot on earth's natural satellite, the moon.

We know some preachers, and laymen, who are having to eat their words, because of predicting that man would never live to land on the moon; or, if he did land, he would never get off. We are neither scientist nor prophet, but we did not make any such rash statements. This is not said with an "I told you so" attitude. It is just that we have heard it said so many times, "If God had intended for man to fly, he'd have given him wings," etc. God didn't intend for man to fly in the air, go beneath the sea in submarines, or even ride around in automobiles, but he does all of these things. Are these things against God's will?

What is God's will for man's life? Certainly, it is God's will that his creatures and creation should bring glory to his name. Was it a glory to God or not, when the Apollo 8 astronauts read the Genesis record of the creation on their historic trip to the moon? We think it was. In what ways was it? 1) God has given man the brains and intelligence to discover and invent many things; among man's dis-

coveries have been the laws that concern gravity, propulsion, and inertia. Without these consistent laws man could not travel to the moon. Without a knowledge of these laws man could not travel to the moon. Laws suggest lawgiver—in this case, God. We believe God is glorified when the man he has made uses his intellect to discover matters which point to the wisdom and power of the Creator—especially when man gives God the glory. 2) As man travels into space and looks back on the earth, he realizes how small a speck in the universe it is, and then how insignificant man is on that earth. He is led to ask in humility: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man . . . ?" (Psa. 8:3, 4). God is glorified as man humbles himself before him.

Lord William Kelvin, British mathematician and physicist, once said, "Truly, the undevout astronomer would be mad." From what we hear and read most of the men associated with the space program are men of professed faith in the God of creation. In an interview reported in *Christianity Today* (July 18, 1969), space scientist Dr. Rodney W. Johnson of NASA reaffirmed his faith in God, and said, "My contacts indicate that a surprising number of scientists, engineers, and technicians associated with the space program have a deep and vital faith."

Surely, the exploration of man in space should not decrease our faith in God. The words, "The heavens are the heavens of the Lord; but the earth hath he given to the children of men" (Psa. 115:16, Leeser), are true. Man was made for the earth, and the earth for man, so man must forever take his habit with him; as he has learned to do, whether in earth, sea, or sky.

There is no need to develop a space-age faith, but we must exercise the faith we now have. Each new fact man learns about our solar system and universe strengthens our faith in the God of creation. We are not afraid that man will find life on another planet, or any other thing that would tend to disprove the Bible or the existence of God. We are living in an interesting and challenging age!

A Labor Union for Preachers?

In view of the labor-consciousness of our world we have often wondered when someone would organize the ministers. Well, it looks as though it is about to happen. The Academy of Parish Clergy was formally launched on July 1, 1969, at Minneapolis, Minn., under a \$75,000 grant from the Lilly Foundation, for the

(Please turn to page 17)

The Restitution Herald

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An attractive metal display rack and ten Restitution Herald's 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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A STUDY IN PARADOXES

By Art Fletcher, Falls Church, Virginia

A MAIN characteristic of history is its paradoxical nature. The student of history soon learns to judge critically beyond the obvious. Just as an iceberg reveals much less than it conceals, so historical data must be sifted and researched to reveal factors that are hidden below the surface. In history things are rarely what they appear to be. History is replete with paradoxes. According to the dictionary a paradox is either "a tenet contrary to received opinion" or "an assertion or sentiment *seemingly* contradictory or opposed to common sense, but that yet may be *true in fact*." The latter, more common use of the word, is the one we shall refer to throughout this message.

In a history course, the main task of the teacher at the inception is to dispel the many erroneous notions and prejudices that the student may have heard about the nature of this discipline. The study of history is *not* what society at large believes it to be. History is *not* truth, nor is it completely factual. Because of his limitations, man is not capable of knowing reality in full, nor can he completely reconstruct the past. Man cannot measure or know another's motivation; indeed, a man cannot fully know himself, what his motivations are, nor thus all the reasons for his own actions.

The researcher from his distance in time cannot tell what part of the testimony is honest, or what portion is a fab-

rication, or even what is intended as a joke. Many frauds have been uncovered in history; Piltdown man is a famous one, for example. Man cannot get a complete picture of the past. Even a contemporary event, if witnessed by ten honest people, will produce ten different honest versions. A historian must be gifted in establishing which witness is the best or the one nearest to the factual.

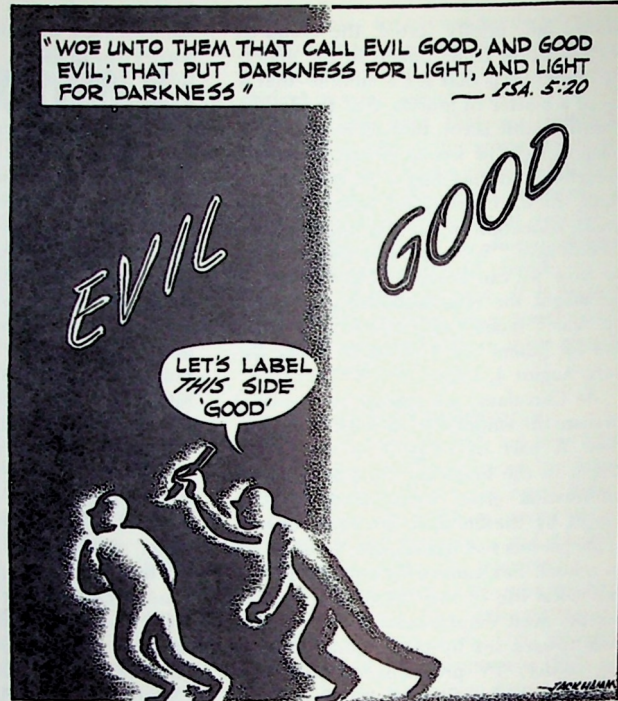
Contrary to public opinion history is a very individualistic and creative pursuit, and an author in this unique field reveals what he personally sees or interprets in his own trained mind. History is essentially an authentic reconstruction of the past called a verisimilitude. On the other hand the "inspired Word," in reference to the Scriptures, has a very special meaning, which implies that what the authors have seen and reported goes beyond man's limitation. The "inspired Word" has a dimension beyond man's capability and has the unique quality of truth.

Reward and Punishment

One of the greatest difficulties encountered by a Christian is the paradox that reward is not necessarily an immediate consequence of good deeds and intentions, nor that trouble and calamity always follow on the heels of evil deeds. In fact, we must be on guard to avoid the trap that Job's three friends fell into. It is not easy to understand that, "Whom the

Lord loveth he chasteneth," that testing and trial are indications of favor, and that when the experience is over one is strengthened in character and growth. This does not mean to imply that "what one sows, that shall he also reap," but it does indicate that a time lapse frequently occurs. Some do reap when they do not sow. A result can be explained in terms of many tentative causes, some of which are the very antithesis of others. Most people would accept without question that Job had sinned and was being punished. That seemed logical and true to nature. He was advised to confess and seek forgiveness. Thus Job had to endure not only grave affliction, but also the censure of his would-be friends. Eliphaz voiced the opinion of society when he said in Job 4:7, 8, "Remember, I pray thee, whoever perished, being innocent? or where were the righteous cut off? Even as *I have seen*, they that plow iniquity, and sow wickedness, reap the same." Modern man has outgrown such naivety and knows that "fate" is sometimes quite capricious. The believer knows, however, that prayer can change the results of "capricious fate." However, in 5:17, the real meaning of Job's affliction is revealed, "Behold, happy is the man whom God correcteth: therefore despise not the chastening of the Almighty." The truth herein revealed is not the obvious one. The question thus becomes, "Am I being punished for my

"WOE UNTO THEM THAT CALL EVIL GOOD, AND GOOD EVIL; THAT PUT DARKNESS FOR LIGHT, AND LIGHT FOR DARKNESS" — ISA. 5:20



own shortcomings, or am I being tested to prove or improve my character?" God is the only one in a position to know. Man can only speculate, but he can react favorably to the test by a proper attitude. It's not so important that one has an ordeal, but how he reacts to it.

Bible Paradoxes

The Bible is quite concerned with paradoxes. It is evident to all that "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). It is also evident that God does not always give an immediate reward for meritorious service. Both the Hebrews and the Christians stress an other-worldly or future reward to their faithful. Abraham still has not seen the complete fulfillment of his promises, and Christians are admonished to "lay up treasures in heaven" where they are secure against human vicissitudes and the fluctuation of the market. Eternal values are eternally secure. But the paradox is that in our lifetimes the very opposite *seems* to be true. In our secular modern world the biggest fault seems to be in being "discovered" in something improper. Dishonest men seem to run our political system, cheaters usually seem to win out, millionaires seem to be for the most part the manipulators and amoral opportunists. It seems foolish to believe that "crime does not pay," in the face of the extreme successes of the rackets and the syndicate, which are our nation's biggest businesses, above the law, and not subject to taxes. It becomes a truism to say, "If you want justice, you'll have to wait for another world to receive it." Our democracy is governed according to the majority, on the theory that "the majority is right." In reality, it is more nearly correct that the majority is usually wrong. If we, with our doctrine, were to subscribe to such an axiom, then we would not exist. We would be "orthodox," a word we believe to be in itself a paradox. "Orthodox" is Greek for "right teaching," a synonym for truth. We accept that most of Greek and Roman orthodoxy is the antithesis of the basic truths established by God through the Hebrews and Christ—through his revealed truths.

Paradoxical Axioms

Some other axioms that bear scrutiny could include "The best team wins." Is the best team always the winner? Winning thus becomes a value in itself above all other considerations. Does light win over darkness? Are most people followers of rational thought and reli-

gious views? Did not barbarians replace the old Western enlightened ways for centuries? The present Christian ecumenical movement itself involves various paradoxes. Are the advances of the Reformation to be thwarted by the security of togetherness? Are more enlightened Christians willing to return to former errors? Is Rome to win out in the end? God forbid! A real paradox to us, with our view of God and his message, is that we are actually closer to Jews and Muslims than we are to those professed Christians who seek to achieve salvation through the sacraments of Mediterranean origin.

It is paradoxical how patterns seem to reappear in history. We can now see being enacted before us the pageant of the last days. We can see more evidence each year of conditions similar to those which Noah witnessed. Man's sensual nature is stressed and stimulated by a bombardment from many media. Man's senses and imagination are very valuable contributors to his joy of life, his balanced nature, his sheer enjoyment of life. These senses add great dimension to life and should be exploited, not renounced. However, they are meant to be kept in balance by wise use of self-control. We see encouraged today a complete abandonment of reason in this area of life. Many "sophisticates" believe their body is their own possession to do with as they see fit. Hedonistic pleasure and experience, "turned on" so to speak, is their goal. A Christian knows that his identity is not his sole possession. Another very common paradox is the misunderstanding of the word "freedom" for that of "license." Freedom is restrictive by bounds involving the concept of responsibility. The Christian has this true freedom that involves the best interest of both himself, to prevent serious personal errors, and for the body of Christ, to prevent harm to others. Another interesting paradox is the tactic of a strategy in which weakness is used as a strength. A woman's supposed weakness and her actual tears have been her tower of strength since creation. "I can't," or "I don't know how to," are common devices used for procrastination and as excuses for not competing. We are all very aware of the strategic value of a child's (or an adult child's) tantrums.

Christian Paradoxes

Our Saviour was a man of humble

nature; gentle, liberal, and above all the Prince of Peace. How paradoxical it is that so many people professing his name have killed, violated human rights, and spread violence in the Christian era. Paradoxical also is the generally legalistic nature of many churches who follow the unlegalistic Christ. Another paradox is the great difficulty we have in obeying the simple law of love. This involves every one of us personally and totally. A great paradox certainly is that in which a man without sin, and therefore, not subject to death, died for the sins of everyone else. Another paradox it seems is the long memory and unforgiving nature of an otherwise very fine Christian. How frequently these fine people project the tiny mote in their neighbor's eye to be much larger than the beam in their own. Paradoxical also is it that in too many cases the nonprofessing person reacts more Christian-like than his Christian counterpart in the everyday strain and stress of living. It's as if profession and confession are more important than the conduct that verifies faith.

The heart of the Christian message is man. Perhaps our greatest admonition from the divine Book in the area of human conduct is the prohibition against judgment and condemnation of others. In this we see profound divine wisdom. Any human action can have diametrically opposite causes. It is beyond human wisdom to determine which is the true cause. Certainly we can consider some conduct reprehensible, but we must separate action from the actor. First we must "walk a mile in his moccasins" in order to pass objective judgment on another human being. This, of course, is not possible. Human beings have the habit of judging humans, like historical material, by the exterior only. We must remember that one's exterior often is the product of a defense mechanism. For instance, an irascible person may have been the victim of a great hurt, or an outwardly good man may harbor inner malignancies of character. We must accept people as human beings. We can only feebly judge the exterior. Only God can be truly objective. We must remember that all of us have paradoxes—real contradictions—in our own characters. We must not make snap judgments but, like a good historian, probe beyond the immediate and superficial. Let God be the judge of human beings; that is his role.

"Prejudice is the world's finest time-saver; it enables one to make decisions without ascertaining facts."—Contributed by Ronald Bray.

"Beside Me There Is No God"

By Robert Schrienk, Oregon Bible College

SOME Christians seem to question the fact that Jehovah is the only supreme being or entity. Many people believe that the Father, the Son, and the Holy Ghost are co-equal and co-eternal, which would present a trinity. Others believe that Christ and Jehovah are the same person.

We would like to present a few of the reasons why we personally believe in the unity or singleness of Jehovah, the Father, as opposed to dualism or a trinity.

1. God's Body

It has been said that God has no form, and that he is only a spirit. This thought may come from the Bible verse, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

"True worshipers are privileged to worship God as Father in *spirit and in truth*. 'Spirit' seems to glance back at Jerusalem and its worship in terms of the letter (the law), whereas 'truth' is in contrast to the inadequate and false worship of the Samaritans. The new kind of worship is imperative because God is *Spirit* (not a Spirit)."—W.B.C.

In Scripture, God's body is spoken of in several places. One instance is, "God said, Let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him . . ." (Gen. 1:26, 27).

Jehovah's "image" is the Hebrew word *tselem*, from an unused root meaning to shade; a phantom, i.e., (fig.) illusion, resemblance; hence, a representative figure, especially an idol. His "likeness" is from *demoth*, meaning resemblance, concrete model, or shape (*Strong's Concordance*). Christ's body was a likeness of God's body. "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person . . ." (Heb. 1:1-3). "A stamp or impress, as on a coin or a seal, in which case the seal or die which makes an impression bears the image produced by it."—W. E. Vine.

If God and Christ were the same person, it would be very hard to explain the existence of two bodies for the same

person. Our conclusion is: God is one person; Christ is another.

2. God Is One

"To us there is but *one God, the Father*, of whom are all things, and we in him" (1 Cor. 8:6). "*One God, and Father of all*, who is above *all* and through *all* and in you *all*" (Eph. 4:6). Notice that in both of these scriptures God is referred to as *one*; this word is translated from the Greek word *heis*, "a prime numeral; one" (*Strong's Concordance*). The word "one" means, "Being a single individual or object; single in kind; unitary; a single unit" (*Standard Dictionary*). God is one person only. He is indivisible, and he is supreme. He is not part of anything or anyone else.

The word "all" includes every man that ever lived. In the two verses cited above, these include Christ. Since Christ is "of God" and since God is "above all," it simply shows us that Christ is not God.

3. Authority of God, Subjection of Christ

Included in the idea of authority and subjection is the idea of difference of wills. The words, "Behold my servant, whom I have chosen" (Matt. 12:18), show a definite servitude of one person to another. This servitude is of Christ to God.

Christ said, "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done" (Luke 22:42). Christ is definitely speaking of two separate wills; his Father's will, and his own will. In his plea, he shows subjection to the Father; whatever the Father decides will be what Christ does. Christ asked for the "cup" to be taken away, implying that he did not want to go through the torment and death before him. Again, this shows two different wills.

Other records in the Bible of Christ doing God's will are: "My meat is to do the will of him that sent me, and to finish his work" (John 4:34); "He that honoureth not the Son honoureth not the Father which sent him" (5:23); "I seek not mine own will, but the will of the Father which hath sent me" (5:30); and "I have greater witness than that of John: for the works

which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father sent me" (5:36).

Our conclusion: God is superior to Christ. God and Christ are two different people with two different wills.

4. God Cannot Be Tempted

"Ye shall not tempt the LORD your God" (Deut. 6:16). "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (Jas. 1:13). Men cannot tempt God to sin. That is all that can be said.

Christ, on the other hand, was tempted. "He was there in the wilderness forty days, tempted of Satan" (Mark 1:13). "In that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18). If Jesus were God he would have nothing to overcome. Christ did not sin, but he was not above the temptation to sin.

5. Christ Is Our Mediator

"There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). This verse shows that Christ is our only mediator. But what is a mediator? A mediator is one who tries to bring about friendly relations between those who are in disagreement; a third party. If Christ were God he could not possibly be a mediator. He would be part of those in disagreement.

Christ is a man, but he is not in disagreement with the Creator because he never sinned. By having overcome temptation he is our third party.

Again it is shown that God is not Jesus. God is one.

6. Jesus Prayed to God

"Our Father which art in heaven" (Matt. 6:9). "O my Father, if it be possible, let this cup pass from me" (Matt. 26:39). "My God, my God, why hast thou forsaken me?" (Matt. 27:46). If Christ and God were the same person, he would be silly to pray to himself. If he were praying to the Father of a trinity, that would be silly, too. Trinitarians say Christ is God in the form of a man; if this were true, then the will and knowledge of

each would be the same. Why should one ask favors of the other? Why would one ask the other, "Why have you forsaken me?" It simply would not be reasonable!

7. No Man Has Seen God's Face

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. 6:16). "No man hath seen

God at any time" (John 4:12). "Thou canst not see my face: for there shall no man see me, and live" (Ex. 33:20).

God has a face on his body, but these scriptures say that mortals cannot look at his face and live. Moses saw only God's hinder parts, not his face.

Many people, thousands, in fact, saw Christ's face. A trinitarian might say, "So what, Christ took on the form of a man."

A good answer might be; even if he, as God, took on any form, he would still be God and still have the same attributes as the other two in the trinity. If they are co-equal, everything is the same to each of them. But it isn't! God is greater than Christ.

To sum this up in the words of Jehovah, "I am the first, and I am the last; and beside me there is no God" (Isa. 44:6). •

Why I Believe in God

By Elaine Handspiker, Digby, Nova Scotia

ONE of the most frequently asked questions is, "Do you believe in God?" Naturally most of us respond without thinking, "Why of course I believe in God!" Now let us consider another important question, "Why do you believe in God?"

To many this is the proper thing to do. As far back as they can recollect they remember those family devotions and prayers centered around someone called God.

What of those who haven't been brought up in Christian homes? Are we able, according to 1 Peter 3:15, to give them a reason for the hope that is within us?

I believe in God because once I was a sinner, but now I have been saved from sin. I believe in God because I believe the Bible to be the inspired Word of God. I believe that every promise contained within its pages now is mine.

All one has to do is to take a good look around him and he can sense the presence of a Supreme Being; someone who is greater than you or I. Surely, the words of the Psalmist in Psalm 19:1 are true when he says that "the firmament sheweth his handywork."

There is a language in nature that declares the supremacy and greatness of its Creator. To me nature speaks of the existence of God and denounces the so-called theory of evolution. Nature is the language of beauty and perfection. If we study the universe with its unchanging law we can hear God speaking to us. The regularity of the seasons, the movements of the sun and moon are examples of things that could not have come into existence just by chance.

Even a baby's first cry is in itself a miracle. How could anyone deny the existence of God after witnessing the thrilling miracle of birth?

Even the anatomy and physiology of man's body declares the glory of God. The intricacy and delicacy of man as compared with other forms of animal life denounce the possibility of his emergence from a glob of material in prehistoric times.

Also, the Scriptures point us to God. These words have withstood the assaults of skeptics, agnostics, and atheists for centuries. The more that is discovered and learned by scientists and archaeologists, the greater the confirmation of Bible truth. If the writers of the Bible were not inspired by God as they wrote, then they are very consistent liars.

It is important to read the Bible for oneself so that one may get its blessings firsthand.

This now brings us to suffering, war, and poverty. If there is a God, why does he allow such things to continue?

God made man with the ability to decide for himself what he wanted to do. God did not want a nation of robots serving him. If man isn't capable of living with his fellow beings in peace, he should accept the responsibility for the wars himself. God doesn't declare war on another country. As long as man is upon the face of this earth there will be wars because he does not know how to live in peace.

Man brings sickness and disease upon himself. People know they are not to drink and drive, but what happens? They do it anyway and the results are death, maimed bodies, pain, and broken hearts.

God doesn't tell man to break the laws which he has made.

God doesn't tell us to go ahead and use marijuana, "pot," dope, and "speed." On the contrary, he tells man not to do things which are harmful to his body. But the decision is ours to make.

Some people say they don't believe in God because they can't see him. These same people can be found sitting in front of a TV turning dials and trying to establish contact with an unseen transmitter. Somewhere out there they know there is a transmitter, and if contact is made they hear a voice loud and clear. At last they have tuned in.

We can find a new dimension of life with God if we will but "tune in." God is speaking to us, but we must tune in to hear.

We can't see the electricity in the wires along the roadside, but we can see the results. We may not be able to see God, but we can see the results when he comes into a person's life.

Everyone utters a prayer to God sometime. What about the answers? Are they just a coincidence, or is there someone who really answers prayer?

Some people believe in God because to them that is the thing to do. However, to receive God for oneself, to come into personal contact with a Supreme Being, to have one's burdens lifted, is too great to be expressed in words.

Truly, there is a God who is a loving God and who is waiting to come and live within your heart if you will but open the door.

Surely, as we look around us we can't help but say, "My God, how great thou art!" •

Satirically Speaking

Big Church Business

By Arthur Hoppe

There is some un-American agitation to tax the churches for the money they make on the businesses they own.

The *New York Times* cites the case of the Cathedral of Tomorrow, a 2200-member Protestant church in Akron, Ohio, which owns the Real Form Girdle Company of Brooklyn, N.Y. "The church uses its untaxed profits—which run as high as \$188,000 a year—to buy other companies. And it's fast becoming a first-rate conglomerate."

Any moron can see where this is going to lead. I can.

Scene: The rectory and board room of the Rev. D. D. Grommet, D. D., pastor and board chairman of the Real Christian Church & Allied Industries, Inc. A young man stands in front of his desk, nervously twisting his hat in his hands.

Young Man: I've come for spiritual advice, sir.

The Reverend (tapping his cigar ash): Walk humbly in the paths of the Lord, son, and buy growth stocks.

Young Man: Thank you, sir. But what I . . .

Aide (rushing in): Hot report here, Reverend. Looks like that new company we bought, Moral & Bust Uplift, Ltd., is going down the tube.

The Reverend (frowning): I warned about buying that—padded assets. Work a two-for-one split and dump it for a controlling interest in Magnificent Munitions. As I said in my sermon last week, "Diversify!"

Young Man: Excuse me, but what I wanted to ask you, sir, was whether I should enter the ministry. You see, I'm a divinity student and I'm doing well. Straight A's in economics, general accounting, and business management. But . . .

The Reverend: You couldn't choose a more rewarding career, son. Why, when I became a pastor of this little church all it owned was a chain of drive-in theaters, a beer distributorship, and a pornographic publishing company. Today, our assets are \$4.6 billion and our congregation has trebled. We now have 143 members. There's a lot of satisfaction in building a church, son. But perhaps you feel you haven't received the call?

Young Man: That's just it, sir. I did receive the call. It was from General Motors. They offered me \$50,000 a year and a company car.

The Reverend (angrily): You'd crucify the Lord on the altar of Mammon? General Motors! Why, I could buy and sell General Motors. (Brightening) Say, there's an idea. (To his secretary) Get me Jimmy Roche on the phone.

Secretary: Excuse me, sir. But you have an incoming call from Bishop Morganfeller of General Religions, Inc. He says it's urgent.

The Reverend (excitedly): This could be it! Bish? D.D., here. What did your board say? Great! Okay, we'll issue convertible debentures and create a new preferred which your congregation can get in a straight three-for-one stock swap, no cash deal. (Hanging up) Son, you have just witnessed one of the most important steps in theological history.

Young Man: You've merged with General Religions?

The Reverend: Right. And now if we can exercise our options on those Jesuit-owned network affiliates, we'll have realized the 500-year-old dream of all true Christians.

Young Man (awed): You mean . . .

The Reverend (happily blowing a wreath of blue cigar smoke): One truly ecumenical Christian church and holding company.—*San Francisco Chronicle*, reprinted in *Church and State*.

More Bible Experts Than Scholars

By Parson Jones

Dear Mr. Publisher:

Our Sunday school lesson last Sunday was about dogs. Big Slim was voted in as the new teacher of the Men's Bible class a couple of Sundays ago, and we've been getting some unusual lessons ever since.

The first Sunday he talked about how nosy newspaper men was. He said you couldn't go no place anymore without being run over by the press. He allowed as how he went to a political rally and there was so many newspaper fellas that they was interviewing one another.

I reckon you're wondering where he got his scripture for this mighty interesting lesson. Well, over in the Bible where that little short man named Zachaeus had to climb a sycamore tree it says, "and he

sought to see Jesus who he was; and could not for the press." That word "press" means "crowd" in King James' language, but pore ole Slim didn't know no better. Anyhow, he tore the hide off them newspaper fellas.

Like I said, this past Sunday was about dogs. He told how dogs had always been a man's best friend. He pointed out that dogs never held demonstrations. Not only that, they were clean-cut people. They didn't cuss, drink, smoke, or chew.

Hezekiah objected to all this talk. He swore he'd rather have a wife any day than an ole hound dog. After all, a dog couldn't make hot biscuits. Big Slim agreed that was true, but he said he'd like to see Hezekiah's wife run a 'possum.

One thing about the lesson, it wasn't dull. Course, it wasn't religious either. Slim got his text over there in the Good Book where Lazarus was at the rich man's door begging for scraps. It says "Moreover the [dog] came and licked his sores." Well, Slim thought "moreover" was the dog's name, so he spent the whole hour talking about Moreover, the dog.

It just goes to show you the things a fella can get out of the Bible. Everybody thinks they're experts on the Good Book. If you don't believe it ask 'em . . .

Before they'll let a doctor cut out gall-bladders he's gotta have a heap of schooling. They won't let a lawyer go to work till he knows all them laws and loopholes. A teacher in school has even got to have a sheepskin. But all a fella's gotta do to be a Bible expert is to have a pulse beat.

Don't let on to Big Slim that I told you all this cause he'll get mad and quit the church. He's already mad cause I read out of the Revised Version of the Bible last Sunday. He said the people that translated that thing didn't have no religion.

See you in the funny papers.

—*The Saluda Valley Record*.

Choice Bits

Nothing in the world, including talent, genius, and education, can take the place of persistence.

Every dissipation of youth must be paid for with a draft on old age.

Better shun the bait than struggle in the snare.

Personality has the power to open many doors, but character must keep them open.

Daniel Webster, when asked what was the greatest thought that had entered his mind, replied: "My accountability to Almighty God."—*Selected*.



NEWS AND PROPHECY

BY JAMES MATTISON

World's Number One Worry

In the March 17, 1969, *U.S. News and World Report* there is an article entitled: "World's No. 1 Worry — Too Many People." The article begins, "In a world full of dangers, one danger is coming to be feared more than any other. That danger is overpopulation."

The author continues by showing that at the birth of Christ there were only 250 million people, that fifty years ago there were half as many people as today, and that in about thirty more years the world population will be about six billion. "How to feed these added billions of people is only part of the problem," he says.

"The more people there are and the more crowded their living conditions become, the greater grows the likelihood of violence and upheaval."

"Riots, revolutions, and wars are foreseen as almost inevitable products of the overpopulation that lies ahead."

As man sees things, all of this is true.

How God Sees It

God looks at things differently than man does. God sees *sin* as the world's number one problem, rather than overpopulation. He doesn't even mention the latter, for his plan will take care of that.

We notice in Genesis 1:28 that God told man to "be fruitful, and multiply, and replenish [fill] the earth," and as far as we know this word has never been changed.

We also note that the countries most bothered with population increases are countries that are predominantly worshippers of idols or followers of heathen religions. Perhaps they are now reaping what they have sowed in lack of worship of God. Of course they are still to be pitied and helped as much as we can.

The world does not recognize that *sin* lies at the door of all problems, and that *God's plan*—which is outside any influence from man—is the only plan for the world's salvation. The salvation in Christ and the establishment of his Kingdom on earth will solve *all* of earth's problems. Would that the world could see this!

King of the North Honors Force

There is the predicted word in Daniel 11:38 that the king of the north near the

time of the end will "honour the God of forces." It appears that the king of the north will be none other than Russia, and the prophecy shows that this power will only understand brute strength.

It is interesting to note what Gen. Jan Sejna, who recently defected from Czechoslovakia to the U.S., says about the Russians, "The Soviet Union today is increasingly dominated by a militaristic clique of marshals who, with few exceptions, are perilously ignorant of the West. These narrow-minded hard-liners understand and react only to the prospect of superior force. Signs of weakness tempt them to risk ever more irresponsible adventures" (*Reader's Digest*, July, 1969, p. 76).

General Sejna, who was the Czechoslovak Communist Party senior secretary assigned to the Ministry of National Defense, probably knows what he is talking about. If so, another prophecy is being fulfilled. How this should increase our faith in God!

Is the Suez Canal Fulfilling Prophecy?

Isaiah 11:15 records that "the LORD shall utterly destroy the tongue of the Egyptian sea," in the last days.

Perhaps this is being fulfilled in the present filling up of the Suez Canal by sand. Since the June, 1967, war between Israel and Egypt the 103-mile canal has been closed. "Fifteen ships . . . are blocked in the Canal," says *U.S. News and World Report*, for June 23, 1969.

The Suez Canal connects the Mediterranean Sea with the Gulf of Suez, an arm of the Red Sea 187 miles long. We wonder if the Suez Canal is not this "tongue" of the Egyptian sea of which God speaks.

The canal had a bottom width of 197 feet. Ships of 36 feet draft used to pass through. But now, "if the Canal is to be reopened, the experts say, it had better be soon — or be forgotten about. Some believe it may already be too late" (*Ibid*).

Efforts were started in the thirteenth century to open a canal here, and the Canal was completed in the 1870's. It has been a hard task to keep it open, for the drifting sands of the desert keep blowing into the water. Over 12,000 ships passed through it in the late 1950's. In 1956, Egypt sank forty of her ships in the canal to prevent its being used. The U.N.

cleaned the canal at that time. Now it is not needed because of super oil tankers and bypassing pipelines.

This time it looks like the canal may be abandoned for good, and left to fill up. If so, the "tongue" of the Egyptian sea will be "destroyed." If this fulfills the prophecy, how minutely God knows the future!

What faith it ought to beget in us!

Atheism's Bag

Mrs. Madeline O'Hair, the avowed atheist, and powerful promoter of atheism, on June 20, 1969, over a Dayton, Ohio, TV station said about Christians, "If you want to be crazy, that's your bag." She thinks believers in God are "nuts."

Some of her other statements were, "Do you really think that book is written by the finger of God?" "It is pernicious to give religion to small children." "You are trying to proselyte us. We reject your insanity."

She feels people who seek God are "basically insecure," that a person should look to the powers within himself to solve all problems. Her hope is an abundant and victorious life now, accomplished by self.

God said, "The fool hath said in his heart, There is no God" (Psa. 14:1). Paul, by inspiration, spoke of a terrible fiery judgment at Jesus' coming on those "that know not God" (2 Thess. 1:7-10). He said they would be punished with everlasting destruction.

We feel sorry for Mrs. O'Hair, that she does not understand the real truth of things. We can sympathize with her to a limited extent. She looks at the visible church, this powerful organization, and sees many faults. She does not believe man has an immortal soul, but goes to the grave at death, which we also believe. She deplores the visible church's love for money. She sees little practice of love and service. In these things we sympathize.

Yet we also see the threat she poses to lead the weak away from God, for she is a powerful personality. Since she has chosen to be an atheist, God has sent her "strong delusion" that she should "believe a lie" (2 Thess. 2:10-11). She and her cause—to promote atheism—are becoming stronger and stronger.

(Please turn to page 18)

A Bishop's View of Papal Infallibility:

Bishop Strossmayer's Speech

Vatican Council, June 2, 1870*

VENERABLE fathers and brethren: It is not without trembling, yet with a conscience free and tranquil before God who lives and sees me, that I open my mouth in the midst of you in this august assembly. From the time that I have been sitting here with you I have followed with attention the speeches that have been made in the hall, hoping with great desire that a ray of light descending from on high might enlighten the eyes of my understanding, and permit me to vote the canons of this Holy Ecumenical Council with perfect knowledge of the case.

Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the Old and New Testaments, and I have asked these venerable monuments of truth to make known to me if the holy pontiff who presides here, is truly the successor of St. Peter, vicar of Jesus Christ, and the infallible doctor of the church. To resolve this grave question I have been obliged to ignore the present state of things and to transport myself in mind with the evangelical torch in my hand, to the days when there was neither ultramontanism nor gallicanism, and in which the church had for doctors St. Paul, St. Peter, and St. James—doctors to whom no one can deny the divine authority without putting in doubt that which the Holy Bible, which is here before me, teaches us, and which the Council of Trent has proclaimed as the rule of faith and of morals. I have then opened these sacred pages.

*According to the Catholic Encyclopedia, Joseph Georg Strossmayer, Bishop of Diakovar, Bosnia, was an opponent of the doctrine of papal infallibility. The speech printed here was delivered before the Vatican Council on June 2, 1870: which council declared infallibility a dogma.

Papal infallibility is the heart of the Roman Catholic system. It is being tested to the full by Catholics themselves at this time, especially following the pope's encyclical on birth control.

We are indebted to Editor A. A. Hart, of Ballina, N.S.W., Australia, for this material. The subheads are his.—Ed.

The Testimony of the Scriptures

Well (shall I dare say it?), I have found nothing either near or far which sanctions the opinion of the Ultramontanes. And still more, to my very great surprise I find in the apostolic days no question of a pope, successor to St. Peter, and vicar of Jesus Christ, any more than of Mahomet, who did then exist. You, Monsignor Manning, will say that I blaspheme; you, Monsignor Fic, that I am mad. No Monsignor, I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God with my hand raised to that great crucifix, that I have found no trace of the papacy as it exists at this moment. Do not refuse me your attention, my venerable brethren, and with your murmurings and interruptions do not justify those who say, like Father Hyacinthe, that this Council is nothing, and that from the beginning our voices have been dictated by authority. If such were the case, this august assembly, on whom the eyes of the whole world are turned, would fall into the most shameful discredit. If we wish to make it great, we must be free. I thank his Excellency, Monsignor Dupanloup, for the sign of approbation which he makes with his head; this gives me courage and I go on.

No Primacy to Peter

Reading, then, the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the apostles, his fellow-workers. If Simon, son of Jonas, had been what we believe his holiness Pius IX to be today, it is wonderful that he had not said to him, "When I have ascended to my Father, you should all obey Simon Peter as you obey me. I establish him my vicar upon earth."

Not only is Christ silent on this point, but so little does he think of giving a head to the church, that when he promises to his apostles to judge the twelve tribes of Israel (Matt. 19:28), he promises them twelve thrones, one for each, without saying that among these thrones one shall

be higher than the others—which shall belong to Peter. Certainly, if he had wished that it should be so, he would have said it. What do we conclude from this sentence? Logic tells us that Christ did not wish to make St. Peter the head of the apostolic college.

When Christ sent the apostles to conquer the world, to all he gave the promise of the Holy Spirit. Permit me to repeat it: if he had wished to constitute Peter his vicar, he would have given him the chief command over his spiritual army. Christ—so says the Holy Scripture—forbade Peter and his colleagues to reign or to exercise lordship, or to have authority over the faithful like the kings of the Gentiles (Luke 22:25). If St. Peter had been elected Pope, Jesus would not have spoken thus; but according to our tradition, the papacy holds in its hands two swords, symbolic of spiritual and temporal power.

One thing has surprised me very much. Turning it over in my mind, I said to myself, "If Peter had been elected pope, would his colleagues have been permitted to send him with St. John to Samaria to announce the gospel of the Son of God?" What do you think, venerable brethren, if at this moment, we permitted ourselves to send his holiness Pius IX and his excellency Mons. Plantier to go to the Patriarch of Constantinople, to pledge him to put an end to the Eastern schism?

At the Council of Jerusalem

But here is another still more important fact. An Ecumenical Council is assembled at Jerusalem to decide on the questions which divide the faithful. Who would have called this Council if St. Peter had been pope? St. Peter. Who would have presided at it? St. Peter or his legate. Who would have promulgated its canons? St. Peter. Well, nothing of this occurred. The apostle assisted at the Council as all the others did, yet it was not he who summed it up, but St. James; and when the decrees were promulgated, it was in the name of the apostles, the elders, and the brethren (Acts 15). Is it thus that we

Part One

do in our church? The more I examine, O venerable brethren, the more I am convinced that in the Scriptures the son of Jonas does not appear to be first.

Now, while we teach that the church is built upon St. Peter, St. Paul, whose authority cannot be doubted, says in his Epistle to the Ephesians (2:20), it is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. And the same apostle believes so little in the supremacy of St. Peter, that he openly blames those who would say, "We are of Paul, We are of Apollos (1 Cor. 1:12), as those who say, We are of Peter." If, therefore, this last apostle had been the vicar of Christ, St. Paul would have taken great care not to censure so violently those who belong to his own colleagues. The same apostle, counting up the offices of the church, mentions apostles, prophets, evangelists, doctors, and pastors. Is it to be believed, my venerable brethren, that St. Paul, the great apostle of the Gentiles, would have forgotten the first of these offices, the papacy, if the papacy had been of divine institution? The forgetfulness appeared to me to be as impossible as if an historian of this Council were not to mention one word of his holiness Pius . . . (*Several voices—"Silence, heretic, silence."*)

Calm yourselves, my brethren, I have not yet finished. Forbidding me to go on, you show yourselves to the world to do wrong in shutting the mouth of the smallest members of this assembly.

The Silence of the Apostles

I continue. The Apostle Paul makes no mention, in any of his letters directed to the various churches, of the primacy of Peter. If this primacy had existed, if, in one word, if the church had in its body a supreme head infallible in teaching, would the great apostle of the Gentiles have forgotten to mention it? What do I say? He would have written a long letter on this all-important subject. Then, as he has actually done, when the edifice of Christian doctrine is erected, would the foundation, the key of the arch, be for-

gotten? Now, unless you hold that the church of the apostles was heretical, (which none of us would either desire or dare to say), we are obliged to confess that the church has never been more beautiful, more pure, more holy, than in the days when there was no pope. (*Cries of, "It is not true; it is not true."*)

Let not Monsignor di Laval say "NO" since if any of you, my venerable brethren, should dare to think that the church which has today a pope for its head is more in the faith, more pure in its morals than the Apostolic Church, let him say it openly in the face of the universe, for this enclosure is the center from which our words fly from pole to pole.

I go on. Neither in the writings of St. Paul, St. John, nor St. James, have I found a trace or a germ of the papal power. St. Luke, the historian of the missionary labors of the apostles, is silent on this all-important point. The silence of these holy men, whose writings make part of the canon of the divinely inspired Scriptures, has appeared to me burdensome and impossible, if Peter had been pope, and as unjustifiable as if Thiers writing the history of Napoleon Bonaparte, had omitted the title of emperor.

I see here before me a member of the assembly who says, pointing his finger at me, "There is a schismatic bishop, who has got among us under false colors." No, no, my venerable brethren, I have not entered this august assembly as a thief by the window, but by the door like yourselves. My title of bishop gave me a right to do it, as my Christian conscience forces me to speak and to say that which I believe to be true.

The Silence of St. Peter

What has surprised me most, and what moreover is capable of demonstration, is the silence of St. Peter. If the apostle had been what we proclaim him to be—that is, the vicar of Jesus Christ on earth—he surely would have known it; if he had known it, how is it that not once did he act as pope? Now, if you wish to maintain that he was the pope, the natural consequence arises that you must maintain that he was ignorant of the fact. Now I ask whoever has a head to think, and a mind to reflect, are these two suppositions possible?

To return, I say, while the apostle lived, the church never thought that there could be a pope; to maintain the contrary, all these sacred writings must be entirely ignored.

Was St. Peter in Rome?

But it is said on all sides, "Was not St.

Peter at Rome? Was he not crucified with his down? Are not the pulpits in which he taught, the altar at which he said the mass, in this Eternal City?" St. Peter having been at Rome, my venerable brethren, rests only on tradition; but if he had been Bishop of Rome, how can you from this episcopate prove his supremacy? Scaliger, one of the most learned of men, has not hesitated to say that St. Peter's episcopate and residence at Rome ought to be classed with ridiculous legends. (*Repeated cries, "Shut his mouth, Shut his mouth. Make him come down from the pulpit."*)

Venerable brethren, I am ready to be silent; but is it not better, in an assembly like ours, to prove all things, as the apostle commands, and to hold fast what is good? We have a dictator, before whom we—even his holiness Pius IX himself—must prostrate ourselves, and be silent and bow our heads. That dictator is *history!* This is not like a legend which can be made as the potter makes his clay; but is like a diamond which cuts on the glass what cannot be cancelled. Till now I have only leant on her; and if I have found no trace of the papacy in the apostolic days, the fault is hers, not mine. Do you wish to put me into the position of one accused of falsehood? You may do it if you can!

I hear from the right someone expressing these words—"Thou art Peter, and on this rock I will build my church." I will answer this objection presently my venerable brethren; but before doing so, I wish to present you with the result of my historical researches.

No Pope in the Early Church

Finding no trace of the papacy in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the church. Well, I say it frankly—I have sought for a pope in the first four centuries, and I have not found him. None of you, I hope, will doubt the great authority of the holy bishop of Hippo, the great and blessed St. Augustine. This pious doctor, the honor and glory of the Catholic Church, was secretary in the Council of Melvie. In the decrees of this venerable assembly are to be found these significant words: "Whoever wills to appeal to those beyond the sea shall not be received by anyone in Africa to the communion." The bishops of Africa acknowledged the Bishop of Rome so little that they smote with excommunication those who would have recourse to an appeal. These same bishops, in the sixth Council of Carthage, held under

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VIRTUES TO BE CULTIVATED

By Beth Briggs, Huntington Park, California

IN ROMANS 12:9-21 the Apostle Paul lists a number of virtues, which, if cultivated by God's elect, will make them examples to other brethren, and to the world as well.

It is to be deplored that so many people today have relaxed their conceptions of honesty, loyalty, and morality; they disobey laws of the land which do not happen to please them, thus encouraging further violations. Morality is at an all-time low; marriage no longer a sacred union for many, but a convenience to discard at any time the parties concerned wish to do so. Drug addiction is taking hold of the young, and necessary action too often is not taken to stop this illegal practice. We can draw our own conclusions.

It is to be deeply regretted that some of God's people have become indifferent to prevailing conditions, and have come to accept them as a way of life, and not to be unduly distressed about them. God is not dealing with the world, but he is dealing with us, and there are certain virtues that we must cultivate if we are to become co-heirs with Christ in his Kingdom. These virtues are based on divine principles and cannot be altered, passed over, or modified according to the exigency of the moment. They are absolute and unalterable, and must be practiced at all times and places.

Let us ask how the conditions in the world have affected us. We are afraid that they have, and there are some things that might be listed before we proceed to study the virtues that Paul has mentioned in this chapter.

Our children are faced with worldliness and severe temptations. At school they see and hear many of the unfortunate things that are taking place; and while not entering into them they are affected to some extent. Do we seek to combat this influence with our own examples and prayerful lives, assembling the family together, reading the Bible and talking about the Truth, praying with them and asking them to pray? Or are we too busy and leave them to the influence of one hour a week in the Sunday school?

Do parents quarrel and argue about things in the presence of the children?

What do you imagine they think if we do? I heard one girl say that she had heard so much talk about religion in her home and seen so little of it in action, that she never wanted to attend a meeting again. She never has — and her parents were (or thought they were) God's children.

Sometimes it takes a figurative earthquake to shake us. Paul says in Romans 13:11 that it is high time we awake out of sleep. We do not have much more time, and it is indeed "high time" that we all take stock of ourselves and see if we are ready to meet the Lord when he comes.

Look at those virtues that Paul tells us we must cultivate, and see how far we have progressed in our walk with God.

Genuine Love

Verse 9. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." The dictionary defines "dissimulate" as "hiding under a false appearance." Our love for others must not be assumed or false, but genuine. We must not make a pretense of loving somebody, we must really love. Most likely it is impossible to love some as we would love a friend who is dear to us, but we must love in the way that God loved the world when he "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). We must love with a Christlike love that would help them in any emergency; a love that will not judge, listen to, or partake in gossip, false or true; a love that will bear long with them and do everything possible to win them back to true fellowship in the Lord.

Do we, as God's children, abhor that which is evil, and speak out against it, or do we "play it safe" and tolerate it to some extent, turning our eyes away and refusing to see what we do not wish to see? Of course, most of us would not take part in anything that is actually evil or immoral, but do we sometimes "step over the line" and dally with something that we know would not be pleasing to God? We must actually abhor every phase of evil or wrongdoing if we are to be true followers of the Lord Jesus Christ.

Do we cleave to that which is good? To "cleave" to anything means to hold it fast, that nothing may take it from us. Do we cleave to the good and relinquish everything else, or do we hold it lightly, allowing some things that are not so good to become part of our daily lives? Some things we cling to may not actually be evil, but they become so by allowing them to take the time and interest that we should be giving to God's service.

Verse 10. "Be kindly affectioned one to another with brotherly love; in honour preferring one another."

Do we so regard one another, or do we just tolerate some of our brethren because they are in the Truth? Do we sometimes confine our acquaintance with the salutation: "Good morning, how are you?" Or do we endeavor to find out anything about this brother, whether all is well with him, or whether he is silently suffering and whom we could help if we took time and trouble to find out? Do we include as friends only the members we wish to cultivate?

"In honour preferring one another." This is a very difficult thing to accomplish. Self usually intrudes and seems always to want attention. How hard it is to step aside for a brother even when we realize that he is better equipped for certain work that must be carefully and meticulously performed. Even if we feel we are better equipped than he is, we are still in honor to prefer him. Call to mind the parable Jesus put to the lawyers and Pharisees who were told not to take the highest room at celebrations (the custom of those times), as the host might ask them to give place to a more worthy guest. Each should first sit in the lowest room that he might be invited to go up higher, and so receive honor from those present. (Luke 14:8-11.) Be willing to take the lowest room or lowliest position, and if God wants us in a higher place he will see to it that we are so honored.

"Not Slothful"

Verse 11. "Not slothful in business; fervent in spirit; serving the Lord."

"Not slothful" must refer to the Lord's business, in which we should be active at all times. Few of us are too old

or too ill to take some part in the Lord's work, even if it is not more exciting than addressing envelopes, checking lists, or some other service of similar character, performed to the honor and glory of the Lord. If we are doing all that we can, he will bless our efforts as much as he blesses a brother with many talents. The talented member must do all of which he is capable, lest his work will not be acceptable in God's sight. To whom much is given, of him much is required.

Verse 12. "Rejoicing in hope; patient in tribulation, continuing instant in prayer."

We should always rejoice in the hope that we have. What would this terrible world be like if no one had any hope to hold out as a lifeline to those who are sinking in despair?

"Patient in tribulation." It is very difficult indeed to bear tribulation without complaint. We are inclined to say: "Why did this have to happen to me? Other people have done much worse things and nothing happened to them." Do we unwittingly accuse God of being unjust, or do we remember that if we are without chastisement, we are bastards and not sons? (Heb. 12:8.) Perhaps God is not dealing with these other people, or perhaps they are not in need of the particular kind of chastisement that he has seen fit to bring upon us. Trust God, and know that all things work together for good to those who love him and are "the called" according to his purpose. (Rom. 8:28.)

"Instant in Prayer"

One meaning of the word "instant" is "urgent." "Instant in prayer" means urgent or calling for immediate attention. Do we pray as the minister of a large American church did, whose prayer was reported in a newspaper as being "the finest prayer ever offered to a Boston audience." (Possibly it went no higher than the ceiling!) Do we pray urgently with our minds fixed on God, expecting in faith that our prayers will be answered?

There is so much that has been, and still is, said about prayer, that it would take a multitude of books to cover the subject. Are our prayers mere routine or vain repetitions, or do we really talk to and plead with God for the blessings he is so willing to give us? When Jesus healed the sick, he usually asked them if they believed so that he could heal them. Sometimes he prefaced the healing with the words, "According to your faith be it unto you." We must have this faith if we wish our prayers to be heard and an-

swered by God. (Read Hebrews 11 for a matchless dissertation on faith.)

"Given to Hospitality"

Verse 13. "Distributing to the necessity of saints; given to hospitality."

We must give not only spiritual assistance to the saints, but material assistance as well, if needed. Do we subscribe to missions, campaigns, radio, and other good and necessary causes, but fail to see the needs of our brother? This child of God may not wish to complain. We should ever be watchful and ready to assist, and never question him too closely as to his need. It is better to give to someone who does not really need it than to fail to give to the one who does. The giving should be generous and kind so that the recipient will not feel humiliated, but recognize in the giver the love of Christ.

"Hospitality" today is not always what it used to be or should be. We may be hospitable to the leaders and teachers and special friends. But what about the humble brother or sister who longs for a little welcome and Christlike love? Do we open our homes and hearts to them? Perhaps one member is living a rather lonely life, and would sometimes enjoy an invitation to one's home or to share a trip to some lovely outdoor place. Should we exclude a member of Christ's church because he has little of this world's goods or because his years are adding up? Remember what Jesus said about entertaining—not only those who can return the favor—but those who cannot repay anything that may be done for them. We will receive our payment from the Lord himself. (Luke 14:12-14.)

Verse 14. "Bless them which persecute you: bless and curse not."

It is easy to bless those who love us, but we may be inclined to utter anathemas against those who persecute us. That is what the flesh urges us to do. Jesus loved even his enemies, and on the cross asked God to forgive those who crucified him. If we bless those who persecute us we have the promise that we shall then be called the children of the Highest. (Luke 6:35.)

Verse 15. "Rejoice with them that do rejoice, and weep with them that weep."

It may be difficult to rejoice in the good fortune of others, and we may be inclined to be envious of them and may even make some rather unkind remarks! If they are God's children we must rejoice with them without reservations. We ourselves may have only a few material blessings, but we have many spiritual blessings, however, far beyond our deserts. Trust in God and allow him to decide just what is

best for our spiritual advantage for, after all, material things are prone to vanish, but spiritual blessings are everlasting and lead us to life eternal.

To weep with others (physically or spiritually) is even more difficult, unless they happen to be close friends or relatives of ours. Perhaps we have not been afflicted in the way in which they have been, or it might be that we think impatiently that they lament more than is necessary. Unless we are compassionate and kind, we are not following in the footsteps of Jesus, for he was always kind and compassionate to the poor, the sick, and the brokenhearted. Sometimes we must undergo a similar experience before we can really be sympathetic with the loneliness and misfortunes of others. When that happens and our loved ones leave us, and possibly we lose our comfortable homes and incomes, or we become ill in body and mind, then we realize what others have suffered, and will reach out to help them as we can. Even though such a tragedy has been a misfortune and testing time for us, it might be the only way that we could learn and so God permitted it to happen. If we do not already possess this trait of compassion, let us cultivate it, or we may never enter into the Kingdom of God.

"Be of the Same Mind"


Verse 16. "Be of the same mind one toward another. Mind not high things,

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but condescend to men of low estate. Be not wise in your own conceits."

If we are of the same mind one toward another, dominated by love, what a wonderful organization a church can be! Everyone's mind filled with love, no misunderstandings, no unkind gossip, no judging of one another, no divisions among brethren, no separations into different "fellowships." Let the ones concerned humbly get together, pray for light and guidance (and believe they will receive it), search their Bibles and abide by the decision dictated in harmony with the Word of God. If we cannot fellowship with each other now, what will we do in the Kingdom of Christ? There will be no divisions there.

We are told "not to mind high things, but to condescend to men of low estate." "High things" do not mean here the deep, high, and wonderful Words of God in the Bible, it means high things in the world, such as riches, prestige, and worldly wisdom. James tells us (2:2-5), we are to treat the brother of low estate as well as we do the one of high estate. Among men and women of low estate we sometimes discover the most sterling characters, the deepest and most reverent love for God.

"Be not wise in your own conceits." How many look down on those who are not as wise as we think we are? The Word tells us that if we have any talents, they are God-given, and must be used to his honor and glory, not for our own self-aggrandizement. "What hast thou that thou didst not receive . . . ?" (1 Cor. 4:7). Be humble, and give God the praise for what he has permitted us to do and be.

Verse 17. "Recompense to no man evil for evil. Provide things honest in the sight of all men."

Many people in the world accumulate great fortunes but are not always honest in so doing. They may have done things that have barely kept them from being prosecuted, or ruthlessly pushed others aside so that they might reach the top. Such ambitions are not a blessing to them or to anybody else. The saints must provide things honestly even if it means a sacrifice to themselves. Excuses may be made that we may not have really hurt anybody else, but have we not sometimes "stretched things" just a little? Did we realize at the time how our actions might appear to others who are not in the Truth? It just might keep them staying away, thinking that we are no better than they are. Paul tells us that our lives are living epistles for all men to read. (2 Cor. 3:2.) Let us be careful what kind of epistles we are, that the reading thereof will not be detrimental to any.

"Live Peaceably"

Verse 18. "If it be possible, as much as lieth in you, live peaceably with all men."

We can, with restraint and patience, live peaceably with most people. Sometimes this seems to be difficult, and it is better to separate ourselves even if it means giving up a good position and some of our worldly gains. If for a reason best known to ourselves this cannot be done, then we are not to return evil for evil, but be as kind and patient as possible in the circumstances, even if things seem to be almost unbearable at times.

Of course we do not want "peace at any price." At the right time and place we should state our views, but if these cause contention, then so live that the contender will "see our good works" and give a grudging respect that an immature adult often has for a wiser one.

Verse 19. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."

Any attempt to avenge ourselves means that we are no better than the one

who has wronged us. We lower our standards and become one with the wrong we are seeking to overcome. The Lord says that he will repay. Sometimes it seems a long time before injustices will be avenged, but they will be, for God has given his Word to us. Wait for him to fulfill the promise that he has made

Verse 20. "If thine enemy hunger, feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head."

We are told definitely what we must do. If a man or woman sees that we are not going to fight back, but will actually feed him or give him any help in need, our forbearance and kindness in the face of enmity might cause such to change course and in due time become our friend. He might even think that if religion can change a man or woman so much it would be well worth looking into.

Verse 21. "Be not overcome of evil, but overcome evil with good."

This is a forceful statement and ad-

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"Humble Yourselves Therefore"

By Pastor C. Jesse Pestle

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14). In this verse we find God's formula for forgiveness.

God's people have experienced much hardship throughout the past centuries mainly because they have neglected to seek him. It is a common thing for God's people to seek him only when they are in great need. As long as everything is provided, even Christians have a tendency to accept the gift and not acknowledge the Giver. In the case of Israel such action brought about their own discomfort. God would send plagues, famines, and poverty to bring his people to their senses.

In every case we find that when the Israelites really humbled themselves, sought God's face in prayer, and forsook their wicked ways he heard and answered their prayers.

As Christians who are alert to the times in which we live we often ask God to bless our country. We pray for con-

tinued freedom and peace, and ask God to give us prosperity. Yet, according to the Scriptures, God will not grant such requests unless we as a nation humble ourselves, seek him, and turn from our evil ways. The blessings of freedom, peace, and prosperity will come as a result of repentance. Would it not be proper for us to pray for national repentance? Should we ask for forgiveness without first seeking repentance?

This same principle is true in the lives of individual Christians. To ask for forgiveness of sins without turning from one's wicked ways is futile. To desire answered prayers without practicing humility is equally vain. The behavior of the Christian, to a large degree, determines the manner in which God will deal with that person. God will not bless or prosper the one who ignores him; neither will he curse the one who pleases him. This established law is worded like this in 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins."

Perhaps God is displeased when we ask for something and then by our actions prohibit his giving it to us. •

TOTS 'N' TEENS

By Ruth Lewis

The Money Mix-Up

When Aunt Susan came to visit one weekend, she gave Sandy and Sammy each a dime. Sandy ran as fast as she could to put it in her piggy bank.

"I think I'll count and see how much I have," thought Sandy. She got her bank, ran to the living room, and poured her money out on the floor. Not to be left behind, Sammy decided he would count his money, too. He dumped his out on the floor, and the money rolled all over.

"That's mine. Leave it alone!"

"No it isn't. That's mine."

Mother came rushing into the room. "What are you two doing with that money all over the room?"

"I wanted to count mine," wailed Sandy. "Then Sammy dumped his out too, and now it's all mixed up."

"You know you can't count it by yourself, Sandy. Either your father or I have to help you. Money looks all alike. We can't tell which was yours or which was Sammy's. We'll just have to pick it all up, and divide it up equally. Please don't do such a foolish thing again. Money is not a toy."

Mother brought a plastic dish and the children started picking up the coins. It seemed like a long time before they had it all picked up, and longer still until they had some money back in their banks.

"Maybe we'd better count it and then take it downtown to the bank," suggested Dad. "That way you won't get it mixed up."

"When you come home, I'll tell you the story about the man who wanted his brother to share the family's money with him," promised Aunt Susan. "It's a story Jesus told."

The Family Quarrel

One day so many people came to see Jesus that they were walking on each other! Jesus taught them for awhile. Then a man with a problem came to Jesus for help.

"Master, speak to my brother. He won't divide the inheritance with me."

Perhaps the man and his brother were both there listening to Jesus. Otherwise it would have been difficult for Jesus to speak to the brother.

In Israel the oldest brother would have become the head of the family. It would have been his obligation to handle the family finances. He would also have received more of the family money. What do you think Jesus told the brother? Nothing! He just talked to the man who asked the question.

First, Jesus said, "I am not the judge over you." In other words, Jesus knew that the older brother had the legal right to distribute the money. Although Jesus can know everyone's heart, he did not want to judge between the brothers.

Next, Jesus told the younger brother that he should not want what belonged to someone else. This is called "covetousness." One of the ten commandments Moses was given from God was, "Thou shalt not covet."

Then Jesus told a story about a rich man. This man had a farm, and it was a good farm. He could grow many crops on this land. In fact, it had produced so much that the man had run out of a place to keep his crops.

The man thought a while. Then he decided what he would do. He would tear down the barns that he had and build bigger ones.

Then, after he had built the bigger barns and filled them, he would take it easy and enjoy life.

The man didn't know it but he wasn't going to be able to do this, because he was going to die. Then the things he had gotten for himself would belong to someone else.

Jesus told the young man that he should try to be rich toward God, and then his life would have some real meaning and purpose. Jesus didn't think that people should keep getting money for their personal enjoyment.

TNT

Why wouldn't Christ judge between the brothers? They couldn't both be right! Jesus had told his disciples, "My kingdom is not of this world." Jesus was to serve only as a spiritual leader rather than a supreme court, hearing all types of family problems. When Christ returns to the earth, he will judge in all matters, or have someone else who is capable do this work for him.

Beginning with this family problem, Christ made it a spiritual problem. This man was already rich. He had no need of larger barns. There were many needy people in Palestine, with whom he could have shared his produce, even by selling it, rather than keeping it for his own enjoyment.

Since he had so much, part of his time could have been spent profitably helping others. He could also spend some of his time enjoying his own life. It seems that this was something else he would not do—he had to keep acquiring things. He could not lean back and enjoy what he had.

Advice About Wealth

Although many people in the early church were poor individuals, others had great wealth. Remember that some who were wealthy sold their property and gave it to the church.

In writing to Timothy, Paul gave some advice to those who were wealthy. They were not to be "highminded" just because they were wealthy. All men are equal in God's sight. They were not to "trust in uncertain riches." A person can be wealthy one minute, and the next minute suffer from calamities that wipe out his wealth. They were to trust God, who was the giver of these riches. The reason God allows his followers to have riches is this: "Who giveth us richly all things to enjoy" (1 Tim. 6:17).

Paul continues by saying that those with wealth are to do good, be rich in good works, ready to distribute to others who are not as fortunate as they. They are also advised to communicate, or talk with others. They are in a good position to be witnesses for the Lord.

If those who have wealth do these things, they are by their works showing that they are Christ's. No nation on earth has more wealth than we do. Are we living according to this advice?





Brief Messages for Busy People

The Meeting in the Air

By Pastor Sidney A. Hatch

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:17).

In the great resurrection chapter, 1 Corinthians 15, Paul indicates that there will be a generation of Christians alive when Jesus comes. On their experience, he has succinctly written, "We shall not all sleep, but we shall all be changed" (v. 51).

In his First Epistle to the Thessalonians, Paul has given other details of this remarkable event. (4:13-18.) Two facts regarding the living Christians are conspicuous: They will be "caught up," along with the resurrected believers, and, with them, will meet the Lord "in the air."

This expression, "caught up," is the translation of a word meaning to seize, snatch away, or carry off by force. Here it expresses the mighty operation of God (Kittel). Angels may be used to accomplish this forceful but blessed capture of Christians, for the same Greek word is used of an angel catching away Philip. (Acts 8:39.)

As for the meeting "in the air," we are not told its exact location. But we believe it will be within the earth's atmosphere, for this is the meaning of the original word, *aer*. This word referred to the lower air surrounding the earth, as opposed to another word, *aither*, which had reference to the higher regions of space.

Those details which God has given concerning the translation of living believers whet our appetites to know more. But our limited knowledge is consoled by the fact that, whenever this event takes place, we shall afterward be forever "with the Lord."

Signs for Today

By Pastor J.R. LeCrone

"When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:1, 2).

Many of us faithfully tune in our radio

or television each day to get the weather forecast for tomorrow. Sometimes this desire to know is but a matter of idle curiosity. At other times this information is of great importance to us, both in our activities for today and in our plans for tomorrow. If the forecast calls for fair weather tomorrow, the farmer may cut his hay today. If rain is forecast, he may decide to engage in some other activity today.

Because weather forecasting is sometimes unreliable, we sometimes choose to trust our own judgment and to plan for sunny weather in spite of predicted rain.

But when the leaves on the trees begin to turn red, no one doubts that winter is near, and because we believe this our activities for today are affected. We begin to take down screens, put up storm windows, check our heating systems, put antifreeze in the radiators of our automobiles. With such ample warning, we consider anyone who is caught unprepared as foolish and negligent.

In the Scriptures, many signs of the soon return of Jesus are pointed out. But just being aware of these signs, and believing that Jesus is coming, is of little value unless we are moved to actively prepare for that event.

Weather signs often fail, but the signs of God never do. Those who pit their own judgment against the predictions of the weather forecasters have a chance to win. Those who choose to pit their own judgment against that of God are sure to lose!

If you believe that Jesus is coming again, it is of eternal importance that you be actively preparing to meet him!

"The Joy of Thy Salvation"

By Pastor Harry Sheets

Many people are convinced that they can never know "the joy of full salvation" because of some great sin committed in earlier life. They "just know" that God can never forgive them.

Burdened with guilt, they give up, and say, "I can never make it! My case is hopeless! I may as well give up!" Such persons ignore one great fact: God is not as concerned about how you have lived in the *past* as he is in how you live in the *future*. This is very evident from the man-

ner in which God dealt with the people of Israel.

God, speaking to Israel through Ezekiel, informed the people that their future conduct would determine their future blessings, or lack of them. He warned that years of righteous living would be forgotten if one turned to sin: "When the righteous turn from his righteousness, and committeth iniquity, he shall even die thereby . . . his righteousness shall not be remembered."

The reverse is true for the sinner who repents. "If the wicked . . . walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." (Study Ezek. 33:1-19.)

Israel as a nation became very sinful. God said: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward . . . the whole head is sick, the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores . . ." (Isa. 1:4, 5b, 6a).

God did not want to destroy Israel. He pleaded: "Wash you, make you clean; put away the evil of your doings from before



I called people the other day for a committee meeting. Down toward the end of the list I was getting busy signals and dialed one number after another, thinking I'd get somebody sooner or later. Suddenly a voice said "Hello" and I stood with my mouth open, then asked stupidly, "Who is this?" I hadn't the slightest idea whose number I had dialed. We pray as mechanically and don't even recognize God's answer when it comes.

mine eyes; cease from evil; learn to do well; . . . Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:16-18).

God pleaded: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Ezek. 18:31, 32).

Jesus let it be known that he was more interested in a righteous future than in a sinful past. When a woman "caught in the very act" of adultery was brought to him he refused to condemn her. All he did was to say: "Go home and do not sin again" (Phillips). "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

The Apostle Paul testified, "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 shew forth all longsuffering, for a pattern for them which should hereafter believe on him to life everlasting" (1 Tim. 1:15, 16).

King David committed adultery with another man's wife and had the man killed to keep him ignorant of what had happened. Samuel the prophet confronted David with his crime. David never denied his act, but repented and sought God's forgiveness. He prayed: "Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow . . . Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (Psa. 51:7, 10-12).

God did restore David. He became a man after God's own heart. (Acts 13:22.) God's grace is sufficient to cover every sin but one, namely, the sin that is not followed by repentance.

No one needs to be shackled with a guilty conscience for long. Repent, seek forgiveness, and experience the joy of God's salvation, or deliverance.

Faith

"Let me prove, I pray thee, but this once with the fleecce" (Judg. 6:39).

There are degrees to faith. At one stage of Christian experience we cannot believe unless we have some sign or some

great manifestation of feeling. We feel our fleecce, like Gideon, and if it is wet we are willing to trust God. This may be true faith, but it is imperfect. It marks quite an advance in faith when we trust God without feelings. It is blessed to believe without having any emotion.

There is a third stage of faith which even transcends that of Gideon and his fleecce. The first phase of faith believes when there are favorable feelings, the second believes when there is the absence of feeling, but this third form of faith believes God and his Word when circumstances, emotions, appearances, people, and human reason all urge to the contrary. Paul exercised this faith in Acts 27:20, 25. "When neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was taken away." Notwithstanding all this, Paul said, "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

May God give us faith to fully trust his Word though everything else witness the other way.—C.H.P.

Why I Don't Attend the Movies

"For the sake of argument the following was written:

"I never go to the movies nowadays because my parents made me go too often when I was a boy. Also, no one at the movies ever spoke to me, and every time I go someone asks for money. The manager never calls on me, and people who attend are not all they should be. Many of them just go to show off their new clothes. No one acts as if he cared if you ever came back, and I don't get anything out of the talk."—Selected.

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VIRTUES TO BE CULTIVATED

(Continued from page 14)

monition with which to end. If we allow evil to overcome us, then we shall have lost contact with our Lord. No evil can overcome us as long as he is on our side, for "if God be for us, who can be against us?" (Rom. 8:31). Who or what can be against us if God is for us? He was for David when he slew Goliath. He was for Elisha when the Syrians came against him.

With God's help we are assured of a place in Christ's Kingdom when he comes. In this life also we shall experience that peace that passes all understanding (Phil. 4:7), peace which comes to those who live close to our heavenly Father and daily seek to do his will.—*The Testimony Magazine*. ●

THE EDITORS OPINIONS

(Continued from page 3)

purpose of improving the standards and status of the some 250,000 ministers of all faiths in America. Though technically not a labor union, its purpose is to increase the "clergy power" of ministers. We see in this move signs of the ministers becoming independent professionals, rather than servants of God.

On the other side of the coin, some churches need to recognize that their ministers are grossly underpaid; that they should give their ministers paid vacations, pay their way to conferences and other meetings the churches expect them to attend, and see that their ministers have adequate hospitalization protection. Another thing the churches could do to cut down on expenses for themselves and the ministers is to furnish every parsonage with adequate heavy appliances; these are the most expensive items for the churches to move, and the most disastrous for the ministers to buy and sell.

We hope the conditions never exist in our church which would cause our ministers to even *think* about a labor organization for the clergy. ●

* * *

BISHOP STROSSMAYER'S SPEECH

(Continued from page 11)

Aurelius, bishop of that city, wrote to Celestinus, Bishop of Rome, to warn him not to receive appeals from the bishops, priests, or clerics of Africa; and that he should send no more legates or emissaries; and that he should not introduce human pride into the church.

That the Patriarch of Rome had from the earliest times tried to draw to himself all the authority is an evident fact; but it is an equally evident fact that he had not the supremacy which the Ultramontanes attribute to him. Had he possessed it, would the bishops of Africa—St. Augustine first among them—have dared to prohibit the appeals of their decrees to his supreme tribunal? I confess without difficulty that the Patriarch of Rome held the first place. One of Justinian's laws says: "Let us order, after the definition of the four Councils, that the holy pope of ancient Rome shall be the first of the bishops, and that the most high Archbishop of Constantinople, which is the new Rome, shall be the second." "Bow down to the supremacy of the pope then," you will say to me.

Do not run so fast to this conclusion, my venerable brethren, inasmuch as the law of Justinian has written on the face

of it, "Of the order of the patriarchal sees." Precedence is one thing, the power of jurisdiction is another. For example, supposing that in Florence there was an assembly of all the bishops of the kingdom, the precedence would be given to the Primate of Florence; as among the Easterns it would be accorded to the Patriarch of Constantinople; as in England to the Archbishop of Canterbury. But neither the first, not the second, nor the third, could deduce from the position assigned to him a jurisdiction over his colleagues.

Rome's Precedence Based on City

The importance of the bishops of Rome proceeded not from a divine power, but from the importance of the city in which they had their seat. Monsignor Darboy (in Paris) is not superior in dignity to the Archbishop of Avignon; but in spite of that, Paris gives him a consideration which he would not have if, instead of having his palace on the bank of the Seine, he had it on the bank of the Rhone. That which is true in the religious order is the same in civil and political matters; the prefect of Rome is not more a prefect than one at Pisa; but civilly and politically he has a greater importance.

I have said that from the very first centuries the Patriarch of Rome aspired to the universal government of the church. Unfortunately he very nearly reached it; but he had not succeeded assuredly in his pretensions, for the Emperor Theodosius II, made a law by which he established the Patriarch of Constantinople should have the same authority as he of Rome. The fathers of the Council of Chalcedon put the bishops of the new and of the old Rome in the same order on all things even ecclesiastical. The sixth Council of Carthage forbade all the bishops to take the title of prince of the bishops, which the popes took later. St. Gregory I, believing that his successors would never think of adorning themselves with it, wrote these remarkable words: "None of my predecessors has consented to take this profane name; for when a patriarch gives himself the name of universal, the title of patriarch suffers discredit. Far be it from Christians to desire to give themselves a title which brings discredit upon their brethren."

The words of St. Gregory are directed to his colleagues of Constantinople who pretended to be the primacy of the church. Pope Pelagius II calls John, bishop of Constantinople, who aspired to the high priesthood, "impious and profane." "Do not care," he said, "for the title of universal, which John has usurped

illegally. Let none of the patriarchs take this profane name; for what misfortunes may we not expect if among the priests such elements arise? They would get what has been foretold for them—He is the king of the sons of pride."

Do not these authorities prove (and I might add a hundred more of equal value) with the clearness of the sun at midday, that the first bishops of Rome were not recognized till much later as universal bishops and heads of the church? And on the other hand, who does not know that from the year 325, in which the first Council of Nicea was held, down to 580, the year of the second Ecumenical Council of Constantinople, among more than 1100 bishops who assisted at the first six general Councils, there were not more than nineteen Western bishops? Who does not know that the councils were convoked by the emperors without informing, and sometimes against the wish of the bishop of Rome—that Hosius, bishop of Cordova, presided at the first Council of Nicea, and edited the canons of it? The same Hosius presided afterwards at the Council of Sardica, excluding the legates of Julius, Bishop of Rome.

"Upon This Rock"

I say no more, my venerable brethren; and I come now to speak of the great argument—which you mentioned before—to establish the primacy of the Bishop of Rome by the rock (petra). If this were true, the argument would be at an end; but our forefathers—and they certainly knew something—did not think of it as we do. St. Cyril, in his fourth book on the Trinity, says: "I believe that by 'the rock' you must understand the unshaken faith of the apostles." St. Hilary, Bishop of Poitiers, in his second book on the Trinity, says: "The rock (petra) is the blessed and only rock of the faith confessed by the mouth of St. Peter," and in the sixth book of the Trinity, he says: "It is on this rock of the confession of faith that the church is built."

"God," says St. Jerome, in the sixth book on St. Matthew, "has founded the church on this rock, and it is from this rock that the Apostle Peter has been named." After him St. Chrysostom says in his fifty-third homily on St. Matthew, "On this rock I will build my church—that is, on the faith of the confession." Now what was the confession of the apostle? Here it is: "Thou art the Christ, the Son of the living God." Ambrose, the holy Archbishop of Milan, on the second chapter of the Ephesians, St. Basil of Seleucia and the fathers of the Council of Chalcedon, teach exactly the same thing.

Of all the doctors of Christian antiquity, St. Augustine occupies one of the first places for knowledge and holiness. Listen then to what he writes in his second treatise on the First Epistle of St. John: "What do the words mean, I will build my church on this rock? On this faith, on that which said, Thou art the Christ, the Son of the living God." In his treatise on St. John we find this most significant phrase—"On this rock which thou hast confessed I will build my church, since Christ was the rock." The great bishop believed so little that the church was built on St. Peter that he said to the people in his thirteenth sermon: "Thou art Peter, and on this rock (petra) which thou hast known, saying, Thou art Christ, the Son of the living God, I will build my church—upon myself, who am the Son of the living God: I will build it on me, and not me on thee." That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time. (To be concluded.)

* * * * *

NEWS AND PROPHECY

(Continued from page 9)

Christians are astounded and shocked when she laughs at God and deliberately curses to bait Christians. Her words and attitude further weaken the weak in faith. The day will come when Mrs. O'Hair will weep and mourn and gnash her teeth for not humbling herself before God and seeking his glorious Kingdom. What a pity she cannot see this now, so she might be saved!

Grizzlies—the Magnificent Menace

The above is the title of a *Reader's Digest* article in the July, 1969, issue. Recently, as man has pushed farther and farther into the wilderness of the national parks, a number of people have had encounters with bears, and there have been several fatalities. Does this mean that the grizzly must be exterminated, or must man be kept out of the grizzly's domain? Neither idea seems to be acceptable, so undoubtedly we will be hearing of other fatalities due to bears.

We cannot help but think of the great promise in Isaiah 11:7, "The cow and the bear shall feed; their young ones shall lie down together." Such a change of conditions shall come when Jesus reigns on earth! Even the fierce grizzly will be tame then.

But as long as the fear of man and the dread of man (Gen. 9:2) is in the wild beast, man must beware of the wilderness these animals inhabit.



Churches IN THE News

CALENDAR OF EVENTS

- Sept. 12-14—Minnesota Berean Youth Retreat on Long Lake
- Sept. 20—Dayton Missionary Conference, Glad Tidings Church, Dayton, Ohio
- Sept. 26-28—Minnesota Fall Conference on Long Lake
- October 10, 11—Adult Retreat on Long Lake, Eden Valley, Minn.
- Oct. 25, 26—Illinois Fall Conference at East Peoria
- Oct. 25, 26—Missouri Fall Conference at Jordan
- November 15—Lay Men's Retreat, North Webster, Ind.

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October, 1969





THE EDITOR'S OPINIONS

New Anti-Israel Impetus

In *Newsweek* for August 18, 1969, appeared an article entitled, "My Country, My Country." It told of a group of 140 radical Western students who went to Jordan in late July for a five-week "summer camp" with the Al Fatah Arab guerrillas. The students were from Britain, France, and Scandinavia, but reportedly included four Americans. There were fears in diplomatic circles that Al Fatah was about to create an anti-Israel foreign legion. The fears were somewhat calmed by a spokesman for the Arab commandos when he revealed that the students were there to become acquainted with the Arab cause, and that there are already more Arab volunteers than can be accepted.

The part of the article which interested us most was the news that the New Left is determined to elevate the Arab guerrillas to the "hero status" it formerly accorded the Viet Cong. The Students for a Democratic Society have joined Stokely Carmichael in denouncing Israel as an outpost of Western influence. In various world capitals radical youth organizations have been established to push the Arab cause against Israel.

As to *why* the New Left has jumped on the Arab "bandwagon" is explained somewhat by one of the Western youths in the Arab commando camp: "Our movement would wither without a liberation war. With Che Guevara dead and Vietnam almost over, we need the Palestinians to carry the flag of our cause."

While it is doubtful if the Arab commandos need, or want, the support of the Marxist New Left, it should be noted that Israel has a new—active and noisy—enemy in the world.

Israel is being panned by another organization at the other end of the spectrum, Liberty Lobby, Inc., of Washington, D.C. "Conservative" American, and professedly anti-communistic, it charges that United States leadership is unduly pressured by the Zionist Jewish vote to adopt a pro-Israel attitude in the world—to the detriment of American security.

In their publication *Liberty Lowdown*, sent as a confidential report to those who regularly support the organization, mem-

bers were told that the Zionists are drawing the United States into a war to save Israel—a direct confrontation with Russia, a war we could not win. The U.S. government is accused of having more to do with Israel's victory in the Six-day-war in 1967 than other evidence seems to support. Egyptian charges of actual U.S. participation are aired as evidence.

We would admit that the United States has been able to do little right in the world's eyes in the Middle East. Our popularity among the Arab nations has waned, while Russia's has grown. In this sense we are pursuing a "no win" policy in that vital area. We know of no solution to the problem, humanly speaking.

Biblically speaking, Israel is due to be less popular as time goes on, being "a burdensome stone for all people" (Zech. 12:3). According to Zechariah 14:2, even the United States will turn on Israel, and will be among the "all nations" that come against Jerusalem. It is then that Israel's last bastion—her God—will save her.

While we recognize some of the shortcomings of unconverted Israel—her trust in herself, her retaliatory raids on her neighbors, and her leftist socialistic government, we love her for the fathers' sakes (Rom. 11:28), recognize her right to the land through the promise of God (Gen. 15:18), consider what is taking place in Israel as being the fulfillment of prophecy, and look forward to her national acceptance of Jesus as Messiah at his appearing (Zech. 12:10). As we "Pray for the peace of Jerusalem" (Psa. 122:6), we cannot possibly join any of the "hate Israel" movements!

On Social Action

In a public opinion poll commissioned by the National Council of Churches, and conducted by the National Opinion Research Center, the majority of Americans indicated they do not approve of social action by the churches.

When asked: "In general, do you approve or disapprove of the churches becoming involved in social and political issues such as the urban crisis, Vietnam, and civil rights?" over 58 percent disapproved, 36 percent approved, and about 5 percent were undecided. A breakdown of

the information showed that opposition to social action is more positive among people who are white, middle-aged, fundamentalist in theology, and of modest means financially; in other words, the large majority of American protestants. For social action were the affluent members of socially-oriented churches, blacks, youth, and those who seldom attend church.

While the church is made up of people, the *primary* function of the church is not socio-political. Jesus and the disciples did not seek to overthrow the Roman government or abolish poverty and slavery. They taught that inner spiritual worth was not dependent upon the externals. Only in affluent America is the gospel of Jesus Christ and God's coming Kingdom considered of less importance than the "social gospel" of man exalted. An examination of the history of the world will show that equality, wealth, and education, have not made man more righteous, just, wise, or good.

Let's be about our Father's business!

Worldwide Church of God

C. H. French, in his pamphlet "Are You a Member of the World-Church of God?" points out a fact that is important to all of us. The gist of his thoughts is that, in spite of the chaos of the cults and the bewilderment it causes some people, there is one true world family of believers, referred to in the New Testament as "the Church of God." He then proceeds to spell out what that church believes: the simple unity of God, Jesus the anointed Son of God, the Abrahamic covenant, the reality of death, unconsciousness of man in the grave, the reward of believers on the earth at Christ's second coming—not in heaven, the establishment of God's Kingdom on earth, the non-personality of the adverse principle in man—"Every man is tempted, when he is drawn away of his own lust, and enticed" (Jas. 1:14), that entrance into that body of believers is through belief and baptism, and that holiness is required of the believer.

That there is a worldwide Church of God is evident in the Scriptures. In his *Lexicon and Concordance*, E. W. Bullinger notes that the church or ekklesia of God "denotes the redeemed community in its twofold aspect. 1) The entire community of all who are called by and to Christ out of the world, *the church universal*, 2) every church in which the character of the church as a whole is seen in miniature."

This worldwide Church of God is known as the "household of God" (Eph.

2:19), the "whole family" of God (Eph. 3:15), and "the household of faith" (Gal. 6:10). One becomes a member of God's universal family by faith in Christ, and baptism into his name, whereby one becomes an heir of Abraham and the promises. (Gal. 3:26-29.) There is no other way to get into God's family. Those who have become members of churches without immersion, and those immersed without proper belief, cannot be members of God's family.

A local body of believers that voluntarily meets together for worship, preaching, study, fellowship, and the keeping of the ordinances, comprises the visible Church of God. Taking the name Church of God does not insure that a group is a part of God's church. Only to the extent that the local church faithfully follows the Word of God pertaining to organization, doctrine, and works, is a Church of God a part of the Church of God. This is a challenge, rather than a reason for smugness!

The recognition of the existence of a worldwide Church of God causes us to have love toward, and great interest in, God's true believers wherever they are in the world. It also provides us with a motive for evangelism, as we desire that others might be admitted as members of God's family through a knowledge and acceptance of God's truth and his Son. At the same time, let us not harbor the inane hope that all churches of the world can be brought into organic union in this age; this ecumenical monster showing its head now cannot be the worldwide Church of God.

The Approved Made Manifest

Church unions and mergers are proceeding at an unprecedented rate. (Paradoxically, they are resulting in *more, not fewer*, church bodies, as some individual congregations in the bodies resist union and remain separate.) The question often arises, Why cannot all Christians be unified in one body? Why are there sects and denominations?

The Apostle Paul listed "seditions, heresies"—divisions, factions, and sects—among the works of the flesh in Galatians 5:20. In other words, they are caused by men. While the word "heresy" generally has a bad connotation, that is not inherent in the word itself. It means, "Taking of a choice, option; a preference, a chosen way or plan" (Bullinger's Lexicon). This would indicate that while heresies or sects are caused by men they are not necessarily wrong.

God inspired Paul to say in another place, "There *must* be also heresies

among you, that they which are *approved* may be made manifest among you" (1 Cor. 11:19). How are the approved made manifest by option and separation? The history of the church will provide the answer.

God established his church on Jesus Christ and the apostles—his life and teachings. (Eph. 2:20.) He called it the Church of God, and promised it would not go out of existence. (Matt. 16:18.) It was not long until pagan teachings were brought into the body—teachings exactly opposite to the truth; immortality of the soul, trinity of God, etc. It may sound strange to some, but the Catholic church was the first denomination to leave the Church of God. This was a good thing. Just try to picture the results if there could be but one church in all the world, and in it all the unscriptural, anti-God, anti-Christ beliefs and principles that we see in the cross section of this world's churches. There would be no choice, no way for anyone to know the difference from the truth or error, so all would be lost.

As it is now, any person who cares enough to seek the right way can find it, for there is a separation, and the approved are made manifest by their adherence to God, his Word, and his way. In his defense before Felix, the Apostle Paul said, "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets" (Acts 24:14). It has been thus for centuries, that the Church of God has been considered the heretics by the established religions—the ones who are really the heretics, sects, or denominations.

We have made our choice, and have decided to follow God and his Word. If that makes us heretics in the sight of the world, so be it. But, we must be sure we are the approved of God, and manifest ourselves by a love of the truth, as students of the Word, and as those that live the Christlike life!

Bishop Pike Finale

Death came to James A. Pike sometime September 1, 1969, in the Judean desert in Israel. The controversial former Episcopal Bishop of California and his third wife, thirty-year-old Diane Kennedy, had gone for an excursion in the desert, when their car broke down. They violated an old rule of the desert: tell the authorities you are going, and do not abandon your car, as it can easily be found.

Louis Cassels, UPI senior editor and religion writer, saw James Pike as an in-

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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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THE FULL GOSPEL

By Pastor James Mattison
Maurertown, Virginia

SOME church groups advertise that they preach the "full gospel." Usually these are groups who feel others do not emphasize the spirit-filled life sufficiently, or groups that feel talking in tongues is a needed sign that God's spirit is in one.

We have thought of this term, "full gospel," much in relation to the Church of God and its teachings of the Bible, and manner of living. We suppose every group has its own idea about what a full, or complete, gospel would be. We, too, have our ideas on the subject, based on Scripture, and we feel the message the Church of God preaches still is more Bible-aligned than some others. We must go by the Bible in our teachings and living, for God's Word must be the authority for every true and dedicated Christian.

Scripture shows the gospel message of hope to consist of two elements which are connected: the things concerning Jesus Christ, and the things concerning the Kingdom of God. Both are equally emphasized in the New and Old Testaments.

The things concerning Jesus Christ encompass everything about him, the Son of God: his miraculous birth, his life and teachings, his death for men's sins, his burial, his resurrection to immortality, his ascension, his work of mediating today, his coming again, his establishing the Kingdom of God on earth, his thousand-year reign, and his turning a perfect king-

dom over to God, that God may be all in all. (See 1 Cor. 15:1-4; Acts 8:12; 28:23, 31.)

All things concerning the Kingdom of God refer to God's planned eternal home for man here on earth in his literal Kingdom. This includes knowing that God's plan is to establish a literal Kingdom here on earth when Jesus returns. It includes the Davidic covenant concerning the throne on earth, on which Christ will rule for a thousand years. It includes the Abrahamic covenant of land inheritance and eternal life on a restored earth. (See Matt. 6:10; Luke 1:32, 33; Rom. 4:13; Acts 8:12; 28:23, 31.)

Some ask, "How much of the gospel must be believed before baptism?" The obvious answer is, the basic things concerning Christ and the Kingdom. Much discussion sometimes follows as to what is basic. Certainly a person should believe in the death of Christ for our sins (some say Jesus didn't die). Certainly one should believe that Christ can save, both today, from this life's problems, and forever, when he will give eternal life to his people at his coming. Certainly one should believe in God's plan for his everlasting Kingdom upon earth, that this is his plan, and that life in this Kingdom forever will be glorious, and cannot even be compared to the greatest blessings in this present mortal life.

After believing the gospel of Christ

and the Kingdom of God, one sees his condition, that he is a sinner, and repentance comes. Along with repentance come confession and baptism, which puts one into Christ's body, his church, and makes him an heir of all divine promises.

The rest of one's life is a period of growth in the Christian principles, a practicing of the Christlike characteristics of love, joy, peace, self-control, mercy, and forgiveness. These are the fruits of the spirit of God within. They show, more than speaking in tongues, that God's influence is present and one is trying to live by it. The lack of these virtues is an obvious sign that one does not believe the gospel, for he is making no effort to have his sins forgiven or be accounted worthy of the Kingdom of God.

The whole plan for salvation is referred to in the Bible by the words "faith" and "works." All of this is needed for salvation. "Works" refers to things done because of our faith.

The goal of salvation is to perfect the saints as much as possible today (Eph. 4:12, 13, 15), then to give them full and complete perfection from God's Appointed One at the time of resurrection and change. (Phil. 3:20, 21.)

God's true church has, from its beginning, believed this gospel and lived this life. It behooves us to continually examine and reexamine not only the Scriptures, to see what God's Word really does

THE APOSTLE PAUL (GALATIANS 1:9) — "YOU HAVE HEARD ME SAY IT BEFORE AND NOW I PUT IT DOWN IN BLACK AND WHITE — MAY ANYBODY WHO PREACHES ANY OTHER GOSPEL THAN THE ONE YOU HAVE ALREADY HEARD BE A DAMNED SOUL!" (PHILLIPS 1957)



emphasize, but also our lives, to see if we are conforming to the image of his Son. Study the Word and practice the life

should be our uppermost goal in this life.

May we emphasize those things God emphasizes and be careful not to leave

anything out of either the *full gospel* or the *full life*, so that we will not be found wanting when Christ returns. •

People of the Book

By Arthur Fletcher, Falls Church, Virginia

ONCE, while reading an article about the Hebrews, I ran across a reference to them as "the people of the book." Currently, while studying about Islam, I noted a similar term used to describe the Arabs. The Arabs showed respect for both Jews and Christians, calling them *ahl al kitab*, "people of the book," and allowed them peace, worship rights, and protection as *dhimmi* or "protected ones" in exchange for a special poll and land tax. What does this mean? Who are the people of the book? Does this refer to us, this reverence for the written Word, especially for the sacred Word?

Our Hebrew predecessors had an ingrained and abiding respect for learning. This learning was passed down in primitive times by word of mouth, and by lyrics sung by minstrels. With the invention of writing, words were written on scrolls comparable to the Greek *biblios* or book. For the Hebrews the "Book" became their source of knowledge about God, about his laws, about his do's and don't's; in reality a civil code of law covering all human activity. God and the "Book," in a sense, became identical. It is of profound significance that the law of Moses was written in stone (durable) by the *very hand of God*. The Word was the only source of access to God, the only concrete way for man to know God's revelation, because, unlike the pagan polytheists or animists, the Hebrews had no concrete images or idols to worship. Hebrew worship was much more abstract and individual than that of their neighbors. It was anathema to the true Hebrew to see an idol or a god made by human art. To him, man was the object of creation, not the Creator.

The Arabs or Ishmaelites have a similar tradition of respect for their sacred word, the Koran. They believe that Mohammed was the final prophet in the Hebrew-Christian line started by Adam and continuing through Abraham, Moses, and Jesus. The Koran is the culmination of

prophecy revealing Allah's final and unchangeable revelation of divine will. The Koran, like the Hebrew Scriptures and the Torah, became the cornerstone of Islamic society. Both social structures were theocracies, or "a rule of God." One advantage the Hebrews had was that their society, in order to remain pure and free from idolotry, was deliberately kept small and select, thus very manageable. God ruled through the prophets, and his agents, the priests of Levi, were given places of honor and leadership. The concept of Islam is vastly different, that of a "world view." It envisions an entirely Islamic world encompassing all mankind in a kingdom of God, built by man. Its sixth pillar of belief is the holy war to win converts, by the sword if necessary. Such a world, limited as it was in actual scope, became very unmanageable. It soon divided into various sects and segments, and its vision was lost in the process. The five main pillars of Islam (surrender to Allah) are interesting. Of greatest import is a profound belief in one supreme God, Allah. Allah is viewed in a different way from the God of the Hebrew or the Christian. Allah is unapproachable by abject man. Prayer, or communion, in a personal way is unknown. God is not viewed as a Father, as Christ portrayed him to us. Here it is possible to draw a parallel between the natures of Christ and Mohammed. While neither claimed to be a god nor was worshiped as one early in his movement, later generations began to give each a divine character. Many began to view the prophet as a type of god just as those Christians influenced by Greek rational thought began to see Jesus as "God made flesh."

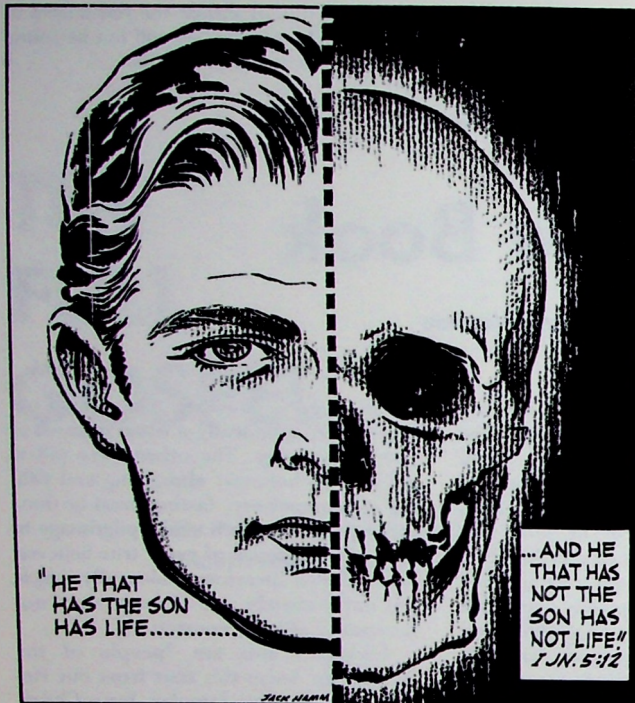
By accepting Allah, the Muslim also accepts the Koran as divinely inspired, angels as messengers, and a day of final judgment. There are no priests nor sacraments, since God cannot be reached by man. Ritual does play a large role in

Islamic service, however. The second pillar, prayer, is basically a ritual engaged in five times a day. The other three pillars are acts of holiness: almsgiving and tithing are compulsory, fasting must be done for one whole month, and a pilgrimage to Mecca is the desire of every true believer. Islamic belief therefore is blessedly simple but unfortunately one of outer show not necessarily of inner conviction.

Christians also are "people of the Book." We derive this trait from our Hebrew heritage. Our founder, Jesus Christ, followed his Hebrew tradition of respect for the written Word of God. We believe with him that the Word was inspired directly by the Father. In fact, we believe it is our only true guide to the Christian way of life. As Christian conservatives we believe no one, not even a church, can add or subtract from God's Book. We reject the Mediterranean notion that church tradition is coequal with the true Word. Our God is abstract as well as substance. "God is love" is this type of abstraction. Our Christian heritage has thus the duoclements of a concrete Son of God, and an abstract God. Our heritage is doubly rich from our Hebrew forefathers who are "people of the Book."

For Scriptural confirmation we refer to several texts of both Hebrew and Christian origin. The word came not by the will of man, but by God through his holy prophets, we are told by Peter. (2 Pet. 1:21.) The Book is of supernatural origin. It is as vital as physical food. (Deut. 8:3.) Jesus confirmed this spiritual nourishment in Matthew 4:4. The Book produces faith. (Rom. 10:8.) Its widespread acceptance is shown in Psalm 68:11, "The Lord gave the word: great was the company of those that published it." Psalm 119:43 asserts that the *Word* is *truth*. To those who spread the Word and those who heard it, it was the gospel, the "good news" bringing salvation and hope. James numbers it in his good and perfect

(Please turn to page 17)



God's Amazing Punishments

By Pastor Michael Mattison
Blanchard, Michigan

RED CHINA accuses the United States of having chemical and biological weapons stockpiled all over Asia." "America denies having any chemical warfare weapons in the Philippines." "The Japanese ambassador to the United Nations argues that the presence of chemical weapons on Iwo Jima, made public after an accident endangered some Americans, was an urgent reason for Japan to immediately be given that disputed island."

These recent headlines reflect a growing world fear of weapons now rated by some to be greater than the atomic bomb: chemical and biological warfare systems. Such weapons have generally been regarded to be so inhuman that world opinion has thwarted their use. Obviously, for a nation to begin use of chemical or biological weapons would then excite demonstrations, rebellions, and anger due to fear and sympathy for others. As widely recognized by the American press and people, the frenzy and turmoil among our youth is fanned partly by reaction against the use of napalm and other chemicals against our enemies in Vietnam. America's possession of such weapons is being used widely and effectively by our enemies to turn world opinion against the U.S.

Dramatic Weapons

Are those weapons really so dramatic?
Yes! An example is one super-germ devel-

oped during WW II which is so potent that 8 ounces properly dispersed worldwide would soon wipe out the human race. (Other germs effective as weapons include the dreaded anthrax, or sheep disease; brucellosis, native to cattle; plague, including Bubonic plague; and Tularemia, or rabbit fever.) The chemical weapons include many gases and sprays. The infamous mustard and nerve gases of World War fame are still around, only in much improved forms. Nerve gas, of course, is used solely to kill by paralysis of the nervous system; one-fiftieth of a drop is deadly. Hopefully, it is not in use anywhere now. Mustard gases, which cause burns and blisters and occasionally death, are used in Vietnam. Riot-control gases and tear gases are, of course, used widely in the present war and on civilians here and abroad. Similar to these is BZ, a gas secret as to its makeup, which causes temporary disability such as paralysis, blindness, or deafness. Some of the agents kill in minutes by allowing the body to strangle itself in uncontrollable muscle and organ activity. A simple listing of these weapons is enough to send a chill down anyone, for they are among the most effective killers known to man, including atomic power.

Now, brace yourself for a shock. The God of Christianity has apparently used certain forms of chemical and biological weapons in past punishments, and will do

so in the future. It is a difficult thing for us to conceive of a God turned against mankind, but this does happen when man sins. The Bible also presents God's attitude toward this sort of punishment: "Cast away from you all your transgressions, . . . and make you a new heart and a new spirit; for why will ye die . . . ? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye" (Ezek. 18:32). In spite of God's reluctance in punishing man, he must do it. God is holy; sin is anti-God. Therefore, since God is life, sin is anti-life, and anyone involved in sin will lose life. We know that sin often brings on its own punishment; drinking and taking of drugs destroys man's brain; smoking destroys his lungs; adultery brings venereal disease; and vices such as murder and thieving bring the vengeance of those wronged. So, part of sin's punishment is its own consequence, but part of it is also God's active destruction of sin and ultimately the sinner.

Ancient Methods of Warfare

Such methods do go back beyond WW II and I, back to ancient history. In 1456 Belgrade was saved from the Moslem Turks by the defenders dipping rags in a poison chemical and burning them among the enemy, creating a toxic cloud. (Long before that, arsenical smokes were understood during the Sung Dynasty, about

THE RESTITUTION HERALD

1000 A.D.) Fourteen hundred years earlier, during the wars of the Greeks, pitch and sulphur were used to attack cities. Wood saturated with these elements was placed under the city walls and burned, which sometimes set the city on fire, but, even worse, released choking, poisonous fumes. And long, long before this the wars of ancient India in about 2000 B.C. were fought with smoke screens, incendiary devices, and toxic fumes that induced sleep. So these things have been around for at least four thousand years.

God's Methods

The Bible tells of one instance when God destroyed a pagan army that seems to have been by one of these radical methods. About 700 B.C. the nation of Israel was attacked by the fierce Assyrians. The invaders made religion a key issue, saying that if they won it would prove their god to be superior to Israel's God. The Jew's reply was to take this threat to their God and make it an issue of prayer. As the besieged nation of Israel waited helplessly, their prophet came from God with a message that they were not helpless because God was with them. "I will defend this city, to save it, for mine own sake, and for my servant David's sake. And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed" (2 Kings 19:34-36).

Now there is nothing in the record to prove just what *caused* these sudden deaths, so we cannot know for sure what agent the Lord used in destroying this superstitious and pagan host. Some scholars believe the cause of death was the spread of Bubonic plague, possibly originating from rats off the supply ships that fed the army from a short distance away. This would certainly not be too unusual in ancient history, and we can very well imagine this is the method God used to destroy this army which was blaspheming his name. It seems more likely than that he used thousands upon thousands of heart attacks, for example.

But we can find in the Bible an even more certain instance of God's use of biological warfare. Almost seven hundred years before the death of the Assyrian army, God used disease as one of his weapons to bring about the exodus of Israel from Egypt. Everyone knows about the exodus. Everyone knows that the pharaoh refused to let Moses' people go,

and that the prophet called down ten plagues from heaven on this idolatrous nation. One of the plagues was swarms of flies and lice. When Pharaoh claimed to have repented, God made all of the insects die. After Pharaoh changed his mind and kept his Jewish slaves, God counter-attacked with—yes, you guessed it—diseases from the recent insects. Many of the cattle died of a very severe plague, and boils broke out on man and beast. In our opinion, these germs must have been left over from the swarms of flies and lice.

As we enumerate God's amazing punishments we must bear in mind the atrocity of the crimes which called for such action. We read the New Testament's defense of God's right to punish sinners in Romans 9: "Is there injustice on God's part? By no means! For he says to Moses, 'I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.' So it depends not upon man's will or exertion, but upon God's mercy. For the scripture says to Pharaoh, 'I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth.' . . . God, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath made for destruction, in order to make known the riches of his glory for the vessels of mercy" (vv. 14-17, 22, 23, R.S.V.). In other words, we all deserve destruction, but God is saving everyone possible. Past examples of punishment of exceptional sinners by exceptional means is a warning to us in God's hope of saving us from a similar fate.

Eternal Punishment Different

But eternal punishment for the sinners of all ages who did not receive salvation through Christ is not going to be by these biological means to which we have referred. It will be by chemical means. The New Testament informs us, "Sodom and Gomorrah and the surrounding cities, which likewise acted immorally and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire" (Jude 7, R.S.V.). Notice how strongly they are presented as *examples*. God could have let cultural decay or some other such boring method wipe them out, but as a warning to us he did it chemically. In Genesis 19:24-28 we read that God poured out fire and brimstone on these wicked people. Brimstone is sulphur, that material used in making matches and gunpowder. In our high school chemistry class the teacher once

dropped a bit of pure sulphur out of its cooling container and it immediately burst into flames. One interpretation of the exact nature of Sodom's destruction is that the whole valley was full of natural sulphur which exploded and came down, burning everything to ashes. Lot's wife lingered back as the righteous family was fleeing the city, because she hated to leave her luxuries, so she was caught in the downpour of the salt which turned this fertile area into a barren desert. We emphasize again that this is an *example* to us, a warning of the eternal punishment waiting all the unsaved.

Jesus Christ told us, "They ate, they drank, they bought, they sold, they planted, they built, but on the day when Lot went out from Sodom fire and brimstone rained from heaven and destroyed them all—so will it be on the day when the Son of man is revealed" (Luke 17:28, 29 R.S.V.). The Bible teaches us that when Jesus comes to save those who trust in God, he will thus destroy those who fight God. "When the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance upon those . . . they shall suffer the punishment of eternal destruction" (2 Thess. 1:7-9 R.S.V.). After the Lord Jesus Christ has conquered the earth he will even raise the wicked from the dead to reveal to them God's abhorrence of their sins, and will destroy these sinners with a flash of sulphur fire. "As for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and brimstone, which is the second death" (Rev. 21:8, R.S.V.).

God's amazing punishments, then, surpass the present ability of man to inflict damage on himself. He has vowed to destroy all sin and sinners, even though he has gone to extreme lengths to save man. In this age of laxity in many moral areas men should remember that God went so far as to allow his beloved Son to die for them, and if they reject this expression of love there is nothing else God can do for them. That is why the message of God's love and salvation must be shouted far and wide, as expressed in John 3:16-18: "He who does not believe is condemned already, because he has not believed in the name of the only Son of God." "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

"If ye then be risen with Christ, . . . set your affection on things above, not on things on the earth" (Col. 3:1, 2).

Earth, Man's Eternal Home

By Pastor Harry Sheets, Hector, Minnesota

WE HAVE about thirty years to decide if man can stay on earth." These words headlined an advertising article for North American Rockwell in *Saturday Review* for January 13, 1968.

The article continued with its pessimistic analysis: "Experts figure that by the year 2000 there will be three hundred million Americans. This is about one hundred million more of us than there are today. It could be a problem. As you know, we're running a little low on water. And houses keep popping up where corn used to grow. Even the earth is getting a little stingy with her fossil fuels."

The article did express some optimism. It continued: "As big as the problems are, we think they can be solved, because people are getting smarter faster than they are getting babies. (Every 10-15 years our store of technical knowledge doubles.) The real solution is putting this knowledge to work at the right time, in the right direction, against the right problems."

We might question the accuracy of some of the foregoing statements.

Man (meaning mankind) does not have to decide now, thirty years from now, or ever, whether he will stay on this earth. God decided that millenniums ago. "The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men" (Psa. 115:16). "The righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov. 10:30). "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

John, in vision, heard the redeemed sing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10). "When the wicked are cut off thou shalt see it" (Psa. 37:34).

Yes, there will be people on the earth thirty years from now. The righteous are to live here on this earth with Jesus as "King of Kings, and Lord of Lords" (Rev. 19:16). This will be true when "the kingdoms of this world are become the king-

doms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

As individuals we do have the privilege of deciding whether we will live on this earth or not. It is very doubtful whether any of us have as much as thirty years in which to decide. Life is too uncertain. We agree with David, when he said, "There is but a step between me and death" (1 Sam. 20:3).

The events of the world today con-

vince many students of God's Word that Jesus will return to this earth before another thirty years have gone by. If we want to live on this earth when the Kingdom of God is being established, we must not delay in making our decision.

Jesus died to atone for our sins. He is the only mediator between God and man. (1 Tim. 2:5.) "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).

Wisdom dictates that we seek the Lord "while it is day: for the night cometh, when no man can work" (John 9:4).

Man can never solve the problem which will enable him to live many more years on this earth, but God has promised to send Jesus. He will solve all the problems and usher in a new heaven and a new earth wherein dwelleth righteousness.

The earth is to be man's eternal home.

The Conversation Piece

By Hazel Cramer, Bedford Heights, Ohio

DO YOU have a conversation piece? Some article or thing that people ask you about. Perhaps it is a beautiful painting, an antique, something homemade, or any number of things. Be that as it may, they do act as icebreakers, attention-getters; provoking queries and conversation.

One of our favorite conversation pieces has absolutely no value, no beauty, but affords us many moments of amusement. It consists of an ordinary sewer tile elbow placed inadvertently on top of a clothesline post to prevent its breakage, and simply left there for future use.

Countless people have queried, "What's it for?" Our stock answer is: "It's our moles' periscope." Since it does resemble a periscope protruding from the ground, most get a chuckle out of it. Some, I must confess, do not appreciate our sense of humor.

Formerly, the Bible was a good conversation piece; not so, anymore. Relegated to the bookshelf, if it is in evidence at all, the "Christian status symbol" has lost its place. Instead, the "tube" dominates the home; around it revolves the activities of much of the family. It influences thinking, for good, or for bad; unfortunately, much of it is for the latter.

It has been said: "You can tell a man

by the books that he reads." Perhaps we should add, "You can tell a man by the books he doesn't read." This is especially true of the Bible. No other book forms Christian character so well as the Word of God. Yet it is fast becoming only a "mark," a Christian "symbol" of respectability.

In this chaotic too-much-knowledge-of-worldly-things era, the young suffer most. James rightly said: "The friendship of the world is enmity with God." We feel sorry for today's youth; they are bombarded by TV, paperbacks, advertisements, even their best friends, to conform to the ways of the world. Little wonder that many fall prey to escapism through drugs. Drugs do away with conscience. No need to think, to evaluate, "Is it wrong?" "Is it right?" Everything, and anything, becomes right with drugs.

The Christian young person is almost powerless, it seems, to fight the world. Have you shopped recently for clothes for teen-agers? Try to find a dress, or article of apparel that is both modest, and becoming. It is virtually impossible!

For a young person, or even an older one, to try to look, and act, like a Christian, takes real courage. In fact, you may well become a conversation piece!



NEWS AND PROPHECY

BY JAMES MATTISON

Tame the Tongue

Another sign of the increasing tension in men in these last days is seen in the breakdown of quiet, reasoning discussion.

James said, "Man is able to tame, and has tamed, all other creatures—wild animals and birds, reptiles and fish. But no man has ever been able to tame the tongue. It is evil and uncontrollable, full of deadly poison."

We have only to look about today to understand what James was talking about.

President Nixon, in his inaugural address, pointed out that instead of discussing things "calmly and intelligently," people are "shouting at one another."

He further said, "We cannot learn from one another . . . until we speak quietly enough so that our words can be heard as well as our voices."

We see a trend today away from quiet and intelligent discussion to either "strident disputation" or to no discussion permitted on controversial issues because of a fear that tempers will flare. This is a matter of concern, for it makes communication almost impossible.

Louis Cassels, U.P. writer, says such an attitude "generates hatred," and quotes the proverb, "A soft answer turneth away wrath, but grievous words stir up anger."

Quiet, reasonable discussion will bring out many facets of the subject under consideration, but in bitter debate, the issues sometimes are confused because of exaggeration and distortion.

Mr. Cassels also pointed out that man's inability to control his tongue leads to arrogance. "We begin by defending a principle or an idea, and we end by feeling morally and intellectually superior to those who cannot see how right we are. As Jesus pointed out a long time ago, people are never more unlovely than when they are certain of their own rectitude.

"So what can one individual do about it? Well, as the President suggested, it would help immensely if each of us simply lowered his voice a little."

Mr. Cassels thus points out the Bible solution to the age-old problem of saying the wrong thing in the wrong way at the wrong time.

In these last days it is evident from an increase in this problem that men are

under a latter-day tension. This can be cured by yielding to Christ and gaining the inner peace he can bring to one.

Moonstealers

The ease with which Neil Armstrong and Buzz Aldrin walked on the moon has brought to mind several new possibilities for mankind.

Kingsbury Smith, syndicated columnist, feels that the moon may be a huge "Noah's Ark" that will save the human race from extinction if an all-out nuclear war breaks out. A few select young couples might be transported to the moon to assure survival of the human race if earth became temporarily uninhabitable because of nuclear contamination.

More flexible space suits are a definite possibility, along with pressurized underground buildings, compressed food, and the like for sustained life on the moon. The biggest problem at present seems to be water, but even that may be overcome in time.

What interested me most in Mr. Smith's article was this statement: "Both the United States and Russia, especially the latter, believe that Red China, when it becomes a full-fledged nuclear weapons power, might precipitate a nuclear war in the belief that its enormous population would enable it to survive . . ."

Jesus' statement in Matthew 24:21, 22 concerning a terrible coming tribulation period, and his words that "except those days should be shortened, *there should no flesh be saved*," indicate to us the distinct possibility of a future nuclear holocaust.

However, the Bible solution for the survival of mankind is not a colonization of the moon, but the coming of the Lord Jesus Christ, with power and glory, to establish the Kingdom of God in righteousness and peace on this sin-sick and war-torn earth.

Men ought to look to God and his plan, and give him honor, rather than leave him out of their thinking. God's plan is to restore the earth to its first created beauty through his Son Jesus Christ. (Acts 3:19-21.) Those who have faith in God will have their part in the ages of the future. The neglecters and unbelievers will be omitted.

Knowledge Really Increasing

Capt. Eddie Rickenbacker, now 78, "Ace of Aces," speaking before the Air Force Academy in Colorado Springs, said, "There's no place for the industry to go but up. The airlines are only just now coming into their own. Railroad passenger service is about finished except for commuter trains . . . As for automobile travel over any sizable distance, that's falling off, too. Cars are killing 50,000 Americans a year and injuring many times that figure . . . Flying is the safest means of transportation."

He spoke of the jumbo jets coming, and of the problems foreseen at airports. His suggestion is to locate airports forty to fifty miles out of town and transport people into the city by means of vacuum tube cars, propelled by air and riding on air, traveling 500 miles per hour.

Capt. Rickenbacker spoke, too, of "rocketing to Tokyo in ten minutes before the year 2000," and of going not only to the moon but also to Mars and Venus in the next two or three decades. His conclusion was, "We're only limited by the imagination of the individuals who have the courage to take a chance."

These Flash Gordon and Buck Rogers concepts of space science are no longer scoffed at, but are fast becoming realities.

When we stop to think that the train was not invented until about one hundred years ago, and airplanes hardly over fifty years ago, we are astounded at the rapid increase of knowledge in these last days.

No wonder the book of last day events was closed to Daniel. God did not think it good for Daniel to know how greatly travel and knowledge would increase; how men would rocket to the moon, etc. We who have seen it come have become accustomed to it. Just think how much more knowledge there must be that man does not know! The human mind can take only so much at a time. How wonderfully God's prophecies are being fulfilled! It is just as he said it would be. We can trust God's every word.

Israel's Coming Peace

Though Israel is engaged in battle today on three fronts—Egypt, Jordan, and Syria—it seems evident that she will yet enjoy a short time of peace before the

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Bishop Strossmayer

Vatican Court

The Evidence Summarized

Therefore, to resume, I establish:

1) That Jesus has given to his apostles the same power that he gave to St. Peter.

2) That the apostles never recognized in St. Peter the vicar of Jesus Christ and the infallible doctor of the church.

3) That St. Peter never thought of being pope, and never acted as if he were pope.

4) That the councils of the first four centuries, while they recognized the high position which the Bishop of Rome occupied in the church on account of Rome, only accorded him a preeminence of honor, never of power or jurisdiction.

5) That the holy fathers in the famous passage, "Thou art Peter, and on this rock I will build my church," never understood that the church was built on Peter (super Petrum) but on the rock (super petram), that is, on the confession of the faith of the apostle.

I conclude victoriously, with History, with Reason, with Logic, with Good Sense, and with a Christian Conscience, that Jesus Christ did not confer any supremacy on St. Peter, and that the bishops of Rome did not become sovereigns of the church but only by confiscating one by one all the rights of the episcopate. (*Voices: "Silence, impudent Protestant! Silence!"*)

No! I am not an impudent Protestant. History is neither Catholic, nor Anglican, nor Calvinistic, nor Lutheran, nor Arminian, nor schismatic Greek, nor Ultramontane. She is what she is—that is, something stronger than all confessions of faith of the canons of the Ecumenical Councils. Write against it, if you dare! But you cannot destroy it, anymore than taking a brick out of the colosseum would make it fall. If I have said anything which history proves to be false, show it to me by History, and without a moment's hesitation I will make an honorable apology; but be patient and you will see that I have not said all that I would or could; and even if the funeral pile were waiting for me in the place of St. Peter's I

should not be silent, and I am obliged to go on.

Contradictions!

Monsignor Dupanloup, in his celebrated Observations on this Council of the Vatican, has said, and with reason, that if we declared Pius IX infallible, we must necessarily, and from natural logic, be obliged to hold that all his predecessors were also infallible.

Well, venerable brethren, here History raises its voice to assure us that some popes have erred. You may protest against it or deny it, as you please, but I will prove it!

Pope Victor (192 A.D.) first approved of Montanism, and then condemned it.

Marcellinus (296-303) was an idolater. He entered into the temple of Vesta and offered incense to the goddess. You will say that it was an act of weakness; but I answer, a vicar of Jesus Christ dies rather than become an apostate.

Liberius (358) consented to the condemnation of Athanasius, and made a profession of Arianism, that he might be recalled from his exile and reinstated in his see.

Honorius (625) adhered to Monothelism: Father Gratry has proved it to demonstration.

Gregory I (785-90) calls anyone anti-Christ who takes the name of universal bishop; and contrariwise.

Boniface III (607-8) made the parricide Emperor Phocas confer that title upon him.

Paschal II (1088-99) and *Eugenius II* (1145-53) authorized duelling;

Julius II (1509) and *Pius IV* (1560) forbade it.

Eugenius IV (1432-39) approved of the Council of Basle and the restitution of the chalice to the church of Bohemia;

Pius II (1458) revoked the concession.

Hadrian II (867-872) declared civil marriages to be valid;

Pius VII (1800-23) condemned them.

Sixtus V (1585-90) published an edition of the Bible, and by a bull recommended it to be read;

Pius VII condemned the reading of it. *Clement XIV* (1769-1774) abolished the order of the Jesuits, permitted by Paul III, and

Pius VII reestablished it.

But why look for such remote proofs? Has not our Holy Father here present, in his bull which gave the rules of this Council, in the event of his dying while it was sitting, revoked all that in past times may be contrary to it, even when that proceeds from the decisions of his predecessors? And certainly, if Pius IX has spoken *ex cathedra*, it is not when, from the depths of his sepulcher, he imposes his will on the sovereigns of the church. I should never finish, my venerable brethren, if I were to put before your eyes the contradictions of the popes in their teaching. If, then, you proclaim the infallibility of the actual pope, you must either prove—that which is impossible—that the popes never contradicted each other, or else you must declare that the Holy Spirit has revealed to you that the infallibility of the papacy only dates from 1870. Are you bold enough to do this?

Perhaps the people may be indifferent, and pass by theological questions which they do not understand, and of which they do not see the importance; but though they are indifferent to *principle*, they are not so to *facts*. Do not then deceive yourselves. If you decree the dogma of papal infallibility, the Protestants, our adversaries, will mount in the breach, the more bold that they have History on their side, whilst we have only our own denial against them. What can we say to them when they show up all the bishops of Rome from the days of Luke to his holiness Pius IX? If they had all been like Pius IX, we should triumph on the whole line; but, alas! it is not so. (*Cries of "Silence, silence; enough."*)

Do not cry out, Monsignori! To fear History is to own yourselves conquered; and, moreover, if you made the whole waters of the Tiber pass over it, you would not cancel a single page. Let me speak, and I will be as short as it is possible.

THE RESTITUTION HERALD

Speech -- Concluded

2, 1870

sible on this most important subject.

Pope Vigilius (538) purchased the papacy from Belisarius, lieutenant of the Emperor Justinian. It is true that he broke his promise and never paid for it. Is this a canonical mode of binding on the tiara? The second Council of Chalcedon had formally condemned it. In one of the canons you read that "the bishop who obtains his episcopate by money shall lose it and be degraded."

Pope Eugenius III (IV in original) imitated Virgilius, 1145. St. Bernard, the bright star of his age, reproved the pope saying to him: "Can you show me in this great city of Rome anyone who would receive you as pope if they had not received gold or silver for it?"

My venerable brethren, will a pope who established a bank at the gates of the temple be inspired by the Holy Spirit? Will he have any right to teach the church infallibly? You know the history of Formosus too well for me to add to it. Stephen XI caused his body to be exhumed, dressed in his pontifical robes, he made the fingers which he used for the benediction to be cut off, and then had the body thrown in the Tiber, declaring him to be a perjurer and illegitimate. He [Stephen] was then imprisoned by the people, poisoned, and strangled. Look how matters were readjusted; Romanus, successor to Stephen, and after him, John X rehabilitated the memory of Formosus.

But you will tell me these are fables, not history. Fables! Go, Monsignor, to the Vatican Library and read Platina, the historian of the papacy, and the annals of Baronius (897 A.D.). These are *facts* which, for the honor of the Holy See, we should wish to ignore; but when it is to define a dogma which may provoke a great schism in our midst, the love which we bear our venerable mother church, Catholic, Apostolic, and Roman, ought it to impose silence on us?

Infamous State of Affairs

I go on. The learned Cardinal Baronius, speaking of the papal court, says (give

attention, my venerable brethren, to these words), "What did the Roman Church appear in those days? How infamous! Only all-powerful courtesans governing in Rome! It was they who gave, exchanged, and took bishoprics; and, horrible to relate, they got their lovers, the false popes, put on the throne of St. Peter's (Baronius, 912 A.D.)." You will answer, these were false popes, not true ones: let it be so; but in that case, if for fifty years the See of Rome was occupied by anti-popes, how will you pick up again the thread of pontifical succession? Has the church been able, at least for a century and a half, to go on without a head, and find itself acephalous?

Look now: The greatest number of these anti-popes appear in the genealogical tree of the papacy; and it must have been this absurdity that Baronius described because Genebardo, the great flatterer of the popes, had dared to say in his chronicles (901 A.D.): "This century is unfortunate, as for nearly 150 years the popes have fallen from all the virtues of their predecessors, and have become apostates rather than apostles." I can understand how the illustrious Baronius must have blushed when he narrated the acts of these Roman bishops. Speaking of John XI (931), natural son of Pope Sergius and Marozia, he wrote these words in his annals: "The holy church, that is, the Roman, has been vilely trampled on by such a monster." John XII (956), elected pope at the age of eighteen through the influence of courtesans, was not one whit better than his predecessors.

I grieve, my venerable brethren, to stir up so much filth. I am silent on Alexander VI, father and lover of Lucretia; I turn away from John XXIII (1410), who because of simony and immorality was deposed by the holy Ecumenical Council of Constance. Some will maintain that this Council was only a private one; let it be so; but if you refuse any authority to it, as a logical sequence you must hold the nomination of Martin V to be illegal. What, then, will become of the papal suc-

cession? Can you find the thread of it?

I do not speak of the schisms which have dishonored the church. In those unfortunate days the See of Rome was occupied by *two* competitors, and sometimes even by three. Which of these was the true Pope? Resuming once more, again I say that if you decree the infallibility of the present bishop of Rome, you must establish the infallibility of all the preceding ones, without excluding any. But can you do that, when History is there, establishing with a clearness equal to that of the sun, that the popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal popes have been vicars of Jesus Christ? Oh, venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas! It would be to throw dirt in his face. (*Cries: "Down from the pulpit, quick; shut the mouth of the heretic."*)

My venerable brethren, you cry out; but would it not be more dignified to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, History cannot be made over again; it is here, and will remain for all eternity, to protest energetically against the dogma of papal infallibility. You may proclaim it unanimously; but one vote will be wanting, and that is mine!

The Bishop's Closing Appeal

Monsignor, the true and faithful have their eyes on us, expecting from us a remedy for the innumerable evils which dishonor the church; will you deceive them in their hopes? What will not our responsibility before God be, if we let this solemn occasion pass, which God has given us, to heal the true faith? Let us seize it, my brethren; let us arm ourselves with a holy courage; let us make a violent and generous effort; let us turn to the teaching of the apostles, since without that we have only errors, darkness, false traditions. Let us avail ourselves of our reason and of our intelligence to take the apostles and prophets as our only infallible masters with reference to the question of questions, "What must I do to be saved?" When we have decided that, we shall have laid the foundation of our dogmatic system firm and immovable on the rock, lasting and incorruptible, of the divinely inspired Holy Scriptures. Full of confidence, we will go before the world, and, like the Apostle Paul, in the presence of the free-thinkers we will "know none other than Jesus Christ, and him crucified." We will conquer through the preaching of "the folly of the cross," as

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THE NEW LIFE -- Counting the Cost

By John Marshall

FEW ever forget the deep emotions that were stirred as one passed, in the waters of baptism, from death to the new life. But sometimes we forget that the new life is a vastly *different* life, and that we can return to old habits and desires only at the peril of losing eternal life.

The new life means that we have completely to forsake former pleasures, aims, ambitions, and associations if they are likely to hinder our spiritual progress. We have to be realistic in facing and accepting the consequences of our act of faith. "If any man will come after me, let him *deny himself*, and take up his cross *daily*, and follow me," said Jesus. (Luke 9:23.)

The void created by self-denial is filled by obedience to the command of Jesus: "Follow me." Whilst *akolouthein* was the common Greek word for *follow*, on occasion it was used to describe the complete, absolute obedience to a leader; thus it was used of a soldier implicitly *following*, or carrying out his captain's orders; or of a slave's duty to his master; or a citizen's implicit obedience to the laws of a state. This is the sense in which Jesus used the word *follow*: unquestioning obedience to his commands.

A Realistic Valuation

Jesus requires wise men to count the cost of the new life, so that they will understand the responsibilities of his call. He illustrated this in a realistic fashion by giving the multitude who listened to him two examples: first the wisdom of the builder who worked out what material he would require to build, and to *finish*, a tower and how much it would cost; then he pointed out how foolish a man would appear to his neighbors if he proceeded to build without calculating the cost, and was unable to finish it. His second example concerned a king going to war who is wise enough to get to know the

strength of the enemy forces, so that if he finds they are too strong for him he sends an embassy to sue for peace. (Luke 14:28-32.)

There could hardly be more pointed illustrations for us. But would it be true to say of each of us that we have ever, realistically, counted the cost of the new life we live? Or do we so aimlessly pursue the spiritual life that at the judgment seat we shall be forced to confess that we have failed to *finish the work* given us, and never attempted to find out the strength of the enemy we have to face?

Let Jesus help us to begin calculating the cost: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, *and his own life also*, he cannot be my disciple" (Luke 14:26). This is a hard saying! Can one hate so completely? Sacrifice, yes, but of this kind?

The explanation of this verse is to be found in the varied uses in Bible language of the word to "hate." Sometimes it is used as a contrast to love; at other times it is of hate in its fullest sense, such as hatred of all that is evil and vile; but the word is also used to indicate a choice or a preference, and that is the way Jesus used it in this verse: "If you prefer your father and mother . . . above me, you cannot be my disciple." He said something like this to the twelve just before he sent them on a mission: "He that loveth father or mother *more than me* is not worthy of me: and he that loveth son or daughter *more than me* is not worthy of me" (Matt. 10:37).

Jesus always meant what he said; he never wasted words. Always, he must be put first. We are not being asked to love our families less; we are asked to love him *more*. But if any member of one's family stands between the believer and Jesus, and hinders him from truly *following*

Jesus, there should be no doubt where one's loyalty should lie. Loyalty to the family *above* Christ means death; loyalty to Christ above the family means life everlasting.

This process of counting the cost is not very comfortable, is it? But one must face spiritual realities, for if one does it will be seen that any sacrifice made for Jesus is not pointless, but is merely the price of eternal glory. We cannot expect to enjoy the best of the natural and the spiritual life.

Spiritual Crises

There are times when one is suddenly faced with a spiritual crisis. An invitation to become a member of some such association as the Freemasons seems attractive. It involves opportunity to do good works, and the promise of benefit to one's vocation; the offer seems harmless enough. Or life is flowing easily and prosperously, and one is popular with one's business colleagues, but because of an international crisis, and the imposition of conscription, one is forced to admit that one is a conscientious objector. Is the admission easy or difficult? Or suddenly one has to decide to marry, or not to marry, one who is not of our faith. Or slowly and inexorably trouble between husband and wife so develops that the startling thought of divorce creeps into the mind of one or of both.

These, and others, are crises of tremendous emotional consequence. And too often one thinks of them as *personal* issues having little to do with Jesus or the household of faith. There never was a greater mistake. Not one of these or other issues can be separated from Jesus and his command to follow him. Each of them is a test of the quality of our obedience to him. And each is a part of the calculation of counting the cost.

Take Freemasonry, for example. Even apart from questions of what Masonry involves in belief and ritual, could a brother who is busily occupied with the work of Jesus *in the household* (as he ought to be) and in the preaching of the gospel in some way or other (as he ought to be) really consider active service to a Masonic or other kind of lodge? Is it possible successfully to serve two masters? Jesus did not think so, "for either he will hate the one and love the other? or else he will hold to the one, and despise the other" (Matt. 6:24). Again it is a question of preference. There are those who have held office in a Freemason's Lodge who left to serve a greater Master.

Counting the cost may sometimes face one, in reality, with the issue of life and

death. In countries where liberty of conscience is provided for, the restrictions placed upon conscientious objectors have not been great: a change of employment, sometimes imprisonment, little more. But to the young German brother during World War II the matter was far more serious. He faced his situation resolutely and uncomplainingly and he counted the cost. Had not his Lord said, "He that loseth his life for my sake shall find it?" (Matt. 10:39).

To this courageous young brother there would be no compromise. It was Jesus who said: "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" (John 18:36). It was no coincidence that Jesus asked the twelve to buy swords, with the result that they brought him two, for he had a lesson to teach them, and when the impulsive Peter used one to strike off the ear of the high priest's servant, Jesus said: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:51, 52).

We have only one leader, the Captain of our salvation, and we can obey no other.

A Hard Decision

One of the most difficult and emotional crises in one's life is felt the more strongly because it happens when one is young and feels everything so deeply. What is to be done about an attachment to someone who continues to have no interest in the truth? Was one's attachment to Jesus and the truth made clear from the start? Or was there a separation of one's "private" life from Jesus? Remember what Jesus said about loving someone more than him?

There are only two states of existence before God: the flesh and the spirit, or darkness and light, or death and life. The unbeliever walks "according to the course of this world . . . according to the spirit that worketh in the children of disobedience . . . fulfilling the desires of the flesh . . . and are by nature the children of wrath" (Eph. 2:2, 3).

This is a truth which must be courageously faced. However good, in the worldly sense, however gentle or loving, the unbeliever is disobedient to God—and it is he who judges, not we ourselves. This is why Paul wrote: "Do not unite yourself with unbelievers; they are no fit mates for you. What has righteousness to do with wickedness? Can light consort with darkness? Can Christ agree with Belial, or a believer join hands with an unbeliever?"

Can there be a compact between the temple of God and the idols of the heathen? And the temple of the living God is what we are" (2 Cor. 6:14-16, N.E.B.).

Are you hurt by all this? Do you find suddenly that counting the cost is a harder proposition than you expected? Do you think that you can enter the Kingdom on your own terms? It is hard; it does mean sacrifice. Often much heartache is avoided if one shows right from the start that no one and nothing counts above Jesus.

What of the tangled web of trouble into which a marriage sometimes gets? Again there is a tendency to look upon such problems as purely personal, and of no concern to Jesus. Why do we make such a terrible mistake? If both are the children of God, they are his concern, and he cares.

Is the trouble one of incompatibility of temperament? Then one or both have not been keeping their vows of faithfulness to the Father: have not been yielding to the transformation of character through the spirit word. Is it not possible to start again, with eyes wider open not only to the cost, but to the glory? If the trouble is more serious, prayer and the help of understanding brethren and sisters, as early in the developing disagreement as possible, may help, for as Paul said, "We are members one of another."

Count the cost. Marriage is more than a union of the flesh: the husband is the figure of Christ, and the wife is the figure of the church. Can Christ and his church be separated, even in a figure, without spiritual disaster?

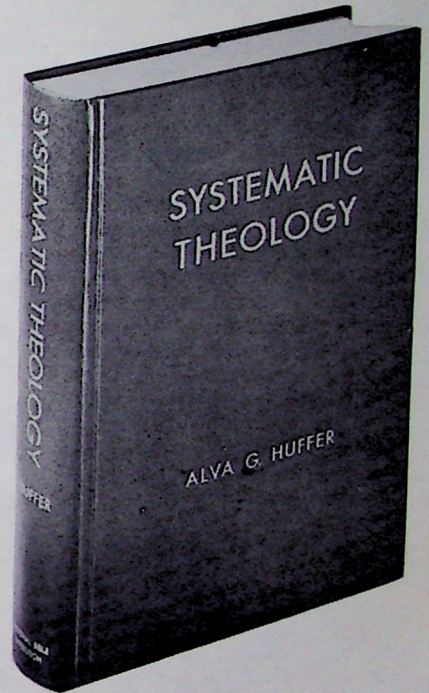
We are all at fault in that in this great issue of loyalty to the Father and to Jesus, we do not sincerely and deliberately count the cost, as Jesus did, and as the Apostle Paul did, who could write: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings . . . if by any means I might attain unto the resurrection of the dead" (Phil. 3:8-11).

There is sadness and suffering in sacrifice, but there is also joy. Jesus is the glory that has come out of it, and he is our hope of glory in the Kingdom.

—The Christadelphian.

"Is God unrighteous who taketh vengeance? . . . God forbid: for then how shall God judge the world?" (Rom. 3:5, 6).

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TOTS 'N' TEENS

By Ruth Lewis

In the City

Sometimes Daddy had to take a business trip to the city. Usually Sammy and Sandy had to stay at home while Mother went with him. "How would you two like to go to the city with us?" asked Dad one day. "We'll go this afternoon and come back tomorrow afternoon."

"Yes" chorused the twins. "Oh, yes." They immediately ran to pack, including things better left at home.

"Wait," called Mom, "I think I'd better supervise or you'll spend your whole visit in the hotel room playing with your toys."

It was late when they arrived in the city, so they went right to bed. The next morning Mother helped them get ready to travel around the city with her, while Dad worked.

The twins enjoyed riding on the buses and electric cars, and they had stiff necks from looking up at the tall buildings. When they were in the center of the town, they walked and walked!

They saw a blind man sitting on a corner. He had some pencils and a cup for money. "Mother, why didn't Jesus heal him?" asked Sandy. "He can't see."

"Jesus doesn't heal everyone today, Sandy," answered Mother. "Jesus healed some people in Palestine, but even then he didn't heal everyone. That just reminds us that we are nothing but dust. All kinds of illnesses can happen to people today. Sometimes we can be healed if we pray to God and he wants us to be well. Often, even though people pray, they still are ill and suffer."

Sammy and Sandy enjoyed their trip to the city. When they got back home, Sammy prayed and thanked God that he was healthy, and Sandy prayed for the blind man.

Something to Do

Think of some people who are ill and pray for them. They need *your* prayers, just as they need the prayers of your parents. Even if those who are ill do not get well, God can give them the strength to love and serve him to the best of their ability.

The Frailty of Men

When God created man, even though he was created in God's own image, he was created subject to all types of diseases and illnesses.

Sometimes God sent plagues on men for disobeying his words. In Leviticus 26:16 God threatened Israel with the ague if they did not follow his commandments. This was a fever, and it could have been as severe as malaria. Other times, when the Israelites failed in their worship and obedience, God allowed different illnesses to afflict them.

Two famous Bible characters had boils. Job had a large number of them, and they caused him severe discomfort and pain, but he still had only praise for God. Hezekiah had a more severe case, probably with a larger boil, which we would call a carbuncle. After God heard Hezekiah's prayer, Isaiah placed a poultice on the boil, and Hezekiah improved. (Isa. 38:21.)

People today are indeed fortunate to have skilled eye doctors available. In the Bible over sixty references are made to blindness. Some would blame this on dust, the sun, and the habits of the people in regard to cleanliness. Yet, without modern methods of eye treatment, we today would probably have many more eye diseases than we now have.

Christ often told his audiences that those who did not under-

stand his words were like the blind. Those who chose to turn their backs on his teachings preferred to dwell in darkness.

Because the people lived so much in the open, often sleeping on the ground, they were subject to many parasites. These often caused itching diseases and eruptions on the skin.

Today when large numbers of people catch a disease, it is often blamed on a virus. In Bible times, when many people became ill, it was called a pestilence. This was a vague term then, as it is now, and so no specifics are known about them.

Often being whole or unmaimed is compared to being a servant of the Lord. The priests were not allowed to have any health or physical problem. If they did, they were excluded from service. Being lame or having a flat nose was enough to disqualify an individual from the priesthood.

Today God does not look on the physical characteristics of an individual, but on the heart. Many feel Paul had a physical problem, which he refers to as his "thorn in the flesh." In spite of his problem, he was probably the most effective evangelist God has ever ordained.

Because of the advancement of medical science, many people are able to overcome their handicaps—handicaps which would have caused their death during the past ages—and are useful servants of the Lord.

A crippled woman, confined to a wheel chair, spent her time writing notes of encouragement to others who were ill. Her cheerful acceptance of her physical problem made others realize her joy in the Lord.

No one likes to have an illness or a physical defect. The restoration of health and the end of all infirmities are among the most precious promises offered to the believer. There is no mortal individual who feels well all of the time.

Jesus spent much of his ministry healing and comforting those who were ill. There was no rule regarding how and when to heal a person, as no one else had ever been able to do so many healing miracles in such a short time.

Those who love Christ and serve God need not fear that an affliction will be placed on them as a direct punishment from God. Christians become ill only because they are men.

Quiz Time

1. I asked Jesus to heal my servant, and I never saw him myself. (Luke 7:2.)
2. Because I failed to give God the glory, he cursed me with a fatal case of worms. (Acts 12:23.)
3. I was born blind and the Pharisees didn't want to admit I was healed. (John 9:24, 25.)
4. I was cursed with a mental illness because I claimed power which really belonged to God. (Dan. 4:33.)





Brief Messages for Busy People

The Price of a Slave

By Pastor J. R. LeCrone

"One of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him" (Matt. 26:14-16).

What would you take for Jesus? How much money would you consider an adequate compensation for what he has been to you in the past, what he means to you now, and what you expect your relationship with him to mean to you in the future? This is the very practical question that Judas faced. After some bargaining with the priests, Judas concluded that he could afford to betray Jesus into the hands of his enemies for thirty pieces of silver.

By an odd coincidence, or perhaps by divine design, this was exactly the price of a mature male slave. There is no evidence that Judas intended to use this money to purchase a slave for himself. But since it was obviously his own interest and welfare which concerned him, it does not seem at all unfair to suppose that Judas was swayed when he considered how much easier the possession of this money could make his own life. With it he could afford some of the conveniences and luxuries that had previously been beyond his reach. For their sake, he was willing to sacrifice Jesus.

In our country, today, we could not purchase a human slave for any price. But did you ever consider how many of the things that we value so highly today are in reality nothing but mechanical slaves, designed to minister to our comfort, convenience, and entertainment? These mechanical slaves help with our housework. They carry us where we want to go. They keep us warm in winter and cool in summer. They work for us in our businesses, and even entertain us when we are bored. We are convinced that they make life easier and more pleasant for us. We even consider the possession of them as a status symbol, an evidence of our importance and standing in the community.

But which of these mechanical or electrical slaves would you sacrifice for the sake of Jesus and his work? Would you

give up your automobile? your television? your automatic washing machine? your automatic central heating? Then what?

This is a very real and practical problem that each Christian has to answer for himself. Would you sell Jesus for the price of a slave?

Church Finance

By Pastor C. Jesse Pestle

It has been said, "Money-raising devices are crutches on which a church may hobble along; stewardship-giving enables a church to run and not grow weary."

The Lord's work is bound in fetters because the penny is too popular in church. Why is it that people will use tens and twenties for themselves through the week, and yet use the loose pocket change for the Lord on Sunday? Could it be that man is selfish, and that he satisfies himself first and then gives to the Lord what is left? Too often this is the case.

Christians who believe in tithing their income should keep in mind that tithers get nine dollars from God for every one dollar that God gets from the tither. Man gets the best deal even if he gives more than the required tenth. The additional blessings that come to the tither more than make up the 10 percent he has returned to the Lord. (Read Mal. 3:10.)

Financial prosperity does not always depend upon the money one *lays up*, but rather upon the *use* of that money. Invest now in the Lord's work and receive dividends of joy and happiness now and in the age to come!

Creation Versus Evolution

By E. W. Bullinger

"The Introduction to Genesis (and to the whole Bible) Genesis 1:1 - 2:3, ascribes everything to the living God, creating, making, acting, moving, and speaking. There is no room for evolution without a flat denial of divine revelation. One must be true, the other false. All God's works were pronounced 'good' seven times . . .

"Man starts from nothing. He begins in helplessness, ignorance, and inexperience. All his works, therefore, proceed on the principle of evolution. This principle is seen only in human affairs: from the hut to the palace; from the canoe to the

ocean liner; from the spade and plowshare to machines for drilling, reaping, binding, etc. But the birds build their nests today as at the beginning. The moment we pass the boundary line, and enter the divine sphere, no trace or vestige of evolution is seen. There is growth and development *within* but no passing, change, or evolution out from one into another. On the other hand, *all* God's works are *perfect* . . .

"Evolution is only one of several theories invented to explain the phenomena of created things. It is admitted by all scientists that no one of these theories covers all the ground; and the greatest claim made for evolution, or Darwinism, is that 'it covers more ground than any of the others.'

"The Word of God claims to *cover all the ground*: and the only way in which this claim is met, is by a denial of the inspiration of the Scriptures, in order to weaken it. This is the special work undertaken by the so-called 'Higher Criticism,' which bases its conclusions on human assumptions and reasoning, instead of on the documentary evidence of manuscripts, as textual criticism does."—*The Companion Bible*.

A Parable

Behold, a ball team went forth to play a game of baseball. Just as the umpire was saying, "Batter up," the catcher for the home team arrived and took his place. The center fielder didn't arrive until the end of the first inning, and the second baseman didn't arrive until the second inning. The first baseman did not show up at all, but later sent his regrets and said he had to go to a chicken dinner at Aunt Mary's. The third baseman likewise failed to come to the game, having been up late the night before and desiring to spend the day in bed. The left fielder felt a need to visit another ball game across town. The shortstop was present but had left his glove at home. Two of the substitute fielders were away on a little weekend trip and couldn't make it. But they were there in spirit.

Verily, when the pitcher went into the box, he looked around for his teammates, and lo, his heart was heavy, for their places were empty. But the game was

announced and the visitors were in the stands, and there was nothing to do but to pitch the ball and hope for the best. So, the pitcher tightened his belt and stepped into the box and did his best, for he had to serve as pitcher, first baseman, and third baseman too. There were loud boos from the stands while the home team was beaten badly. When the absent members of the defeated team heard that their team lost, a decision was made to get a new pitcher.—*Selected.*

Say, What's the Matter With Mrs. Craig?

A country weekly in a nearby state carried a news story about a dear old lady, eighty-one, who has not missed church attendance in 1,040 Sundays—a perfect record for twenty years. The article asked these ten questions about her:

1. Doesn't Mrs. Craig ever have company on Sunday?
2. Doesn't she ever go anywhere on Saturday night, so that she gets up too tired on Sunday morning?
3. Doesn't she ever have headaches, colds, nervous spells, tired feelings, poor breakfasts, sudden calls out of the city, business trips, Sunday picnics, family reunions?
4. Doesn't she have any friends who invite her to go on weekend trips?
5. Doesn't she ever sleep late on Sunday morning?
6. Doesn't it ever rain or snow in her town on Sunday?
7. Doesn't she ever read the Sunday paper?
8. Doesn't she ever get her feelings hurt by someone at church?
9. Doesn't she ever become angry with the minister?
10. Doesn't she have a radio or TV so she can stay at home and hear some GOOD service?

WHAT IS THE MATTER WITH MRS. CRAIG???—*The Hickory County Index.*

Israel, Future World Power

By Pastor Sidney A. Hatch

"The remnant of Jacob shall be . . . as dew from Jehovah . . . as a lion among the beasts of the forest" (Micah 5:7, 8 A.S.V.).

In May, 1969, the Sudan, Egypt's vast neighbor to the south, was taken over by a Communist regime. The new government immediately proclaimed its hatred of Israel and a determination, someday, to fight the Jews.

If Israel's prospects are considered solely in the light of the morning newspaper, her future is bleak indeed. No less an authority than British historian Arnold

Toynbee is reported to have said, "Israel is doomed." Yet, according to the Bible, the outlook for Israel is the brightest of all the nations of the earth.

When the Messiah comes, the remnant of Jacob shall be "as dew from Jehovah" and, among the nations, "as a lion among the beasts of the forest." Dew, in the Bible, is indicative of blessing. Israel will be the channel of God's grace to the obedient peoples.

But, as a lion, even as a "young lion," Israel will be the strongest of the nations. She will lift her hand against her "adversaries," and all her "enemies" will be "cut off" (Micah 5:9). The nations will be confounded at the might of the Jews. (Micah 7:16.)

The "dean of Palestinian archaeology," Dr. William F. Albright of Johns Hopkins University, has described historian Toynbee's ideas on Israel as "absolute nonsense" (*Israel Digest*, April 4, 1969). We are inclined to agree with Dr. Albright, for the Bible indicates that those nations which join this last-day movement to destroy the Jew seal their doom as the "goat nations" of the end-time. (Matt. 25:31-46.)

The Bridegroom Cometh!

By Pastor Francis E. Burnett

God's Word has several stories (parables), plain statements, and references to the bride, bridegroom, the character of the bride, and the preparation. The title for our thought is taken from a well-known parable—The Ten Virgins.

"Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25:6b). Let us place emphasis on the last part of the verse—"go ye out to meet him." Preparedness is the key word with our world in this our day. It is so in every phase of life. The individual must be prepared educationally to be able to meet the standards of the business world. The nation must be prepared to defend itself. There must be preparation against the evil that lurks around us. From the pulpit and the Sunday school classroom the question is often put to the listener, "Are you ready? Are you preparing yourself?" Preparing for what? Ready for what? Why, the return of Jesus! Yes, he will return to the earth. The very thought of the parable is that. Jesus' word was, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).

Jesus is the bridegroom that is coming. Then, in keeping with the standards of all time, there must be a bride. There will be a bride; there is a bride. It is the Church of the living God in Christ Jesus. There

will be a marriage—a union between Christ and the church. We read, "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 he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Rev. 19:7-9).

Later in the writing of Revelation, John saw the bride in the new city of Jerusalem. "Come hither, I will shew thee the bride, the Lamb's wife" (Rev. 21:9b). We know that one of the promises to the seven churches was, "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Rev. 3:13).

It is a foregone conclusion by those who have had some experience, or with those who have the knowledge, that much preparation is put into a wedding by the bride and those helping her. Often the plans are made over many months. Little details, insignificant to the bystander, are discussed and mastered. "The wife hath made herself ready." So it is with the church. To be ready to meet the bridegroom when he comes, there must be preparation.

The Apostle Paul helps to express the kind of preparation that is needed. "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). There is a double meaning in Paul's words. For both *chaste* and *virgin* have to do with cleanness and purity. They have to do with faithfulness and loyalty, and Paul showed the loyalty of God by writing about the one husband. There will be no foul play from God. King Saul did not keep his word with David; he gave the daughter promised to David to another man. There is a double meaning in this promise of *one husband*. God has promised the church the right to be married to his Son, but he (God) has promised the Son a "chaste virgin."

Again in the words of Paul, we read, "Christ also loved the church, and gave himself for it . . . that he might present it to himself a glorious church, having not spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). Then Paul wrote, "So ought men to love their wives as their own bodies" (v. 28). Jesus loved each of us to give himself for us. The question is, Do we love him so much that we will make ourselves ready?

It has been said that there is no one so beautiful as a bride on her wedding day. What a pleasure it will be to God, when his Son comes again, to be able to present you—the “glorious church, not having spot, or wrinkle . . .” But, you say, “That is impossible!” No one can be that clean or perfect. By ourselves, we cannot. God has made it possible through his Son Jesus. When God forgives our sin, he makes us clean through his Son. By continuing to live the Christian way, we will be without spot. Do you want to be a part of the bride—the Lamb’s wife? The Bridegroom is coming!

Sickly Sheep

“Remember that a sickly sheep will follow anyone who treats him kindly. So it is with many professed Christians who are spiritually weak. They take after the first false teacher who comes along. A Bible-fed soul is not easily carried away. Those who walk in communion with God can discern truth from error.”—*Selected.*

Spiritual Hitchhikers

There will always be those who will demand the spiritual services of the church, though they have contributed little or nothing by way of attendance or support between their hours of need. When there is a baptism, illness, or a funeral, the spiritual services of the church are discovered to be most important. Such people might be called ecclesiastical hitchhikers.

Did you ever analyze the mind of the hitchhiker who confronts you in the highway? As he raised his thumb, he seemed to say, “Pick me up and give me a free ride. You worry about the gasoline . . . I hope you drive safely, for if we have an accident, I’m apt to sue you. I’ll ride as far as you’re going in my direction and perhaps give you a gentle hint to drop me off at my destination, even if it’s out of your way.” So the church today faces the spiritual hitchhiker, and may it ever be said to her credit that she seldom refuses him a ride.—*Present Truth Messenger.*

Deacon Jones Says:

“About the only exercise some people get is jumpin’ at conclusions.”—*B. A. Thinker.*

NEWS AND PROPHECY (Continued from page 9)

northern army invades her to take a spoil.

We refer again to God’s word in Ezekiel 38:8, 11, 14: “In that day when my people of Israel dwellth safely, shalt thou [Russia?] not know it?”

News accounts indicate that world

opinion expects another war to break out between Israel and the Arabs.

This is possible, of course, and if there is further war between the Jews and Arabs, the victor will be the Jews, for they are to be existing in Palestine as a nation when the northern army descends. (Ezek. 38.)

We don’t know for sure how this coming peace between Jew and Arab will take place. Some covenant will be agreed on, we suppose, and Israel will have this time of peace before her trouble.

How wonderful to find these things foretold in God’s Word—not so we can parade our Bible knowledge before others, but so that our faith in God might increase.

All prophecy is written to show and prove God’s foreknowledge, to bring glory and honor to God. How our hearts thrilled about him in 1948 when Israel became a nation! We can thrill over him anew when this short peace comes for Israel, and each time a prophecy of God comes to pass.

Our greatest thrill, and the greatest prophecy yet to come to pass, will be when Jesus comes again!

BISHOP STROSSMAYER’S SPEECH

(Continued from page 11)

Paul conquered the learned men of Greece and Rome; and the Roman Church will have its glorious ’89. (*Clamorous cries: “Get down! Out with the Protestant, the Calvinist, the traitor of the church.”*)

Your cries, Monsignori, do not frighten me. If my words are hot, my head is cool. I am neither Lutheran, nor a Calvin, nor of Paul, nor of Apollos, but of Christ. (*Renewed cries: “Anathema, anathema, to the apostate.”*)

Anathema? Monsignori, anathema? You know well that you are not protesting against me, but against the holy apostles under whose protection I should wish this Council to place the church. Ah! if wrapped in their winding-sheets they came out of their tombs, would they speak a language different to mine? What would you say to them when by their writings they tell you that the papacy has deviated from the gospel of the Son of God which they have preached and confirmed in so generous a manner with their blood? Would you dare to say to them, “We prefer the teachings of our own popes, our Bellamine, our Ignatius Loyola, to yours?”

No, no! a thousand times, no! unless you have shut your ears, that you may not hear, closed your eyes that you may

not see, blunted your mind that you may not understand. Ah! if he who reigns above wishes to punish us, making his hand fall heavily on us, as he did on Pharaoh, he has no need to permit Garibaldi’s soldiers to drive us away from the Eternal City. He has only to let them make Pius IX a god, as we have made a goddess of the Blessed Virgin. Stop, STOP, venerable brethren, on the odious and ridiculous incline on which you have placed yourself. Save the church from the shipwreck which threatens her, asking from the Holy Scriptures alone for the rule of faith which we ought to believe and to profess.

I have spoken! May God help me! •

PEOPLE OF THE BOOK

(Continued from page 5)

gifts from God. (1:17, 18.) John believed it was a source of life. (6:63.) Colossians 3:16 calls its words music—spiritual songs giving praise and instruction. It is a “book of life” to the Hebrews (Dan. 12:1), and extended into twenty-seven more “books” it is the same to Christians. (Phil. 4:3.) Surely such a valuable property should be studied if the believer is to be approved (2 Tim. 2:15), and if he wishes to pass the test of life and enter into eternal life. •

THE EDITOR’S OPINIONS

(Continued from page 3)

tensely human man with some admirable traits and some serious flaws. As he noted, Pike was somehow able to be in the news no matter what he did.

Pike began life as a Roman Catholic, and then became an agnostic. In the 1940’s he became an Episcopal priest. As dean of the Cathedral of St. John in New York and later Bishop of California, he was an early exponent of social action. He was charged with heresy by his church when he denied the trinity, the virgin birth of Christ, and the inspiration of the Bible. He never did come to trial, and later resigned his post. Most recently Pike made the news by declaring he had been in communication with his dead son through a medium.

At the time of his death Pike was in Israel in preparation for his latest book, in which he planned to debunk the New Testament story of Jesus. We know God is not taking vengeance on his enemies now, but it almost seems like “fate” that he should die in the act. May God be gracious to his enemies, as well as to his “friends.” •



Churches IN THE News

CALENDAR OF EVENTS

- October 10, 11—Adult Retreat on Long Lake, Eden Valley, Minn.
- Oct. 17-19—Southwest Conference at Phoenix, Ariz., John Petrehn, guest speaker
- Oct. 18—Indiana Quarterly Conference at Morning Star Church, South Bend
- Oct. 25, 26—Illinois Fall Conference at East Peoria
- Oct. 25, 26—Missouri Fall Conference at Jordan
- Oct. 31-Nov. 1—Minnesota-Iowa minister-layman conference, Koszta, Iowa
- November 15—Lay Men's Retreat, North Webster, Ind.
- Nov. 30—Southeast Conference at Guthrie Grove Church, near Pelzer, S.C.
- Jan. 1-4, 1970—Post-High Winter Retreat at Camp Mack, Ind.

ISRAEL ISSUE STILL AVAILABLE

Copies of the special Israel issue of The Restitution Herald for March, 1969, with the colored covers, are available from this office at 25 cents per copy, postage paid when payment accompanies the order.

BOOKLETS

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