

THE
RESTITUTION
HERALD

VOL. 57-59

1967-70

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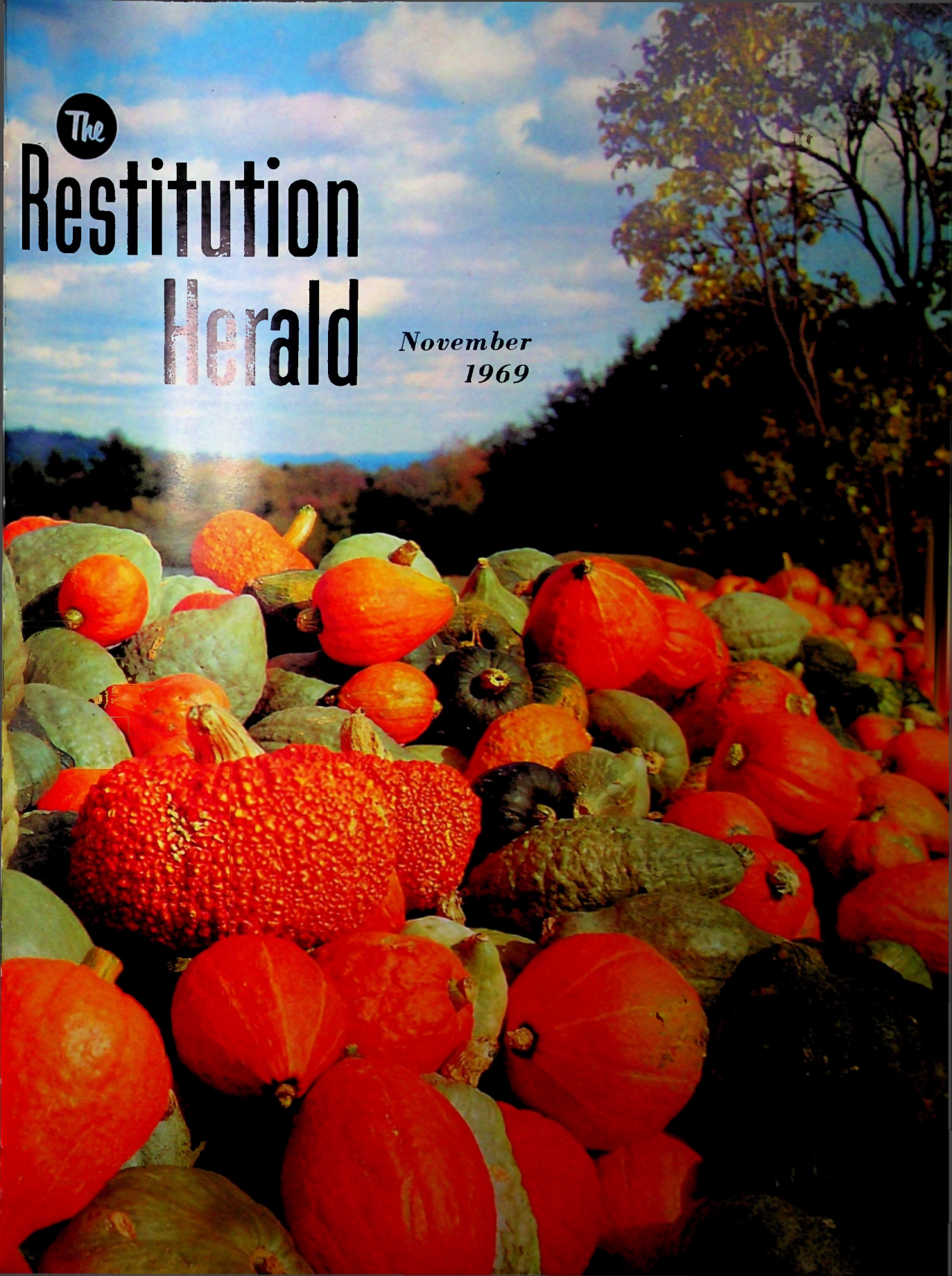
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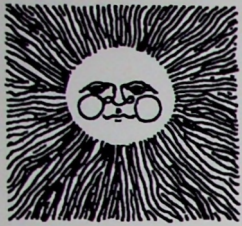
The
Restitution Herald

Box 231, Oregon, Illinois 61061

The
**Restitution
Herald**

*November
1969*





THE EDITOR'S OPINIONS

Adoration and Thanksgiving

Karl R. Stolz has well said, "Two types of devotion comprise the prayers of praise, adoration and thanksgiving. God is adored for what he is and thanked for what he does" (*Psychology of Religious Living*).

In adoring God for what he is, we are essentially worshipping him. As we meditate on God's natural and moral attributes—his limitlessness, timelessness, unchangeableness, his infinite knowledge, everywhere-presence, unlimited power, and essential purity—we realize that he is the only one with these attributes. We then look at ourselves, and are led to realize how lacking in these attributes we are; we are led to humility and the recognition of our own shortcomings and sins. We are led in awe and reverence to say, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8).

Having recognized God for what he is, we are led to thank him for what he does. God created all things, owns all things, and gives all good things. It seems a *small thing* to say "Thank you" to God for all he does for us, but these are two of the most important words in the human language. They indicate we have been recipients of a favor or blessing, and are indebted. We are so indebted to God for his provision for our material and spiritual needs, and owe him our lives in service.

Jehovah, our God, we adore you and thank you!

"Search and Research"

The "Search and Research" page has been a familiar feature of THE RESTITUTION HERALD for several years, and has been ably written by Pastor Harry Sheets of Hector, Minn. Pastor Sheets has asked to be relieved of his responsibility. For the staff and readers, we say, "Thank you for ministering to us in this way!"

With this issue Pastor Harry Goekler begins his work as a writer of this feature. He is not a stranger to our readers, as he has contributed to our publications for years. Pastor Goekler is an experienced minister and Bible student, and will have a real contribution to make in Bible research, and the clarification of Christian problems.

Write to him at 2001 Barcelona, Harlingen, Texas 78550, or in care of this office.

Churches Erect Fewer Buildings

Although the national total for the erection of new church buildings has been around one billion dollars annually for the last ten years, the rise in construction costs has resulted in about one third less actual construction than ten years ago. Some religious leaders see a trend away from the customary church building and a shift toward alternate settings for new congregations.

Dr. Donald L. Houser, executive secretary of the Lutheran Church in America's Board of Missions, told a recent conference that because of the costs of church construction, congregations in the decade ahead may have to find some base of operations other than a building. He suggested storefront chapels, home group meetings, community rooms, and trailer units. (*Rockford Morning Star*.)

While the cost of construction is discouraging the erection of new church buildings, the merger of church bodies is making many older buildings available. Local congregations should investigate these opportunities.

We feel the church should *seek* other bases of operation, because of the opportunities to reach people on their own ground, as it were. A combination of an adequate church building plus home Bible studies and fellowship, is especially effective in reaching and teaching people God's truth.

"The Great Soul Trial"

A new book by John Fuller entitled *The Great Soul Trial*, contains the story of the late James Kidd, and the great legal entanglement caused by his strange quest and his last will. Kidd's story is well known, having appeared in several leading magazines. After directing that one hundred dollars be paid some clergyman to preach his funeral, Kidd's will said, "have this balance money to go in a research or some scientific proof of a soul of the human body which leaves at death. I think in time there can be a photograph of soul leaving the human at death." Kidd's estate of nearly \$250,000 attract-

ed eighteen claimants. In November of 1967, Judge Robert L. Myers awarded the funds to the Barrow Institute of Phoenix, Ariz. Since then, appeals have held up these funds.

James Kidd wondered about man, the soul, and the hereafter, and if his quest had taken him to the Bible, he could have found the answer. He would have found that there is no *part* of man that is the soul. Genesis 2:7 says, "The LORD God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." In other words, the body plus the breath equals a soul. When the breath goes forth the soul ceases to exist.

A study of the original words for "soul" in the Bible shows that it always has to do with life. The Hebrew word *nephesh* and Greek word *psuche* are used in four major ways: 1) living creatures, 2) living persons, 3) the *life* of any living being, 4) the *desire* of any living being.

In Genesis 1:21, 24, the sea and the earth were to bring forth "the *living creature*" (*nephesh*). In Genesis 9, the Noalic covenant was said to be made with Noah and his seed, and with every "living creature" (*nephesh*)—bird, beast, and cattle.

That "soul" has to do with the *living person* is seen in these texts: "The king of Sodom said unto Abram, Give me the persons [*nephesh*] and take the goods to thyself" (Gen. 14:21); "The longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls [*psuche*, persons, Diag.] were saved by water" (1 Pet. 3:20).

The same two words are used 160 times in the Bible in reference to the *life* of any living creature. Examples are: "To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life [*nephesh*], I have given every green herb for meat" (Gen. 1:30); "I say unto you, Take no thought for your life [*psuche*]" (Matt. 6:25).

The fourth main usage of *nephesh* is as it occurs in Jeremiah 22:27, "To the land wherunto they *desire* [*nephesh*] to return, thither shall they not return": speaking of the Babylonian captivity.

Conclusions drawn from a study of the word "soul" in the Bible would show that the lower creatures have the same life that man has; that man was made from the elements of the earth and was inanimate before the breath came into his nostrils; that *nephesh* can, and do, die (Ezek. 18); and that there is no such thing as an "immortal soul."

We wish we could share this truth with James Kidd, and all the James Kidd's

everywhere, that men might accept God's truth about man's nature; that men might realize that life is short, that death is real, and that we need to serve God now. Maybe James Kidd would have enjoyed and spent his fortune, or have devoted it to a more worthy cause.

U. S. Congress of Evangelism and Social Action

The first Congress of Evangelism in the United States was held in Minneapolis, Minn., six days in September. About 5,000 delegates from 93 church bodies assembled for what was billed as a "grass-roots session on evangelism." Represented at the Congress were about forty million Protestants, considered theologically conservative and evangelical. They are among the fastest growing church groups in the world, and long considered isolationist. Only thirteen percent are represented in the National Council of Churches. The ultra-conservative American Council of Churches was not represented.

While the National and World Councils of Churches are well known for their political pronouncements on Red China, the war in Vietnam, and the race issue, the evangelical branch of Christendom has been largely silent and nonactivist. It was of interest to us to read what the reporters had to say in the various news media; how this staid element of American Protestantism is waking up and ready to move out in the field of social action.

Delegates were treated to such speakers as Honorary Chairman Billy Graham, who told about how he put on old clothes to mix with the hippies in Hollywood. Chairman Oswald C. J. Hoffmann of the Lutheran Hour, insisted that evangelism is not just "proclamation" but social action as well. Leighton Ford, of the Billy Graham team, said that "a commitment to Christ is a commitment to social reform" (*Time*, September 19, 1969). Ralph Abernathy of the Southern Christian Leadership Conference, "called for evangelical opposition to war, poverty, and suppression by 'law and order.'" Specifically, he asked the Congress to advocate admission to Red China to the U.N., withdrawal of U.S. troops from Vietnam, and full support of SCLC's Poor People's Campaign" (*Newsweek*, September 22, 1969).

Not having been present, perhaps we failed to be inspired by this call to evangelical social action. To us, to leave the preaching of the gospel of the coming Kingdom and the name of Jesus Christ for the gospel of social action, is like selling one's birthright for a mess of pottage.

Becoming a Christian will make one a better man or woman, but will not make this a better world, or insure better race relations, better jobs, and peace among nations. The aim of the gospel message is not to convert the world, but to *take out of it* a people for God's name. (Acts 15:14.)

New California Divorce Law

Effective January 1, 1970, California will have a new divorce code that promises to be a model for the rest of the country. It was enacted by a legislature—about a quarter of whose members have been divorced, and signed by a governor who is also divorced.

The new grounds for divorce have been narrowed to two, "incurable insanity," and "irreconcilable differences." These replace the existing grounds for divorce: extreme cruelty (figuring in 96 percent of cases in California), adultery, willful neglect, willful desertion, conviction of a felony, habitual intemperance, and insanity.

Under the new law there will be no need to establish blame—except in cases where custody of children may be involved, and the court will only decide whether the marriage partners are incompatible. Settlements of property will be equal, and alimony awarded on basis of need. The new law reduces by half the residency requirements and the minimum wait after filing, but it will still take an out-of-stater one year and a Californian six months to get a divorce. "We're not trying to make divorce easier, we're trying to make it less destructive," explains State Senator Donald L. Grunsky, co-author of the new bill, as quoted in *Newsweek*.

Humanly speaking, the new law is a good thing. But, as Gov. Ronald Reagan says we cannot eliminate divorce through legislation, so we cannot eliminate the feeling of guilt from wrongdoing through legislation. Legalizing a thing doesn't make it right. There are Biblical reasons for divorce, but since "marrying and giving in marriage" are signs of the end of the age, the Christian should take all positive precautions to insure a sound marriage by the wise choice of a mate, and righteous behavior—before and after marriage.

It is our opinion that nothing good is gained by liberalizing a law pertaining to human behavior, whether it pertains to liquor, drugs, violence, vice, or divorce. This is not said with a condemnatory attitude toward divorced persons, but is a general observation that moral license

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The Restitution Herald

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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. Farrell, Editor

Paul C. Johnson, Associate Editor

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A Psalm of Thanksgiving

By Pastor Vernis D. Wolfe,
Hammond, Louisiana



THE Thanksgiving story, as it is found in our national history, is one of inspiration and challenge. One of the most remarkable facts about that first Thanksgiving Day, as observed by those early Americans, was the deep gratitude they showed for blessings which seem so small to us today. We wonder how they could be so thankful! But they were, and this gives us cause for amazement at least once a year when we review the story. But should it?

The observer who is sensitive to religious values sees in that first Thanksgiving Day not a thanksgiving demonstration before God for material blessings received, but a consecration of moral forces for the purpose of praising him who was their God because he was God. **THEY WORSHIPED HIM.**

The greatest privilege of life is to know and worship Almighty God, the Creator. The way individuals and groups choose to exercise this privilege may vary, but one thing it will invariably include is thanksgiving—thanksgiving that is from the heart: never forced, never profane, never stilted, but the sincere outpouring of one's inmost feelings in response to the grace and power of God.

Thanksgiving is a culminating point for the faithful: the Christian man receives the revelation of God, realizes God's work in his realm, and rejoices in response. To offer God thanksgiving in worship is one of man's acquired virtues.

God has many ways of manifesting himself and is dependent upon no one for glory. The works of creation and the events of the world contribute to the revelation that declares his present and everlasting glory. He commands them and they move at the prompting of his will. But man is an exception. Man has will of his own and God waits for man to move at the urging of God's will. Therefore, man is given direction as to how he may bring his will into harmony with God's and thereby glorify God: "Whoso offereth the sacrifice of thanksgiving glorifieth me" (Psa. 50:23a, A.S.V.). With this information many of us may gain the desire to glorify God, but how are we to go about it? The people of ancient Israel used their Psalms, the most noble of poetic forms, in their worship of God. The Psalms were recommended for our use by New Testament writers. (Eph. 5:19.)

The One Hundredth Psalm

Psalm one hundred is an example of the great expressions of praise and faith in God. A Psalm such as this becomes a beautiful song, an inspiring sermon, a prayer after God's own will, an expression of feelings which would otherwise be difficult to utter.

"Make a Joyful Noise Unto the LORD"

If a man's desire is genuine, and his gratitude sincere, there is little doubt that

somehow he will express what he feels. The goodness of God prompts a "joyful noise" on the part of such an individual, and this noise will be his very best effort to praise God in a rational and intelligent way. It will be manifest in stately hymns, thoughtful prayers, and decorous action. Whether in private or public worship these things will be found to exist when praise is wont to be made.

"Serve the LORD With Gladness"

God's people are happy; the Bible of ten speaks of their joy. Being a people with a purpose in this life, and having a hope for things to come, they have the elements that make for gladness. This gives them cause to turn to God who is the source of this gladness, and to serve him readily and willingly with this very gladness that has been provided for their lives. Half-hearted, nominal, partially converted "Christians" are often known by their lack of these things. If we lack "gladness" we might do well to ask ourselves why, because the Lord's disciples have tapped the source of joy unspeakable. Christians want to live forever, not because they fear death, but because they have found the joy of living.

"Know Ye That the LORD He Is God"

This goes beyond mental assent or acknowledgment. It takes a great deal of effort to really know a thing or someone.

A man cannot know his wife in the profound sense without a lot of study and objective thinking. He must come to an understanding of her understanding; he must forget himself in an attempt to see through her eyes, and hear through her ears, and then have that communion that is Biblically expressed as "one flesh." Also in man's relationship with God: a man cannot know God in a larger sense unless he is willing to study and stretch his mind out to God. He must forget himself and concentrate on God's will, and then he may have that communion with God that is "one spirit."

"He Hath Made Us"

God is our Creator and we are dependent on him for all life. We look to him as the Great Sustainer, and, therefore, for the terms and conditions of existence. Our regard for God on this basis brings us to revere him and recognize that he is not only the source of life but, as the sustainer, the one who gives purpose to life. To man only, among all his creatures, he has given an awareness of this purpose, and allowed him to foresee his own death. Certainly man's life is different because he alone is aware that he lives on the edge of death. But, fortunately, we find in God the terms and conditions of immortality and eternal life. It becomes our hope that God will fulfill his original and eternal purpose in those who are faithful to him by granting them an eternity with him in his Kingdom.

"Enter . . . With Thanksgiving"

The invitation has been issued, the way is open, and God is accessible. There should be no cause for delay and no room for shame; in fact, this is one of the very best things afforded us in this life: to stand in the sanctuary of God, and by our presence, and with our voice, give praise to his name.

Attend Church Services

How feeble are the petty excuses offered by men when explaining why they were not at church on Sunday or at Bible class during the week. Just how much *thanksgiving* are we showing God when we show preference to some TV program, or allow a minor physical difficulty (yes, we often exaggerate our own pain) to keep us from his church and the services where his name is honored. If one is lax in his church attendance it is likely that he has not learned the great values to be shared by God's people in God's house.

It is also possible that those who do attend have failed to learn the same

things and thereby may even be partially responsible for lack of attendance on the part of others. All of us have a lot of learning, a lot of living, and a lot of worshiping to do. But it is as we grow and live together in God's presence that we prepare for living together in God's Kingdom tomorrow and will truly be able to "enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name."

"The LORD Is Good"

There are no exceptions to the fact that the Lord is good. When the Lord gives, takes, corrects, or rewards, it is always good and for good. This is further reason for praise of his name. He is not God just because he has all power, but

because his power is directed for the universal good of his entire creation.

"His Truth Endureth"

The Word of God is true, and we are witnesses to how it endures even though other things pass away. We are fortunate to have his Word on all things that pertain to life and godliness. If we want to endure forever we will have to lay hold of that which is destined to abide forever—even God's Word of truth. This great Word will at once make available to us the conditions of reality, the blessing of life, and the joy of living.

"Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD" (Psa. 106:48).

Count Your Blessings!

The hymn, "Count your many Blessings, name them one by one," is sound psychology. For, in taking time to count, we are saved from temptation to conclude rashly (when trouble hits us) that everything is against us—everything is gone. We thus learn "in everything" to "give thanks."

Counting Our Troubles Is a Bad Practice—

- It makes us hard to get along with.
- It leads to introversion and preoccupation.
- It makes us inconsiderate of others.
- It weakens us inwardly and spiritually.
- It makes us feel sorry for ourselves.

Counting Our Blessings Is a Good Practice—

- It makes us get along with people better.
- It makes us look around us instead of within us.
- It makes us more considerate and sympathetic.
- It causes us to live for others, not for ourselves.
- It makes us a blessing instead of a burden.
- It corrects our perspective of life.
- It strengthens our inner resources of faith and hope.
- It increases our confidence for living.
- It increases our awareness of God.

In the sports section of a newspaper one day there was a picture of a boy place-kicking a football.

What was unusual about this?

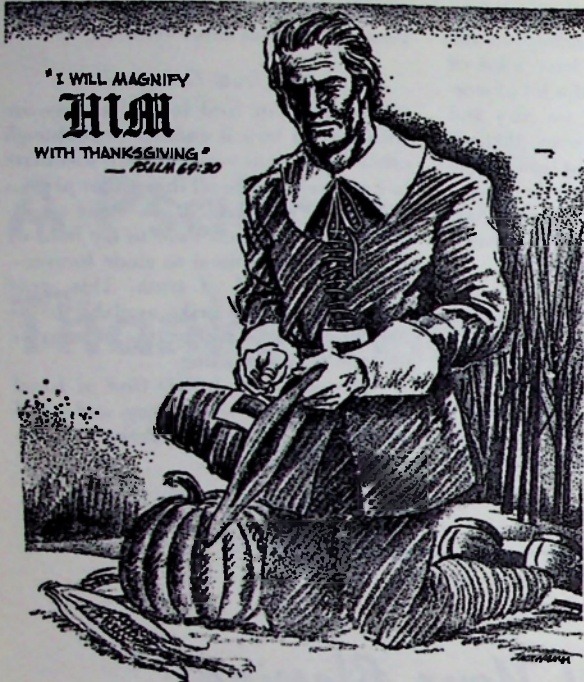
Nothing, except the boy had no arms.

This young man was born without arms. He wanted to play football, but what could a boy with no arms do on a football team?

Place-kick, of course! So he became a place-kicking expert. Instead of counting his troubles (no arms) he counted his blessings.

—The Advocate of Truth.

I WILL MAGNIFY
HIM
WITH THANKSGIVING
— PSALM 69:30



A Thanksgiving Testimony

By Gerald L. Cooper
Tempe, Arizona

THIS is a personal testimony of thanksgiving. It is not given as was that of the Pharisee of whom Jesus spoke, who stood and prayed thus with himself, saying, "God, I thank thee, that I am not as other men are, . . . or even as this publican" (Luke 18:10-14). My testimony of thanksgiving could be given by many who are truly lovers of truth and followers of Jesus Christ. It is given in the same spirit of the publican who humbly bowed, smote his breast, and said, "God be merciful to me a sinner." So, I humbly and modestly thank God for the many blessings he has given me.

I am thankful for my life, and for the privilege of being alive. Less than a hundred years ago, one afflicted with disease as I was, might not have survived past early adulthood. Oftentimes if one did survive for a few years he was considered by many to be an outcast of society. Even in my lifetime some were seemingly terrified to be in my presence. Medical science, plus an advanced outlook on the part of most, has mostly changed this. As much of the medical advancement has come in the last thirty years, I was so blessed as to be the recipient of some of it, and was enabled to serve in a small way by being used as a test-case a number of times. I realize there were many of my fellow-patients who shared these experiences. Like the rain, the miracle of medical science fell "on the just and the unjust." The difference is simple. Being a

believer in God, I return my thanks to him for the blessings received, whereas many others attributed their recovery or improvement to luck, good fortune, or fate, and one inveterate gambler insisted it was simply "a turn of the cards." The late Sydney E. Magaw once stated that the word "luck" has no place in a Christian's vocabulary, and I believe he was correct. Yes, indeed, I thank God for being alive this Thanksgiving, 1969.

I am grateful for the privilege of having been a minister of the gospel for over thirty-five years, and for those who helped make this possible. An early Sunday school teacher first "sowed the seed" of a desire for the ministry in my heart, and encouraged me throughout the years. I thank her, again, for her interest. As I think back through the years, I hope that my parents, who encouraged me so much ("prodded" might even be the word), realized how thankful I was to them for the many sacrifices they made. This would include other members of my family, also.

I am thankful for the Bible Training School, forerunner of Oregon Bible College, and for my classmates there who remain close friends and co-workers to this day. And, again, I hope that the teachers of that era, whose labors were long and arduous, knew my thanksgiving and that of my classmates, even if we were not profuse in saying so. My home church of Ripley, Illinois, gave me every encouragement, and many opportunities to "prac-

tice" there. I am thankful! Not only to it, but to all the other Churches of God which have opened their doors to me. I thank the thousands of members of these churches for their kindnesses, hospitality, and prayers down through the years. Why am I so thankful? For personal reasons, of course, but mainly because all of these blessings have enabled me to preach God's Word, to teach it, to write it, and it has resulted in *some* repenting and being baptized. This is a blessing that only one who has experienced it can know.

These are only a few of the more or less personal reasons I have for being extremely thankful, but many who read these words have had similar blessings—and I ask you to join me in this testimony. Following are other, less personal, but nevertheless important reasons for giving of thanks.

I am thankful for the Word of God and its truth. The realization that the vast majority of the earth's population, indeed of Christendom itself, have not had the privilege of knowing the truth, makes me all the more thankful. Jesus tells us "Ye shall know the truth, and the truth shall make you free" (John 8:32). Free, that is, from sin and its resultant, death! So many "blind leaders of the blind" are heading for the "ditch" of eternal death! Join with me in my thanksgiving for God's Word of truth!

There are so many specific truths for which I am personally thankful; too

many to be considered at this time. I sum them up in this manner. I am thankful for God's plan of salvation. Without it, I would have no opportunity to obtain eternal life. I am thankful for the hope of resurrection. Note Psalm 6:5; "In death there is no remembrance of thee: in the grave who shall give thee thanks?" And 1 Corinthians 15:19, "If in this life only we have hope in Christ, we are of all men most miserable." Then note the contrast in verse 20, "Now is Christ risen from the dead, and become the first fruits

of them that slept." Isn't this great reason for thanks?

I am thankful for the coming Kingdom of God. The kingdoms of men are doomed to failure, and are nearing that doom. God's Kingdom shall break these in pieces and shall stand forever! I am thankful—perhaps most of all—for Jesus Christ the Son of man and Son of God! This unique combination is a mighty paradox. It aptly enables him to be a prophet; a saviour, who was capable of death, yet worthy of resurrection and exaltation; a

priest or mediator, who was "tempted . . . like as we are, yet without sin"; the coming King, who will bring national salvation to Israel, and salvation to eternal life to his adopted brothers and sisters, the sons and daughters of God! Again, I ask, Are not these truths good reasons for me—and for you—to be thankful to God?

For all these bountiful blessings—both temporal and spiritual, dear Lord, I humbly bow in thanksgiving to thee, not only at this season, but as long as I shall live!

Now Therefore, We Thank Thee

By Pastor Francis E. Burnett, Oregon, Illinois

EACH person who is familiar with the Word has a favorite passage or section of Scripture. One of mine is that found in 1 Chronicles 29:10-18. It is about the time when David was asking the people of Israel to bring gold, silver, brass, and iron for the building of the temple. The amount became so great that David had to stop them from giving. We read that "with perfect heart they offered willingly to the LORD" (v. 9).

Then we notice something that may sound peculiar to many people. "Wherefore David blessed the LORD before all the congregation" (v. 10a). What a wonderful thing for anyone to do. But this was not unusual for David. He was a man who served God. He fully trusted in God. He spent much of his time, as we read in the Psalms, in praising and thanking God. Have you ever thought of blessing God? One might ask, How would I do that? Let us take a lesson from David.

"Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty . . . thou art exalted as head above all" (v. 11). It is probable that Jesus was quoting from this verse in the prayer he taught the disciples recorded in Matthew 6. Oh, the joy to recognize God for what he really is. He is the great One. To him belongs the glory! All that we do through our Saviour Jesus Christ should be to the glory of God. To God belongs the victory! The Apostle Paul wrote of this: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). To God belongs majesty. As we look upon the wonders of

that which God has created, each day, each hour, there is something for which we can thank God.

More blessing was shown by David in these words, "In thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name" (1 Chron. 29:12, 13). Do you give praise to God for the daily provision of strength? It may be for the muscles of your body. It may be for your mind. Whatever it is, it is from God. In surveying all of these things that pertained to God, David was aware of his own weakness or littleness. For he said, "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" (v. 14).

In Psalm 144:3, which is credited to David, we read, "LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!" Too often, we fail to take a good look at ourselves. We speak of what we have done. We tell of what we own and glory in having many possessions. We should be as David and say, "It is from God—of thine own have we given thee." Even David, the great king, humbled himself when he said, "We are strangers before thee, and sojourners, as were all our fathers" (1 Chron. 29:15a). Are we any different? Do we know God well enough to claim that we are full-fledged citizens with the right of full possession? Is not all that we have a possession of the heavenly

Father? Wherein do we have the right to exalt ourselves? In looking at our lives and the many wonderful blessings that we have and receive, we need to consider the thoughts of Job: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (42:5, 6). We may not need to use the dust and ashes, but we certainly need to humble ourselves to give to God his due.

We of this generation, perhaps more than any other, need to be determined to thank God for the times in which we live. True, they are troublous, but in the light of the Scriptures they are tremendous. Our forefathers dreamed of the things that we are seeing with our eyes. We who are blessed with the Christian faith need to thank God constantly that through our predecessors *the faith* was taught us, for we are possessors of a living faith. We serve a living Saviour. We are in the family of God because of his provision through Jesus Christ.

In what manner should we live? This may seem a foolish question. Let us notice the answer as found in Paul's Letter to the Ephesians. "Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather the giving of thanks" (5:3, 4). Frequently people search for things to discuss. They seek inconveniently for subject matter, for all of the time there have been the things of God around them. (Please turn to page 17)



IN ALL THINGS GIVE THANKS

By Pastor John Hearp
Ripley, Illinois

NORLIE translates Philippians 4:11b thus: "I have learned to be contented no matter what my circumstances may be." In these few words the Apostle Paul has given us the secret of a contented and happy life. This happiness and contentment will show and be shared. It will also give us reason to be thankful. As children of God, we will give thanks to him. James reminds us, "My dear brethren, let no one mislead you. Listen! Every desire to give and every good and perfect gift comes from above. They come down from the Father of Lights."

Why Are You Thankful?

Just why are certain people thankful, and others not? Are all people thankful for the same things? Perhaps it was questions such as these that prompted a pastor to conduct an informal survey of the church membership. The question, "Why are you thankful this year?" was asked of both men and women from all walks of life. Their answers show an interesting pattern. They would be considered as generally characteristic of the replies that most Christians would give.

Here are some of the answers: "For health and a good husband (wife). The joy of Christian living. I am thankful for opportunities for service. Thankful for my friends. Thankful for hope. Thankful for free speech. I am thankful for an awakened faith in Christ as a personal Saviour, and a new belief in spiritual realities. Thankful for my hope in Christ and eternal life. I am thankful for the church and for what it and its people have done and are doing for me. Thankful for the happy home life—the ever-present love of God—his comfort and supply of our daily needs during this past year. Thankful for work, health, and Christian friends. Thankful for being able to worship God without opposition. Thankful for the conditions in our land as compared to others. I am thankful for the companionship of those who are working with me in Christian effort."

These are typical of the answers given to the question asked. They might have been given by people anywhere in this country. It is interesting to consider some characteristic facts about these answers: Not one of the answers is based on "things" that the individual has, except for health. The physical things so desired and sought after are conspicuous by their absence. The reasons given for thankfulness are those of a higher realm. Someone has said, "If money can't buy it, I don't want it." Go back and read over these reasons for thankfulness again, and then see if you agree with this saying. How many people do you know who would like to have these things for which to be thankful—if only they could be purchased. They can; the price is a right relationship to God through his Son, and then a claiming and following of the promises given in his Word. This is the source of contentment and happiness that Paul had. It can be ours, too!

Not one of the people mentioned thankfulness because he was talented, or rich, or handsome. I wonder if any that fall into these categories by their own admission would give it as their greatest reason for being thankful?

Real thanksgiving must include the recognition of the hand of God in, and on, our lives. Man at his best both recognizes and appreciates that he has what he has, and is what he is, because of God's presence in him and God's blessings given to him.

Present Trends

Contrast the previous reasons for thankfulness with so much of current thinking, ambitions, and desires. Few times in history has man been more self-centered than he is today. Amusement and recreation must occupy all of his leisure time. Divorce and desertion threaten the home structure of our nation. Vulgarity and coarseness, going under the guise of "realism," come into our homes via television, and are paraded on the newsstands. Extreme nationalism and race prejudice are everywhere in evidence. With these trends and conditions it is easy to see why a person might ask, "How can a person be thankful in a world such as this?"

Can We Be Thankful?

In order to have a thankful spirit you must have a proper sense of values. People who base their happiness on things or talent are generally the most discontented people there are. The desire for things can never be completely satisfied. There is always something that you do not or cannot have. Hence, a continued striving for more and more. They have such an exaggerated sense of the value of things that there is no room to be thankful for what they have.

Material things are not necessarily good or evil. They are impersonal. It is the use you put them to that determines whether they are good or evil. When the desire for improving yourself or your surroundings becomes an obsession, it becomes destructive instead of constructive. When you worship, covet or "simply must have" someone or something it is wrong. Chances are when you do obtain it, you will find that it doesn't really satisfy you. Something else will then take its place. Then it will be the most wanted thing in your life. Generally thanks is not given because you have gotten these things. So you come to worship the creations of men rather than the Creator of man.

It would be interesting to find out just what type and class of people make up the discontented in the world today. A large number, not including the destitute and underprivileged, would be those generally considered as well off. They are well dressed. They have sufficient money

ey—perhaps even an excess of it. They have nice homes and sufficient to eat. They have things, but not contentment. Why? They have too much.

A Warning About Abundance

This may sound strange, but it would be a blessing if more people in this country had to live a simple life. It would open their eyes—perhaps ours, too—to the things that really are essential. Imagine how thankful you would be if you lost everything you had today and got it all back tomorrow! The world has yet to learn the lesson taught by Christ. "A man's life consisteth not in the abun-

dance of the things which he possesseth" (Luke 12:15). The meaning of "abundance" here is "more than enough," "an excess." He is telling us that we are to guard against covetousness. A man's life does not depend on his prosperity or wealth over and above what is required.

Paul's Secret

Paul's life as a Christian was no bed of roses. How was he able to say, as he so often did, "In all things give thanks"? The secret lay with his newfound Saviour, what he promised and what he provided. Paul had received forgiveness of sin. He had the promise of Christ's presence. In the future lay the resurrection and eternal

life. No matter what hardships and persecutions he suffered now they were very short in comparison with life everlasting! While standing on the deck of a rolling ship at sea he found time to give thanks to God before he ate. How many people do you know—and some in our churches—whose lives are so busy and self-centered that they do not have time to thank God for the food on their tables?

We need to learn some lessons from the Apostle Paul. One of them concerns contentment. "I have learned, in whatever state I am, therewith to be content." The other concerns thankfulness. "Thanks be unto God for his unspeakable gift."

It's So Easy to Forget

By Pastor J. Ronald Schoolcraft

"When thou shalt have eaten and be full; then beware lest thou forget the LORD" (Deut. 6:11, 12).

How many times have you heard someone remark, "My, how you have changed!" We live in a time of change. Yet, when we read the Word of the Lord and study the history of man in days of long ago, we must confess that human nature, the basic behavior of man, has remained the same to this day. Go back to the time of Moses. God said to Israel, "I am going to bring you into a new land, it will be flowing with milk and honey, the barns will be full, the wells dug, the vineyards planted." In a modern phrase, "You will never have had it so good!" But God also added, "When thou shalt have eaten, and be full; then beware lest thou forget the LORD." God knew human nature, so he cautioned them against forgetting to be thankful. But as you read the pages of history you note that over and over again they did forget.

Look back to the day of David. David himself is a good example. A king, possessing all the pomp and extravagance possible. A palace full of beautiful wives. (Solomon had 700 choice ones and 300 less favored ones.) David was not too far behind. If a nation of lesser strength wanted to be at peace with Israel, they would pick out one of the most beautiful girls in their country, and send it to the king of Israel as a gift. Israel was in battle

and things were rather lonesome around the palace. David was sunning himself on the roof when he noticed one of the soldier's wives bathing. He sent for her, had her husband killed on the front lines of battle, and took her for his wife. Lust, greed, and murder had taken the place in his heart where thanksgiving to almighty God should have reigned.

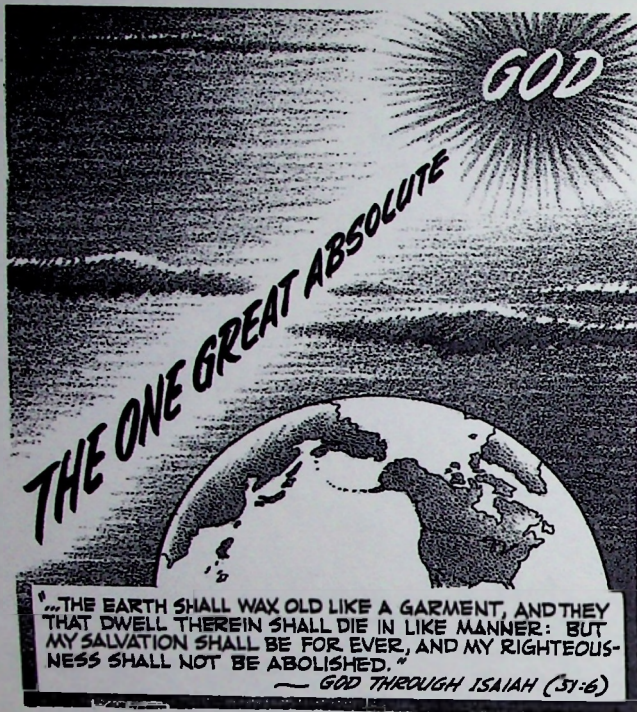
Now, let's come to the time of Jesus. One day ten lepers met him, crying, "Jesus, Master, have mercy upon us." Jesus told them to go show themselves to the priest, and, as they went, their leprosy was cleansed. One turned and came back to thank Christ Jesus and give glory to God. So Christ asked, "Were there not ten cleansed? But where are the nine?" Only one turned to give God glory and thanksgiving.

Now, let's look at our own times. I have a friend who in 1932 was "tickled pink" to get a lard-pail-full of milk at our house, but today, he acts as if the folk from where he was reared were strangers to him. Another, who according to his letters, promised God upon a battlefield that if he would bring him safely back to the United States, he would be a Christian. He has been home for almost twenty years, and is still a reprobate. He has even put his own mother out of his home. In the face of these facts, don't you think this text is timely for today? "When thou shalt have eaten and be full; then beware lest thou forget the LORD."

In this day of plenty, many think that God is some sort of commercial convenience. If they get into trouble, they gladly turn to God long enough to get out. In fact, we have some on our membership list who, I understand, confessed Christ and joined the church simply to settle some sort of trouble they were in, and haven't been back since it was settled! At this Thanksgiving season, I trust Christ will mean more to us than just a convenience. We are the recipients of unnumbered blessings from Christ Jesus. Nothing you have belongs to you. You own in reality absolutely nothing—it all belongs to God. In our selfishness, we have forgotten the important. We think what we have is a result of our own plans and labor, but it belongs to God. Some of it rightly belongs to our neighbor, for it was gotten from him unfairly. So, as we become interested in self, we often forget God, and that all we have has come from his bounty.

WE ARE OFTEN FORGETFUL OF GOD'S GREAT GIFT AND ITS COST. You have committed John 3:16 to memory: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life." Our pardon from God costs us something, but it cost the life of his only Son on the cross of Calvary. Such a gift is worth a life of constant thanksgiving. Ignorance is no ex-

(Please turn to page 18)



The Way of Approach:

THE

comment: "that is, the word of faith, which we preach."

God As a Reality

Only from such a source outside men's own impulse can come a true belief that God is as a reality, not an hypothesis; a belief that he is infinite and self-existent, and not ourselves; that he is not a projection of our own ideals or an edifying idea, but is as he declares himself through the prophet: "I, I, Yahweh."

In such words over and over again in the prophecy of Isaiah the Lord God declares his absolute and independent existence, his fullness of personality. It is vital to a knowledge of God to recognize the force of these declarations in contrast to modern vague philosophical conceptions of "Being" with a capital B:

"I, even I, am the LORD; and beside me there is no saviour. I have declared and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD; that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" (Isa. 43:11-13).

"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any" (Isa. 44:6-8).

"That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create

FAITH is the opening of a door to God. It is the direction of the whole personality towards him as a flower turns to the sun.

Since such a faith is neither a vague emotion nor a mental "leap in the dark," it demands as its first requisite the conviction that God is. Without this it cannot exist. That belief does not come from a man's inward self, since neither man's musings nor his own ideals can have any foundation outside himself. It has as its source as well as its object the self-existing God. Granted that there is an eternal and infinite God, the knowledge of him must come from God himself. Knowledge of his "power and divinity" may come from his works as they reveal design, order, and purpose, but knowledge of his personality can come only by his own revelation to men. And so, as the Apostle Paul declares, the knowledge on which faith can be founded must come by "hearing." (Rom. 10:17.) God calls to men in the voice of his wisdom, personified in the Book of Proverbs as a woman: "Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things" (8:4-6).

"How Shall They Hear?"

The "call" is to evoke an answering

call, and so the apostle could quote the words of Joel 2:32 and comment on them: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:15, 16).

As a foundation for faith, the message must be authoritative, coming through prophets and apostles who are "sent" with a divine commission, and therefore the apostle can conclude: "So then faith [or belief, R.V.] cometh by hearing, and hearing by the word of [Christ]" (Rom. 10:17). "Christ" is here the reading of all modern texts and versions against the reading "God" in the King James Version. Whether it means the word coming from Christ as preeminently the "one sent," or (as it is interpreted by many scholars) the word about Christ—that is, the message of the gospel—the point of the argument remains: that a genuine faith can only rest on a "word" divinely given. Paul's argument turns back to the quotation of the words of Moses in verse 8, "The word is nigh thee, even in thy mouth, and in thy heart" (Deut. 30:14), to which the apostle added the clarifying

CONDITIONS FOR FAITH

By L. G. Sargent

evil: I the LORD do all these things" (Isa. 45:6, 7).

The God Who Acts

All these passages declare not only that God *is*, but that he *does*, he *acts*; he gives evidence of his being in purposeful deeds which show both his foreknowledge and the end to which he works. This teaching through Isaiah is summed up perfectly in the words of the Letter to the Hebrews: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (11:6).

Man Standing Before God

Such a knowledge of God as the ground of faith in him must bring with it a knowledge of the relationship between God and men; a knowledge of the separation between them, and of how man stands in the sight of God. This means that as a part of their faith men must learn the sanctity or separateness of God from men, as he declared it through Moses: "Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified" (Lev. 10:3).

A Discipline of Approach

Before such a God men can only come with reverent awe; their way of approach cannot be of their own choosing. The whole purport of the law given through Moses was to show that they must undergo a discipline of approach, so that "drawing near" became a technical term for the offering of sacrifice. The principle was demonstrated in all the appointments of the camp of Israel in the wilderness. Imagine the camp as Balaam saw it as he looked down from the heights on the plain of Moab. In orderly array, three tribes were encamped on each side of a rectangle, each group under the standard

of the leading tribe. Within them on all sides were the Levites, forming a guard around the sacred enclosure of the tabernacle. Within them again was the wall or fence of posts supporting linen curtains. Towards one end of the enclosure, approached only by way of the altar of burnt offering and the laver for cleansing, was the tent itself with its many coverings and elaborately wrought curtains for entry. Here in the holy place the priests ministered to keep the table of bread of the presence and the seven-branched lampstand. Once in the year only, laying aside his costly vestments and clad in a plain linen robe, the high priest passed the veil into the most holy, having first burned incense on the golden altar. Here was the very heart of the nation, for here the mercy of God was manifested between the cherubim and over the mercy seat after the offering of the blood of atonement. Without that yearly revelation of grace, Israel could not have continued to exist as "a kingdom of priests, a holy nation." And, as the putting off of the high priestly robes indicated, it was an event outside the normal ritual of the law, conveying a hint of the law's own insufficiency as a means of life.

Thus the sanctity of the most holy was protected by the most elaborate order and the most exclusive ritual. Along with the sacrificial system and the laws for ritual cleanness, these were part of a great plan all designed to inculcate the holiness of God.

Leading to Christ

For it was indeed a system of education which would fulfill its purpose and pass away. It was, as the Apostle Paul said, a "schoolmaster," a *paedagogos* or tutor-slave, to lead men to the ultimate revelation of holiness, grace, and truth shown in the living Christ Jesus. The Jewish mistake was in thinking that strict performance of the ritual could in itself give

merit. The effect was to invert the whole purpose of the system of discipline: it was designed to humble men, and by a perversion coming from the deceitfulness of human nature it now ministered to their pride. It made men think that they could by their own merit keep an account with God, as though they could place God in their debt, and be entitled to what was only the gift of his grace.

Humility is an essential condition for faith, and so for life and for God's dwelling with men. That is why God declares: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).—*The Christadelphian*.

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NEWS AND PROPHECY

BY JAMES MATTISON

Libya in the News

At long last, *Libya* is in the news. This is the country immediately west of Egypt, which has a large frontage on the Mediterranean Sea.

Students of prophecies of the last days have long been looking for indications that Libya and Ethiopia are turning to the king of the north, which is probably Russia.

Speaking of the king of the north, the Prophet Daniel said that at the time of the end (11:40), "the Libyans and the Ethiopians shall be at his steps" (11:43). In other words, Libya and Ethiopia will join with the king of the north, or Russia, somewhere around the time when Russia invades the Middle East (including the State of Israel).

Another well-known prophecy of the same event is Ezekiel 38:5, "Persia, Ethiopia, and Libya with them." Once again the scene is in "the latter days" (v. 16), and Persia (Iran), Ethiopia, and Libya will be *with* this "northern" multitude (v. 15) that will invade Israel.

The news we have of Libya is not that she has joined with Russia, or become Communist, but that a revolt from within has changed her from a kingdom under 79-year-old King Idris to a country now ruled by ambitious army officers.

King Idris was friendly to the U.S.

Where the new revolutionaries will cast their friendship is the big question of the hour. Libya has already been giving money to Egypt and Jordan since 1967—at the rate of seventy million dollars a year. Libya has become "the leading oil producer in the Middle East" (*U.S. News and World Report*, Sept. 15, 1969) since the great oil strike of about ten years ago.

Her per capita income has increased from about \$40 in 1951 to about \$1200 in 1969. So you see she has become a country worth having as a friend.

Arab nations have been trying to draw Libya into their orbit. Her 6,000-man army has been of little interest, but her huge oil revenues have caused her to become a plum ready for the plucking.

As to Russian interest in Libya, *U.S. News and World Report* says "The Russians, it is predicted, will bide their time about making overtures. But it would be a big surprise to diplomats if the Kremlin

did not do so eventually. Soviet interest in Libya has always been high." The report continues, "Russia is one country that stands to benefit from the coup—if only because Libya may become one more place in the Mediterranean area where Soviet ships and military visitors will receive a friendly reception. *Libya could easily become a candidate for Soviet arms of the various types now being provided to other 'revolutionary' states—from Syria to Algeria*" (emphasis mine).

Forecasters, viewing the Arab revolutionary pattern already established by military men in Egypt, Syria, Iraq, and Yemen, feel this way: "The signs are that, in the end, Libya's new rulers will shift another important segment of the Middle East away from United States influence."

According to God's Word, we can look for Libya to become pro-Russian; a supporter, willingly or unwillingly, of Communist ideals. And we can look for Ethiopia and Iran to also become Russian satellites.

God saw a need to predict these things for his people of the last days. Why? We think it is for the strengthening of their faith. In these last days, many will be shaken in faith. These predictions being fulfilled show that God's Word is absolutely dependable, that we can hold to him in an unsteady world, and that the better days he has promised *are* coming.

Let us therefore take comfort, and not be afraid of what is coming on the world—higher taxes, unknown nuclear wars, and shaken morals. The man who trusts in God does not fear these things. He knows a change is coming—God's Kingdom *will be* established on earth. That is our hope.

Israel-Arab Conflict

Daily in the papers the Israeli-Arab conflict is in the headlines.

Because of the firing of Jerusalem's Al Aksa Mosque, Arab holy place, King Faisal of Saudi Arabia, Islam's official "Guardian of the Holy Places," called for a *jihād* or holy war against Israel.

To deter the Arabs from another all-out war, Israel stepped up her air and ground attacks against her enemy neighbors.

And so the world fears what another Mideast war may bring. Always in the

background of men's minds today is the fear of a world-wide nuclear conflict which may wipe out civilization.

Jesus said that men's hearts would fail them "for fear, and for looking after those things which are coming on the earth" (Luke 21:26). But there is no fear in the Christian, for he knows his future is safe in the hands of Christ. How much better to be a Christian in these last days than to be an atheist or an unbeliever, who has no hope!

Israel Can Win Again

The above title is from a Texas newspaper sent us by Sr. Evela Jordan of Lubbock, from a column by Henry J. Taylor, news analyst.

Writing on "How the White House Views the Middle East Crisis" and the events in the Middle East over the past several years, Mr. Taylor says, "The White House believes Israel would win again, but in a much longer, bloodier, and potentially world-dangerous struggle."

The article continues, "The White House also believes that Israel's present strategy of powerful air strikes against military placements on the side of the Suez Canal held by the Egyptians, combined with commando raids very deep inside Egypt, has a definable purpose. Today's Israeli thrusts appear designed to prove to Nasser—and to the Soviet Union—that Egypt cannot achieve a victorious war. The Israeli purpose, the White House believes, is to keep the explosive impasse locked into its present limited phase."

According to Ezekiel, we agree that the Arabs cannot wage a successful war against Israel by themselves, for Israel is to continue as a nation until overpowered by the king of the north. But when "arms shall stand on his part," and "his power shall be mighty, but not by his own power" (Dan. 11:31; 8:24), we will see the time of Jacob's trouble (Jer. 30:7). In other words, when the Arabs have the backing of the combined might of the Russian air power, sea power, and ground power, Israel will fall like a weed stem before the wind.

But Christ's coming will save her remnant, and then Russia and all nations shall fall before the King of Kings who will establish God's government upon earth,

TOTS 'N' TEENS

By Ruth Lewis

The Taunting Neighbor

Sandy and Sammy were getting ready for church one Sunday when Sammy told Sandy, "I wish I didn't have to go today. I'd like to stay home and ride my bike like James does."

Sandy was very surprised, for she knew that Sammy really loved to go places, especially to his Sunday school class. "Why did you say that, Sammy?" she asked. "You like to go to church."

"I like to go to church," replied Sammy, "but I don't like the way James talks. Don't you notice that every Sunday morning he's out riding his bike? Then he yells and says that he's having fun, and all I'll get to do is to sit and listen to someone."

"But Sunday school is fun. I wonder who told him you just sit when you go there?"

That morning at the breakfast table the twins continued their conversation. With the help of Mom and Dad Sammy realized that someone else had put these ideas into James' head.

When they left the house to get into the car, there was James, riding up and down the sidewalk. "I'm having fun," called James. "Just look at me go! Too bad you can't have fun, too."

Sammy held his head high and called back, "But I am going to have fun. I'll show you what I made when I come home. It'll be something pretty, too."

"When others make fun of what you do as a Christian, that's a kind of persecution. There will be many times in your life when people who are not Christians will criticize what you do. You'll just have to be like the early Christians, and learn to take it. If you pray to God he will help you every time you have a problem of this kind."

Sammy smiled at his dad. "I'll remember that."

Just as soon as Sammy came home from church he jumped out of the car and showed James the plaque he had made with his handprint on it. Sammy had painted it a bright red. "See," said Sammy, "I told you I would make something pretty." He smiled and ran into the house to hang it on the wall.

TNT

"Persecution" is defined as "the active opposition with which Christians are beset by their enemies." It is, then, an opposition to an individual's religious beliefs. Although we hear much of the persecutions instigated by the Roman emperors, their zeal to put down the Christians only succeeded in spreading the gospel.

The Dispersion of Israel

The Israelites were scattered at different times throughout their history. The Assyrians and Babylonians captured many of them and carried them to other lands. During the time of Pompey, the Roman general, many were taken to Rome as slaves. Directly preceding the time of Christ, many Israelites voluntarily left their homeland to seek employment in the field of commerce in other lands.

When the Apostle Paul began to preach, he visited established synagogues in Thessalonica, Berea, Athens, and Corinth; all in Greece.

Jews who settled in these areas were allowed to live in their own organized communities and were often given the right of citizenship.

The Persecutions Begin

For many years the church was allowed to grow peacefully, in part protected by its association with the Jews. When the Jews began to protest the practices of the church, Rome also noticed the differences which existed between Judaism and Christianity. It could not longer exist under the protection of the Jews. Christianity was on its own.

As some people in government began to be influenced by Christianity, the leaders of the Roman Empire felt this new religion would destroy the empire. As a result they sought the lives of the Christians. Although the Christians, like the Jews, did not live in Israel alone, they now had to disperse further, or suffer death. The first persecution was that of Nero in 64 A.D.

Peter's Advice

Peter wrote the Book of First Peter to "the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." These areas are in what is today Turkey. Because of their dispersion and the danger which they faced, Peter had many items of advice to give them.

To "sojourn" means to "dwell for a time," so Peter anticipated the time when these Christians would no longer need to dwell away from their homeland. While they were living in these foreign lands, Peter advised them to live in fear, even though they had prayed to God. Although God is capable of caring for his own, people do die. It is only God's Word that will endure.

Peter also advised them not to adopt the moral habits of the Gentiles, but to remain pure. Peter cautioned them several times to obey the edicts of the kings and governors, as he stated in 1 Peter 2:17, "Honour all men. Love the brotherhood. Fear God. Honour the king."

These words of advice should be remembered by all Christians, because they put things in their proper perspective. If Christians today would do these four things, they would not fear the evil times that are encroaching upon society today.

Perhaps someday someone will try to destroy the members of the Church of God, even as they sought to destroy the early Christians. As has been pointed out by our own church scholars, the Church of God, like the Jews, are a scattered people. Its members do not exist in colonies or sectors of the country, but live everywhere. Perhaps this, too, is part of God's plan.

Peter did not promise the dispersed Christians a life of ease. He warned them that Christ himself had to suffer for what was right. Could they, as Christians, expect to do less? God still is the ruler of the universe and all activities that occur are subject to his supervision.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you" (1 Pet. 5:6, 7).



SEARCH & RESEARCH

By Pastor Harry Goekler

We have been asked by Editor T. M. Ferrell to assume responsibility for this page in coming issues of *The Restitution Herald*, and, after considerable thought and prayer, have accepted. The page has been ably handled in past issues by Pastor Harry Sheets, and it is our hope and prayer that the page will continue to reflect his good and Scriptural explanations of various Bible questions.

We prefer questions that are considered to be of general interest to our readers. No doubt some questions will relate to subjects of a controversial nature; in fact, almost any question could be considered by some to be open to controversy. Questions of an extremely controversial nature will likely have to be refused. Questions that go beyond our ability and understanding to answer will, of course, be returned to the sender. Those who desire to send in questions for this page can send them to *The Restitution Herald*, Box 231, Oregon, Ill., 61061, and they will be forwarded to the writer. The best and most direct method is to send your questions to Pastor Harry Goekler, 2001 Barcelona, Harlingen, Texas 78550. We will endeavor to answer them to the best of our knowledge.

Question:

Please explain John 8:31. Does this verse teach that some will never die?

Answer:

The text reads: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

Two distinct deaths are mentioned in the Bible. The death in Adam and the second death. (Read 1 Cor. 15:22.) This text says that all who are in Adam die but that all are to be made alive in Christ. Christ redeems them from death by resurrection, as 1 Corinthians 15:19-23 shows.

In Revelation 2:11 we read that he that overcometh shall not be hurt of the second death. In other words, he has the promise of escape from the second death, which leaves us to conclude that his escape from the first by resurrection is through Christ.

Regarding the death in Adam, Paul said: "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins

of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:27, 28). All men in Adam, then, are appointed to death. Those who are in Christ may escape the second death. To make the text (John 8:51) to harmonize with all the Scripture teaching on the subject, it is the second death that is referred to without a doubt.

No one has any promise of escape from the death in Adam except by the resurrection or the change in saints that will take place when Christ comes. (See 1 Cor. 15:50-54; 1 Thess. 4:16, 17.) The change that will take place in living saints when Jesus comes will amount to the same as death and resurrection, for they are to be changed from mortality to immortality.

Question:

Please comment on 1 Peter 4:6, especially concerning the statement that the gospel was preached to them that are dead. Who were these dead persons?

Answer:

Please read the first five verses of 1 Peter 4 carefully. You will observe that the Apostle Peter shows in these verses the purposes of the preaching of the gospel. It is to turn us away from the excesses and lusts of life that we may live in the spirit, or the will of God. So, while we are living in the flesh, yet we are living to God in the spirit.

The dead spoken of in verse six undoubtedly refer to any dead who heard

the gospel prior to the time of Peter's writing, but their being in the flesh and living according to the spirit was done before they died. The language shows that the preaching of the gospel has had the same object ever since it was preached. It is to turn people from sin to the way of salvation.

Question:

Please explain Proverbs 18:24. Quite often the last part of the verse is applied to Jesus. How can this be, when Jesus was not even born when this verse was written?

Answer:

This verse reads as follows in the King James Version: "A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother."

We believe the true meaning of this verse can be better understood by quoting from a number of other translations.

"There are friends who play at friendship; and there is a friend who sticks closer than a brother."—*Goodspeed*.

"There are friends who only bring you loss; there is a friend more loyal than a brother."—*Moffatt*.

"A man of companions is ruined; a friend sticks more fast than a brother."

—*Fenton*.

There is a true and valuable friendship and its bonds are closer than those between members of our own family at certain times. This verse does not directly refer to Jesus, but, as our Friend and Saviour, it can well be said of him that he is closer than a brother.

The Abrahamic Promises

By Pastor Hollis Partlowe

These great and precious promises are found in Genesis 12 through 20. God promised Abraham and his descendants that they would inherit the land for an "everlasting possession." We are told in the Bible that if we belong to Christ we are descendants of Abraham: "If ye be Christ's, then are ye Abraham's seed [descendants] and heirs according to the promise" (Gal. 3:29).

Jesus Christ is the one singular seed of Abraham through whom all nations of the earth are to be blessed. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (v. 16). In other words, if you want to be included in the promise of God, there is one person you need to

know; that person is Jesus Christ. The Son of God came to "confirm the promises made unto the fathers" to the Gentiles, or the nations of earth. (Rom. 15:8.) He did not come to annul these promises, but extend them to all who believe on him.

Some have the erroneous notion that everything connected with Abraham is Jewish. They do not know that *Abraham was not a Jew*. He was called out of Ur of the Chaldees. It is true that the Jewish nation sprang from Abraham through Isaac, but so did the Arabs through Ishmael; so do Christians through Christ, the greatest descendant of Abraham. In all truth, Christians are children of Abraham "who is the father of us all"; "he is the

(Please turn to page 17)

THE RESTITUTION HERALD



Brief Messages for Busy People

Thank God Every Morning

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.—*Charles Kingsley*.

Thanksgiving to Come

By *Edna A. Pepper*

This Thanksgiving season seems an excellent time to check the record of the past year against the ideal we had in mind a year ago. No one stands still. One either advances or retreats, and it is often difficult to know if there is growth in grace from day to day.

We owe our grateful thanks for the unspeakable gift of life. Peter, our youngest, felt this when he said one day, "I'm glad you had me!"

However, the importance of the gift of life is not primarily for now. Many are so burdened with heartaches and trouble that they've given up not only on this life but also on the opportunity of the next, which it affords.

Think back; recall the happiest moment of your life. Then tell yourself that life in the earth made new will be as happy every day as the "high days" that come on such rare occasions now.

We have the word of Jesus that he is preparing "mansions" or "abiding places" in the celestial city. But is there any reason why we should not put up a cottage in the country too? Isaiah says the redeemed "shall build houses, and inhabit them" (Isa. 65:21). Most city dwellers who can afford it do so now. Any good thing that is done now will be done better then. The New Jerusalem with its golden streets and pearly gates is to be the capital of a recreated earth, incomparable in its exquisite loveliness.

There is great giving of thanks when the ill recover; how much more when the lost dominion is recovered and all sickness and pain and death are removed forever from God's universe!

You may not be interested in playing a harp. Your chosen field may be science, or teaching, or astronomy, or writing. Whatever it may be, you will enjoy it to

the full in God's wonderland of tomorrow.

Whatever good thing you most like doing today, you will enjoy far more tomorrow, without drawback of illness, lack of funds, or anything else that hinders you now. What a marvelous Thanksgiving it will be when Victory Day arrives at last!

Wouldn't it be wise to get ready for it now; to practice the new earth life today as best you can? to speak softly; to be kind; to pray every day, "Let the beauty of Jesus be seen in me"—especially if you want to feel at home when you get there!

"For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3).—*Signs of the Times*.

If Winter Comes!

By *Pastor J. R. LeCrone*

The autumn season is, in many ways, a most pleasant one. With it comes relief from the excessive heat of summer, the joy of harvesting the crops on which so much labor and care were expended, and the glorious beauties of trees and shrubs dressed in their bright fall foliage.

But these same delights are also signs that a less pleasant season is near at hand, and we observe that many people acknowledge this fact by putting storm windows on their houses, being sure that heating plants are in good operating condition, and checking to see that their winter clothing is ready to wear. For they know that autumn is inevitably followed by winter.

True, winter is just as inevitably followed by spring, but we acknowledge that only those who are adequately prepared to endure the winter will survive to greet the spring. Therefore, we recognize the wisdom and foresight of those who prepare for winter, and consider as very foolish those who do not.

It was the glories of the spring season of the Kingdom of God, with its promise of abundance and joy, that the disciples of Jesus had in mind, when they put to him the question, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3).

Jesus obliged by giving them a series of signs which would tell them that the time of his returning would be near at hand. But we find it highly significant that many of the signs that he pointed out indicated that, if they expected to bask in the benevolent sunshine of his returning, and reap the rich spiritual benefits of eternal life in his Kingdom, they must be prepared to endure the rigors of the winter of testings and trials that is to precede it.

We believe that, in God's plan for the ages, we are in the fall season of the gospel age, and are enjoying the fruits of the labors of many people. But we also believe that just ahead of us lies a spiritual winter, which will severely test the spiritual strength and will to survive of many Christians. Those who have the wisdom to recognize the signs and to prepare for the winter will have a much better chance of living to greet the spring and enjoy the eternal summer of God's Kingdom than those who do not.

The Church of God wishes to help each one to build up spiritual faith and strength which will enable him to endure the testings to come! Don't enter into this season of testing undernourished and unprepared. Rather, let us feed upon God's Word, and enter into the sanctuary of his church, that we may endure when winter comes.

Thankfulness Rewarded

By *Pastor Harry Sheets*

"Let the peace of God rule in your hearts, to the which ye are called in one body; and be ye thankful" (Col. 3:15). These words of Paul have a blessing for this age and a hundredfold more in the world to come.

A warm, friendly, sincere "thank you" spoken in appreciation for some favor, however small, keeps a person your friend, for he knows that his thoughtfulness was noticed and appreciated. It makes him happy, and more in the mood to be thoughtful again.

Strong's Concordance states that "thoughtful" carries the meaning of "graciousness as gratifying of manner or act. Specifically, it refers to the divine influence upon the heart, and its reflection in the life; including gratitude."

The influence of God enters the hu-

truth for modern man



November 23-30, 1969, has been proclaimed by President Richard Nixon as National Bible Week, to encourage Bible reading. In calling attention to it, President Nixon described the Bible as "unique among books and treasured by men and nations."

man heart and life when thankfulness is felt and expressed. How easy it is for God to enter our lives! A mere "Thank you, Lord" will open the door for him to enter.

The Greek word used here for "thankful" appears more often in our Bible as "grace" than it does as thankful. For example, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace [thankfulness] in your hearts to the Lord" (Col. 3:16).

"Know ye not," Paul reminded the Christians, "that ye are the temple of God, and that the Spirit of God dwelleth

in you" (1 Cor. 3:16). God's Spirit is in Christians today just as truly as it was in the tabernacle in the wilderness.

Why should God want to dwell in us? What have we accomplished in our lives to merit this? Nothing! All God asks of us is to open the door. He will do the entering and abiding. His blessing will follow.

God so loved the world that he gave his Son to be a sacrifice for sin. God was so pleased with his Son's sacrificial death that his love and grace were poured out without measure. He raised Jesus from the dead, gave him immortality, and honored him by giving him the second place in the universe. Furthermore, he promised immortality and sonship to all who

would believe on the Son, "that in the ages to come he might shew the exceeding riches of his grace [thankfulness] in his kindness toward us through Christ Jesus" (Eph. 2:7).

With this understanding of God's grace it will be profitable to reread the words of Paul: "By grace [God's thankfulness for what Jesus did] are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

God poured out his great grace (thankfulness) because of what Jesus did, not for anything we have done, or ever can do. His grace is an unearned favor so far as we are concerned.

People do not appreciate what God has done for them. They give him no thanks for the material things of this life, nor do they thank him for making it possible for us to receive immortality in the age to come. They insult the spirit of grace. (See Heb. 10:29, where "despite" means "insult.")

"Neither were thankful" is one of the many sins which Paul charged against the Gentiles. ("Thankful" here has particular reference to grace at mealtime.) Gentiles are noted for their lack of thankfulness to God for his many blessings—too thankful, in fact, to thank him for their daily food. No wonder God is not an influence in Gentile lives today.

God has been exceptionally good to us. Surely, we can say "Thank you, Lord," and really mean it. A second benefit (grace) will be ours if we do say "Thank you." (See 2 Cor. 1:15.)

Well-Stuffed Nation Lax on Giving Thanks

By Louis Cassels, UPI

The commercialization of Christmas is often deplored, and rightly so. But there is another religious holiday that has been degraded even worse than Christmas. It is the holiday that Americans celebrate with turkey dinners and football games . . . By force of habit, we still call it "Thanksgiving Day."

The name stirs dim memories of a bygone era when Americans thought that God had something to do with the incredible material blessings that have been bestowed upon this land and its people.

Special Day

That belief led our ancestors to set aside a special day, at the end of the harvest season each fall, for everyone to join in lifting thankful hearts to God.

The tradition has been enshrined in law, so the President of the United States continues to issue each year a procla-

mation declaring a national holiday for "thanks giving."

The churches also try to maintain the national pretense that Thanksgiving is a day of worship. They conduct special services . . . every year. But they know in advance that these services will be very poorly attended. People just can't bother to go to church when there's so much cooking, eating, and football watching to be done.

Today's Luxury

A purely rational creature, transported here from another planet, might find it very difficult to understand why Americans of 1969 are less cognizant of their blessings—or at least, less grateful for them—than their Puritan forefathers were.

The visitor would discover from our history books that the Puritans actually had it pretty tough. They had to scratch their livelihood from an untamed wilderness, and sometimes it was nip-and-tuck whether they survived.

Today, the visitor would observe, Americans are enjoying the most luxurious standard of living that any nation has ever known. With 6 percent of the world's population, they are consuming 50 percent of its wealth.

What has happened to America's sense of gratitude?

"Have Forgotten"

Abraham Lincoln put his finger on the answer 106 Thanksgivings ago. He said:

"We have forgotten the gracious hand which has preserved us in peace and multiplied and enriched and strengthened us.

"We have vainly imagined in the deceitfulness of our hearts that all these blessings were produced by some superior wisdom and virtue of our own.

"Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to God that made us."—*Los Angeles Times*.

Thanksgiving

By Bond Tennant

"Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:15-17).

This year, Thursday, November 27 is Thanksgiving Day by presidential prola-

mation. It is a holiday for most laborers. Services of thanksgiving to the Lord are held in many churches. It is a day of feasting for all of those who can afford to feast. Many observe the day with a spirit of true thanksgiving. Sad to say, to many people it is simply another holiday and time to get together with friends and relatives, but they have little or no thought of the Lord who is the giver of all blessings.

It is appropriate to have a day especially set apart for thanksgiving to the Lord, but those who are really dedicated to the Lord and his service think of every day as one of thanksgiving. The blessings of the Lord are bestowed upon us daily. The Scripture says, "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lam. 3:22, 23).

We who experience the blessings of the Lord cannot wait until one day of the year to express our thanksgiving to him, but we express our thanks at the close of each day.

Let us think on some of the reasons to give thanks to the Lord. For those who do not know God and his Word, it has been a year of misery. We have been at war; riots have broken out in many of our larger cities; crime has increased twice as much as the population has grown. But for us who believe and trust God these manifestations of inhumanity are understood to be part of the trouble before the present age is ended and the Kingdom of God is established. These conditions do not dampen our spirit of thanksgiving. We are thankful because the Lord has made it possible to understand the significance of what is taking place around us.

We are also thankful that God has kept us from falling away from the truth. He has done this by his mercy and love and by the power of his Spirit. It is through the truth of God's Word that we have come to understand the glory of God's character—his love, his wisdom, and his justice and power. This is precious knowledge. The Scripture again says, "Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD" (Jer. 9:23, 24).

We are also thankful for God's unspeakable gift to us—Jesus Christ. The Apostle Paul wrote, "Thanks be unto

God for his unspeakable gift" (2 Cor. 9:15). Jesus is many things to us. We are thankful for what his ministry means to us now and what it will mean to all the world in the future.

Jesus is our advocate with the Father. He is our high priest who was touched by our suffering. He is our good shepherd who leads us in our straight paths.

Last of all, we are thankful for the opportunity of service which we have had during the year. We have been given the opportunity to preach the glad tidings of the Kingdom and to show the genuineness of our faith by service to the brethren.

Let us give Thanksgiving day by day, both by deed and word.—*Advocate of Truth*.

THE EDITOR'S OPINIONS

(Continued from page 3)

does not lead to stricter or more righteous living. We trust that each Christian will continue to live by God's Word, and will be true to the husband or wife of one's youth. (Mal. 2:14-16.) •

THE ABRAHAMIC PROMISES

(Continued from page 14)

father of all them that believe" (Rom. 4:16, 11).

Now being a natural descendant of Abraham, such as a Jew or Arab, does not profit one anything, for, "all have sinned and come short of the glory of God" (Rom. 3:23). There is no difference between the Jew and Gentile today. (Rom. 10:12.) Each has to find salvation the same way—the way of Christ.

If you really want to know the Christian's relationship to the Abrahamic promises study Galatians 3 and Romans 4. These promises still have significance today. •

WE THANK THEE

(Continued from page 7)

In keeping with this thought, Paul wrote the Philippian brethren, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (4:6). How many times have we made a request of God and never thought of giving him thanks? Have you ever thought of thanking God for answering a prayer as you were asking it!

Many Bible students believe we are living in "end times." Paul admonished the brethren in the church at Colosse to "continue in prayer, and watch in the

same with thanksgiving" (4:2). One of the key words for a Christian today is *watch*. Watching without prayer would be a disgrace to our God. Beside the abundance of material things that are ours to enjoy, there is the wonderful way—the way of righteousness. Have you ever thanked God for righteousness? Have you ever thanked him for purity? for cleanliness? Have you ever thanked the heavenly Father that you can know and enjoy these things? How often have you asked God to help you to be like his Son and thanked him for his Son?

In the Hebrew letter, we read, "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" (13:15). We are reminded of the chorus of a song that is often sung:

"Jesus, Oh how sweet the name,
Jesus every day the same,
Jesus, let all saints proclaim,
His worthy name forever."

Nothing would give God more praise than to thank him for Jesus. Nothing would give God more honor than for each to give that praise with his own lips. Nothing would give God more glory than for every man to come "boldly before the throne of grace."

Please join me this Thanksgiving time in saying as did David of old: "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty . . . Now therefore, our God, we thank thee, and praise thy glorious name" (1 Chron. 29:11-13). ●

IT'S SO EASY TO FORGET

(Continued from page 9)

cuse. The transforming power of Christ Jesus is manifest all about us. Too busy is no excuse. It is not that you are too busy to worship, serve, and be thankful; it is that you have chosen not to do so. You, of your own free will, have chosen to shut Christ out of your daily life.

WE OFTEN FORGET GOD'S PLAN FOR OUR REDEMPTION. His plan was that we should be bought with a price. Paul says just this, "You are not your own, you are bought with a price" (1 Cor. 6:20). If your redemption could be purchased with money, or by popular vote of your own friends, then you would be justified in not being thankful. God's plan is that we be free from sin, . . . the wrath of God. This is only possible as we respond to Christ, our sacrifice for sin, in thanksgiving day by day. We were rescued by his ransom. "God commendeth his

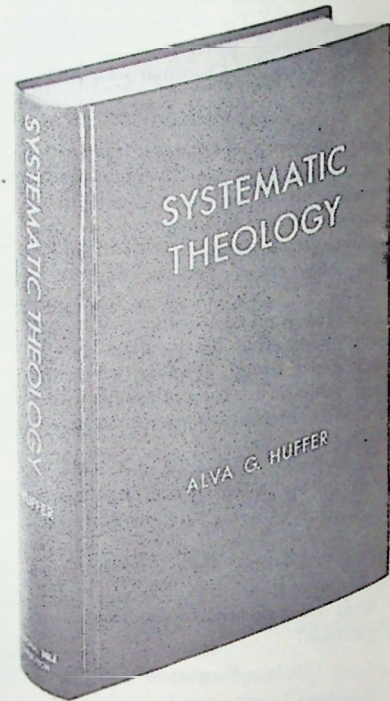
love toward us in that, while we were yet sinners, Christ died for us" (Rom. 5:8). All have sinned, and deserve death; but Christ died to redeem us.

WE OFTEN FORGET THE JOY OF FORGIVENESS. If you had been condemned to death by the courts of our land, and then by an act of another you were set free, I'm sure you would be a happy person and you would bestow great favor upon the person who had come to your rescue. This is the case with the Christian. By accepting Christ Jesus, and living to please him, we are confident of escaping the eternal destruction in the fires of hell at the last day. Our sins are blotted out as if we had not sinned. This should produce joy and thanksgiving. During the Boxer uprising in China, a Boxer asked a missionary, "How do you account for the fact that the Christian prayed for the very people who were going to execute him? A religion that has a grit in it like that must have something in it; tell me the secret." Our thankfulness for the forgiveness of sin through Christ Jesus is best expressed in our forgiveness of others.

WE OFTEN FORGET OUR INHERITANCE. If we are Christians, we are not paupers, but heirs. In 1 Peter 1:3-5, Peter declares, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." God promised to Abraham an eternal possession of the earth. (Gen. 13:14-17.) Someday this earth will be renovated by fire, all sin and wickedness will be destroyed, and we, together with Abraham and the righteous of all ages, will dwell in it eternally with our Christ. (2 Pet. 3:9-14.) Paul assures us that this is our hope when he says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). Note the conditions here: "If ye be Christ's," "Kept by the power of God through faith unto salvation." Is your faith in, and response to, Christ such that you can say that you are kept by the power of God? If it is, your inheritance is secure. "Ready to be revealed in the last time." And if this is true, it should motivate you to begin today to express your thanksgiving in every way possible to the One who has redeemed you from iniquity, and given you this glorious hope.

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- 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.

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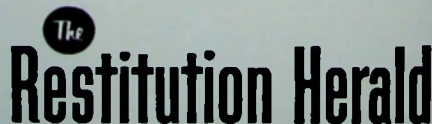
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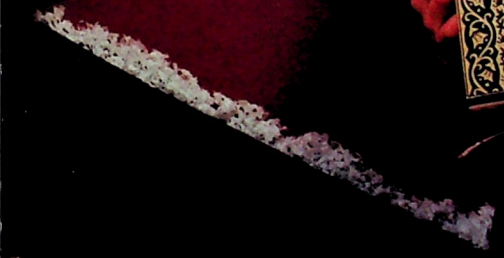
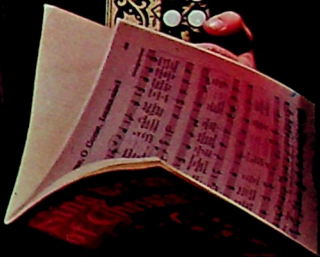
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An attractive metal display rack and ten Restitution Herald's of each issue can be secured at a cost of \$7.20 per quarter.

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. Ferrall, Editor

Paul C. Johnson, Associate Editor

* * * *

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THE EDITOR'S OPINIONS

Season's Greetings!

This special holiday issue of The Restitution Herald is sent out with the hearty best wishes of the editorial staff and writers. May it honor the Christ, whose birth we celebrate!

The Word Made Flesh

"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. In it was life; and the life was the light of men. . . . And the logos became flesh, and dwelt among us,—and we beheld his glory, a glory as of an only begotten from a father,—full of favor and truth" (John 1:1-4, 14, Diag.).

Many see in this passage an affirmation of the doctrine of the preexistence of Jesus Christ. If the Bible taught that doctrine, we believe this would be a good text to support it; at least a *surface* reading of the text would *seem* to support it. However, a deeper study of the text, and the Greek word *logos*, will show that this text is in harmony with the rest of God's Word in showing that Christ did not exist until he was born in the days of Herod. (Matt. 2:1.) This text is in harmony with others that predicted the birth of the Christ, in fulfillment of the plan of God.

What Is "Logos"?

As *logos* is an ancient Greek word, we may expect that ancient usage of the word could be important in this study.

Among the Greeks of the period before Christ, *logos* meant primarily "reason." Heraclitus, of the sixth century B.C., "discerned at work in the cosmic process a *logos* analogous to the *reasoning power in man*" (*Ency. Brit.*). "The *logos* of the Stoics is a *reason* in the world gifted with intelligence, and analogous to the *reason in man*" (*Ibid.*).

Among the Jews, the Word is regarded as an attribute or activity of God, and not an independent being. Philo, a Jewish philosopher born about 20 B.C. at Alexandria, "does not regard the *logos* as a *person*; it is an *idea, a power . . .*" (*Cath. Ency.*).

The early Christian apologists of the

first and second centuries "represent the Word [*logos*] as *uttered* by the Father when the Father wished to create . . ." (*Ibid.*).

In the New Testament the word *logos* is used 317 times, and occurs in almost every book. It is translated "word" 215 times; "saying" fifty times; "speech" eight times; "account" eight times; "words" (plural) four times; as well as by twenty other English words, including "reason," "intent," and "communication." According to Adam Clarke, as quoted in the *Diaglott*, "*Logos . . . signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning.*" E. W. Bullinger, in his *Lexicon and Concordance*, says *logos* is "a word, as manifesting these thoughts, which are invisible. A word, as an expression of the hidden mental power which produces the result of the wisdom of the invisible thought."

With this background, we can begin to understand that *logos* in John 1 is not a personality, but has reference to the thought, plan, intent, and reason of God. This was what was "in the beginning with God." This thought or plan, including the coming of Messiah, was later expressed in words (also *logos*), as revealed through God's servants the prophets. These words (*logos*) were ultimately fulfilled—made flesh—in the birth of Jesus Christ.

Jesus was the fulfillment of God's *logos*; from his first thoughts of Messiah to the many prophetic words uttered concerning the birth, nature, and work of Messiah. John 12:38 says, "That the saying [*logos*] of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" By comparing this quotation with Isaiah 53, we see that the *logos* of Isaiah was prophecy of the coming Messiah. There is *logos* yet to be fulfilled by the reign of Christ on earth at his coming, for "there shall be brought to pass the saying [*logos*] that is written, Death is swallowed up in victory" (1 Cor. 15:54).

Jesus had a prominent place in God's plan and purpose, and all of the types and prophecies of the Hebrew Scriptures

(Please turn to page 18)

"IN THE LIKENESS OF MEN"

By Harold J. Doan



OF ALL the holidays, man seems able to relate most easily to Christmas. There is a warmness, a spontaneity, a joyousness, not always apparent at other seasons.

One stands in awe at the Easter season. The crucifixion and the triumph of the resurrection are almost beyond human understanding. That is the time when men are astonished by the power and the mysterious workings of God.

In the Christmas season, however, as we reflect upon the birth of the Son of God, miraculous and awesome though the event was, we find that we can relate to this event. Perhaps our peculiar attachment to the Christmas story is due to the fact that the Son of God "was made in the likeness of men" (Phil. 2:7). There is a humanness in the birth of Jesus Christ, the Saviour of men, that touches our hearts and deepens our appreciation of the Lord.

Had Jesus' first appearance to mankind been when he rode triumphantly into Jerusalem, followed by the tremendous week of teaching and preaching, and the crucifixion and resurrection, we might now find it difficult to understand and appreciate him. Had the humble birth, simple life in Nazareth, temptation in the wilderness, and trials of his ministry been omitted from the record of his life, our regard for Jesus and relationship to him might be limited only to a sense of solemn wonder. But he "was made in the likeness of men." We can dare then to regard him as brother, understanding friend, and compassionate representative

before the throne of God. This is a soft, warm, close relationship, reflected perhaps in the Christmas spirit.

The significance of this unique relationship between the Son of God and believing mankind was pointed out in Hebrews 4:14, 15: "We have a great high priest, that is passed into the heavens, Jesus the Son of God . . . We have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." The fact that Jesus is a high priest and that he ascended into heaven is not as relevant to us as the fact that he was tempted in all points and won the victory. We are most appreciative of the truth that he is "touched with the feeling" of our weaknesses. He knows the feeling of temptation, of disappointment, of frustration, of suffering. He is sensitive to the deepest groanings of creation. (Rom. 8:22, 23.) Our Mediator before the throne of God began life in a manger in Bethlehem, worked in a carpenter shop, was tempted in the wilderness and afterward. He "was made in the likeness of men."

"In all things it behoved him to be made like unto his brethren" (Heb. 2:17). Being made like his brethren Jesus was capable of suffering death. In fact, he was thus born to "taste death for every man" (Heb. 2:9). In his mortality, we feel a bond of unity with the Lord. From his birth to his crucifixion, Jesus lived and labored, as we do, under the shadow of death. He witnessed it in others. He knew it would come to him. He fought the limi-

tations of time. He wrestled with the hunger, tiredness, and pain that accompany mortality. Because he "was made in the likeness of men" he recognizes and is touched by the "feelings" of the infirmities we experience in our mortal state.

In the cold, cynical, deteriorating atmosphere of life in 1969, man has great need for the warm, close, understanding relationship that the believer can have with Christ. This spirit, which seems to surface in the Christmas season, has its basis in the humanity of Christ. "Made in the likeness of men," living, suffering, and dying, he is "like unto his brethren."

Knowing that he was an overcomer, that in spite of all temptations he "was without sin," we take heart. The battle can be won! There is victory in faith! One can be an overcomer!

Because Jesus understands "the feeling of our infirmities" we are encouraged. He is "touched" by these feelings. Of course there is forgiveness! He knows what it means to serve, to labor for man and for God. He knows the meaning of sacrifice. He knows discouragement and frustration. Of course he will give strength and help! We can feel for his sufferings, and we know he can feel for ours. This is comradeship and brotherhood.

The joys of the Christmas season have their roots in the human drama of the birth of the Son of God. "Made in the likeness of men" for an uplifting and encouraging example for all mankind, and to taste death for every man, we can enjoy a warm relationship with Jesus, the Son of God.



"Unto Us a Son Is Given"

By C. E. Lapp

ALMOST two thousand years ago in the little village of Bethlehem, a "child [was] born . . . a son [was] given." He came in fulfillment of God's promise recorded by the Old Testament evangelist Isaiah. (Isa. 9:6.) As Isaiah looked into the distant future, he said of his people: "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" (9:2).

God's Wonderful Son

How welcome is light to those who have been in darkness. In the fullness of God's time, this child was born, even as his Word had said. Before his birth, the angel Gabriel was sent from God to tell his mother of the most unusual son to be born to her. He was to be great, the son of the Highest, and he was to sit on David's throne. (Luke 1:32.)

John the Baptist was commissioned even before birth to turn many of the children of Israel from the foulness of sin, and prepare them to meet the Lord. He was to guide their feet in the way of peace. Angels of God were to worship

him; wise men from the east would bring gifts to him; and it was said that to him "every knee should bow."

His name was to be called Jesus, which in Hebrew means Saviour, for he would give knowledge of salvation by the forgiveness of sins. His power would draw men to himself, and, though he had no earthly wealth or even a place to lay his head, the whole world was to become his.

The Old, Old Story

And so he came! In a quiet place in Bethlehem he was born and laid in a manger, for there was no room for him in the inn! Rich and mighty men of all ages have had little room for Jesus, but the humble shepherds on that Judcan hillside were given the privilege of being first to hear the announcement of his birth. As the angel of the Lord suddenly appeared to them to proclaim the joyful event, they listened, and this is what they heard: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there

was with the angel a multitude of the heavenly host praising God, and saying: Glory to God in the highest . . ." (Luk 2:10-14).

This is the old, old story; but it is still as new and fresh as the dew of the early morning. Like a million diamonds sparkling in the sun, it ushered in a glorious day of hope, which is the only hope of the world. While millions fail to understand the meaning of Jesus' birth, the simplicity of God's Word is still the power to change men's lives.

To the world, Jesus' birth has become a tawdry time to buy and sell and get gain. It is a time to entertain, and a time of carnal carousing. But, to those who understand and love God, it brings the everlasting comfort that God loves us, and has sent his only begotten Son to save us.

His coming was good news to the leper of Jesus' day, for when he was healed, he followed the Saviour. The blind man called to Jesus, and he opened their eyes. The brokenhearted woman taken in sin was forgiven, and the woman who has spent all her living for doctors said: "If I can only touch the hem of his garment, I shall be made whole." And she was! The little girl taken by death was restored to her grief-stricken family; and learned men listened in rapt attention to Jesus' words of wisdom and power. No man ever spoke like this man. He called men to follow him, and they immediately dropped everything and left *all* to be his disciples. He pulled aside the cloak of hypocrisy that was in men's hearts, for he knew them as no one ever had known them before. He knew what was in men.

God's Gift So Needed

God's Son was given to bring light and life into darkened hearts and miserable homes. He was given to forgive the unforgivable, and to cleanse those in wretchedness and despair. He was given to take away defiling sins, and to transform sin-possessed men. God gave *him* to reveal divine love to a world of humanity that was hopeless and helpless to change its downward course toward destruction. To us God gave his Son!

No man was good enough to earn God's grace. No one was learned enough to enter God's Kingdom by himself. Man's own goodness could not stand before the searchlight of God's holy righteousness. None had the power to forgive sin or destroy its companion—death, but when Jesus came it was given to him to provide all power, wisdom, and might for men to overcome and bring glory to almighty God.

He Was Rejected

When Jesus came, he came to his own. They received him not! He came to the "lost sheep of the house of Israel," but they could not recognize him. They knew his brothers and sisters, but didn't know him. Others said, "This is the carpenter's son," so missed his power to build men in righteousness. Some were jealous because of his popularity. Others were angry when he drove them from the temple. Still others did not understand the way of the cross, for it was a hard saying, so they followed him no more. "He came unto his own, and his own received him not!"

He Was Received

But some received him with open hearts, and "to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). It was Martha who received him into her house, but it was Mary who sat at his feet to fill her soul with the wonders of his presence. Andrew heard the proclamation of John the Baptist, "Behold the Lamb of God," and immediately found his brother Peter and brought him to Jesus. When Philip was called to follow Jesus, he found Nathanael, and said, "We have found him. . . Jesus of Nazareth." Those who found him, shared him! Should we?

What a privilege to hear the knock of Christ on our heart's door, and invite him to come in, and feast with him. What a wonderful promise is given to those who receive him and overcome, for to them will be granted that privilege to sit with him in his throne when he comes again. How wonderfully blessed and happy will be those who have part in that first resurrection to life that will never end.

Even His Enemies

Jesus so lived upon the earth that when he came to the end, those who opposed him were greatly moved. Pilate said, "I find no fault in this man." The thief on the cross cried: "Lord, remember me when you come in your kingdom." The hardhearted centurion who had directed his crucifixion and watched him die said, "Surely, this was the Son of God." And then Jesus howed his head and prayed: "Father, forgive them"! It was finished! His heart was broken and his body convulsed no more. In the quietness of death inflicted by wicked men, his friends came and laid him away in a new tomb.

But God was not quiet! He gave vent to his feelings for the way men had mistreated the gift of his Son and his great love. The lightning flashed, the thunder

rolled, and earth did quake, and within his sacred temple, unseen hands ripped the beautiful veil from top to bottom.

God's Gift of Life

How ungrateful and thankless was the wicked world! How insensible were men to God's love and compassion. He had given us his only begotten Son that we might have life—and that more abundantly. It was through ignorance, selfishness, pride, and sin of every sort that Jesus was rejected.

It was *then* that God changed the course of what had been human events. It was three days later that the angel of the Lord rolled the stone away from the tomb, and Jesus Christ came forth, the firstborn from the dead!

God's gift was not to be lost, cast aside, or forgotten! Once more God gave his Son to the world, but as a risen and glori-

fied Son, a Saviour indeed. Death could touch him no more! He had overcome the greatest enemy of man.

Forty days later those who loved him dearly stood gazing up into the heavens as Jesus ascended to his Father. And the angel which stood by said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He is now our mediator before the throne of God. Bible signs indicate in a strong way that he will soon come again as King of Kings and Lord of Lords!

Until that day remember—"UNTO US A SON IS GIVEN." This is God's greatest gift to mankind for a sin-sick and war-torn world. "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

Thanks be to God for *his* unspeakable gift to us!



Mission Builders Appeal Number 23

Happy Woods Church of God, Hammond, Louisiana

The Happy Woods Church of God had its beginning more than eighty years ago under the leadership of W. H. Wilson. A building constructed many years ago has served until the present, but is no longer adequate.

The new building now under construction on the Bottolf property should be completed about January first, and will provide needed facilities for this active congregation.

Mission Builder appeal number 23 is in the mail to all members of the League.

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

NEW MISSION MEMBERS

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- 1139. Ross Hillman and Family

- 1140. Mr. & Mrs. Steve Bolhous
- 1141. Mr. & Mrs. James Graham
- 1142. Mr. & Mrs. Keith L. Williams
- 1143. Jewell & Georgia Richards
- 1144. Don Hightower
- 1145. Cecil Perry
- 1146. James G. Ring
- 1147. Mr. & Mrs. Curtis Prather
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Please enroll me in the Mission Builders League.

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(Mail to Church of God General Conference, Box 231, Oregon, Ill. 61061.)



CHRIST AND THE CHRISTMAS TREE

By Michael Hale

BY THIS TIME all of us are beginning to get into the spirit of Christmas. Buying gifts, singing carols, Christmas programs, and religious services are all associated with this special season. One custom of Christians, observed by the majority of Americans, is the buying and decorating of the Christmas tree. Some authorities believe the custom of trimming and lighting a Christmas tree had its origin in the medieval German mystery plays, when a tree, the *Paradeisbaum* (tree of paradise) was used to symbolize the Garden of Eden. After the suppression of these plays, the tree was used in the home, and gradually there evolved the custom of decorating it with cookies, fruit, and eventually candles. Other authorities consider the Christmas tree a survival of pagan tree worship and trace it to ancient Rome and Egypt. Often Jeremiah 10:1-7 is used to support this idea.

However, we must admit, regardless of the background of the Christmas tree, it has become a part of the holiday among Christian and non-Christian families alike. For the Christian family, the Christmas tree can be an aid in reminding them of the religious significance of this season. Certain characteristics of the Christmas tree can remind them of Jesus Christ.

Presented here are a few of these characteristics.

It Points Upward

One of the greatest selling points of a Christmas tree is its shape. The best tree is full, straight, and angles evenly toward the top of the tree. The shape of the tree, then, points upward. This characteristic of the Christmas tree can remind us of the perfect devotion that Christ had to-

ward his heavenly Father. He never relied on his own abilities, but always looked to God for strength and direction. In fact, his will and his purpose were so closely harmonized with his Father's, the only way to describe it was to say, "I and my Father are one" (John 10:30). Today we should look to Christ for our strength and direction.

The Lights

An essential part which adds to the beauty of the Christmas tree is its lighting. The tree, standing in a corner and unlighted, adds little to the beauty of a room and little to the spirit of the season. But once it has been lighted the tree becomes the center of attention in the room, and the tiny decorations come into focus. We might well be reminded that without Christ the world was without hope. The world was doomed to the darkness of sin. But with the life of Christ came light for the world. With that light mankind was better able to see the intricate details of God's plan for each individual life. Jesus himself is quoted as saying in John 8:12, "I am the light of the world: he who followeth me shall not walk in darkness, but shall have the light of life." As Christians, do we reflect the light of Jesus Christ?

Cut Down for Us

In the majority of cases those trees which are used for decoration in the home are trees which have been cut down from some wooded area. Either we cut down our own tree, or we purchase one from a dealer who has cut down trees for the consumers. As was the Christmas tree, so also has Christ been cut down for us.

As the tree loses its life for our purposes, so also did Christ lose his life in order that he might save ours. He had been a student of Scripture, he had close communion with God, and he loved mankind with the greatest compassion. Therefore, it was his choice to give his life to save his fellowman. Sinless, compassionate, the only Son of God, Jesus was cut down for us. John 10:18 presents Jesus' words: "No man taketh it from me [speaking of his life], but I lay it down of myself. I have power to lay it down, and I have power to take it again." When we combine this thought with Jesus' words in John 15:13, we see the greatness of his sacrifice. That verse reads, "Greater love hath no man than this, that a man lay down his life for his friends." We should give ourselves as a sacrifice, holy and acceptable, to the Lord.

Altogether Lovely

When decorating a Christmas tree the most enjoyable time is when you are finished and you can step back and visualize the total beauty of the tree. Each decoration, if properly placed, complements the total effect of the tree. The total beauty of the Christmas tree can remind us of the total beauty of the life of Christ. Each phase of his life complemented his total life. In Song of Solomon 5:16 is a verse often applied to Christ. "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." How does your life look in the eyes of God?

This Christmas, as we are buying and decorating our Christmas tree, let us be reminded of Christ's life and sacrifice.

THE RESTITUTION HERALD

THE GREAT GIFT

By Richard Dick

AFEW YEARS ago, the students at Oregon Bible College spent many hours preparing a float for the local Christmas parade and were quite proud of their entry in the contest. The float consisted of two scenes: the one in the front was of the nativity and the one at the rear was of the crucifixion. A message on each side read, "From the manger to the cross for you and me."

The students were quite sure that they would win first prize; however, the judges felt differently. When questioned as to why the float had not won, one of the judges stated that the entry had been disqualified because "The cross has nothing to do with Christmas." Obviously, this judge was not aware of the real message of Christmas.

Just what does Christmas mean to you? Is it the decorating of a tree? Is it the time for a family reunion? Is it the giving and receiving of gifts? Is it the adoration of a baby in a manger? Just what *should* Christmas mean to you?

To many persons, the message of Christmas is only that of a baby in a manger. True, the message tells of the adoration of the baby and the bringing of gifts to the child by the magi. Most of our celebrations are centered around this child. We give and receive gifts in memory of the gifts given to him. We decorate our homes with colorful tinsel and lights to show our joy over the birth of the child. However, this is as far as most persons want to go with Christmas. They just want to worship a child in a manger and that is all, and in doing this they miss the main message of Christmas.

The child must be taken out of the manger and put on the cross before we can fully realize the real meaning of Christmas. It is not the baby in the manger but the crucified and risen Lord that is the "unspeakable" gift to which the Apostle Paul refers in 2 Corinthians 9:15. The gifts that the magi brought to the Christ-child were as nothing compared with the gift that God was giving, the gift of a Saviour. The angel's message contained the real reason for our joyous cele-

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

This gift was the result of God's great love for us. "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). God has given us many gifts, such as the sun to warm us, the light to brighten our pathway, the laughter of life, the blessed companionship of friends and loved ones, and all the beauties of nature. All these, however, do not compare to that very special gift, the hope of eternal life through the Lord Jesus Christ!

Why is Jesus Christ such a special gift? Why is this gift so great that the Apostle Paul found it impossible to put it into words? The greatness of the gift can be comprehended only when we realize our need of it. We do not deserve the gift, but we need it because of our wretchedness. We know that "all have sinned" (Rom. 3:23), and that "the wages of sin is death" (Rom. 6:23a). The Apostle Paul said that "God commendeth [or proves] his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). We deserve death, "but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23b).

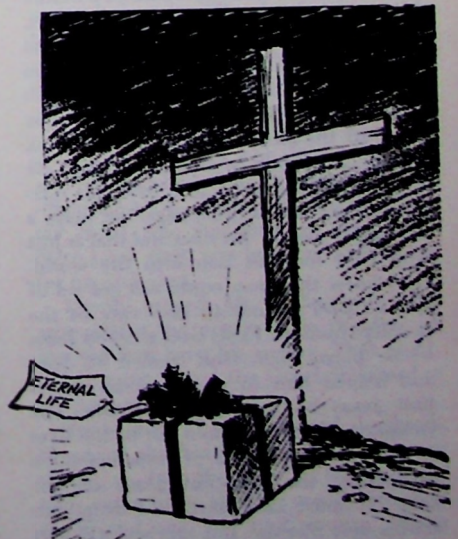
If Jesus is no more to you than a baby lying in a manger, then you have not received the greatest Christmas gift ever given. You have received the child but not the Son. Isaiah 9:6 states: "Unto us a child is born, unto us a son is given." Notice that the child was *born*, but the son was *given*. Have you accepted this gift? Have you received the real gift of Christmas, the gift of life everlasting, the gift of Jesus Christ, "whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. 1:8)?

How would you feel if you had spent a great deal of time and energy preparing a gift for a loved one and that person left

the gift in the box and never put it to use? How does God feel when his Son is left in the manger, when men refuse to accept him as their Saviour and Lord? Man would rather keep the Son in the manger where they can control him, than be controlled by him as The Risen Lord.

This great supreme gift carries with it a great responsibility. To refuse the gift is to insult God. To neglect the gift is again to refuse, and brings its own judgment. Receive the gift by taking Jesus Christ into your heart, soul, and mind and letting him take complete control of your life. When you possess Jesus Christ you possess more than the wealth of a thousand worlds. God cared enough to send the very best. Every blessing heaped together cannot compare with God's greatest and best.

Just what can you give in return for this gift? All that is asked is that you put out the hand of faith and take Jesus Christ as your Lord and Saviour, and be baptized into his name. In doing this you will be sending a thank you note to God for his "unspeakable gift."



A Christmas Letter to Bill

By Don Hightower

Dear Bill,

I suppose that you are making last-minute preparations just like we are at our house. We have some shopping to do and a few Christmas cards left to address, but we'll get everything done in time to celebrate Christmas the way it means the most to us. By the way, Bill, what does Christmas mean to you? It seems like almost everybody has his own opinion on this, but I would like to take time to tell you why God brought about Christmas.

The first Christmas happened over nineteen hundred years ago. Of course you have heard the Christmas story as it is told in the Bible. You can read it in Matthew, chapters 1 and 2, and in Luke, chapters 1 and 2. It is the most beautiful story ever written. But, not only is it beautiful, it is true. The angels, the shepherds, the baby Jesus—that is all true. It is a story that came about because of earlier happenings.

You see, before the days that Jesus walked on this earth, there were serious problems that needed solving. These problems were widespread. There was the problem of war, the problem of violence, murder, stealing, discrimination, lying, cheating, and even uncontrolled tempers which often lead to violence. All of these problems came about because of a nature in man that we call "sin." Sin is the act, or even the thought, of going against God's will. All of us sin, and there is no use in trying to hide the fact. Romans 3:23 says: "All have sinned, and come short of the glory of God." If we think our righteousness is something, then we should read Isaiah 64:6. It says our righteousnesses are as filthy rags. Sin plays a disastrous part in our lives and that is just why God sent his Son into the world. God knew that man could not get rid of sin, so God set out to take care of the problem himself. First, God allowed Jesus to be born. Then God blessed his Son, and helped him to overcome all sin so that Jesus had no sin in his life. The viciousness, jealousy, and sin in the lives of the contemporaries of Jesus led them to crucify the innocent Jesus on the cross. It must have hurt God deeply to see his only Son die, but this was still part of God's plan, because God would now

allow all of mankind to take their sins to the death of Christ. If we believe that Jesus died for our sins, we can unload them at the cross. For this, God forgives us and promises us a place in the coming Kingdom. Isn't that a wonderful gift?

But the story of Jesus does not stop with his death, for three days later God showed his approval of Jesus by raising

him from the dead. This is why we celebrate Easter—the resurrection of Jesus. Jesus is alive, sitting at the right hand of God, and is preparing to return to the earth to establish God's eternal Kingdom. The Bible says that no man knows the day when Christ will return. That is why I wanted to be sure and tell you these things, so you will be ready to meet Christ when he comes.

I know the last time we met, you had not given much thought to Jesus and what he could mean to you. Christmas would be a good time to accept Christ as your Saviour. God is offering you a wonderful gift. Why not accept it, Bill?

Love,
Don

JOSEPH, the Man in the Shadows

By William Mather

A GAIN we recall the drama of the Christmas story. In song, sermon, and pageantry, we will journey to Bethlehem's manger. We will hear the angels singing glad tidings of Christ's birth. Shepherds, wise men, the mysterious star in the east, and other marvels will again play their important part in our observance of Christmas. It is a thrilling story that we never tire of hearing.

But how easy it is for us to be so taken with the moving events of those days that we miss a message. Sometimes meaningful events are overshadowed by the dramatic. Perhaps that is why Joseph, foster father of Jesus, often stands in the shadows as more colorful characters occupy front stage. Joseph was a carpenter who seemingly just happened to be the husband of Mary. He is with Mary in Bethlehem, but he plays a minor role. Yet if we dig out the facts, there is significance in the person of this humble man who is overshadowed not only by Jesus, and rightly so, but by Mary and the other characters in the Christmas record. He does not play a minor, but a major role in the life of Jesus. Putting together the few Biblical facts that we have, we discover that in Joseph we have one of the finest examples of what it means to be a man of God. How often we hear of the virtues of Mary. But what about Joseph!

In Joseph we have a man whose life is

characterized by a love for God, love expressed in his obedience to God's Word. When the angel revealed that Mary, his intended bride, would give birth to the Son of God, he accepted by faith the message, though it involved a tremendous miracle. He believed what many would never believe. He would be scorned by some and misunderstood, even condemned by others. But Joseph was obedient to God's will; he accepted any humiliation it might bring upon him.

In two brief sentences Luke gives us insight into the home life of Jesus and the character of Joseph. He writes, "When they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2:39, 40). The implication is that the grace of God rested upon Jesus at least in part because his parents, Joseph and Mary, ordered their lives in accordance with the teachings of God's law. As the head of this Jewish household, Joseph was the spiritual leader. Apparently he did not fail in his responsibility to God in the home.

It is clear that Joseph and Mary made frequent trips to Jerusalem to observe the holy days as prescribed by the law of God. In those days when travel was difficult, it was a long journey from Nazareth

to Jerusalem. It is not strange that by the time Jesus was twelve, he had come to love God's law.

Now you may argue that Jesus was an exceptional child, for he was not only the son of Mary and the foster son of Joseph, but he was the very Son of God, and the grace of God rested upon him. He was an ideal child, and his home life had little to do with what he became. But we are still faced with certain facts. First of all, as we have said, God's grace rested upon him in part because he had parents who loved God and kept his law. Secondly, Jesus was not only the Son of God, but he was also the Son of man. He lived a normal human life. His social, mental, emotional, and physical development was normal. He had as a child the same family needs that you and I have. It is true that he lived even through childhood without sin. It is a mystery, but it is also true that his family contributed much to the shaping of his character.

Joseph's life was also characterized by a love for his family shaped by the Word of God. I think that we have reason to

believe that Jesus was reared in an atmosphere of human love and affection. You recall the circumstances of Jesus' birth. When Joseph discovered that Mary was to give birth to a child, before he knew that the child was miraculously conceived of the Holy Ghost, thinking that Mary had been unfaithful to him, he debated with himself concerning what he would do. Now the law allowed him to publicly break his engagement with Mary. He could have made an example of her, and no one would have blamed him. Many a man, perhaps the majority of men, would have reacted in that way, having become vindictive and hateful. But Matthew tells us that Joseph was a just man, unwilling to be a party to such action. While planning to break the engagement, he was searching for a way to do it as privately as possible in order to save Mary misery and embarrassment. Such an attitude was exceptional, especially among religious men of those days.

Joseph had the capacity to be understanding and loving, even toward a person who had hurt him deeply. He loved the

law of God, but he was not so slavishly bound by the letter of the law that he could not grasp its spirit.

The Pharisees would have heartlessly made an example of an unfaithful woman, but not Joseph. Is it any wonder that early in life Jesus saw through the hypocrisy of the Pharisees? that he could understand the meaning of love? "Oh," you say, "he was the Son of God, he didn't need anyone to teach him." But the fact of the matter is that he no doubt learned many lessons and spiritual insights from Joseph. We make much of Mary and little of Joseph. He often fades into the background, but without question he was a spiritual giant.

Joseph was not only devoted to his wife Mary, but to his children also. We are familiar with how Joseph fled to Egypt to save the life of Jesus. Jesus, of course, was not Joseph's own flesh and blood; yet to protect him, Joseph traveled with his family to this foreign country to stay until the wicked Herod was dead. Leaving his homeland with the

(Please turn to page 18)

Reprinted by request:

It Happened on Christmas Eve

IT WAS Christmas Eve, 1875. Ira D. Sankey was traveling by steamboat up the Delaware River. It was a calm, starlight evening, and there were many passengers gathering on deck. Mr. Sankey was asked to sing. He stood leaning against one of the great funnels of the boat, and his eyes were raised to the starry heavens in quiet prayer. It was his intention to sing a Christmas song, but he was driven almost against his will to sing "The Shepherd Song."

There was a deep stillness. Words and melody, welling forth from the singer's soul, floated out over the deck and the quiet river. Every heart was touched.

After the song was ended, a man with a rough, weather-beaten face came up to Mr. Sankey and said, "Did you ever serve in the Union army?"

"Yes," answered Mr. Sankey, "in the spring of 1860."

"Can you remember if you were doing picket duty on a bright moonlight night in 1862?"

"Yes," answered Mr. Sankey, very much surprised.

"So did I," said the stranger, "but I was serving in the Confederate army. When I saw you standing at your post I said to myself, 'That fellow will never get away from here alive.' I raised my musket and took aim. I was standing in the shadow, completely concealed, while the full light of the moon was falling upon you. At that instant, just as a moment ago, you raised your eyes to heaven and began to sing. Music, especially song, has always had a wonderful power over me, and I took my finger off the trigger.

"Let him sing his song to the end," I said to myself. 'I can shoot him afterwards. He's my victim at all events, and my bullet cannot miss him.' But the song you sang then was the song you sang just now. I heard the word's perfectly:

'We are thine, do thou befriend us;
Be the guardian of our way.'

"Those words stirred up many memories in my heart. I began to think of my childhood and my God-fearing mother. She had many, many times sung that song to me. But she died too soon; otherwise

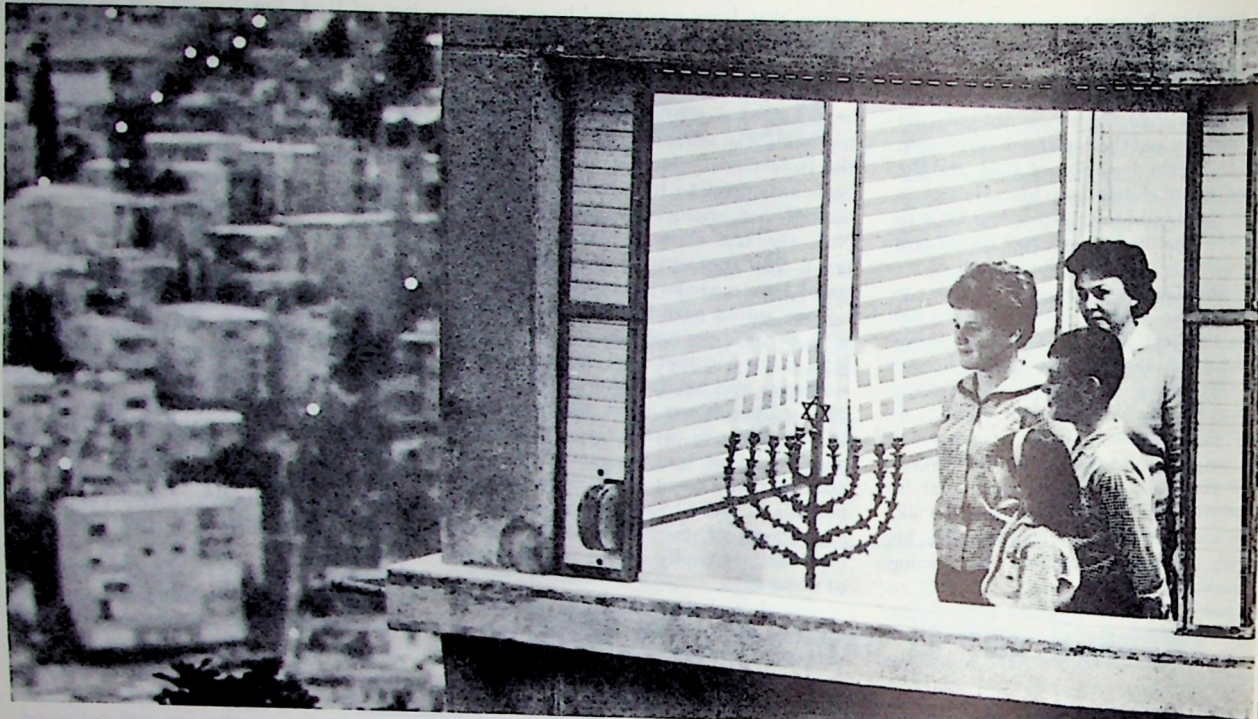
much in my life undoubtedly would have been different.

"When you had finished your song, it was impossible for me to take aim at you again. I thought, 'The Lord, who is able to save that man from certain death must surely be great and mighty,' and my arm of its own accord dropped limp at my side.

"Since that time, I have wandered about, far and wide, but when I just now saw you standing there praying as on that other occasion, I recognized you. Then my heart was wounded by your song. Now I ask that you help me find a cure for my sick soul."

Deeply moved, Mr. Sankey threw his arms about the man who in the days of the War had been his enemy. That night, the stranger found the Good Shepherd as his Saviour.

Jesus said: "I am the good shepherd: the good shepherd giveth his life for the sheep. . . . I am the door . . . by me if any man enter in he shall be saved, and shall go in and out, and find pasture" (John 10:11, 9).—*American Christian Signal*. •



(Courtesy Israel Information Service)

HANUKKAH: Feast of Dedication

By Mrs. F. L. Austin

THE HEBREW people celebrate several holy days during the year, the most solemn of which is the Day of Atonement, when they fast all day. They also have several happy feast holidays which last from one to eight days. These feast days are usually kept in memory of some great event in their history, or of deliverance out of trouble which had brought persecution to them.

The Hebrew word *Hanukkah* means "dedication." It is one of the lesser feasts, and is celebrated in December; lasting eight days. It is also known as "The Feast of Dedication," and "The Festival of Lights." This year it begins December 5. It celebrates a military victory in Israelite history, but the resulting religious victory overshadows the military, so it is a religious holiday. It is not recorded in the Bible, but it is mentioned in John 10:22, in giving an account of Jesus being in attendance at the "feast of dedication."

The story is recorded in the Books of First and Second Maccabees in the Apoc-

rypha. The Greek word *apocrypha* means "hidden." It is composed of fourteen books of Israelite history, written by many authors, recording events between the Old and New Testaments. These books are very valuable in added history, as are also the book of Josephus, the great Jewish historian, and the Dead Sea scrolls, about which we have heard so much. None of these books are considered to be the Word of God, so they are not included in the Bible. However, they are in the Douay version, which is the Catholic Bible.

The Story of Hanukkah

When the empire of Alexander the Great collapsed, a line of Greek kings came into power. One of them, Antiochus Epiphanes, undertook to force Greek language, customs, and religion on Judah. He so far succeeded that his armed forces completely desecrated the temple in Jerusalem. They carried away the golden *menorah* (lampstand), all the holy vessels of gold and silver, and the other

appurtenances of worship. They installed idol worship throughout the country, with apostate priests officiating. The populace was stunned and cowed. They could not walk through the streets of Jerusalem, or even in the villages, without being afraid. They had to hide themselves to read the Scriptures; they dared not go to the temple; their music was stilled; but their love for their laws and customs, and their faith in God, were greater than ever.

The break came when one old man, Mattathias Maccabeus, of the priestly family of Hasmon, refused to sacrifice in his village of Modin, near Jerusalem. He saw a fellow Jew in the act of sacrificing on a pagan altar, and killed him. This started a rebellion by his five sons under the leadership of the warrior son, Judah Maccabeus. After three years of war, the rebellion led to a glorious victory. The Greeks were driven from the country, and possession of the temple was regained. A Hasmonean regime was established, which lasted until the Roman power took over the government. This took place about a

THE RESTITUTION HERALD

century and a half before the birth of Christ.

The first thought of the people was to restore the temple and all of its ceremonies, which were so dear to their hearts. They began work at once. Everything in the temple had been polluted, so all must be replaced or cleansed. A new altar was built, and new holy vessels were made of gold and silver. Everything was scrubbed and purified according to their strict laws. The tangled weeds and undergrowth of the courtyard were removed. When at last the work was finished, the new altar was dedicated, the temple gates were opened, and a thankful and happy people came streaming in. Thus, the act of one resolute old man may have changed the whole future of Judaism.

Now, tradition has it that God performed a miracle of lights for them. They wanted to rekindle the altar light which had been allowed to go out. They searched the temple and could find but one small cruse of unpolluted holy oil. This had been consecrated, sealed, and hidden away. It was enough to last but a short time. They used it to rekindle the altar light. To the wonder of all, it lasted eight days, while the priests were preparing fresh oil. Since that time, and in every land of the world, Hanukkah is celebrated for eight days. Each evening during that time, candles are lighted on the menorah in commemoration of the miracle, and of the great victory over the evil rule of Antiochus Epiphanes.

The Hanukkah Ceremony

The ceremony of the kindling of the lights is the most significant phase of the Hanukkah festival. It is observed in a spirit of reverence and solemnity, and is made beautiful and impressive. The entire family remains standing. The candles are lighted just after dark and before the evening meal. The menorah is often placed near, or in, the window for public view. On the first night one candle is placed in the menorah at the extreme right. It is lighted with the *Shammash*, which is the middle candle of the menorah, and is used as the lighting "helper" every night. On each of the next seven nights one candle is added, and they are always lighted from left to right. Following the lighting, the benedictions are prayed in unison: "Blessed be the Lord our God, King of the Universe, who hath sanctified us by thy commandments, and enjoined us to kindle the Hanukkah lamp," and "Blessed is he who hath done wondrous things to our fathers of yore at this season." The ceremony closes with a song that extols God as Israel's deliverer.

The evening meal follows in a joyful mood. The traditional *latkes*—potato pancakes—are often served, and the family enjoys an evening of recreation. The children enjoy playing with the *dreydl*, the spinning top which directs a game of gains and losses.

Hanukkah, being one of the lesser feasts, faded out somewhat until Jewish parents realized the fact that their children were feeling left out with the Christian festivities of Christmas all about

them the world over. So, Hanukkah is again an honored holiday among Jewish people.

It compares with Christmas in the use of greeting cards, gifts, lights, feasts, and recreation. Also, both peoples attend their places of worship—temple, synagogue, or church, for each is celebrating a joyous religious holiday because of deliverance.

Thanks be to God! Happy Hanukkah! Merry Christmas!

Missions and Christmas

By David Krogh

AN ARTIST was once asked to paint a picture of a dying church. The picture he painted did not show a small congregation meeting in an old dilapidated building. Rather, the picture showed a good-sized group of people gathered in a large, stately building, with a beautiful organ, piano, padded pews, and stained-glass windows. However, in the corner of the church there was a small box labeled "Foreign Missions," and there were cobwebs blocking the slot into which the contributions should have been put.

Was this church really dying just because it refused to give money to foreign missions? Was this truly a picture of a dying church? It seems to me that the cobwebs on the foreign missions box indicated three things:

1) A lack of concern for the people without Christ in other lands. The cobwebs seemed to show that this church was unconcerned about the millions of people in Africa, China, India, and South America who have never even heard the name of Jesus.

2) Self-centeredness. The cobwebs and the beautiful church indicated that the people were thinking of only themselves and their own comforts rather than the needs of others. These people seemed to be so nearsighted that their vision did not go beyond the walls of their church.

3) Disregard for the command of Christ to teach all nations. The cobwebs indicated that these people were not obeying the Great Commission. Teaching all nations cannot be carried on without financial support.

Yes, I believe that I would have to agree with the artist who painted the picture. A church that is not concerned for the lost ones of the world is certainly not

going to be too concerned for the lost ones of the local community. The Apostle Paul said in 2 Corinthians 4:3, "If our gospel be hid, it is hid to them that are lost." When a church starts hiding the gospel from the rest of the world, it will not be long until it starts hiding it from those who are lost in its own community. And then the church is dead.

A church which is self-centered and thinks only of its own comforts soon becomes lukewarm. There is nothing wrong with beautiful church buildings, but there is danger when such buildings become the most important program of the church. The church at Laodicea said that it was rich, and well off, and in need of nothing, but Jesus said that the church was really wretched, miserable, poor, blind, and naked. (Rev. 3:17.) They had put the emphasis on the wrong things. A church in such a condition quickly dies.

A church which flagrantly disregards the command of Christ to teach all nations, is probably disregarding other commands of Christ as well. Jesus said, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). A church which fails to do the will of the Lord soon dies.

I have never heard of any church which faithfully supported foreign missions that ever suffered for it. One of the money miracles which God performs is that whenever a church gives money to foreign missions the work of the local church goes forward in a miraculous way. There always seems to be more money for the local church to use even though more money is going for missions. I have read the testimony of church after church which has stepped out in faith with mis-

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Peace and Good Will

By Harry Sheets



GLORY TO GOD in the highest, and on earth peace, good will toward men” (Luke 2:14).

The angel’s song is an offer of good will and peace in our day, and a promise of complete and perpetual peace in the age to come.

Jesus, Envoy of Peace

Jesus was born to be God’s envoy of peace. He was born, so historians tell us, during one of the rare intervals of universal peace. His mission was to establish peace between God and man. Peace and good will among men would automatically follow.

Had men heeded his instructions and followed in his footsteps, the world would now be filled with good will and peace, but he was rejected and nailed to the cross. World peace died with the Prince of Peace. Jesus was raised to life, but peace was not. Man was left to live with hatred and warfare.

World leaders claim to be working for peace and good will, yet hatred, turmoil, and bloodshed increase daily. The world knows no peace. The days of Noah, a sign that Jesus will return soon, are being repeated. “The wickedness of man was great in the earth. . . every imagination of the thoughts of his heart was only evil continually. . . The earth also was corrupt before God, and the earth was filled with violence” (Gen. 6:5, 11).

God Not to Blame

Man cannot justly blame God for world conditions. Responsibility rests squarely at man’s door. The case against us was well stated by Isaiah: “Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None called for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity” (Isa. 59:1-4).

Peace to Come

God said: “Yet have I set [anointed] my king upon my holy hill of Zion. . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel” (Psa. 2:6, 8, 9). “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” (Isa. 2:3, 4).

World Not Ready

The world was not ready for peace when Jesus came the first time. Millions have died in battle and strife since then. The world is still not ready for peace. Millions more will die before man’s stony heart will be softened—but softened it will be. God said: “I will call for a sword upon all the inhabitants of the earth, . . . for the LORD hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword . . . And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be hung upon the ground” (Jer. 25:29, 31, 33). Jesus said: “Pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luke 21:36).

Like Israel of old, we will not have peace until we “speak . . . a word of bringing the king back” (2 Sam. 19:10). “Even so, come, Lord Jesus” (Rev. 22:20)!

Three Gifts, a Gift, and Gifts

By V. E. Kirkpatrick

"When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matt. 2:11).

MATTHEW 2:1, 2 presents the account of the wise men who came from the east to Jerusalem in search of the King of the Jews. Verse 11 tells of their finding him, worshipping him, and giving him gifts. For some time we have been intrigued with the gifts: why these three gifts listed, and no more? Why the particular items given? Was there any significance to the gifts? Can one find a lesson in them? Did the wise men see more than a physical king on a physical throne shortly to be established over the Jews in that day? or may we believe they understood that *this* king was Messiah, the Son of God, who was to usher in a new Age?

We note, first, that the expression "unto him gifts" is used frequently in the Old Testament of oblations presented to God, and is seven times used in the New Testament, always in a religious sense of offering to divinity. Undoubtedly, therefore, we are to understand the presentation of the gifts of the magi as being a religious offering.

We note, second, that visits were seldom paid to sovereigns without a present. (1 Kings 10:2.) A foretaste of this was shown in Psalm 72:10, 11, 15 and Isaiah 60:3, 6, which was in a small sense fulfilled by the magi, but only to show what great gifts and adoration will be his portion in the near future.

Three Gifts

In each of the *three gifts*, one sees foretold something of the life and work of the Lord. *Gold*. For all ages, gold has been symbolic of wealth, of something precious. "Unto you therefore which believe he is precious" (1 Pet. 2:7a). Jesus has become precious to us. He is our wealth, more lasting than the metal. The metal is a symbol of something of genuine worth and great value, great in purchasing power. Our gold also, "himself took our infirmities, and bare our sicknesses" (Matt. 8:17b). The metal is the

most precious medium of exchange. Through our *gold*, we have the payment of debt, when he took our sins upon himself and nailed them to his cross. (Col. 2:10-14.) The song well expresses it:

"I will sing of my Redeemer,
And his wondrous love to me:
On the cruel cross he suffered,
From the curse to set me free.
Sing, oh, sing of my Redeemer,
With his blood he purchased me,
On the cross he sealed my pardon,
Paid the debt, and made me free."

Gold is a precious metal, but Peter wrote that "the trial of your faith, being *much more precious than of gold* that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1:17). Again, Jesus, through John, invites, "Buy of me gold tried in the fire, that thou mayest be rich" (Rev. 3:18).

Perhaps the wise man foresaw not all this as he gave his gift to the Babe, but we, looking back, can see how his gift of gold symbolized in a small measure the work of the receiver of his gift.

Frankincense. This was an incense, a sweet savor, an aromatic used in sacrificial offerings. (Ex. 30:34-38.) It was one of the ingredients of God's perfume, in which he delighted. (Isa. 42:1-4.) Another sweet perfume to God, in which he delighted, was the Son who shall not fail nor be discouraged, who will set judgment in the earth. (Matt. 3:17; 17:5.)

Frankincense was used on the offerings made to the Lord. (Lev. 2:1, 12.) Our Lord, greater than the perfume, became the sacrifice for mankind. (Isa. 53:10-12.) Genesis 8:20, 21 tells that God, smelling the sweet savor, no more would curse the ground for man's sake. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:1, 2). Christ thus becomes our frankincense, our sweetsmelling savor, to take away the curse from man. Following Christ's example, we, too, must become such a sweetsmelling savor to our fellowmen, that the blessings may be obtained. "Now

thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life" (2 Cor. 2:14-16).

Myrrh. Myrrh, a drug, a stupefier, an ingredient in perfuming ointment, a preservative, an anointing oil, is used for embalming. According to Mark 15:23, it was given to Christ to deaden his pain of the cross. Christ puts to sleep, blinds, stupefies the individual to the things of this world. "His own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24). "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

According to Exodus 30:23-30, myrrh was used in the holy anointing oil. Samuel used this holy anointing oil on the kings-to-be of Israel. (1 Sam. 10:1; 16:12, 13.) Another King of Israel was anointed, but with a different type of anointing oil. (Acts 10:38; 4:26, 27.) Here, God was anointing his Son as King. The receiver of the oil is the Anointed.

Mark 14:8 records an expression of Jesus regarding his burying and the anointing for the event. Myrrh was used in embalming Christ a short time later. (John 19:39.) Thus, it became a preserver of the body. Carry this thought to John 15:1-19, where one finds Jesus as the vine, but the unfruitful branches are destroyed. The fruitful, however, are preserved by the great Preserver. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2). Jesus thus is the Preserver of men for God—our Preserver for the life to come.

A Gift

From God! You and I think of ourselves as sons of God. Children like to receive gifts from their parents. God gave the greatest gift that we, his children, have ever received, for "God so loved the

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NEWS AND PROPHECY

BY JAMES MATTISON

Russia Gaining in Mideast

"I've been keeping a close watch on Soviet activities in the Middle East, and my overall impression is that the Soviets are still doing rather nicely for themselves," so wrote John Law, professional newsman on the staff of *U. S. News and World Report*. Mr. Law has spent years observing developments in the Arab world at first hand.

Reading the news concerning the Mideast these days is just like reading the prophecies of God in the Bible. God foretold that Russia would gain an influence in the entire Mideast. (Ezek. 38; Dan. 11:40-45.) How clearly this proves that God is God. If he knows all future events as he knows and has foretold the Mideast conditions—and he does—this proves his supernatural power, that he alone is God.

Ever since the United States agreed to deliver the fifty Phantom Jets to Israel, and began delivery, her influence has sunk to a new low in the Arab world. So the nations are now lining up as God foresaw they would—Russia and the Arabs lined up against Israel and her friends.

This is one of the greatest omens that Christ is coming soon, and the situation is fast becoming a dangerous one for Israel's enemies, for soon the wrath of God will strike down those wicked nations, and Christ will establish God's Kingdom on earth and will reign in Jerusalem.

"Christ Is Present Now"

The above caption appeared in an ad in a newspaper recently. The writer emphasized that the coming of Christ would NOT be a visible one (though Jesus said, "They shall see the Son of man coming in the clouds of heaven with power and great glory" Matt. 24:30).

The writer said several things happen when Christ is present, such as Israel being restored, and men crying for peace. The fact that men are pleasure-loving—without faith—and there are delinquent children, convinces him that Christ is present.

He thinks we are living in the "times of restitution," meaning to him capital-labor conflicts, racial demonstrations, revolution, and trouble everywhere.

The writer concluded by saying, "As clouds of trouble increase, Christ's intervention will become more manifest."

This thought—that Christ is now pres-

ent and reigning—does not fit Bible teaching. Jesus warned about thinking his coming would be secret. "If they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not" (Matt. 24:26).

Jesus gave an outline of events concerning his coming in Matthew 24:29-31. He said that immediately after the Great Tribulation, the sun would be darkened. After that his sign would appear in heaven. Then all tribes of the earth would mourn and see him coming in power and great glory. Then he would send his angels forth with trumpet sound to gather together his elect.

The changes we see today in the world are not for the better, in general, but for the worse. When Jesus comes, righteousness and peace will be established on earth. All kingdoms will serve Jesus, who will reign literally and visibly in Jerusalem.

We are warned not to believe in a secret coming, and also told that some will come saying he will not come. We have come in contact with both kinds. How sad that men try to change the Holy Word. Prophecy is of no private interpretation. Nothing we say or do will change God's plan one whit, except that what we say and do will show to him whether or not we are worthy of eternal life.

Clean Up or Be Buried

Joel J. Mittleman, vice-president of operations, of the Process Plants Corporation, wrote some eye-opening facts under the above title in the October, 1969, issue of *Dateline*.

Mr. Mittleman, in commenting on the mounting problem of man's waste products, from city garbage to outer-space pollution, asks these questions: "Is man exerting too much pressure on nature? Is he inviting a disastrous revenge?"

He writes, "All living things produce toxic wastes. So, too, when they die. But whereas nature efficiently decays—and thus reuses—such wastes, man produces huge quantities of synthetic materials that almost totally resist natural decay and, more and more, this waste is poisonous to man's fellow creatures, to say nothing of himself."

Readers of the news will recognize the recent stir concerning the use of DDT. One such study was made of a half pound

per acre of DDT in a forest in New Brunswick, Canada, to control budworms. The study reports, "This seemingly insignificant quantity of DDT has seriously damaged young salmon stock in the Miramichi River. It has contaminated the plankton of lakes and streams. Fish ate the DDT-contaminated plankton and the pesticide became concentrated in their bodies. The original small dose ultimately reached multifold strength in fish-eating birds, which then often died or ceased to reproduce."

Mr. Mittleman gives another example: "In our industrial life we are devouring water on a vast scale—600,000 gallons to make one ton of synthetic rubber, in this case—and the resultant hot water releases the dissolved oxygen in rivers and lakes, killing bacteria that degrade sewage. Meanwhile, the ever-mounting sewage is causing other oxygen-robbing processes. By 1980, these burdens may dangerously deplete the oxygen in all 22 U.S. river basins. The first massive warning is what happened to Lake Erie, where sewage from Detroit and other cities cut the oxygen content of most of the lake's center to almost zero, turning a magnificently productive inland sea into a sink where life is catastrophically diminished."

He continues, "Man actually consumes very little. He just uses things. Even though he burns, buries, grinds or flushes his wastes, the material survives in some form. According to U.S. waste experts, every man, woman, and child in the U.S. churns out between four and five pounds of waste daily, to add to the five to six pounds per capita that industry turns out."

"Of course the big cities are the worst offenders. Every day New York City dumps 200 million gallons of raw sewage into the Hudson River. Each square mile of Manhattan produces 375,000 pounds of waste a day to be incinerated. Thirty percent of the residue drifts into the air as fly ash until it settles on us. An incredible 165 million tons of New York 'aerial garbage' is spewed out each year into the air we breathe."

How this affects man's health is the big question. Many plants, cities, and states have laws regarding pollution, and controls to check pollution, but the pollution is growing faster than the check measures.

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THE RESTITUTION HERALD

TOTS 'N' TEENS

By Ruth Lewis

A Christmas Surprise

Finally, it was the night before Christmas! Sandy and Sammy had waited so long for this time to come. They knew they would receive many gifts, and would have good food to eat at Grandmother and Grandfather's farm. There were even some surprises planned for them.

Mother had trimmed the fireplace and fixed a manger scene for the twins. They liked to sit near it and play with the wooden figures of the people and animals. The whole house sparkled with the glitter of Christmas.

Sandy and Sammy were about to get ready for bed, when the doorbell rang. They rushed toward the door just as Dad opened it. "Come in," said Dad. "We've been expecting you."

"Who's that?" asked Sandy in a whisper.

"I don't know. I've never seen anyone like that before. How many of them are there?" whispered Sammy back to Sandy.

Just then three men walked in. They had beards and tall caps. They were dressed in purple, yellow, and green robes. Each one had a package in his hand.

"Come in and sit down," invited Mother. The twins sat down, too.

"You remember the Christmas story about the wise men, don't you?" asked Dad. "Remember how they brought gifts to Jesus? These men have brought some gifts for you."

"We want you to have a happy Christmas," said the first man.

"And to be filled with the joys of the season," continued the second man, as he handed the twins a gift.

"We'd like for you to read about the wise men, after we go," said the third man. "Then you can remember a story from the Bible, one that is always interesting."

"Thank you," chorused the twins.

Mother brought in some cranberry punch and cookies. Then the men left. "We have other homes to visit tonight," explained one of the men.

As soon as they left, Sandy and Sammy sat down next to the creche and picked up the figures of the wise men. "They came to see us, too," exclaimed Sammy. "Read us the story from the Bible, Dad." That is exactly what their father did.

Something to Do

Draw a manger scene. Glue some real straw in the manger for Jesus to sleep on, and cover the bed of straw with a piece of cloth for a blanket. Draw the presents the first wise men brought to Jesus. You will find them named in Matthew 2:11.

TNT

The Searchers

Matthew evidently did not know where the wise men were from, or did not think it important to record it, as he merely states that they were from the east. They were astrologers and could see in the heavens the sign of the birth of Jesus, the Son of God. They noticed that there was a new star in the heavens, so, as the star moved, they also traveled.

No one knows how many of these wise men traveled to Israel. We know only how many gifts they brought—gold, frankincense, and myrrh.

What happened to the gifts they brought? Surely they were

of great value to the parents of Jesus. Since it was just a short time after this that Joseph had to take Mary and her young son and flee into Egypt unexpectedly, perhaps this is what they used to support them on this trip.

While the rest of the world was ignoring, for the most part, this significant event, these men from a foreign country chose to worship Christ. Some people regard these men as the first Gentile worshipers of Christ. At this age, Christ could not instruct them, but the wise men felt the blessing of God for worshipping in silence his newborn Son.

The Destroyer

When the wise men reached Palestine, one of two things happened. Either they stopped following the star and merely went to the capital city of the country to find the new king, or the star itself stopped. Since they did not know where to go next, the wise men asked for directions.

Herod the Great had his suspicious mind aroused. When Mark Antony was ruler, he gave Herod this area to rule. Caesar Augustus enlarged his privileges. Herod ruled from 37 to 4 B.C., thus dating Christ's birth before A.D. 1.

A native of Edom, then called Idumea, Herod was supposedly a Jew by religion. His personal character left much to be desired. He had nine or ten wives, and had his favorite one put to death because he was suspicious of her. He also had her brothers killed. Jealous of his own throne, just a few days before Herod himself died, he had his son, Antipater, slain. Augustus said, "It is better to be Herod's hog than to be his son."

It is no wonder, then, that this same Herod would become jealous upon hearing of the birth of a new king who might threaten his kingdom and his security. Although Herod asked the wise men to return and tell him where the new king was, they were warned by God to return to their homes by a different route, which they did.

Herod flew into another rage and instructed his followers to have all the male children "in Bethlehem, and in all the coasts thereof," who were two years old or younger, killed.

The Protector

God knows all of the evil thoughts of mankind, so he is able to succeed in his will all the time. Jesus was protected by God so he would mature into the perfect Son.

What about the infants killed by Herod? God was also aware of this calamity, and he still has the power of resurrection in his hands. This event helped to let all the people in the area become well aware of the birth of Jesus. If they only could have remembered!

Not many years later people must have forgotten all about this sad event. They did not accept Jesus when he preached, nor did they recall the events surrounding his birth. Although their eyes were blinded, the eyes of the Gentiles were opened to accept Jesus, the true Son of God. The victims of the unjust ruler would not accept the justness of Jesus.

Points to Ponder

Wise men of old followed the star. Wise men today, follow the Christ.

Wisdom is not by getting, but by doing.

Be not wise in your own eyes, but be wise in the eyes of God.



Brief Messages for Busy People

Christmas Texts and Meditations

By the late Sydney E. Magaw

Matthew 18:3, saying "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," appeals to me as a Christmas text. Correctly, Christmas festivities appeal to children, are planned for children. Always, children love Jesus, believe in Jesus! If given half a chance, they pray; and Providence hears and oversees. (V. 10.) Help us all, O God, truly to become like little children—converted! Otherwise, Christmas crucifies.

Isaiah 9:6, a text frequently quoted to support trinitarianism, prophetically exalts Jesus to glorious heights, but several careful translations reveal that the Hebrew words did not speak prophetically of Jesus as "The mighty God" or "The everlasting Father." Rather, the Child to "be born," to "be given," to bear the government upon his shoulder, would be called "Counsellor of the mighty God," the last part of the verse reading, "The Everlasting Father shall call his name the Prince of Peace" (Leeser's Translation).

Micah 5:2, foretelling the Messiah's birth in Bethlehem, is quoted frequently by trinitarians to prove that Jesus pre-existed. The text reads:

"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."

Certainly all Bible students agree that Jesus' birth in Bethlehem fulfilled some of this prophecy. One scarcely can say, however, that all Bible students are agreed that Jesus "is to be ruler in Israel"! That would be Zionism or Futurism! The last clause of the foregoing quotation, though, is the real puzzler—"Whose goings forth have been from of old, from everlasting." Usually, theologians apply this text to Jesus, saying it means that Jesus was preexistent and active from the very beginning, even "from everlasting." Analytical study reveals, however, that this clause refers not to Jesus, but to Bethlehem! Bethlehem's "goings forth" are equivalent to Bethlehem's "outgoings," or her borders. Similarly, men today speak of the "outskirts" of a city—meaning its boundaries (out-

goings), or Bethlehem's location, had been known for a long, long time.

John 16:21, seldom associated with Christmas texts, reveals nonetheless that in Israel joy attended the birth of a son because the mother somewhat hoped against hope that her son might be the Messiah. (Cp. with "man child," Rev. 12:5.)

Luke 2:10 reveals the essence of true evangelism. *Evangelizomai* (from which derives "evangelism") reads, "I bring good tidings." Good tidings of an heir to David's throne, not of clatter-bang "re-valuation"!

Orion

By Sidney A. Hatch

An interesting article in *The Oregonian* of December 10, says, "Brilliant stars moving up from the east have taken their place in the December heavens to signal the word that the Christmas season is here. Leading the starry host is the sun-studded constellation Orion, the finest of all star groups."

Orion, by its form, suggests a gigantic warrior armed for the fight. It is mentioned several times in the Bible. Job speaks of God as the one "who made the Bear and Orion" (9:9). The Lord answered Job out of the whirlwind, "Can you bind the chains of the Pleiades, or loose the cords of Orion?" (38:31). Amos describes God as "he who made the Pleiades and Orion" (5:8).

In those millenniums before the Bible was written, did God leave himself without a witness? The Scriptures make it plain that he did not. Paul wrote, "Ever since the creation of the world his invisible nature . . . has been clearly perceived in the things that have been made" (Rom. 1:20). David sang, "The heavens are telling the glory of God . . . and night to night declares knowledge" (Psa. 19:1, 2). Moses included "the stars also" among the lights "for signs and for seasons" (Gen. 1:14-16).

So it has been suggested that the constellations, in the figures they portrayed, revealed to devout men of old the gospel story and God's plan of the ages. Some have dared to write on this subject, and it is thrilling to read their accounts. (Joseph A. Seiss, *The Gospel in the Stars*, and E. W. Bullinger, *The Witness of the Stars*.) In

ancient Babylon this message of the primeval astronomy was degraded into astrology.

It is fitting that Orion ("light") should be the most brilliant of all the constellations. The ancient Greek, Aratus, to whom Paul refers in Acts 17:28, wrote "Eastward . . . stands great Orion." Orion portrays the Coming One, a mighty triumphant, glorious Prince.

O Give Us Peace and Faith

O give us peace when tumults rage around us,

That we in confidence may rest in thee
Teach us thy truth, that nothing can confound us

And in a servile world we may be free.

Increase our faith; we would not grope in blindness,

But, turn to thee from all this earth's alarms;

And feel around us still thy loving kindness,

And underneath, the everlasting arms!

—C. I. Miller

The Young Shepherd Boy

By the late Mary A. Gesin

"Father, don't you ever get tired of reading that old scroll?" young Ben-L. asked crossly.

"No, Son," replied his father. "Listen to these wonderful words from Isaiah: 'Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder.'"

"You may believe it, Father," said the boy, "but I don't! It will never happen in our lifetime. Father, let me go to Rome where I can become a wealthy merchant. Then I can come back for you and Mother and the little ones."

"We will see, Son, I can't bear the thought of your trading with those hard masters. You yourself will grow as hard as they."

"I am inwardly, Father. How can anyone look upon their deeds of violence and not grow hard? The only way to conquer them is by watching their deeds and outwitting them."

"Say not so, Son," begged the father, as the tears gathered in his eyes. "The Prince of Peace, who will come ere long, will conquer them, but in his own way, and it will be the way of love."

"Always the Messiah! You speak of no one else. In the meantime must we allow Rome to take the bread from Mother and the little ones?"

"Moses tells us, Son, that man does not live by bread only, but by every word that proceedeth out of the mouth of the Lord," quoted Levi, as he rose, put away the beloved scroll, and said, "Come, Ben-Levi, it is time for us to go to the flocks to watch. See, already it grows dark. Samuel and Ben-Samuel will think we are not coming."

"I go with you tonight, Father, but this is the last time. Tomorrow I start for Rome," said the boy as they trudged over the rough fields to their waiting comrades.

The father's lips seemed to move, but no words came. He was praying God would melt the boy's heart, which had been hardened by the sufferings they had endured.

Before long they reached the flocks. Samuel and his son, whose places they took, were ready to turn homeward for their evening meal and night of rest. The father seated himself on the ground, but Ben-Levi tramped back and forth. Anything but peace was in his heart, though his father spoke often of the Prince of Peace.

Thus the night hours wore on. The father, growing chill, arose and walked among the sheep. But the boy was entirely unaware of his surroundings. His eyes were on the heavens in the direction of the distant city of his dreams.

"Father, see yonder brilliant light!" The boy came running toward him, pointing to a light, the like of which he had never seen. "It seems to move toward us. It is..."

The words halted on the boy's lips. Fear froze every feature, as from the center of the brightness a being not of earth spoke to them. These were the words he said:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Suddenly, before father or son could recover from fright, a chorus of angels joined the angel who spoke to them. The music that came from their lips was so beautiful, Ben-Levi knew it came from heaven.

"Glory to God in the highest, and on earth peace, good will toward men" was the song they heard. It could mean but one thing. The Messiah for whom Levi had waited so long was here.

"Come, Father," cried the boy, "let us go to Bethlehem and see if God has at last sent us Messiah. Hurry, Father, I must see him with my own eyes."

Thanking and praising God, scarcely realizing what he was doing, Levi stumbled over the rough fields after the boy in the direction of nearby Bethlehem. On the outskirts of Bethlehem they found a cave-like place that sheltered cattle. Perhaps this held the manger.

Entering, they found, even as the angel told them, a babe lying on a bed of hay, a young woman hovering over the little one, and a man standing watch over both.

Levi and Ben-Levi knelt at the manger, thanking God for his great Gift to the needy world. Something like a stone melted in Ben-Levi's heart as he knelt there. He knew he would not go on the morrow to Rome. He would stay and learn from the lips of Messiah. For if one of God's promises came true, all the others would also.

"And the shepherds returned, glorifying and praising God for all things that they had heard and seen."

THREE GIFTS, A GIFT, AND GIFTS

(Continued from page 13)

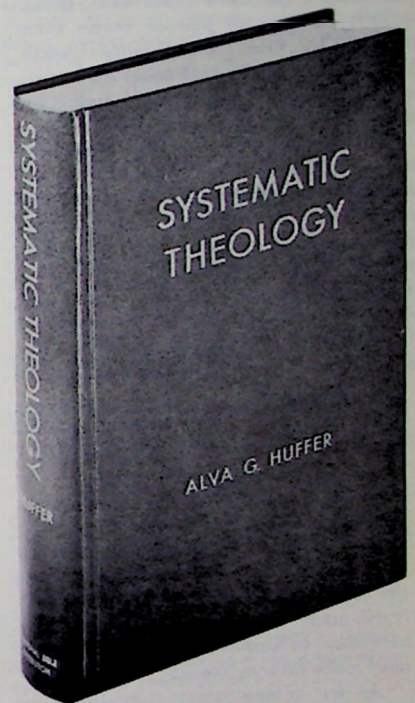
world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave life; man forfeited it, but through the Father again comes hope and promise of something better for his children—all to come through his greater Son. (Rom. 5:15-18; 6:23.)

From the Christ. Our elder Brother, too, gave a gift, the gift of freedom from guilt of sin, the gift of hope, the gift of eternal life to come, when he paid the required cost of the gift, and died on the cross that the gift might be ours.

Gifts

Christmas season for man is largely a time of giving of presents: gifts to loved ones, to members of one's family. Love, as much as custom, lies behind the practice. As one sees the giving and receiving of gifts, he sometimes wonders if all us Christians keep in mind 1 John 3:1, 2, declaring that we are the sons of God. As sons of his, and as having received the great gift of life from him, ought we not to give him the greatest gift on this Christmas Day of giving? Do we remember our elder Brother who loved us so much he became our Saviour, our Redeemer. What gifts do we give to our Father? to our elder Brother?

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NEWS AND PROPHECY (Continued from page 14)

Some pollution by man is deliberate, some is by not thinking (throwing trash out the car window), and some is unintended. Yet the trouble is that so many man-made products do not decay quickly, and some poisons retain their strength for years. This beautiful earth that God has made, that takes care of its own wastes, is being abused today by man.

This is the earth that God owns, and has promised to give to the faithful. But it will be necessary to first cleanse the earth of its man-made filth. How God will do this we are not certain. Perhaps fire will be used by him to purify man's ravages and cleanse the earth for God's Kingdom. However God does it, we can look forward to an earth which the Bible calls a "new" one. Truly, it will have to be. •

JOSEPH, THE MAN IN THE SHADOWS (Continued from page 9)

security it offered for no other reason than the safety of his foster son was not an easy thing to do. Joseph was a poor man. We can only surmise the problems the journey created for him, but he willingly made all the sacrifices that were necessary to provide for his family. We need more fathers like Joseph today!

As we commemorate Christmas this year, let us not forget Joseph, although he must ever be overshadowed by his foster son, Jesus. He was an average man like you and me, but I am sure that in the eyes of God he is numbered among the world's greatest men. May we be challenged by this devoted father, who loved God and patterned his life after God's law.—*Advent Christian Witness.* •

MISSIONS AND CHRISTMAS (Continued from page 11)

sionary giving and the Lord has in return poured out a blessing. In fact, some churches have given as much as one half of their entire budget to missions and in the process they ended with more money to spend in their local work. God does not only bless individual tithers and givers, but he blesses whole congregations that give to missions.

Now that we are in the Christmas season and in the mood for giving, why don't you personally give a generous gift to a mission project? Nearly two thousand years ago God gave the greatest gift that has ever been given in the person of Jesus Christ. Unfortunately, many of the people of the world have never claimed

their gift—they have never taken Jesus as their Saviour. Your generous gift to missions this Christmas will help others claim their gift from God, and God will bless you in the process. If your church does not seem to be too interested in missions, why don't you urge your church board to start giving to missions. If you do, your church will remain healthy and strong and God will bless you all for your efforts. •

THE EDITOR'S OPINIONS (Continued from page 2)

pointed forward to the day when God's plans and Word would be fulfilled in the birth of Christ.

The Son of God

The angel told Mary, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest . . . the Son of God" (Luke 1:31-35).

The term "Son of God" is especially expressive of the relationship between Jesus and God. We are all familiar with the earthly relationship of father and son. We know they are not the same person, nor are they the same age. Jesus is the Son of God because the power of God caused Mary to conceive him. Adam was a created son of God. (Luke 3:38.) Jesus is the "only begotten Son." (John 3:16; etc.) He is God's only begotten Son by birth and resurrection. (Acts 13:33.)

Although Adam and Jesus are both sons of God, they themselves are not God. Adam made the mistake of trying to exalt himself to the status of God, when he was tempted in the garden; "Ye shall be as gods [*elohim*, God]" (Gen. 3:5). Jesus, on the other hand, "did not count equality with God a thing to be grasped" (Phil. 2:6, R.S.V.), and humbled himself to die on the cross. Because he humbled himself, God exalted him. This mind should be in us, too. (V. 5.)

A comparison of the attributes of God and Jesus would show that the Son is inferior to the Father. God has always been, but Jesus came into existence by birth in the days of Herod. (Matt. 2:1.) God is perfect in knowledge, but Jesus did not know the time of his second coming. (Mark 13:32.) Jesus "increased in wisdom" (Luke 2:52), but God has always been all wise. God is immortal, but Jesus died for our sins. (1 Tim. 1:17; 1 Cor. 15:3.) Jesus said plainly, "My Father is greater than I" (John 14:28).

Although Jesus was tempted—which God cannot be, he successfully overcame

temptation and lived a sinless life. Morally and spiritually, he is not inferior to his Father. In purpose and aim they are one. (John 10:30.) In this sense we, too, are to be one with God and among ourselves as brethren. (John 17:20-22.)

The term "Son of God" is also expressive of the relationship between Jesus, the Son of God, and ourselves, as sons and daughters of God. Though he is a natural Son, and ourselves adoptive sons, we are brothers by blood, and share the love of the Father. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . ." (1 John 3:1). "He that sanctifieth and they who are sanctified are all one: for which cause he is not ashamed to call them brethren" (Heb. 2:11). As brothers of the Lord we have a relationship to God unlike any other in the world. We are God's heirs. As brothers of the Lord we have a fellowship amongst ourselves unlike any other in the world. "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

The Son of Man

This title of Son of man was often used by Jesus of himself. While it could be used to express the humanity of Christ, that is not its primary meaning. Jesus may inherit the earth as the Son of God, but he rules it as the Son of man. This title is used to express his *right and authority to rule* the earth.

Dominion or rule over the earth was given to the first man Adam, as God said. "Let us make man in our image, after our likeness: and let them have dominion . . . over all the earth" (Gen. 1:26). We know Adam failed in the task, and the whole earth, with all its living creatures and elements, is not yet brought under the control of man.

Complete dominion is to be invested in Messiah when he comes. By inspiration, Daniel "saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, . . . And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him" (Dan. 7:13, 14). It is as Son of man that Jesus comes in his glory to sit on David's throne to rule and judge. (Matt. 25:31ff.) God has "given him authority to execute judgment also, because he is the Son of man" (John 5:27). As Son of man he is Lord of the sabbath, and has power on earth to forgive sins. (Matt. 9:6; 12:8.)

May we at this season of the year, and throughout life, honor him as Son of God, Son of man, and our Master! •



CALENDAR OF EVENTS

- Jan. 1-4—Post-High Winter Retreat at Camp Mack, Ind.
- Jan. 10—Indiana Quarterly Conference at Burr Oak Church.
- March 14, 15—Illinois Spring Conference, Blessed Hope Church, Rockford.
- June 14-20—Annual Indiana Conference and Family Camp at Camp Mack.
- June 19-21—Annual Illinois Conference at Oregon.
- July 19-24—Jubilee General Conference at Riverview Park, Cedar Falls, Iowa.
- July 26-30—International Merican Youth Conference at Camp Mack, Milford, Ind.

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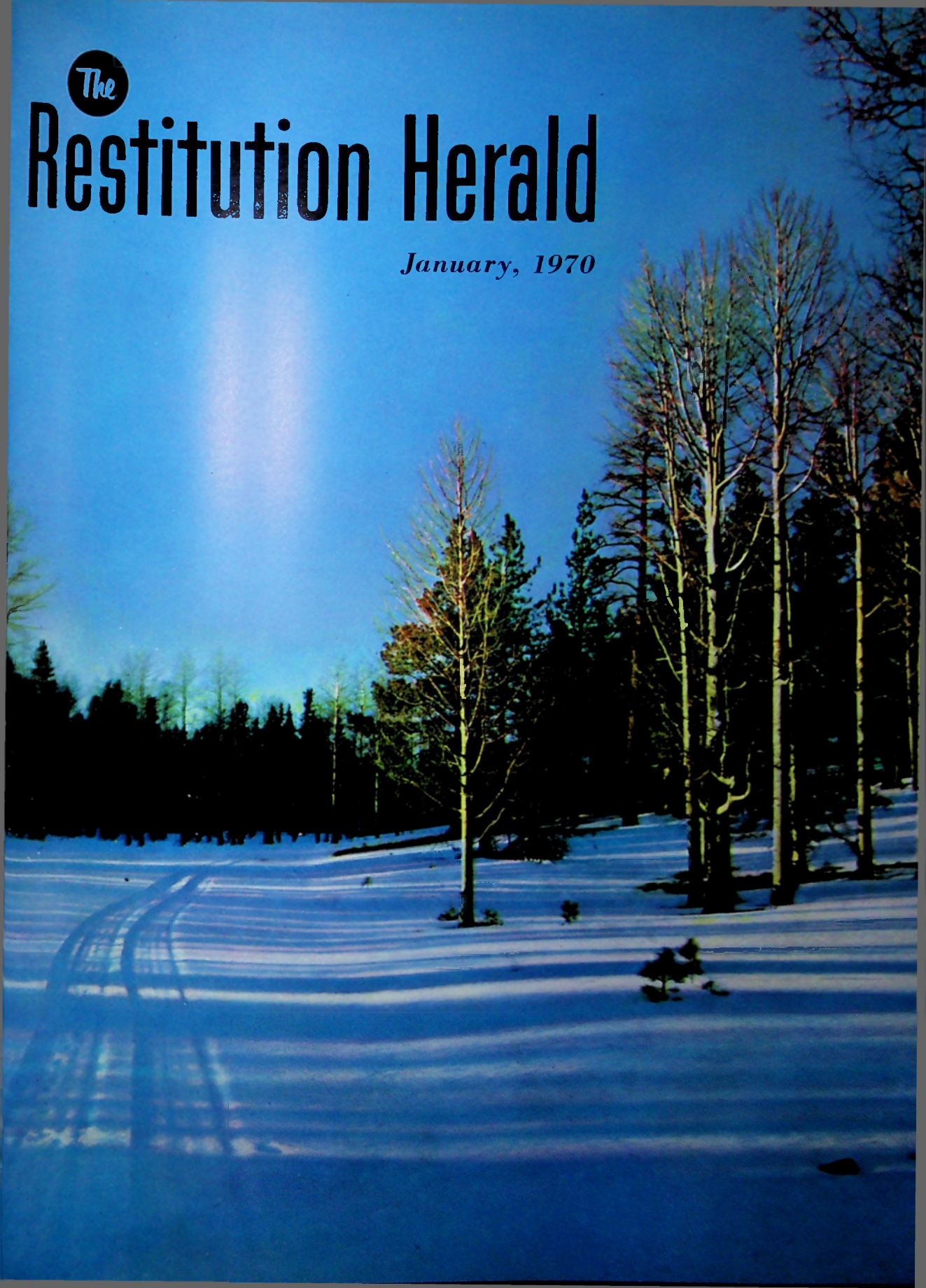
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January, 1970





THE EDITOR'S OPINIONS

New Beginnings

As we begin this New Year of 1970, we are reminded of how we all love new things: a new car, a new home, or new clothes. In childhood we loved being given a clean piece of paper to write or draw on, after we had scribbled on and messed up the old one. And, isn't it fun to be the first one in a field of newly fallen snow!

Actually, there is something rather therapeutic about it all. With a new year, we are being given a brand new beginning—an opportunity to start over after we have done badly with the old year.

It is a time to pause for reflection. Our God is merciful. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Psa. 103:8-14). It is as though God is giving us one more new year, hoping we will make a new beginning. This thought is expressed in 2 Peter 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

Our God is a God of new beginnings. He "In the beginning . . . created the heaven and the earth" (Gen. 1:1). He later cleansed the earth with a great deluge, and began again with Noah and his sons. In Abraham and his seed, God formed a new nation—a kingdom of priests, Israel. He began the work of the new creation with the second man—the last Adam, Jesus. Jesus lived an entirely new kind of life: one of complete obedience to the Father's will. Through Christ an entirely new body of believers was formed—the Church of God. It is neither Jewish nor Gentile, but, of the two, is one new man, making peace. God has something new yet in store for his people, "New heavens and a new earth [a new age], wherein dwelleth righteousness" (2 Pet. 3:13).

As to our new beginning in Christ, the Apostle Paul said, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). The old and the new are mentioned: the Christian is aware of both in his life.

As to the old nature in us, the Bible is realistic. The Bible presents the men of

God as they really were. As Oliver Cromwell is said to have shouted at an artist who was painting his portrait, "Paint me, wart and all!" Abraham, David, Jonah, and Peter are held up to us not as perfect men, but as men whom God could use because they were willing to begin anew after their failures.

The new beginning for the Christian starts when he hears the gospel—the good news—of "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). This power of God unto salvation convicts men of sin, points them to Christ as Saviour, declares the absolute necessity of baptism, and gives hope of eternal life in the Kingdom of God at Christ's second coming. This same Word of God shows the way to live a godly life in a wicked world.

As we begin this New Year, and start with a clean page in the book of our lives, let us confess our failures in the past year; the ways we failed to do good, as well as the things we did that were bad. Let us resolve to do better as we begin a new beginning for God.

Jubilee Year

This is the fiftieth, or jubilee, year of the present organization of the Church of God General Conference, headquarters at Oregon, Ill. The Conference came into being in a meeting held August 28 to September 4, 1921, at Waterloo, Iowa. The officers chosen were: James A. Patrick, president; L. E. Conner, first vice-president; J. S. Lyon, second vice-president; F. L. Austin, secretary; and G. P. Allard, treasurer.

A consideration of the Biblical law of jubilee will help us to realize that the purpose of a jubilee commemoration in the General Conference is to recall our *history*—who we are and where we came from; our *present*—why we are here, and our *future*—where we are going.

The jubilee was the crown of the sabbath system; the weekly sabbath at the end of the week, Pentecost at the end of seven weeks, the seventh month as the sacred month, the sabbatical year, the jubilee at the end of a "week" of sabbatical years. Each of these had its purpose, benefit, and lesson.

Every seventh year was a sabbatical year. The fields lay fallow, and the vines were not pruned. Whatever crops came of themselves could be plucked by anyone, but were not to be gathered and stored. According to the late Rabbi J. Hertz in the *Pentateuch and Haftorah* the sabbatical year, including the year jubilee, was devoted to Jehovah to instruct the men, women, children, and strangers concerning God's Word. (Deut. 31:10-13.)

The jubilee was the fiftieth year, numbered by the passing of seven sabbatical years. The jubilee itself was a sabbatical year, so two such years fell in a row. Since no crops were planted or harvested during those two years, there must have been trust in God for provision on the part of the people, and true blessing the part of God.

Jubilee began with a blast from the shofar or ram's horn on the Day of Atonement; not on New Year's. The Day of Atonement and jubilee have much in common; the former being the freedom of man from the slavery of sin, and the latter the freedom of men from the shackles of poverty.

"In the year of this jubilee ye shall return every man unto his possession" (Lev. 25:13). While the effect of jubilee was to prevent the concentration of land in the hands of a few, and to give the poverty-stricken a second chance, its purpose was to teach men that the land belongs to God. At best man is able only to sell the harvests of the land; this is why leases of land were figured in relation to jubilee. Because of the return of every man to his possession at jubilee, was the importance of genealogies, and preserving the ancient landmarks.

Besides the land, people were also involved in jubilee. The person who became impoverished, and was sold to another as a servant, went free in the jubilee, along with his family. The system of redemption also figured here.

Best known in relation to jubilee are these words, "*Proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; ye shall return every man unto his possession, and ye shall return every man unto his family*" (Lev. 25:10).

In this jubilee year of the Church of God General Conference, it would be a good thing for every member of the Church of God to return to his possession and family. What is our possession? "Exceeding great and precious promise" (2 Pet. 1:4), "the faith of Abraham" (Rom. 4:16), "the faith once delivered unto the saints" (Jude 3), "the truth

that makes us free (John 8:32), and the hope of life eternal through Christ. This possession was not cheaply bought. Our forefathers in the faith studied themselves out of the creed-bound apostate churches of their day, and as a result suffered persecution, derision, and scorn from their former associates, families, and friends. More than one baptism was performed, and more than one church was built, under the threat of death! We fail to understand how present-day members of the Church of God can consider this possession of no value, and voluntarily go back into the darkness and bondage of so-called "orthodox" Christendom!

We are forgetting who we are; God's peculiar, purchased, people-for-a-purpose. We are saying it doesn't make any difference! We are removing the "ancient landmarks" of our faith, so we don't know where we are, nor where we are going!

In this jubilee year, let us *return* to our possession and family. Let us be less involved in the secular affairs of planting and building, that we might emphasize devotion to Jehovah our God, and the teaching of his Word to men, women, children, and strangers.

God's jubilee time is coming. The trumpet will soon sound to gather together his elect from the four corners of the earth. May we, our families, and many others, be found faithful!

An Open Door

In the Revelation of Jesus Christ, he said to the church at Philadelphia, "Behold, I have set before thee an open door, and no man can shut it . . ." (3:8).

Our reactions to an open door vary with circumstances. When confronted with an open door we may have feelings of fear or apprehension; or it may fill us with curiosity. An open door can also represent opportunity. In a sense the New Year is an open door with 365 days of opportunity.

Open doors in the Bible represent opportunities. In Acts 14:27, at the conclusion of the first missionary journey of Paul and Barnabas, "they rehearsed all that God had done with them, and how he had *opened the door of faith* unto the Gentiles." According to Acts 19:1-10, Paul labored in the gospel work at Ephesus for two years. He resolved to stay and work there, "for a *great door and effectual* is opened unto me, and there are many adversaries" (1 Cor. 16:8, 9). In being the first to carry the gospel to Europe, Paul said, "When I came to Troas to preach Christ's gospel, . . . a *door was opened unto me of the Lord*" (2 Cor. 2:12). Paul asked the Colossians to pray

for him, "that God would *open unto us a door of utterance*, to speak the mystery of Christ . . ." (4:3).

The door opened to the Philadelphians was one which no man could shut. This suggests equal opportunity. Unless our life should be cut off during the year, none of us has any more hours or days than anyone else. Our equal opportunity with time can be compared to our opportunity in other ways. There are 26 letters in the alphabet. We can use these same letters to write a trashy novel or a psalm of praise to God. George Frederick Handel used the same eight-note scale to compose his oratorio "The Messiah," as the rock and roll composer uses for his raucous and inane songs. It takes about the same amount of lumber and other building materials to construct a beautiful house as an ugly one.

So, it appears, an open door is what we make of it. Only we can determine whether our days and minutes will be used in Christian service. Only we can determine whether we will use the alphabet to praise God; the notes of the scale to write a symphony of love; the pile of lumber to build a life of beauty.

Alibis cannot take the place of constructive use of opportunities. It's up to us. "Behold, I have set before thee an open door, and no man can shut it"—but you.

"Whose Church of God?"

A news item under this title appeared in the November 7, 1969, issue of *Christianity Today*. It concerned the young man, Denis Michael Rohan, from Australia who is being held for setting fire to the Al Aqsa Mosque in Israel. The young man is a member of a "Church of God."

The article went on to list the various church organizations calling themselves Church of God. Included were those in Great Britain related to the Plymouth Brethren; three Pentecostal groups; two Wesleyan Churches of God; two Seventh-Day groups; and "a non-trinitarian Church of God [with] its headquarters in Oregon, Illinois," all in the U.S.A.

The young man has been identified as a member of the Herbert W. Armstrong Church of God, Pasadena, Cal. Spokesmen for the group said that Rohan's connections with their group were "quite tenuous." We have no idea what the young man's motive might have been in setting fire to the Moslem mosque. If it was to embarrass Israel, he probably succeeded, as the Arab world has been very angry over the incident. (Being believers in the British-Israel theory, Armstrong's

(Please turn to page 18)

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

T. M. Ferrell, Editor

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All Nations Blessed

By Arlen F. Rankin

IN THE SCRIPTURES God has revealed himself, his rewards and promises, and the way in which man can seek and find his Maker. This is indeed *good news* for a world groping in darkness, hopelessness, and despair.

This gospel (good news) of which we speak, being God's promises concerning eternal life and an everlasting possession or inheritance, was preached to Abraham in the form of *covenant promises* many centuries ago. (Gal. 3:8.)

The record of these covenant promises being given to Abraham, the father of the Hebrew people, to his son Isaac, and again to his grandson Jacob (Israel) is found in Genesis 12:1-3; 13:14-17; 15:3-21; 17:4-8; 22:16-18; 26:2-5; and 28:3, 4, 13-15. Study these passages thoroughly, for they form a *basis* for all further revelation of God's redemptive purposes.

These promises include blessings which are at once *personal, national, and universal*. Some of the terms of the covenant apply to *Abraham personally*: e.g., that his name would be great; that his descendants would be many—dust, stars, sand; and that he would himself inherit a portion of land. As can be seen in fact, these promises have had only partial fulfillment; the remainder shall be fulfilled in God's time. (Heb. 11:13, 39, 40.)

Some of the provisions of the covenant apply to *Israel as a nation*; e.g., a specified land inheritance. Note that such inheritance is said to be "for ever" or

"everlasting" (Gen. 13:15; 17:8), hence a guarantee of a permanent national existence. This possession, yet future, is described in Ezekiel 47 and 48.

Some of the covenant promises are *universal* in scope. Through Abraham and his Seed all peoples of the earth will be blessed. The specifics of such blessing are not outlined in Genesis; however, they are explained in later revelations.

How shall all nations be blessed? Galatians 3:6-9 answers in part: "Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Faith in God and in his Word opens the door of entrance into Abraham's family and with it the promised blessings.

Galatians 3:22 summarily states that "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Paul elsewhere says that "all have sinned, and come short of the glory of God" (Rom. 3:23). Galatians 3:13, 14 further explains that "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might

come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." The Abrahamic blessing becomes universal through the cross of Jesus Christ.

Man is redeemed from the condemnation of transgressions (the wages of sin being death—Rom. 6:23) through faith in the sacrificial death of the Messiah. It is through Jesus, the singular Seed of Abraham (Gal. 3:16), that all families of the earth may receive the promised blessing of eternal life and an everlasting possession. His blood provides the necessary eternal redemption from sin and death that man may receive the eternal inheritance (Kingdom of God). Hebrews 9:12-15 speaks of this mediatorial work of Jesus. Jesus' blood, spoken of as the "blood of the everlasting covenant" (Heb. 13:20) and the "blood of the new testament" (Matt. 26:28), is that by which we come near to the "covenants of promise" (Eph. 2:11-19). He has made sure that his promises to all people by his sacrificial death. (Rom. 15:8-12.)

It is through faith in his blood that men can be blessed in being cleansed from their iniquities, (1 John 1:7-10.) By faith in Christ men can receive imputed righteousness and be justified. (Rom. 4:20-25.) In Christ men receive redemption and salvation as promised to the fathers by the covenant oath of God. (Heb. 6:11-19a.)

This, of necessity, must be a "faith which worketh by love" (Gal. 5:6): a faith which is active, declaring itself in daily living. The first acts of such faith are *confession* or testimony of it before men (Rom. 10:9, 10), and *baptism*, the seal of faith (Acts 8:12). These first manifestations of faith are to be followed by a continual *growth* in spiritual things (1 Pet. 3:18), and a diligent walking in the *newness* of life (Rom. 6:3, 4, 22).

Having a personal faith in, and union with, Christ, we come into covenant relationship with God. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29). In Christ we become recipients of God's covenant promises made with Abraham centuries ago. In Christ we become sons of God. It follows, then, that being sons in the legally adopted sense, we become "heirs of God, and joint-heirs with Christ" (Rom. 8:14-17).

These things are *hope* to us. (Heb. 6:19a.) Neither Abraham nor any of the faithful of all time have received the fullness of the promises. They have not

into possession of that to which they are heirs. Neither have any entered into life eternal. Neither the Old Testament saints nor New Testament saints have entered the city Abraham looked for—the "city which hath foundations, whose builder and maker is God" (Heb. 11:10, 16), and "here have we no continuing city, but we seek one to come" (Heb. 13:14). These things are not yet present realities, but we of the faith shall all enjoy the Kingdom

of God when Christ returns to establish it, provided we are diligent to make our calling and election sure, and endure to the end in the faith. (2 Pet. 1:10, 11; Matt. 24:13.)

When one accepts the message of the gospel and appropriates its covenant promises to himself by becoming one with Christ in baptism, then, and only then, it can be said that he has hope. Paul states that there is but one gospel or faith

or hope, and that the preacher of another is accursed before God. (Gal. 1:6-9; Eph. 4:4, 5.) Man cannot make substitutions for what God has promised without making the God of heaven a liar, and endangering his own eternal life. Without a knowledge and acceptance of the ancient gospel preached to Abraham, there is *no hope* of salvation, but by belief in God's true promises and entrance into Christ there is *victory*.

The Tithe Is the Lord's

By David Cheatwood

ALL THE TITHE of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD" (Lev. 27:30). Charles F. Pfeiffer stated in his commentary on Leviticus: "The tithe belonged to the Lord. It might be redeemed, however, provided a fifth was added to the article redeemed. It should be remembered that the tithe was not limited to money. Flocks and herds were tithed. Each tenth animal that 'passeth under the rod' was to be reckoned as the Lord's. Any manipulation so as to deprive the Lord of the best of the flock was unlawful." Everything that man has received of God is to be tithed to him: a tenth of all. Today we have too many in the church who feel they are relieved of this act, but I believe the Bible teaches otherwise.

Dummelow stated: "Tithes belong to God as the real owner of the land. They are a kind of rent paid by the people as his tenants. Being already God's, they cannot be made the subject of vows." This is truly our relationship to God. He gives us all that we have as long as he continues to let us live. At the end of life we no longer possess anything. All is God's, and he only requests a tenth of the blessings he gives us.

I have seen many give their tithe to special funds or special projects. As Dr. J. H. Hertz stated: "The owner could not select which animal should form part of the tithe." As they could not decide which animal was for the Lord I do not believe we can decide where his tithe should be spent. This is up to the board and congregation.

God gave instructions for the tithe to

support the priests and their service to the people. "Behold, I have given the children of Levi *all* the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Num. 18:21). God saw the need for full-time priests and ordained the way to support them. Those of our people who refuse to tithe are part of the reason the message has not gone out to the people of the land; the lost. If our ministers could work full-time and not have to worry about how they would meet their expenses the work would increase and the lost would be presented with the Word. Oh, that all of us could see this perfect way to support the work of God!

God had to remind the Israelites to tithe (Neh. 13:10-12), but when they were giving it was with joy. "At that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited" (Neh. 12:44). They were so enthused with the work of God's servants they saw to it that all that God had asked for was offered, plus more. This is true dedication, and those who follow this practice can tell anyone who hasn't followed the practice the blessings they have missed.

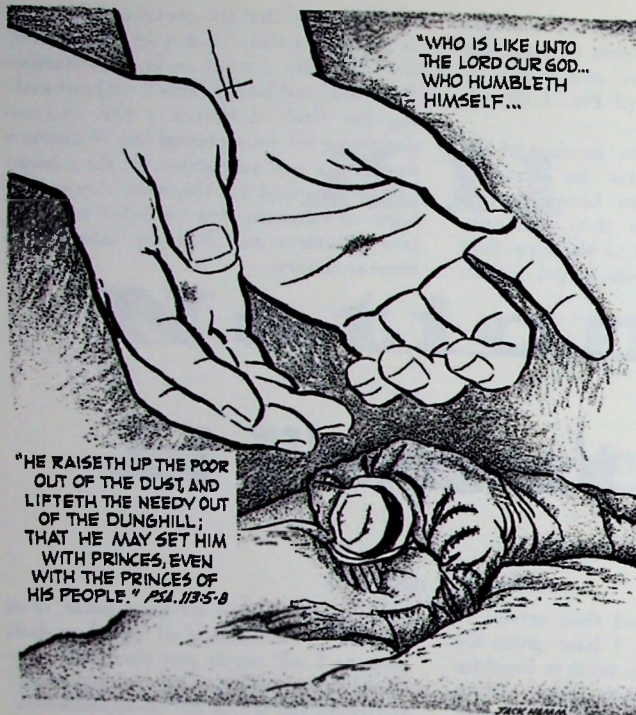
Now, we are told this was for those under the law. Those who believe this will have to explain a few things to me, please. Jacob decided to give a tenth of his increase to God. He was not under the law, as it was not yet in existence. "This

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. 28:22). This was important to Jacob. His was a gift of appreciation. Do we thank God for his blessings to us by supporting his work with the tithe?

Paul, in writing to the Hebrews, gave the example of Abraham paying tithes to Melchisedec. Melchisedec was a priest-king, and Christ is our Priest-King. If it was important for our father Abraham, the man of faithfulness, to give tithes to this king-priest, is it not just as important for us to give our tithes to the work of our King-Priest? (Heb. 7:4.)

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye *all* the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:7-10).

This is a challenge from God to all of us. I will say from my own experience that he has blessed me far beyond what I thought was possible. He has taken care of all our needs, both spiritual and physical. Will we accept this challenge to support his work with our increase? All he asks is one tenth. He leaves nine tenths for our personal use. I would say that is quite generous on his part, as it all belongs to him anyway. **WILL YOU ACCEPT HIS CHALLENGE?**



Blessings to the Meek of Christ

By Z. B. Duncan

THE LORD lifteth up the meek" (Psa. 147:6). What a wonderful truth to comfort those who delight in the goodness of our God, for he lifts up those who are meek. The way to be lifted up is to be meek before the Lord. What does "meek" mean? It means to be humble. Every promise from God to the meek is full of wonder and glory. The greatest person who ever lived was our precious Saviour, the Lord Jesus Christ. He said, "I am meek and lowly . . ." (Matt. 11:29). No man can ever be great for our God until he has first become meek.

Like angels singing, we hear the Word of God saying, "The LORD taketh pleasure in his people: he will beautify the meek with salvation" (Psa. 149:4). How thrilling to be made beautiful by the living God. The meek can have this beauty, for they have not the pride of life. The pride of life keeps one from being humble. The pride of life is listed as one of the great sins of the world. The opposite of pride is meekness, and the meekness that is of Christ beautifies and lifts up on a higher plane of living the man who walks in it. It is no wonder that such have blessed peace with God, and are happy all day long.

The salvation of God is of greater importance than all the silver and gold; than all the diamonds or jewels or treasures on earth. The salvation of God is the most important thing in all the world, and yet

millions walk right by it, scoff at it, and have no time for it. But hear this timely warning: "How shall we escape, if we neglect so great salvation . . . ?" (Heb. 2:3). For those who neglect the great salvation of our God there will be no refuge from the storms of God's wrath, no fortress from the fiery deluge, no high tower from the winds that carry the chaff away. He so loved the world that he gave his only begotten Son to die that awful death on cruel Calvary, that whosoever believeth in him should not perish, but have everlasting life.

Do you suppose it was fun for God to give his only begotten Son? Do you think it is funny to God to have you neglect his so great a salvation? There was a time when God winked at the foolishness of men, but since his Son, our Lord Jesus, died on the cross for our sins, and not ours only, but for the sins of the whole world, he has commanded all men everywhere to repent. Why? "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). A man cannot get to another city unless he takes to the airway or the highway or roadway, and neither can anyone understand this mighty salvation which God has wrought through Christ until he starts walking the highway of meekness in

the Lord. "The meek will he guide in judgment: and the meek will he teach his way" (Psa. 25:9). Beloved, how wonderful it is to be taught of the Lord! How glorious to be taught his way by him! How precious to be guided by his righteous judgment that heals the soul, soothes the heart, and brings one to a glorious relationship with the Son of God and our heavenly Father!

One of the greatest of all promises to the meek was given by our Lord in the Sermon on the Mount. "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). Now we know that the humble have not yet inherited the earth, for now men have to purchase it; armies of nations fight for it, but God has promised that sometime the meek would inherit this very earth. The prophet of old said, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psa. 37:11). This is a wonderful truth concerning future events of the Lord. Our astronauts looked back toward the earth from the moon, and called it the "good earth." Did you know that one of the major plans of Almighty God is to someday give this earth to the meek for an inheritance forever? When? When men who inherit can delight themselves in the abundance of peace. This promise will be of utmost importance to you if you remember that God told Abraham that he would give him this earth, and to his seed

after him—for an everlasting possession. The Apostle Paul reminds us, "The promise, that he should be heir of the world, was not to Abraham, or his seed, through the law, but through the righteousness of faith" (Rom. 4:13).

This has been one of the stunning mysteries down through the centuries that has been hidden from men, not because it could not be seen, but because men have been too proud, and refused to humble themselves under the mighty hand of God. A man who is not meek, and will not become humble, cannot see this glorious promise to the children of God, nor can he understand the wonder of its full impact. "The righteous shall inherit the land, and dwell therein for ever. . . . Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it" (Psa. 37:29, 34). You will note this is to take place when the wicked are cut off. We do not presently see the wicked cut off, therefore we know it has not yet come to pass. When will it come to pass? Startling though it may be to anyone who will not become humble to God's way, and to those who are too proud to admit it, God knows more about his plans and purposes than they. God told Isaiah, "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. The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (60:18-21).

When will people inherit the land? When violence is no more heard in the land. When there is no more wasting or destruction. When men delight themselves in the abundance of peace; for God will make wars to cease to the ends of the earth. It will be a time when God's people will no longer be mourning.

This earth is called "creature," or "creation," by Paul in Romans 8. "The earnest expectation of the creature [same Greek word as "creation" in v. 22] waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope" (vv. 19, 20), because the creature (earth, ground) was cursed for man's sake. "The creature itself also shall be delivered from the bondage of corruption

into the glorious liberty of the children of God" (v. 21). Amen. This is a most glorious secret. A secret of the most high God, which those who are given to the worship of the host of heaven cannot understand, neither can they find it in their hearts to believe, because they will not humble themselves to destroy their doctrine, theology, thoughts, and plans, to accept and obey God's teachings. To do so they would have to swallow pride of what they are, and become nothing in order to see

and know his truth. That is why Paul said, "I am crucified." "If ye be Christ's [belong to Christ], then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). What promise? That Abraham and his seed should inherit the earth!

"The Spirit of the Lord GOD is upon me; because the LORD hath appointed me to preach good tidings to the meek" (Isa. 61:1). You will note the gospel (Please turn to page 18)

Don't Be Bankrupt!

By Hazel Cramer

HAVE you ever declared bankruptcy? Probably not, if you live within your income and refuse to be enslaved by those insidious little credit cards.

The word *bankrupt* is said to have originated from the combination of two French words, *banco* which means "bench," and *rotta* which means "broken."

The story is told that money changers in seaport towns would pile stacks of various denominations of money on benches. They then exchanged money for a profit in foreign currency or coin. If the money changer was robbed, taken in by counterfeiters or some unscrupulous manipulator of money, he would literally break his bench to signify to his steady customers or creditors that he was out of business.

Thus, when the thoughts were innovated into the English language, the words were combined to form "bankrupt," denoting a person who is legally declared unable to pay his debts. Therefore, what little he has, if anything, is divided among his creditors.

Sometimes declaring bankruptcy is merely a subterfuge to avoid the penalty of selfish and thoughtless expenditures. It can even be a deliberate attempt to defraud on a just debt.

Be that as it may, bankruptcy does afford the debtor a fresh start. He is free from all old debts; free from harassing telephone calls and derogatory letters. No bill collectors to embarrass and shame the defunct debtor. **HE IS FREE!**

Paul said, "Owe no man any thing, but to love one another" (Rom. 13:8). Debt is what is due by one man from another. (Neh. 10:31.) By resemblance, sins are called "debts" (Matt. 6:12). Just as a debt obliges the debtor to make payment,

so sin requires that the sinner pay, or be punished. Even as a creditor reserves the right to exact payment for just debts, so God has the right to inflict punishment on the sinner. All men are debtors to God by trespassing against him, and to their neighbors when they injure, wrong, or offend them. (Matt. 6:12.)

In two differing parables concerning forgiving of debtors, Jesus likened the forgiving or freeing one from literal debt to the forgiveness of sin. (Matt. 18:22-35; Luke 7:41-43.)

LET'S FACE IT, WE ARE ALL BANKRUPT! We are in need of forgiveness of sin. We are slaves of sin. But, he that is in Christ is the "Lord's freeman" (1 Cor. 7:22).

The breaking of the money changer's bench reminds us of Romans 6:6, 7: "We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin" (R.S.V.).

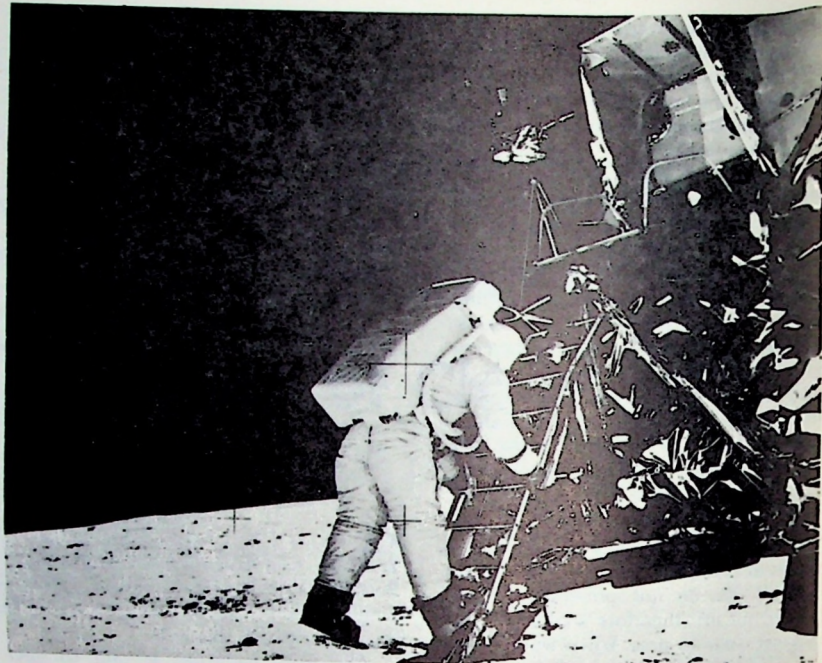
"So then, brethren, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live" (Rom. 8:12, 13, R.S.V.). "Being then made free from sin, ye became the servants of righteousness" (Rom. 6:18).

Once we were bankrupt, indebted beyond payment for sin. But now, God, in his divine wisdom, has granted us clemency.

Our prayer is that none of us will be spiritually bankrupt, but that we will each have a high Christlike "credit rating" when the books are opened, and that we will be given LIFE!

MAN ON THE MOON

By James Mattison



(Courtesy Paillard, Inc.)

WHAT does the Bible say about man walking on the moon?" is a question being asked ministers now. The answer is, of course, as far as we know, "Nothing." For a short time, man was lifted out of himself, astounded, by the thought of two mortal men, Neil Armstrong and Buzz Aldrin, being able to walk on the moon.

It is true that the moon is a part of the heavens that declare the glory of God. (Psa. 19:1.) Would it be possible to think of the moon as a part of the earth, too, since it orbits earth only, and thus when God gave man command to subdue the earth and have dominion over it, the moon was also included? Dr. Rodney W. Johnson, of the National Aeronautics and Space Administration (NASA), feels that "a lunar landing marks a major new step in our dominion over the earth. Our escape from it shows our mastery over it."

Pastor Louis Gaete, of Anton Chico, New Mexico, knowing the failings of men, suggests this prayer, "Our Father . . . Thy will be done on earth and moon as it is in heaven."

"This may still be the best of all possible worlds," said Dorothy Roe. It was a shock to the men who have seen the moon close up to observe its gray, lifeless craters and surface, but as they saw the earth rise over the horizon of the moon, it appeared far more beautiful from a quarter of a million miles away than anything ever imagined by artists and poets.

As men may be able to view other planets—Mars, Venus—we may find them, too, vast and forbidding wastes, with no water or air, green forests or oceans for the delight of man. How happy the astronauts have been to be permitted to *come back* to their God-appointed home, the earth, their natural environment.

Perhaps earth's mankind is the only life in the universe. At least earth's men are the only men mentioned in the great Book of God. If this be true, then earth's mankind has a special significance, being God's only created people, with an *important place* in God's eternal plan. Earth's inhabitants would then be unique, being the only men in all of space and this vast universe and system of galaxies.

With greater knowledge of what lies beyond this earth's livability, we may come to a greater appreciation of how great *this earth* that God has made, really is. Some of us have studied the promises God has made concerning this planet and find these promises to be our hope: "the meek shall inherit the earth," and, "we shall reign on the earth," and, "we, according to his promise, look for new heavens and a new earth, wherein dwell eth righteousness." Perhaps these moon trips will persuade others that the earth has a central place in God's eternal plan.

The Bible mentions seven things in connection with the moon:

1) It declares God's glory. (Psa. 19:1-3.)

2) God appointed the moon to be a light at night. (Gen. 1:16; Psa. 136:9.)

3) God appointed the moon for seasons. (Gen. 1:14-17; Deut. 33:14.)

4) Men are not to worship the moon, but God. (Deut. 17:3; Matt. 22:37.)

5) Its eternal existence is declared in three thoughts. a) Men are to fear God as long as the moon endures. (Psa. 72:5.) b) The peace of Christ's Kingdom is to abound as long as the moon. (Psa. 72:7.) c) The throne of David is established forever as the moon. (Psa. 89:36, 37.)

6) The moon, along with the sun, is to be darkened as a sign foretelling Christ's coming. (Rev. 8:12; 6:12; Matt. 24:29.)

7) God's spiritual light on his people in eternity will be a far more brilliant and needed illumination than either the sun or the moon. (Isa. 60:19; 30:26; Rev. 21:23.)

Men have not necessarily sinned in rocketing to the moon, "invading" God's dominion, as some say. We feel the sin would be in not acknowledging God as Creator of the universe, and that all men ought to love and obey him. If men are lifted up by their achievements in space, then this is sin.

We long for the day to come when earth shall be restored to its original Edenic beauty and peace, for then Christ shall have come and shall have established God's Kingdom on earth, and God's good earth will then be the center of the universe for eternity. ●

A DISCOVERY

By D. B. Watkins

YEARS can be spent in studying the Scriptures, and yet, each day as we open the Bible to read the Word, the love of God is made more clear and takes on a greater importance than ever before. Each day a discovery is made of God's infinite love. Because God does not merely love, but is love, his love is ever present and fills every good work. His love gives us a peace that the world has never known; a joy not experienced by those who are worldly, and a hope that gives us strength to endure all things that may befall us. God's love can be likened to that affection a young child shows toward a lamb. The child is gentle and takes delight in the lamb, so God is gentle toward us and delights in us.

Every time we open the Bible we discover the marvelous message that God loves us. Yes, with all our weaknesses and failures, with all our inconsistencies and false pride, and with all our wrongdoing, he loves us. When we are far from him or near, he loves us. We, of course, do not fully understand why he should love us as he does, for we do not in the least deserve such love. We do know, however, that this love God shows toward us does not depend upon our goodness nor our achievements, for if it did, we certainly would have no hope. His love depends only upon our need. His love is showered upon us when we seek it and desire help. God has always loved us and will never stop loving us. We may disobey and cause him sorrow, we may fail him and be a prodigal son, we may do evil in his sight, but his love toward us will continue; not for what we are, or for what we have done, but for what we can be.

We read in First John 4:19 that God first loved us. Man turned from God, cursed his holy name, forsook his statutes, and denied his being. When there seemed to be no good or just cause why God should show love toward man, he did. When God had every reason to turn his back on man, he didn't. Instead, he loved man and poured out mercy. It is the same today as it was centuries ago. There are those in the world and in the church who have turned from God. At varied times in our lives, at different moments of the day, God has sufficient cause to turn from us and leave us in spiritual darkness. But he doesn't. He does not react as man would. Rather, he showers the prodigal or transgressor with

grace and mercy, and is longsuffering, being patient until repentance comes and confession is made.

It is because of this type of love showed to us that we should love him. Because we truly had nothing to offer him, but everything to gain, thankfulness should be in our hearts. And, if we have that gratitude, we should show it by loving and serving him who first loved us. When we love something, or someone, we let it become a part of us and we become a part of it. Whatever affects the one we love affects us. The same must be true when we love God. We must let him become a part of ourselves and we must become a part of him. If he lives in us and we in him, we will reflect him. We will show forth goodness, love, and holiness. We, too, will have mercy, even as he has mercy on us. We, too, will be patient with others. It is in this manner and this manner only we can truly and fully love God. If we have this unique relationship with God as we ought, what causes him sorrow will cause us to sorrow. What gives him

pleasure will give us pleasure, and what he has deemed uncomely for us to do, we will affirm the same to be so.

Paul in his letter to the Romans puts forth this question: "Who shall separate us from the love of Christ?" (8:35). He continues to answer it by declaring that IF we are in him who loved us we shall be conquerors and shall not be separated from that love. Nothing on earth nor in heaven, things today or tomorrow, will be able to sever us from that love which God has toward us.

From the first to the last page of the Word of God, God's love is set forth sublimely. His love is eternal, infinite, and good. His love is free to all who desire it and seek after it. His love gives the heart hope, the soul that is weary peace, and a joy unlimited. This is the marvelous discovery we bring to light each day and each year as we open the sacred page and search its depth. Through trial and tribulation, through sickness and distress, through the best moments of our life we discover that GOD LOVES US. •

Sermon Notes on First John 5:5-12

By Alfred Anthon

WHO is he that overcometh the world? Who is he that overcometh disobediences? Overcometh disobediences before it is everlastingly too late? Too late, because the great Day of Judgment has come? Who is he that overcometh our world of allurements? He that believeth that Jesus [of Nazareth] is the Son of God . . . that this Jesus is he who came by water and blood . . . not by water only; but by water and blood. And it is the spirit [of Jesus' works, of Jesus' life] that beareth witness to us of this world . . . because Jesus' spirit proclaimed—proved—Jesus to be truth—proved this Jesus of Nazareth to be God's greatest Messiah."

Jesus of Nazareth came, not by water only. (V. 6.) The high priest, figuratively, carried the year's sins of every Israelite in his bare hands out of the tabernacle and placed them on the scapegoat's head. A "fit man" then carried the scapegoat into the wilderness. These two men did, figuratively, the filthiest job of the whole atonement ritual. To cleanse themselves

they washed in water. So Christ, also, washed in water—was baptized, which was more than a ritual. It was a sworn-to promise to God and to every person everywhere that he would faithfully obey all promises. Baptism, of itself, is "nothing" but a lot of talk. Christ first did that—came doing that. But that was not all. He, also, came by blood; his own blood. That is, to keep his baptismal promises, he was forced to either renege or be lynched. He stood firmly on his baptismal vows. Jesus came by both water and blood; not by water only, but by water and blood.

There are three witnesses in heaven that bear record that Christ really came by both water and blood. The three witnesses are: the Father, the word—the Old Testament, and the holy ghost; and these three are one; all three testify the same testimony; they each testify as if all three were the same being.

Many times God made it known that
(Please turn to page 18)

The Kingdom of God

By Beth Briggs

IT HAS LONG been believed by many that the Kingdom of God will be brought in by the efforts of man; that conditions will grow better and better and, finally, when they are about perfect, Christ will come. They seem to ignore the scripture: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). How can things be nearly perfect when there is little or no faith left on the earth? Then, again, consider 2 Timothy 3:1-7 which sets forth the conditions that will exist in the last days. Men shall be lovers of their own selves rather than lovers of God, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, false accusers, fierce, traitors. This is an awful indictment against many of the people on earth today.

Others have said that the Kingdom is here already. The author had a friend with quite a sense of humor who happened to be in the city of Walla Walla, and was talking to a man about the Kingdom. This man with the utmost sincerity, made the statement that the Kingdom was already here. The author's friend looked about him with a wry smile and remarked: "Waller, Waller, saloon on this corner, saloon on that corner, saloon just about everywhere you look. If this is God's Kingdom, whatever will the devil's kingdom be?" As we take note of the almost unbelievably terrible things taking place today, we are convinced that God's Kingdom certainly is not here now, and realize that the efforts of man to bring it in have ended in the most dismal failure.

Some believe that the Kingdom is in heaven. In the Lord's Prayer we pray: "Thy Kingdom come, thy will be done, in earth as it is in heaven." If the Kingdom is to come, it is not in heaven, according to this prayer which Jesus taught his disciples. Psalm 115:16 tells us that the heavens are the Lord's; but the EARTH he has given to the children of men. Will Jesus come to earth a second time? Definitely, yes! The Scriptures are filled with references to his second coming. Space will permit us to quote only a few texts.

"Unto us a child is born, unto us a son is given: and the government shall be

upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this" (Isa. 9:6, 7).

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. 18:18, 19).

"Yet have I set my king upon my holy hill of Zion. . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:6, 8).

Read all of beautiful Psalm 72, which tells of all that Christ will do when he comes.

In the New Testament, the angel said to the disciples who watched Jesus ascend to heaven: "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Jesus spoke many times of his second coming. "After this I will return, and will build again the tabernacle of David" (Acts 15:16). "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust" (Rom. 15:12). See the parable of Jesus in Luke 19:12-27. This definitely teaches that Jesus went away (to heaven) for a long time, but that eventually he will return.

Was there ever a Kingdom of God on the earth? To answer this we must go to the Old Testament and the patriarch Abraham. God told Abraham to leave his home and go into a strange country that God would show him; that God would make of him a great nation and would bless him. (Gen. 12.) In Genesis 22:17, 18 Abraham was told that his seed would be as the stars of heaven and the sand on the seashore, and in him and his seed should all nations of the earth be blessed.

Abraham and his wife Sarah were both very old and had no children, Sarah being far past the age of childbearing. But there is nothing impossible with God, and a son was promised to them. (Gen. 15:4.) "He [Abraham] believed in the LORD; and he counted it to him for righteousness" (Gen. 15:6).

In due time Isaac was born. Isaac had two sons, Jacob and Esau. Jacob was the child of promise and had twelve sons. The descendants of these sons were called "the twelve tribes of Israel." The Israelites were captives in the land of Egypt when Moses, the great leader and prophet, was born. Jacob had gone into Egypt at the time of the seven years of famine because Joseph, one of his two favorite sons, had been made second in the kingdom of Pharaoh because he had interpreted a dream concerning seven good years and seven years of famine in the land. This the Pharaoh's wise men had not been able to do. Joseph, with the king's consent, sent for Jacob and his family and fed and took care of them during this time. The Israelites multiplied greatly, and when Joseph died a new king came to the throne and made captives of the Israelites. (Ex. 1.)

When Moses grew to manhood God called him to bring the Israelites out of Egypt and lead them to Canaan, the land of milk and honey. (Ex. 3.) In Exodus 19:5, 6 God told the people through Moses that if they would obey his voice and keep his covenant they would be a peculiar treasure to him, a kingdom of priests and a holy nation. Exodus 24 informs us that Moses went up into Mount Sinai and received instructions from the Lord to be imparted to the people. They replied that all the Lord had said they would do. Moses took some of the blood from the burnt offerings and peace offerings and sprinkled it upon the people, and said: "Behold the blood of the covenant, which the LORD hath made with you" (Ex. 24:7, 8). Thus was the Kingdom of God established on the earth.

At first God ruled the Israelites through judges chosen by him, but the people became dissatisfied, and wanted a king like the other nations. This dis-

pleased God, but he gave them Saul as king. Saul disobeyed God, and David became the second king. David was a righteous king, but after him, with a few exceptions, the kings became more and more wicked and rebellious. The Old Testament is filled with accounts of their sins and rebellions and the sins of the Israelites who followed their kings. Finally God removed the crown from the last wicked king, Zedekiah, and stated that the kingdom should be no more until Christ should come whose right it is. (Ezek. 21:24-27.) Since then there has been no Kingdom of God on earth.

Will there again be a Kingdom of God on earth? The Bible tells us there will be when Jesus comes to earth the second time. When will this be? We cannot tell exactly, but the Scriptures inform us that we can tell from the signs of the times when it is close at hand. Daniel 2:31-35 tells us a great deal concerning the coming Kingdom. Nebuchadnezzar, king of Babylon, had a dream wherein he saw a great image with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet, part of iron and part of clay. It would be of interest to study this chapter in its entirety. This image represented various kingdoms of the earth. Then verse 34 informs us that a stone was cut out of the mountain without hands and smote the image upon its feet (nations of our day) so that the iron, clay, brass, and gold became like chaff and the wind carried them away. The stone that smote the image became a great mountain and filled the entire earth. The stone represents the Kingdom of God which will be set up on the earth when Christ comes. (Dan. 2:44.) We believe that we are living in the time of the toes of the image.

Many Gentile kingdoms have ruled since the days of Zedekiah, and from all that is happening on the earth today, the coming of the Lord, as stated above, seems very near. One of the chief signs is the return of the Jews to Israel. Another is the condition of the earth as before mentioned which is in just the condition that the Bible said it would be in the last days. "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). "Having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:5).

The author knew things were bad enough in most of the churches, but did

not realize how really bad they are in some. We visited a nearby church one morning when our own people were away at Bible school. We received a definite shock when the meeting opened *without prayer* and ended *without prayer*, and during the course of his worldly sermon the minister never once mentioned the name of God or Christ. Perhaps he and some of the members believe that God is dead, as nobody heard his name throughout the service.

Seeing that the Kingdom of God will soon be established, what kind of a Kingdom will it be? Psalm 72 tells us that Christ will come down like rain upon the mown grass, as showers that water the earth; that the righteous shall flourish and there will be an abundance of peace; that Christ shall have dominion from sea to sea, and he will deliver the needy and the poor. Will it not be a glorious day when God will wipe away tears from all eyes, and there will be no more death, crying, or pain? (Rev. 21:4.) Oh, how much sorrow and pain there is today! How many tears flow when a loved one passes in death! How much sickness and loneliness there is! How it makes our heart ache to behold all these things!

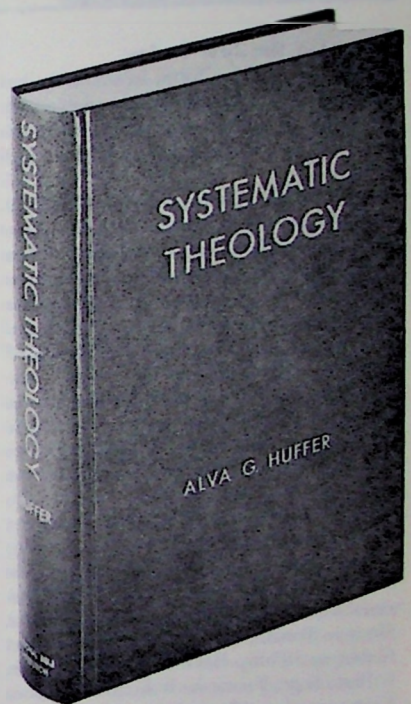
We ask again, What will the Kingdom be like? "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fatling together; and a little child shall lead them" (Isa. 11:6-8). "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (v. 9). There will be no fears or doubts, we shall really *know*.

Who will be in this Kingdom of God? "He that overcometh shall inherit all things, and I will be his God, and he shall be my son" (Rev. 21:7).

We who have tasted of God's goodness must give the message to others. We must be watchmen, as was Ezekiel (3:17, 18), and endeavor to give out the "glad tidings" to those who hear, and to those who will not hear. This will be difficult as the times grow still worse, and evil men endeavor to seduce us, but God will be always with us and help us in what we say and do. (Matt. 11:18.)

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, WATCH" (Mark 13:35-37). ●

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NEWS AND PROPHECY

BY JAMES MATTISON

Fame for the Jew Today

Our thanks to John Lewis who has brought to our attention a latter-day prophecy of the Jews which is, in a limited way at least, beginning to be fulfilled.

The prophecy is Zephaniah 3:19, 20, and speaks of God getting the Jews "praise and fame in every land where they have been put to shame." The rest of the prophecy speaks of this being in the time when God gathers Israel and makes her "a name and a praise among all people of the earth."

Along with the prophecy, was a news clipping from the *Rockford (Ill.) Register-Republic* of April 4, 1969, which stated, "In show business as in literature, this is the era of the Jew."

"The Christian writers of our country and century—the Fitzgeralds, Hemingways, Marquands, O'Haras—gave way in the 50's and 60's to the Jewish chroniclers—the J. D. Salingers, Saul Bellows, Herman Wouks, Norman Mailers, Herbert Golds, and Philip Roth . . . In the theater, William Inge, Tennessee Williams, and Jean Kerr were supplanted by Neil Simon, Murray Schisgal, and Bruce Jay Friedman.

"Our great performing idols of the 40's and 50's, the James Stewarts, Gary Coopers, Marlon Brandos, and Jack Lemmons have moved over for a new breed of young Jewish leading men—the Dustin Hoffmans, George Segals, Jerry Orbachs.

"What have we suddenly? We have a generation of young leading men who are not only Jewish, but look Jewish and play Jewish."

From this clipping, it looks like the "praise and fame" for the Jew has begun, at least in a limited and materialistic way.

Of course the Jews' greatest fame will come when Jesus Christ rescues them from annihilation (Ezek. 38, 39; Zech. 12-14), and they, the Jews, will be sought out by all men who will say, "We will go with you: for we have heard that God is with you" (Zech. 8:23).

The Jews will be a praise and a fame in every land where they have been put to shame, just as surely as God will gather every living Jew back to his homeland again. (Ezek. 39:28.) May that day soon come, for it will mean that Jesus has returned.

More About Libya

Because of its tremendous import in relation to Bible prophecy, we quote in full the October 24, 1969, American Security Council WASHINGTON REPORT on Libya, by Dr. Walter Judd.

"As we have suggested on previous broadcasts, it now seems certain that the new revolutionary leftist regime in the North African oil-and-desert country of Libya will not long tolerate the U.S. presence there.

"The United States and Libya have long enjoyed a friendly and mutually beneficial relationship. In exchange for U.S. use of the large Wheelus Air Force Base and NATO's access to the enormous reserves of recently discovered Libyan oil, Libya has received extensive aid and public improvements including the exploration and development largely by American companies of its oil fields.

"The Americans have been a boon to the frail Libyan economy, with the average income rising from 35 to 800 dollars per person since 1951. In return, Libya has been a mainstay for the West in a theater of the world where Communism is making rapid advances through Algeria, Egypt, and Syria. When the military junta in Libya erupted this past summer and overthrew the aging and ailing King Idris while he was in Turkey for medical treatment, it first announced that the U.S. need not fear for its Wheelus air base operations or its oil investments.

"But in the same breath, the new leaders proclaimed themselves to be militant Arab nationalists with strong leanings toward Moscow and Communist-style socialism [emphasis mine]. That was a fair indication that steps adverse to our position would soon follow. They did.

"First, the Libyan regime demanded the right to inspect all incoming and outgoing U.S. flights at Wheelus, hinting rather broadly that the U.S. base was being used to cover smuggling operations.

"Then it was announced that the 143 Peace Corps volunteers who have been teaching English in Libya's secondary schools would be withdrawn.

"All languages other than Arabic have been outlawed in the country's elementary schools this fall.

"Now all use of Wheelus Base for training European air force units has been

halted—a blow to NATO. And Libya Premier, Dr. Mahoud al-Maghreby says the base must close down entirely by Christmas Eve, 1971. (Later radio news informed that the date was changed to 1970, instead of 1971.)

"Britain, meanwhile, is awaiting word on whether or not the new Libyan government will honor a 480-million dollar contract for new Chieftain tanks, self-propelled guns, missiles and communications systems which King Idris has signed.

"Israel has asked for tanks from England and it may be the shipment destined for Libya will be re-directed to the Israelis who are now declared by the new regime to be *Libya's mortal enemies*. Some fifty tanks are involved. However it is known that the Soviet Union has suggested to the Libyan junta that it make its weapons' purchases from the Communist bloc rather than from the West.

"*One by one the countries of the Middle East and North Africa are falling away from the West into the Communist camp* [emphasis mine]."

Dr. Judd's report sounds exactly like Ezekiel 38:5 and Daniel 11:43, which state that Libya shall be on the side of the king of the north in the last days just before Christ's coming.

How thrilling it is to us to live in these days when this particular prophecy is being fulfilled! How great is the wisdom and foreknowledge of Almighty God, our merciful Father! How this ought to cause agnostics and all unbelievers, to believe in him!

This event clearly shows that our Saviour's coming draws near. "Even so come, Lord Jesus." Are you ready and longing for his coming, friend?

Bible Sales Fall Off As Religion's Influence on Americans Dwindles

Thanks to W. E. Boyer, Woodstock Va., for giving us his copy of *The Washington Street Journal* of September 23, 1969 containing the above article. We quote:

"Today the Bible has some real problems. Sales have been steadily declining for years. What's worse, say people who live by the Book, the Bible is clearly losing its influence on American life . . .

"We are a Biblically illiterate nation . . .

(Please turn to page 18.)

World Conditions

By John G. Hayse

ALMOST everyone will agree that the world is in a big turmoil at the present time. Practically every country in the world has its private troubles: wars, conflicts, political strife, and so-called peaceful marches with looting and vandalism.

There are so many *talking about* the state of affairs. It seems that everyone can tell someone else how to correct it all, but very little is being done. Everyone wants the other fellow to do the correcting of his ways. We want the freedom to do as we please, but do not give the other fellow any consideration. We all seem to feel that whatever we want is all that matters. Maybe we should inspect our own pantry with the aim of cleaning all the shelves. We must "clean house," and keep it in order. Christ said, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation" (Matt. 12:43-45). Yes, if we do not keep it clean it is worse than before.

It is clear that in most cases life is what we make it. If we want to follow the teachings of Christ we will do so, and if we want to be a renegade that is the way we will go. I am a firm believer that if everyone will clean his own house the world will clean itself. The whole world should be made to see that so long as it persists in ignoring, denying, and forgetting the Lord and his power, the world will grow more corrupt, cankerous, and rotten.

It is past time that we, the people of this world, began to see the graveness of this affair. Let us awake to the reality of life, and serve the Lord with more vigor and determination to do our part in his behalf. The Church of God has a duty to God and the world, and a challenge to make a greater effort to lead our fellowman in the ways of God and our Saviour Jesus Christ.

We are sure that things do not come

easy in this life. Paul said, "I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore, I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:9, 10). He did not at any time advocate that we should shun the sufferings for Christ. Peter told us, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (1 Pet. 4:13, 14).

Yes, we must live and work for Christ first, and if we remain steadfast, then comes the life of glory of which we cannot conceive for its greatness.

So many in the world today take the attitude that the world owes them a living. Not so. We are due the right to pursue life and happiness in an honest and upright way, but not at the expense of our fellowman. Most people do not take time to care about the welfare of their fellowman.

Let us take the situation in Ireland as an example. There we have what are considered to be two "Christian" groups at war with their own kinsmen of different faith. In this country we have racial troubles. Regardless of whether it be race or religion, the fact still remains that they are taking their brothers' lives. It is difficult to conceive of anyone who has been taught, and has taught, Christian love and service, working himself up to so high a degree of hatred that he would kill or destroy anybody or anything that he had been taught through the years to love and cherish.

We can find what we call a reason, or excuse, to hate and despise anyone if we look hard enough; and if we keep developing hatred it is not hard to find something. But one thing we should remember is that while we are building hate for the other person we are also hurting ourselves. We are warned by John, "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness

hath blinded his eyes" (1 John 2:11), and "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15).

We have the threat of another year of unrest and disturbances in our colleges and universities. The revolters say they want more voice in the operation and management of the schools. What I do not understand is, if the student is so well informed on the operation of our large universities why isn't he the instructor or administrator, instead of a student? Anyone has the right to question or protest anything he does not like, but we do not have the right to interfere with the rights of others. They just do not want to accept the restrictions and regulations of the institutions. What our young people should be made to understand is, that although they are in their rights to protest, there must be rules and regulations to preserve their rights. We know it is not right to hinder the lives of other people, or to destroy or steal their possessions.

There is another problem that is creating a great deal of turmoil along the border between the United States and Mexico; the drive to curb the entry of marijuana and other illegal narcotics into the United States. The United States officials were giving each and every car that came across the border from Mexico an extensive search. Consequently, it caused some extensive delays in crossing the border; in turn, many people quit crossing the border. Thus, the trade fell off, and merchants on both sides of the border were very unhappy, since their profits were cut by a considerable amount. They wanted the ban lifted, and the traffic to flow as before; let someone think of some other way to stop the narcotics. They wanted that money! This just shows where they stand, and what is their god. Christ taught, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

Yes, we all have our troubles and turmoil, the world around. They are all very significant, but the situation that we

(Please turn to page 18)

SEARCH & RESEARCH

By Pastor Harry Goekler

Question:

Does it really make any difference what one believes concerning the nature of man, and the state of the dead, as long as a person believes in God, and lives a good Christian life?

Answer:

This is a question quite often asked of our people, and deserves an honest answer. We will give some of the reasons we believe an understanding and belief in the mortality of man is a practical necessity to salvation.

Most church groups seem to agree that faith in the actuality of the death, burial, and resurrection of Christ is the very cornerstone of Christian belief. We can agree with that thought. (1 Cor. 15:1-3.) The death of Christ could not have really taken place unless he was mortal. His death would have been but a delusion, a change of fleshly garments to spiritual garments, unless he was truly mortal. One cannot truly believe "that Christ died for our sins according to the scriptures" without believing in his mortality, and in our mortality.

But some will say, "Just the body of Jesus died, but not his soul." Read Isaiah 53:9-12 in answer to this. It was the SOUL of Jesus that "died for our sins according to the scriptures." Please note that if we do not believe that the real Christ died for our sins then no sacrifice has been made, and we are yet in our sins.

The purpose of Christ's first coming is nullified by belief in the immortality of man; we not only make void the reality of his death and his resurrection, but we are forced to the conclusion that it was unnecessary and meaningless if death is not real. Jesus said, "I am come that they might have life" (John 10:10); "I am the resurrection and the life" (John 11:25). If we do not believe these statements of the Lord we deny that he is our Saviour. The purpose of his coming was that we might have life; and to deny our mortality is to deny our necessity for life, and the necessity of the sacrifice of Christ.

To believe that Christ is "the way, the truth, and the life" is evidently an essential part of the gospel, and to deny the fact is to deny the gospel. The greatest blessing brought to us in the gospel is eternal life, and surely to deny the reality of that blessing, or the necessity of such a blessing, is to deny the gospel itself.

To believe in natural immortality of the soul involves the thought of conscious existence between death and the resurrection, and the possibility of eternal rewards and happiness without a resurrection. This, of course, destroys the entire meaning of the resurrection, both with regard to ourselves and to Christ. The future resurrection becomes a meaningless and unexplainable event as far as a reason for it is concerned. The truth is that the future resurrection is given as the one great hope of the Christian in the Bible. To take from the resurrection its meaning is to rob the gospel of its chief glory.

There is another danger in this indifference to the state of the dead. If it makes no difference what we believe with regard to one element of the gospel—LIFE, does it make any difference what we believe regarding all the others? Would not God accept a good man who had faith in God as the creator and keeper of the universe, even if he did not believe in Christ? What reason have we to place greater emphasis upon one phase of the gospel than upon another? We cannot believe that phase of the gospel that asserts that Jesus is "the LIFE," without believing that we stand in need of life. We cannot believe that Jesus is our Saviour from sin unless we believe that we are sinners. One element of the gospel is quite as necessary as the other. (Note Gal. 1:6-9.)

Yes, we believe it does make a difference what one believes about our nature, and what death really is. It means we really believe we are mortal sinners, subject to death, and that only through Christ the great Lifegiver do we have the promise and hope of living again at the resurrection.

Question:

What will be the extent of opportunity during the thousand years?

Answer:

When Jesus comes, only those will be raised from the dead who are in Christ. (1 Cor. 15:23; 1 Thess. 4:16.) All other dead ones will sleep on. The "book of life" for the past will be closed when Jesus comes. All who sleep on have never had their names written there for one reason or another.

During the thousand years the nations that are left of all that come against Jerusalem will have opportunity to go up to Jerusalem to worship the King, the Lord of hosts. (Zech. 14:16-21.) In that period of time, the people of Israel shall not say, "I am sick" (Isa. 33:24). All people will become religiously minded. (Zech. 8:20-23.) The saints will rule over and teach those nations that are left. (Read

Psa. 149; Rev. 2:26, 27.) This will be time of restitution—of teaching by the saints of God—a progressive unfolding of God's purpose—a period of time different than any man has known. What we do not understand now will be made plain then.

Question:

Will any be saved who come up in the second resurrection?

Answer:

Revelation 20:12, 13 reads: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

The first "book of life" is closed when Jesus comes. If another is opened, it must be after that one is closed. When the general resurrection occurs, it will include the unsaved of all time. Some of these may have had an opportunity. Only God knows that. For all of these God will open a book of life. Will any receive life? Why call it a book of life if they whose names are written there are not subject to life? Note verse 15: "Whosoever was not found written in the book of life was cast into the lake of fire." What advantage do the saints of this age have over them? The saints of this age will be joint-heirs with Christ and share his everlasting honor and glory, which the others cannot do.

Question:

Do you believe some will be given a second chance during the millennium?

Answer:

No, I do not believe anyone will have what is called a second chance in the thousand-year reign of Christ. Nor do I believe the Bible teaches such. It is evident that there will be opportunity for some in the millennium, but this will not constitute a second chance, but a first opportunity. I do believe in a first chance for all. In this present time, God is not striving to save the world (as to life), but he is taking out from the Gentiles a people for his name. (Acts 15:13-17.) We have the chance in this age to hear the gospel, obey it, and walk in his truth. The next age is world-salvation age. Then the whole world will be given opportunity and they that reject the offer die accursed. Our opportunity for salvation in Christ is now. Should we reject it there will not be another chance. ●

TOTS 'N' TEENS

By Ruth Lewis

An Unhappy Experience

Sandy and Sammy loved to go shopping with Dad and Mother. Often they would go to the store and come home with something special they had been able to pick out themselves.

One Saturday they went to visit a new shopping center. It had many stores close together.

"Stay right next to us, kids," said Dad. "I'd hate for you to get lost in this mob."

"Sandy and Sammy know that," said Mom. "They'll keep an eye on us, won't you two?"

"Yes," said the twins, as they looked around at the escalators and all the counters full of interesting items.

Mother and Dad and the twins took the escalator to the second floor. Mother, Dad, and Sandy got off the escalator and walked into the clothing department. Sammy was having so much fun on the escalator that he got off of one, right on to another, and up he went.

When Sammy got off at the third floor, he realized what he'd done. After promising to stay with his parents, here he was off by himself, and lost!

"I'll go back down where I started," thought Sammy, and he did just that. He went all the way down to the first floor.

After much panic, a few tears, and some help from a salesgirl, Sammy was back with Dad and Mother. They just looked at him. Sammy hung his head. Sandy didn't help any. She said, "I watched Dad and Mother."

Of course, when they were riding home, Dad told about a time another boy had been lost, but he wasn't lost because of an accident. This boy decided to move away from his parents and from God.

After Sammy heard the story, he decided he'd always stay where he was sure of his surroundings or knew someone who would help guide him. He vowed never to get lost again.

The Lost Son

People today move around all the time. They think nothing of moving from place to place. The average time a family spends in one spot is about five years. The average family owns three different homes in its lifetime.

Today parents often help their children "get started" when they marry. In Bible times, the young couple would just have joined the parents of the groom in one home, suited for real "family" living. On the death of the parents, the inheritances would become the possession of the children. If there were two sons, the oldest would receive two thirds of the goods and the younger son one third.

When the son in Luke 15 asked for his inheritance, the father, of necessity, had to give his oldest son his inheritance as well. The younger son took his inheritance, left town, and traveled, looking for greener pastures.

All he found was a place to quickly spend his inheritance. He evidently didn't deny himself anything, until his seemingly endless fortune vanished. In wishing for independence, he sought the advice of no investment brokers or economic advisers. As a result, his independence turned into total dependence upon others. He became so poor he would have liked to have eaten the same food that he fed to the pigs, but no one offered the pig's food to him.

Half starving, he finally came to his senses, decided to return to his ancestral home, and to ask for employment there as a servant. At least being a servant and having food was better than starving in a foreign land.

The father realized that his son had learned a valuable lesson, and that he was truly sorry that he had acted so foolishly. He gave his son a robe, a ring, and shoes to wear. He welcomed him back home with a feast to celebrate his return.

TNT

Living for the Present

There are two types of people in the world; those who live for the present, and those who live for the future.

Those who live for the present are constantly in debt to others, characterized by those who live beyond their means and deny themselves no pleasure that they can secure. While this may seem fine to them while they are enjoying these pleasures, there always comes a time of accounting—just as it did for the prodigal son.

Those who live for the present depend on material resources to give them status, security, and enjoyment. Once caught in this chain, it is as difficult to leave as a revolving door is for a child. One happy revolution always attracts another.

Not all who choose present fulfillment turn out as wise as the lost son. He was able to recall a pleasant childhood and a happy home life. He had tasted of security that was not false. He knew its values.

Those who live for the future are able to forego some of the gaudy baubles of present enjoyment, seeing them for what they are. Like children's soap bubbles, they can disappear without warning, though they are beautiful for a moment. The person who lives for the future has learned to depend on God, and not on himself, for security.

Individuals who wander away from the Lord for a time, as did the lost son, lose something permanently by their foolish decisions.

When the lost son returned home, he could no longer expect his father to provide a new one-third inheritance for him, based on his father's past acquisitions. This had already been dispensed. The older, wise son, was reinvesting it as his own, for a profit. The only claim of an inheritance that the younger son could make would be on future gains of his father, and then only the same one third would be his.

So it is with the Christian who forgets the Lord for a time. His spiritual assets are used up. Scripture texts and interpretations that he once knew must all be reclaimed. Habits and opinions he has acquired in the meantime must be forgotten.

Recall the statement the father made to the older son who had remained faithful, and complained when he had no party given in honor of his trustworthiness and diligence: "Son, thou art ever with me, and all that I have is thine."

It should be every Christian young person's goal to remain steadfast and true to the Lord all his life. Only then can he claim *all* of the Father's inheritance.

Although the lost son's return brought joy to his father's heart, during his absence the father had experienced only sorrow over his rejection by his son, whom he loved. •



Brief Messages for Busy People

Lesser of Me

By Ann Lunderby

As I start this new day,
Dear God, let me pray
That I draw not a blank
From thee.
Let me look to the Son
And let victories be won
For the sake of thine own
And thee.
Let me think more of thee
And some lesser of me
That the day may be yours
And its all.
Let all praise go to thee
And nothing to me
That e'ntide I can
Thankful be.

Abraham's Faith

By Sidney A. Hatch

As we read the first four chapters of Romans we are overwhelmed by the truth contained in Paul's letter. The great apostle has conclusively proven by the Scripture, that "all have sinned, and come short of the glory of God" (3:23). But then he tells of a righteousness of God which has been manifested; it is "the righteousness of God through faith in Jesus Christ for all who believe" (3:22). God justifies the believer freely through the ransom-payment which is in Christ Jesus. (3:24.)

But we especially glory in chapter four where, to our amazement, Paul proves that even Abraham and David were justified by faith. "For what does the scripture say? 'Abraham believed God, and it was reckoned to him as righteousness'" (4:3). No doubt these two men could have sung with John Newton, "Amazing grace! how sweet the sound, that saved a wretch like me!"

But there was a peculiarity about Abraham's faith, a peculiarity all too lacking among today's multitude of professed believers. Abraham did not just believe that God exists and that he is good. Abraham believed in God as the one who makes the dead live again.

Verse 17 speaks literally of God as "the one producing alive the dead ones." Abraham believed this, that God could take something dead—that he could even touch a grave—and bring life out of it! He proved it when he did not weaken in faith

despite the deadness of his own body, despite the death of Sarah's womb (4:19), despite the "death" of Isaac his son (Gen. 22).

David believed that God could make dust live again. (Psa. 17:15.) Our Lord Jesus believed the same. He demonstrated it, not just by predicting his own resurrection but by his statement, "I tell you, if these were silent, the very stones would cry out" (Luke 19:40). It is well to consider the faith of our Lord, and of Abraham and David, for these are the three mentioned in the first verse of the New Testament.

The faith demanded by the gospel is the same as that which Abraham exercised. But Abrahamic faith is not required by Christendom today, for men are told that they live on after death, and that the only problem facing God is where to assign these immortals! This is "Platonic faith," not "Abrahamic faith," and the gospel is reduced to nothing more than an offer of better housing in eternity!

Let us be found faithful, for the promise "depends on faith," "rests on grace," and is "guaranteed to . . . those who share the faith of Abraham" (4:16).

Regarding Personal Pronouns

By Mark E. Woodley

"Salt is good: but if the salt have lost his saltness, wherewith will ye season it?" (Mark 9:50; see also Matt. 5:13).

In the above scripture you will readily agree the use of the personal pronoun regarding salt is incorrect. Also see the use of the personal pronoun "his" in Exodus 25:31 and Exodus 37:17, where reference is made to the candlestick with personal pronouns: "his shafts, his branches, his bowls, his knops, and his flowers." In the better translations the word "his" is very correctly translated by the word "its." See also the misuse of the personal pronoun, regarding an iron gate in Acts 12:10. . . .

Now, we shall show that personal pronouns used referring to the holy spirit, do not convey the correct thought. For instance, in John 14:16: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." The word "he" referring to the Comforter, comes from the Greek word *ekeinos* and is translated variously, per

Young's Concordance, as follows: *it, she, he, they*, a total of 100 times; and *that* 144 times; *the* twice; *this* once. In John 16:13, 14: "When he, the Spirit of truth is come . . . he shall not speak of himself." In that text not only is the word "he," Greek *ekeinos*, used, but also "himself," The Greek word for himself: *heautou*. That Greek word is also translated in the Bible by words: *thysell, her self, yourselves, ourselves, themselves* and *itself*. The word "itself" or "it" should be used in reference to the holy spirit, instead of personal pronouns. The Greek word *heautou* is translated "itself" in the following scriptures: Matthew 6:34; 12:25; John 15:4; 20:7; Roman 8:16, 26. You may also refer to Strong's Concordance word numbers 1438, 846 and 848 of New Testament.

The holy spirit is the holy power of God: his influence. It is never spoken of in the Bible as a force; it is his drawing power. (John 6:44; Heb. 6:16.) Jehovah and his Son are the source of truth, wisdom, and understanding. (See Isa. 11:2.)

The words "holy spirit" are not to be taken as a name of an individual. Use of "name" in Matthew 28:19 comes from the Greek word *onoma*. It has the thought of authority, which is given by God through his holy influence and power. There are no Bible statements of holy spirit being enthroned as God is with Jesus at his right hand. (See Psa. 110:1; Matt. 22:44; Heb. 1:13.)

Stephen did not see the holy spirit. Acts 7:55 states; he was full of the holy spirit: "saw the glory of God, and Jesus standing on the right hand of God." If he had seen what is called the "holy trinity," he would have so stated.

The word "trinity" is not once found in either the old Hebrew Scriptures or in the new Greek Scriptures. However many who hold to the trinity idea will refer to 1 John 5:7 in the King James Version. But in the best translations it does not convey the trinity thought. For instance, in the Revised Standard Version it reads: "The spirit is the witness, because the spirit is the truth"—not a personality.

Therefore, we urge our readers to abide by the truth of God's Word, which repeatedly stresses the fact of ONE GOD, ONE LORD JESUS, one spirit, one pap

tism, one body, one hope. (See 1 Cor. 8:5, 6; Eph. 4:3-6.) See Diaglott appendix under word "spirit," Hebrew *ruach*, Greek *pneuma* and the four significations for spirit, which we quote: "1—It represents, primarily the air we breathe, 2—It denotes a being, as angels, 3—It represents an influence from a being, 4—It indicates a state of feeling. It is believed that there is not a passage where these words (*ruach* - *pneuma*) are rendered spirit, occur, but what may be classified under one of these classifications."—*The Kingdom Scribe*.

Two Adams, Two Natures

By Roy C. Graham

In the beginning God created the heaven and the earth. He created the sun, the moon, and the stars also. After separating the water into seas, he created the vegetation and herbs, "after his kind," i.e., after his genus. He then created the fish, the fowl, and the animals, each "after his kind." God then said, "Let us make man in our image, after our likeness . . ." God looked at everything he had made and pronounced it to be good and very good.

But everything did not remain good and very good. Man disobeyed God and therefore brought upon himself, and upon the earth, the curse under which we are still laboring. God told the man, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19). Or, as we read in Ecclesiastes 12:7, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." The spirit means merely "the power to live," also called the breath of life. The Apostle Paul explained it this way, "As by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

Thus we see that man does not now have everlasting life; man's nature is mortal! God had guarded the way of the tree of life, lest sinful man should eat of the tree and live forever in his sins. This was a merciful act of God in protecting man from a horrible eternal existence in sin. The life that mankind has today is temporary—it is mortal, which means "dying" or "subject to death." Thus, man today is

mortal. We are permitted to live three-score and ten years, or by reason of strength, we may live fourscore years, but our lives are filled with pain, trouble, and sorrow.

But God, being a God of love, prepared a means for redeeming man from his fallen state. God caused his Son to be born into the world to be the Saviour of all mankind. So Jesus was born of the Virgin Mary, grew to manhood, and lived a life of perfection, even though he was tempted in the same way that all men are tempted. Jesus then was crucified, giving his perfect life to redeem man from man's sinful life. Jesus died, was buried, and rose again the third day, being resurrected by God, his Father, who gave to him an immortal nature, a life not subject to death, an incorruptible, immortal, eternal life. The resurrection of Jesus then opened the way for mortal man to be res-

urrected, as explained by Paul, in 1 Corinthians 15:22, "As in Adam all die, even so in Christ shall all be made alive."

Paul further explained the differences between these two natures. "It is written, The first man Adam was made a living soul; the last Adam [Christ] was made a quickening [life-giving] spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:45-49).

Access to the promised eternal life can only come to us if we approach God through his only begotten Son, Jesus. Eternal or everlasting life is the gift of



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God through Jesus Christ, while the wages of sin is death. (See Rom. 6:23.) God will "render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil . . ." (Rom. 2:6-10). Paul has reiterated the promise made in Daniel 12:2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." God has promised those who awake to everlasting life that they will have a new nature—spiritual, immortal, incorruptible, over which death will have no power. ●

SERMON NOTES

(Continued from page 9)

this Jesus of Nazareth was his only begotten Son; Jesus, the Messiah.

Several times God let his "spoken word" be heard by a multitude.

Similarly, God's ghost—God's power—was so used to testify—to witness—that God was working—cooperating—with Jesus.

This much is easy to understand and substantiate.

"And there are another three; they bear witness in earth. These three are, 1) the spirit, 2) the water, and 3) the blood: these three agree in one" (v. 8).

This verse is explained in verse six. Let us return to verse six. Read the phrase, "And it is the spirit [of Jesus' works] that beareth witness [that Jesus of Nazareth really is God's only begotten Son]." "The spirit that beareth witness . . ." This word "spirit," as John uses it here, means Jesus' temper, disposition. He was very meek, calm; very calm throughout all the persecutions inflicted upon him, even to his crucifixion—lynching. He even prayed for his lynchings while they were lynching him. He even kept his baptismal vow: "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth" (Isa. 42:3; Matt. 12:20). If he had only thought the tiniest thought of revenge every one of his persecutors would have dropped dead—paralyzed. But he kept his promise to the very letter. This "spirit" of his works—his every act and thought—witness superabundantly that that Nazarene is God's only begotten Son.

There is no trinitarianism in this text. If this text is spurious, the party, or parties, that added it added true explanation to truth. ●

THE EDITOR'S OPINIONS

(Continued from page 3)

group thinks little of the State of Israel.)

Being the "non-trinitarian Church of God" of Oregon, Ill., we are grateful that it was not one of our members that committed the deed. We are not anti-Arab, nor anti-Israel, and could not condone such an act; we doubt that Herbert Armstrong's group would condone it, either. The young man must be sick, and deserves our sympathy. ●

BLESSINGS TO THE MEEK OF CHRIST

(Continued from page 7)

of the Kingdom is to be preached in all the world for a witness. (Matt. 24:14.) But only those who humble themselves—become meek to God's way, God's plan, purpose, promises, and covenants—will see and understand the truth of all the ages. Those who are full of pride and lifted up—prejudiced to their own way, and will not humble themselves to try to understand the plans of the great God—will utterly perish in their own corruptible wisdom.

We are each warned of God to "receive with meekness the engrafted word, which is able to save [our] souls" (Jas. 1:21). Truly this is evident that we must, and can only, with meekness recognize God as supreme and above all, and accept his teachings, his will, his way, his theology, over and above our very own.

Today I pray God in your behalf, that if you do not understand this great secret to the church, that in meekness you will move pride out of your heart, and let the lowly, yet all-powerful, Nazarene come into your heart. Accept him, his teachings, and his God, and look forward to that inheritance of the saints of light; when Christ shall return, and this earth shall be filled with the knowledge of the glory of God as the waters cover the sea. May God bless you all! ●

NEWS AND PROPHECY

(Continued from page 12)

This is 'an era of skepticism, agnosticism, atheism . . .'

"In 1957, 14% of Americans believed that religion was 'losing its influence on American life,' according to the Gallup Poll. By this year, the figure had jumped to 70%—'one of the most dramatic reversals in opinion in the history of polling,' says George Gallup. The result can be seen in sales figures for what is called the all-time No. 1 best-seller. The number of Bibles and Testaments sold in the U.S. declined to about 14 million last year from 19 million in 1958.

"In most years, several paperback novels outsell any version of the Bible but if all versions are lumped together the Book is rightfully acclaimed the top seller. There are hundreds of versions of the Bible in English . . ."

According to this article, U.S. opinion is that religion's influence on America is dwindling. We believe this is true. Nowadays, many men are not interested in God and his Word. Many are secretly worried about what will happen to the world. The attitude seems to be developing, "We may all perish anyway, so what bother with religion?" But this is not the right attitude. God will care for and save his people. Religion means LIFE.

WORLD CONDITIONS

(Continued from page 13)

should be most concerned with is that Israel. We all know the promises made to the righteous; the coming of Christ to his Kingdom. Let us remember what Christ has said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28). All we can say is as did John in Revelation 22:20, "Even so, come, Lord Jesus."

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- Apr. 18—Indiana Quarterly Conference at the Hedrick Church.
- June 14-20—Annual Indiana Conference and Family Camp at Camp Mack, Milford.
- June 19-21—Annual Illinois Conference at Oregon.
- July 19-24—Jubilee General Conference at Riverview Park, Cedar Falls, Iowa.
- July 26-30—International Berean Youth Conference at Camp Mack, Milford, Ind.
- Oct. 17—Indiana Quarterly Conference at Hope Chapel Church, South Bend.

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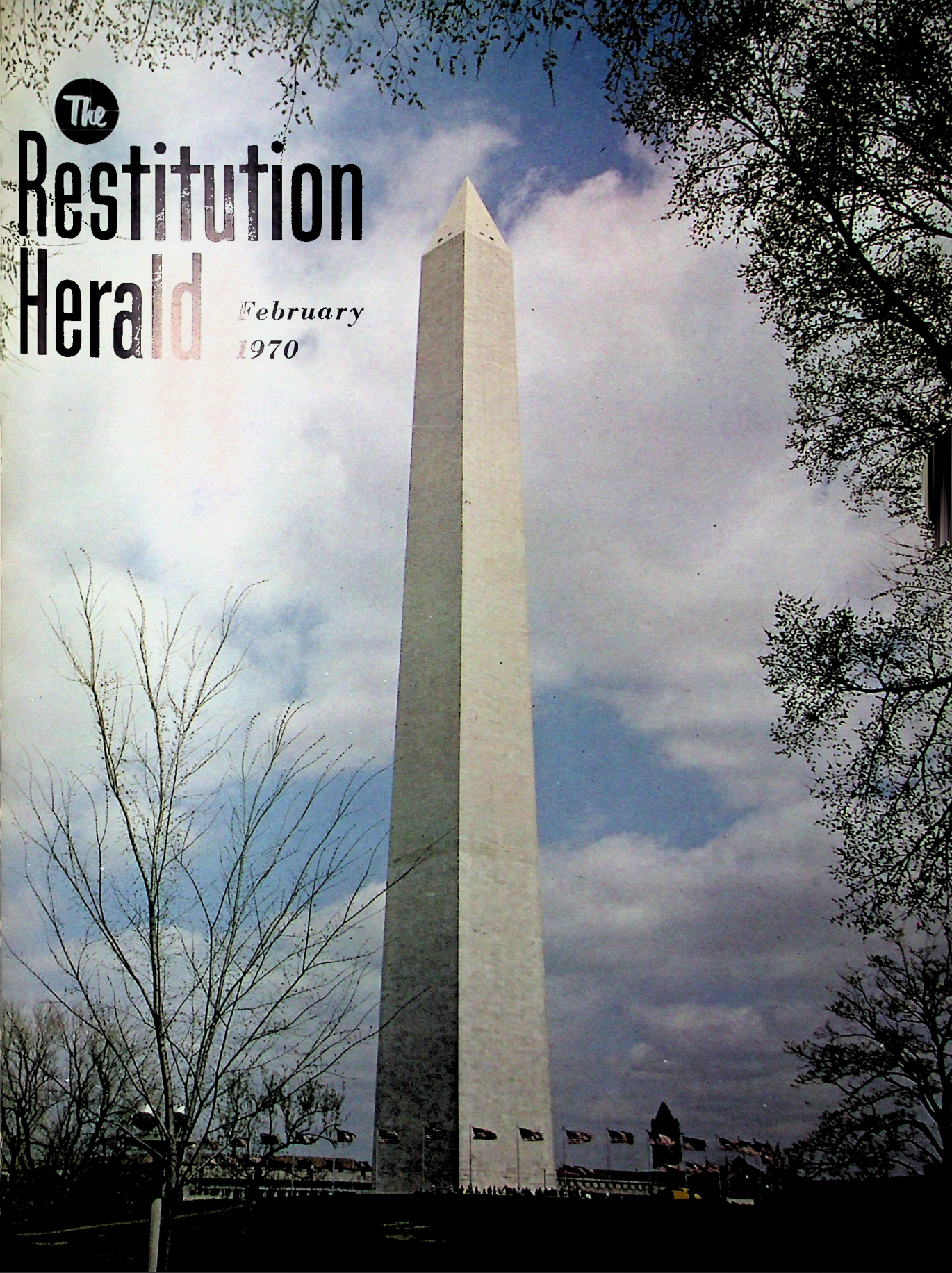
The
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The

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February
1970





THE EDITOR'S OPINIONS

God's Use of Great Men

Our cover pictures the Washington monument in Washington, D.C., erected in memory of George Washington, the first president of the United States of America.

As the birthdays of George Washington and Abraham Lincoln fall in February, we are reminded of these great men and God's use of them. While of very different backgrounds as to birth, education, and wealth, each played an important part in the history of the United States. Both were in office at crucial periods in American history. Both were believers in God, though they may have lacked the truth as we know it.

No doubt God used these great men to aid humanity, and in much the same way as he used other great men down through the centuries; the pharaoh of Joseph's time, Nebuchadnezzar, and Cyrus.

Though God may have used these men in carrying out his plan, we do not imply that he ordered or approved everything they did. God does not use men against their will, but he does use them as long as they honor him. If they turn aside, he uses them as examples as he did in the case of King Saul.

It is doubtful if any of us can be considered great by the world's standards. What God thinks of us is more important, and we sincerely desire to have the Lord use us today for the eternal good of those about us.

The Lord will use us to his glory to the extent that we yield ourselves to his will, as workable clay in a potter's hand, made like our Master as vessels "unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2:21).

Special Issue in April

A special issue of *THE RESTITUTION HERALD* will be published in April. Its emphasis will be on the witness of the Church of God—historical, doctrinal, and prophetic. Priced at 25 cents per copy, orders should reach us by March first. Send orders to Box 100, Oregon, Ill. 61061. Here is an opportunity to witness for your Lord, and tell others of your faith! Order today!

The Negative and the Positive

In the November, 1969, *Advent Christian Witness*, Editor Nelson B. Melvin answers his critics concerning an editorial, "Should a Denomination Be Told It Is Dying?" in the June issue of the same publication. His correspondents told him, "It is too negative. You shouldn't have published it!"

Editor Melvin answered in part: "There is a need for the negative. There is a lyric line about wishing on a star which concludes, 'Wishing will make it so.' This sentiment belongs in the land of fantasy, not in the realm of faith. To engage in mental gymnastics by which one skips over hard-to-face facts, and pounces upon pleasant places, is an evidence of immaturity. To report only success stories and to keep silent about failures is to distort the truth. . . . This negative expression has value, both as a legitimate release mechanism and inasmuch as it lets the leadership of the denomination hear the inner thoughts of committed followers. . . . Anyone with rudimentary knowledge of electricity knows that the negative is as necessary as the positive. Your automobile will not operate if you disconnect the negative wire, anymore than it will if the positive wire is detached from its pole. Both are needed to energize the engine.

"*The power of positive thinking.* An honest assessment of the present state of the church and a true picture of the existing trends can help us to identify real needs. Consequently, the negative element is a necessary first step. However, in itself, it is powerless to improve the situation. In fact, the critical approach is much like certain medicines. The same pill that can help you recover when taken in the proper amount, can kill you if you consume too large a dose. Constructive criticism can sharpen the focus of our thinking and increase efficiency and productivity. However, continuous and cantankerous complaining will tear us apart and destroy us."

We concur with Editor Melvin in this matter. However, we recognize the problems involved in airing even *constructive* criticism. People are generally not good at judging motives, and are prone to assume

that anything said negatively is aimed them personally.

As a pastor-editor we wish that might always see only those things which are good, honest, pure, and of good report, but such is not life—not realistic. As parents, we wish we could always say yes to our children's wishes and behavior. We can't, and shouldn't. God's Word is full of positives and negatives. Even the Great Commission contains both: if you believe and are baptized we'll be saved; otherwise, we'll be condemned. (Mat. 16:15, 16.) We don't like to believe that people are lost, or will be cast into the lake of fire, but they will! Even the Apostle Paul, who was quick to give credit when it was due, spoke negatively many times and called a spade a spade.

We were asked by a ministerial student how often we should preach on negative things. We doubt that there is a rule for this, but Paul told Timothy: "All scripture is given by inspiration of God, and profitable for doctrine [instruction], for reproof [blame], for correction [without blame], for instruction [encouragement in righteousness: that the man of God may be perfect [mature], thoroughly furnished [fully equipped] unto all good works" (2 Tim. 3:16, 17). It is a sign of Christian immaturity to think we are never wrong, or that those bad things in Scripture can't be referring to us.

How many times have we been told "Well, you really got to us this morning?" Our answer, "Well, praise the Lord—preached that for me." There are "spankings" in the Bible for *all* of us. The Word of God is forever relevant, because man is so much the same as he's always been and has the same weaknesses, sins, and needs.

Our philosophy is to say what we see and to say how it makes us feel, without involving personalities. We are sorry if this offends some.

These are the last days. All is not well in the world, or in the church. There are issues—over which there are differences of opinion, but there are answers from God's Word. Let's seek them together!

"Accept Doctrines or Get Out"

President W. A. Criswell of the Southern Baptist Convention has said aloud these words on several occasions. He said the Convention should apply its article of faith to make it clear that "this is what it is, being a Baptist. If you don't believe that, you are not a Baptist." To the executive committee of the church he said "If we have men who do not believe in our articles of faith, why don't these people leave us and join denominations

where they would be happy?" As brought out in an Associated Press article in the Rockford, Ill., *Morning Star*, the problem is to give firm adherence to articles of faith, and, at the same time, have freedom of thought. This is a problem to all associations of congregationally organized churches, including the Church of God.

A study of our history shows that our forefathers in the faith individually studied themselves out of the so-called "orthodox" churches. In their search for truth they found others who held the same faith, so came into a voluntary association. Being of different backgrounds religiously, there were often divergent views on some subjects, but amazing unity on the major doctrines such as the oneness of God, the sonship of Jesus, the nonpersonality of the Holy Spirit, the mortal nature of man, the second coming of Jesus, the Kingdom on earth, the importance of the resurrection, the Abrahamic covenant, the restoration of Israel, the steps toward salvation—faith, repentance, and baptism, and the necessity of living the Christian life.

The fact that our forefathers studied themselves into this faith caused them to have conviction, strong conviction on these things; uncompromising conviction of the truth. Creeds were unwanted. Articles of faith unneeded. Those who didn't believe didn't become members, and those who changed their beliefs got out. The churches which had closed or close fellowship corrected or excommunicated the errant members.

But, governments and churches have fallen on different and difficult times. There are many Americans who do not love America. To them some say, "Love it or leave it!" But they don't. Some have the obsession of changing our government, by revolution and violence if necessary. Some Church of God members do not love the truth, and consider our church just another denomination; no better—and probably worse—than some others which are more "successful." We wonder why these don't just get out, and join the denomination they admire. But they don't. (Naturally, we desire that they would "get in," that is, realize that God's church has the message and faith the world needs.)

History shows almost unanimously that once on a tangent churches are not apt to change or be reformed. In such cases the result is more likely to be that those who DO believe the doctrines must get out of the decadent church in order to save themselves. Scripture indicates that the time of the end will be such that

a man will do well to save himself. (Ezek. 14:12-16.) May the Lord find us faithful at his coming; loving his truth, his people, and faithfully witnessing!

West Germany Ready for Talks

In a UPI release on December 20, 1969, Chancellor Willy Brandt of West Germany announced through his press spokesman that his government is ready to open talks with East Germany. He said that in the light of an exchange of letters between the heads of the two German states, "the internal German dialogue can begin." He added that reunification is out of the question. (In an interview reported in *U.S. News & World Report* for December 29, 1969, Chancellor Brandt said reunification is not the word for their aims. Rather, they hope to bring about conditions where all Germans could decide to live and work together. The result is the same in our mind.)

Students of prophecy have been watching Germany and waiting for the two Germanys to reunite.

West Germany has been the ultimate example of post-war recovery and success, and aligned to the West. We are not looking for an abrupt switch, but according to Ezekiel 38:6 we expect the two Germanys to reunite and be aligned toward the East—Russia. "Gomer [Germany], and all his bands" will join "Gog, the land of Magog, [Rosh] of Meshech and Tubal," "Persia, Ethiopia, and Libya with them," and go up against the land of unvalled villages—Israel—to take a spoil and prey. (Ezek. 38:2, 5, 6, 8-12.)

The increasing influence and interest of the Soviet Union and its allies in the Mideast indicate that the time of the end is here, and the predicted northern invasion of Israel is more plausible and probable as time goes on. As with other signs, we are not happy with the events themselves, but are encouraged that the coming of the Lord is that much nearer.

Churchmen Abuse Positions

Writing under the foregoing caption in the Rockford, Ill., *Morning Star*, Washington correspondent William S. White cited the recent move by the National Council of Churches (U.S.) and the Canadian Council of Churches to pledge support to the some 60,000 American draft dodgers and deserters now in Canada. In view of the provision by the United States government in recognizing legitimate claims of conscientious objectors, Mr. White considers this action by these church councils as abetting lawbreakers. (Proponents of the aid say they do not en-

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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 Days of Noah

By Delbert Rankin

MATTHEW refers to the time of Noah in his account of Jesus' words, "As the days of Noe were, . . . they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came . . . so shall also the coming of the Son of man be" (24:37-39). Likewise, Luke in his account of Jesus wrote, "As it was in the days of Noe . . . they did eat, they drank, they married wives, they were given in marriage, until . . . the flood came" (17:26, 27).

These passages, prophetically, were given by our Lord to indicate the condition of the world just preceding his second coming. He likened the last days of the gospel age to the days of Noah and their evil conditions, and specifically to the numbered days—one hundred twenty years, during which the preacher of righteousness preached, and few heeded, the warning of the coming doom of the great flood.

It is our purpose to review the days of Noah before the flood as accounted for by Moses in the writing of Genesis 5 to give the historical basis and reason for Jesus' allusions to those days. We shall consider how those days may apply to our own days, as we believe that Christ will shortly return.

Background to the Days of Noah

Briefly examine charts 1 and 2. These illustrations are based upon Genesis 5. We are able to understand two points from Genesis 5 that are essential as background material in more easily understanding the specific days of Noah's time.

1. World Population Growth

We can determine that Adam, his son, his grandson, his great-grandson, etc., carried out the four commands of God to

"be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:27, 28). As chart 2 shows, these men also fathered "sons and daughters." Simply, there were large families of descendants generating from each man that is named in Genesis 4 and 5. Large families existed because of longevity. G. F. Maclear wrote: "A peculiar feature of this period was the great length to which human life was prolonged. Adam attained to the age of 930 years, Methuselah to that of 969, the others nearly as long. From this accrued many advantages to the race. It tended to promote its speedy increase" (*A Class Book of Old Testament History*). The world thereby became populated during the more than nine generations and sixteen centuries concerned.

2. The Spiritual Scene

We are able to determine the existence of a faithful line and the existence of unfaithfulness. Only the following proper names are given to us in the genealogy of Genesis: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah. (Cp. 1 Chron. 1:1-4.)

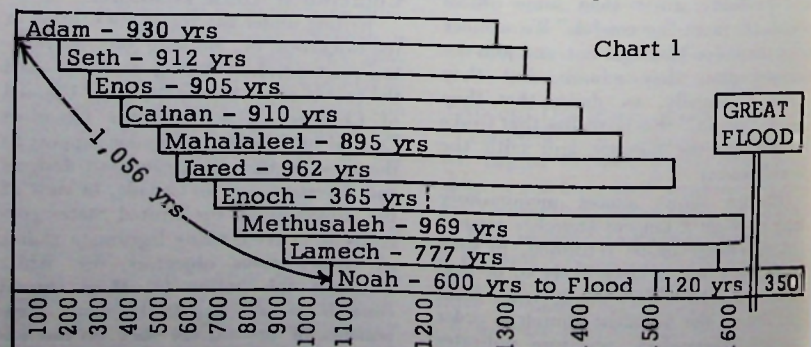
Why are these ten specifically named? The line through Seth (Heb. "substituted") was appointed the seed of God in the stead of slain Abel. (Gen. 4:25.) Those in the succeeding line were faithful to God. Hebrews 11:5-7 gives testimony of the great faith of two of these antediluvian men. And finally this faithful line is given in the Messianic line of Jesus Christ: "which was the son of Noe, which was the son of Lamech, which was the son of Methusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God" (Luke 3:36-38.) Again, because of long life, Adam, Seth, and Enos were able to testify of the things of God to the families of their posterity, even into the time of Noah, who was born 1,056 years after Adam began living.

As there were faithful men of God throughout the period before the great flood, there is abundant evidence to indicate that as time progressed many of the descendants of Seth departed from the faith of Seth and their forefathers. Man eventually came to take his reliance upon the Creator and upon the testimony of the long-lived faithful and to put it in the creature, man himself. "The great longevity of the men of this period did not tend to hinder their increasing alienation from the paths of righteousness, and obedience to the Supreme" (*ibid.*). Many had so separated themselves into ungodliness from the God of their fathers by the time of Noah that they could no longer be classified as being of God. Rather, they were of men.

Marriage in the Days of Noah

The first verse of Genesis 6 gives us a link with chapter 5. Indeed, men "began to multiply on the face of the earth."

ANTEDILUVIAN AGE -- 1656 yrs



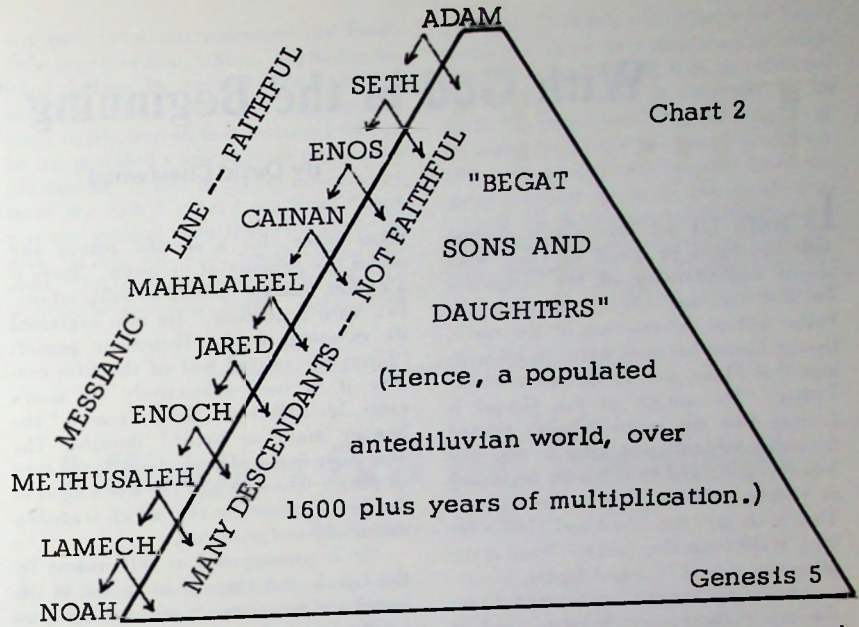
This was a result of marriage and of the procreating of both the male and the female, sons and daughters, as a matter of course. However, the fact that men fathered daughters holds special significance in the context, as we shall discover, because the marriage that is here mentioned is not only a matter of fact but is also a matter of spiritual concern. Genesis 6:2 reads: "The sons of God saw the daughters of men . . . and they took wives of all which they chose."

A. Marriage and living in general: sin of omission. As Jesus referred to those days, he spoke of marriage and eating—living in general—that took place during the time of Noah. The contexts of Jesus' words do not permit us to assume otherwise. Neither does the writer believe that Jesus was teaching that marrying, giving in marriage, eating and drinking were wrong in themselves. It was that men went about their daily living undisturbed by impending doom, the doom which Noah preached. The population in general, then, carried on its daily task of living in fulfilling its physical needs. However, that was ALL they accomplished; God was omitted.

Those things of temporal importance replaced the eternal. The people's omission of God gave way so that the deeds of even marriage and eating were to become sinful deeds, because they became *idolatrous*. So it is in Jesus' parabolic teaching of the great supper with the invalid excuses that men gave for not accepting the invitation. (Luke 14:16-24.)

As the days of Noah proffered this type of idolatry in which material wealth, social security, pursuits of personal desires, and pleasure-seeking replaced due service to the Creator, so in our day we can see such idolatry all about wherein living becomes an idol. Dick Hillis in his booklet *Strange Gods* wrote that idolatry is "any person or thing that usurps God's rightful place."

Particularly among Americans in the present day, this type of idolatry is rampant. Rhoda C. Edmeston wrote: "This message from Noah is particularly important today when we seem to act in making decisions as if all that mattered were the 'American Way of Life,' or our national policy, or the security of free people."—*A Guide to the Study of Genesis*. And it has affected the Church of God to no small extent. We indeed recognize that the world without Christ is naturally idolatrous. If this is so, then the prophecy of 2 Timothy 3:1-9, concerning the last days of the present age, should not be applied primarily to the world of the ungodly,



but rather to the Church of God. Then we should put ourselves to the test of these questions: Do we put marriage, or eating, or *anything*, above God in importance, as did the antediluvians? Are we lovers of our own selves? Are we covetous? Are we disobedient to parents? Are we unthankful indeed? Are we unholy? Are we false accusers? Are we lovers of pleasures more than lovers of God? We, as members of the Church of God, too often reply with "No" too fast. However, the test is not answered in word of self-testimony as much as it is in deed.

Remember: "Idolatry is the highest treason against the King of Kings."—*Dick Hillis*.

B. Marriage in particular: sin of commission. Concerning marriage in the days of Noah, is the "idolatrous marriage" all the teaching we can draw from the Genesis account? Though it appears that Jesus had in mind only the usurping of God's rightful place by the ordinary things of life, upon examination we can draw another interesting teaching from those wicked days. That teaching is based upon the spiritual result of the sons of God marrying the daughters of men.

As we have noted, the world became populated, and, as centuries progressed, man—including many of the children of Seth, many of the sons and posterity of the other sons of Adam, and the children of Cain—alienated himself from the Creator; separating himself further and further from the favor of God. Those who did remain faithful realized the spiritual division that took place throughout all of

mankind, and the Holy Creator expected the faithful to remain just, holy, and separated spiritually from their ungodly descended brethren.

Now, one hundred twenty years before the great flood, God looked upon mankind and saw that many of his faithful had maritally mingled with the daughters of godless men. The intermarriages were not found to be favorable with the Lord God, as in our text this act brought about the judgment (and longsuffering, 1 Pet. 3:20) of God in numbering the days of man. "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Gen. 6:3).

One Jewish commentary well explains the fact and result of those intermarriages between the people of God and the people of ungodliness, "'Sons of God' [Heb., *beney Elohim*] may, however, also mean those who serve God and obey him, those nourished and brought up in the love of him as their Father and Benefactor (Ex. 4:22; Deut. 14:1; 32:5; Isa. 1:2; Hos. 11:1). It is quite in accord with Biblical usage that those who adhered to the true worship of God—the children of Seth—are called 'sons of God'; and that, in contrast to these, the daughters of the line of Cain should be spoken of as 'daughters of men' (Ibn Ezra, Mendelssohn, S. R. Hirsch, W. H. Green).

"Verses 1-4 would then point out the calamitous consequences to mankind when the pious sons of Seth merged with those who had developed a godless civil-

(Please turn to page 17)

With God in the Beginning Was Christ

By David Cheatwood

IN JOHN 1:1 we have a text dealing with the *logos* or Word of God. With proper understanding of the Scriptures we will see that Christ was with the Father before the creation of the earth. George Lamsa has well stated in his writings that Christ was an utterance of his Father: "The author of this Gospel is proving that the word (Christ) existed from the beginning because he was the Word of God, and God has no beginning or ending, and his promises are eternal. That is to say, the Word and God were both at the beginning, but the Word is the utterance of God" (*Gospel Light*).

This begins to shed a different light on this much-talked-about Word of God. If Christ were preexistent as a being with the Father this would be a text to use to prove it. The fact is that the word *logos* proves that Christ was within the thoughts of God, because God knew we would need a Saviour and he planned to provide one for us. This shows us how thorough the Father is in his Word and how much he loved us. *The Companion Bible* shows that when Christ became flesh, that is, was born of Mary, he represented God's thoughts: "The Word, Gr. *Logos*, as the spoken word reveals the invisible thought, so the living Word reveals the invisible God."

A Word Study

In studying the many meanings of the word *logos* we find that it is not a personality. Most religious leaders would have us to believe it is a personality. Strong's Concordance gives us an exhaustive study of the word *logos* which shows there is no possibility of it being translated as a personal being: "*logos*—something said (including the thought); by impl. a topic (subject of discourse), also reasoning (the mental faculty) or motive; by' extens. a computation; spec. (with the art. in John) the Divine Expression (i.e. Christ); account, cause, communication, concerning, doctrine, fame, x have to do, intent, matter, mouth, preaching, question, reason, x reckon, remove, say(-ing), show, x speaker, speech, talk, thing, x none of these things move me, tidings, treatise, utterance, word, work."

Geoffrey Bromiley said that *logos* in the Greek world meant: "Everything

takes place 'for a specific reason and under the pressure of necessity,' 'there is a reason,' 'on the ground of deliberation,' i.e., with a purpose." He also explained its meaning in the Hellenistic period: "From the second half of the fifth century it is used subjectively for man's ratio, his ability to think, 'reason,' the human 'mind' or 'spirit,' 'thought.' The Jew Aristobulus also used a singular turn of phrase when he had the word *logos* in the Jewish sense for *that which is spoken essentially and primarily*."

"It is presupposed as self-evident by the Greek that there is in things, in the world and its course, a primary *logos*, an intelligible and recognizable law, which then makes possible knowledge and understanding in the human *logos*. But this *logos* is not taken to be something which is merely grasped theoretically. It claims a man. It determines his true life and conduct. The *logos* is thus the norm. For the Greek, knowledge is always recognition of a law. Therewith it is also fulfillment of this law."

"It is interesting to see how in later antiquity the *logos* concept, which derives originally from the cultural and intellectual sphere, sinks back increasingly into the sphere of the natural which it was once fashioned to oppose. Thus in Hellenistic mysticism *logos* is essentially a cosmic and creative potency, the guide and agent of knowledge, increasingly represented as a religious doctrine of salvation, the revealer of what is hidden."

"From the very first, the New Testament *logos* concept is alien to Greek thought. But it later became the point of contact between Christian doctrine and Greek philosophy" (*Theological Dictionary of the New Testament*).

As we can see by this scholar's study, man has changed the meaning of the word *logos* to fit his thought and his beliefs. If we stay with the ancient Greek world's understanding of *logos* we see that John 1:1 will now agree with the rest of the Scriptures. There is only one God and he provided his only begotten Son for our salvation.

The Early Fathers

The early fathers of the church discussed this matter in great detail. Athana-

sius believed Christ to be separate from the Father: "Quoting now from 'A Manual of Church History' by Dr. A. H. Newman, Athanasius believed, 'The Son is not a mere attribute or mode of manifestation of the Father, but an independent personal subsistence. Yet Athanasius would not allow anything that involved a partition of the divine essence.'"—Harold Doan, R. H., June 17, 1952.

Jesus was revealed throughout the Scriptures as the Son of God. He was revealed to us by God in the written Word. This should not seem surprising as Christ was in God's thoughts before the creation. God revealed his Word to mankind through the prophets and finally through that great prophet, Jesus Christ his Son. Even the early Christian apologists understood these facts: "The early Christian apologists of the first and second centuries 'represent the word (*logos*) as uttered by the Father when the Father wished to create . . .' (Cath. Ency.). This thought or plan, including the coming of Messiah, was later expressed in word (also *logos*), as revealed through God's servants the prophets. These words (*logos*) were ultimately fulfilled—made flesh—in the birth of Jesus Christ."—T. M. Ferrell, R. H., December, 1969.

So-called orthodoxy wants us to accept Jesus as being equal to the Father. In studying the Bible we can see that this is an impossible thing. Jesus showed men that he was in total agreement with his Father, but emphasized that his Father was greater than himself. In trying to make Christ equal to the Father they have called Jesus the God-man. Where they get this term is beyond the sacred page. The odd thing is, as the late R. H. Judd shows us, the fact that they destroy their own argument with this statement: "It would be impossible for Christ to be 'as much true and living God as his Father.'" Orthodoxy unconsciously recognizes this by calling Christ 'the God-man,' and this action our correspondent unhesitatingly supports. It is noteworthy that Scripture never makes use of such a term, and that should safeguard the believer from accepting any doctrine that cannot be expressed by Scripture language. The Bible definitely and distinctly informs that 'God is not a man,' and it further

declares that 'there is one God, one mediator also between God and men, himself man, Christ Jesus' (1 Tim. 2:5, R.V.).—R.H., November 8, 1949.

Jesus the Beginning

Jesus is not only the beginning in God's thoughts but the beginning of life for each of us. He willingly gave his life for us, and was brought forth from the grave as God told man that he would. Again and again the Word of God is fulfilled and God's thoughts are revealed to us. Every move the Son made while on this earth was made to fulfill the work his Father had given him to do. When the Father raised Jesus from the grave Christ became the Living Word and the first-fruits of God. Jesus fulfilled God's Word and started new life for all who would accept and follow this Living Word. When the end days come upon us it will be the Living Word that will bring an end to this mess man has made of God's creation. Thus we see that the Living Word, Jesus Christ, is the beginning and the end of life for man. Man has the choice as to which relationship he wants to have with Jesus. He can accept him and begin a new life or reject him and lose his life forever. Alta King summed this all up so beautifully: "The resurrected Jesus said of himself, that he is the 'beginning of the creation of God' (Rev. 3:14). The creation of God, of which the resurrected Jesus is the beginning, is God's new creation, the beginning of God's spiritual order. The spiritual order is first in preeminence. (1 Cor. 15:42-50; Col. 1:18.) When Pilate asked Jesus, 'Art thou the King of the Jews?' Jesus answered, 'My kingdom is not of this world [arrangement].' Then Pilate asked, 'Art thou a king then?' Jesus answered both questions by saying, 'Thou sayest that I am a king. To this end was I born, and for this cause came I into the world' (John 18:33-37). The end and cause for which Jesus was born is kingship on David's throne. (Luke 1:30-32.) The crucified Jesus, resurrected and ascended, is the beginning and the ending, the victorious fulfillment of the end and the cause for which he was born."—R. H., May 17, 1955.

Honor the Son

Of course the next statement we hear is that we are taking the glory away from Jesus that he deserves. This statement leaves me somewhat confused. If Jesus is the Son of God, which we know he is, how can anyone possibly say we are discounting the Word of God? The only thing we are trying to do is show mankind that Jesus is not equal to the Father,

but that he is our redeemer and God's only begotten Son, whom God had in his mind before he created the beautiful world in which we live. Not only has God given us life, and all that is around us, but he has provided a way that we might have life eternal. If this is taking honor away from the Son I cannot see how. Christ was the greatest man that ever lived. He gave his life for ALL people upon the earth. This he did because he loved us and because he loved his Father and wanted

to do the Father's will. What more honor could we show to a man than to accept this gift of eternal life that he offers us? Harold Doan states it this way in his tract, "Is Jesus God?": "Jesus is not God, he is the only begotten Son of God. Does this fact in any way detract from the glory of God or from the sacrifice of Christ? No, its truth magnifies God in our sight, and also makes Christ more understandable and real. 'There is one God; and
(Please turn to page 16)

A Minister's First Year Observations

By Dennis J. Baldwin

IT IS NOT uncommon for a young minister to be confronted with problems in his ministry. It is the same, obviously, concerning the newfound afflictions with which one is confronted on being baptized into Christ. The phrase would be, "a great fight of afflictions."

After one year in the ministry as a recognized minister, I have seen some heart-breaking dilemmas brought to the local pastor by former "narrow way" laymen; problems which, under microscopic analysis, show nothing but a self-centered peeve. So often it seems the pastor is forced into situations so deplorable one wonders if he should be involved in the first place. So often one sees these problems coming, by observing attitudes while visiting people in an attempt to lure them back to the fold. Later, when the corruption has gathered and the boil has come to a head, the pastor is recalled to smooth over the situation and bring comfort and reassurance from the Scriptures.

The pastor who knows God realizes in these times that "whatsoever a man soweth, that shall he also reap." Many harvests are reaped in this day which are not pleasant, to say the least. I have learned from this to be forthright with each layman in his problems. So often when the soft-line attitude is used an adverse effect is gained, which reverses the desired gain—the brother. Laymen's children and fellow-laymen, who always find out the outcome, and the beforehands, of scandals, are taught deep values in these pastor-church-heaven relationships.

When a church fails to recognize its objectives and goes about to build a social club, it will cease to be an institution of God, and will join the throngs of the

"synagogue of Satan." The pastor alone cannot do all that needs to be done in an effort to look to the salvation of each believer. He needs and deserves the concern and working arm of those who are strong in the faith. So often church leaders become more concerned with the numerical standing of the church than with the spiritual standing of its members. "He that hath not the spirit of Christ is none of his." We are called together, not to build a big superstructure to house the elite of the community, but to "consider one another, to provoke [one another] unto love."

When a person comes into Christ he becomes his brother's keeper. Church members cannot "pass the buck"—God-given responsibilities—on to the pastor by way of tithed income. Pastors, as in the early church, are having to leave the Word of God to serve tables, and this ought not to be.

The church can be a moving force in the community if the force in the church is able to move the church. This is not to say, "Reinforce the front door, elders, the community is flocking in." The Lord adds to the church. The elders may plow, the deacons fertilize, the pastor plant, and the laymen pray for rain, but it is God who gives the increase. However, we, by God's grace, will bring forth fruit; some more than others, but all bringing forth fruit.

One word of warning, one doesn't send for the beetle, and then ask how to destroy him when great damage is being done to the crop. Even so, we need to beware who we ask for the solution to our problems. Shall not a people seek unto their God?

The Kingdom Which Shall Stand Forever

By Gerald L. Cooper

IN THE DAYS of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

This verse of Scripture is one of the most familiar texts of prophecy and of the subject of God's Kingdom. It is the climax of the previous verses which tell of, and interpret, Nebuchadnezzar's dream of the image.

To refresh our minds, we review it briefly, for it is the background for the subject of this message. Nebuchadnezzar had had a dream which he could not remember, and he was troubled as any one of us would be in a similar circumstance. He was better off, though, for gathered around him were astrologers, soothsayers, and magicians—mostly from Chaldea—whose sole purpose was to build up the king's ego by flattery and predicting nice things about him. However, when they were asked to recall the dream, as well as interpret it, the king found out they were fakers, and made a blanket decree that all of them, from the highest to the lowest, must be put to death.

In training for work as one of these court attendants was a young Hebrew named Daniel, who had the solution to the dilemma. He and his fellow Hebrews went to their God in prayer. As he was the God of Israel, the one and only God, their prayers for deliverance were heard and answered. Then Daniel went into the emperor's angry presence to announce, "The God of heaven has revealed your dream and its interpretation to me." Daniel took no credit for himself and was, no doubt, glad to do so, for part of what he had to tell would not be good news for an emperor's ears. Rulers of those days often thought of themselves as invincible, and this ruler was no exception.

The dream itself was simple. Nebuchadnezzar had seen a great image which was composed of various metals: a head of gold, breast and arms of silver, belly and thighs of brass, and legs of iron, which devolved into feet and toes of

mingled iron and clay. When Daniel said to Nebuchadnezzar, "Thou art this head of gold," the king must have felt a momentary glow of pride, but it was short-lived. Daniel's next words spelled the doom of the Babylonian empire: "After thee shall arise another kingdom inferior to thee"; and so went the dream and its interpretation.

Four great empires were to be involved, each one very strong and ruthless in its own right, but inferior to its predecessors in its morals and its grandeur. For the record the kingdoms were: Babylon (gold); Medo-Persia (silver); Greece (brass); Rome (iron, and iron with clay). With this latter extension—the iron and clay mixture—the great prophetic image, depicting the Gentile kingdoms of men, reaches down to our very own day. Many nations of the world, especially in Europe, are remnants of the Roman empire.

Daniel's final words to Nebuchadnezzar were disturbing ones. None of the kingdoms of the dream, not even "the head of gold," would be able to stand. But, "in the days of these kings" (of the feet and toes, iron with clay mixture) would the God of heaven set up a kingdom which would never be destroyed. "It shall stand for ever."

The dream also told of a small stone cut out of a mountain, without hands, which struck the image, grinding it to a powdery substance—blown away by a strong wind. The King of God and the Kingdom of God shall do this. The governments of men and their rulers (kings, queens, presidents, premiers, and dictators), as well as their unrighteous activities, shall be smitten and ground to dust—eventually destroyed completely. As the stone was small at first, growing until it filled the whole earth, so shall be the Kingdom and its King. With this full attainment of status, the Kingdom of God "shall stand for ever."

This standing forever is something we can understand only by the illustration of contrast; by the very fact that we have never seen it in the annals of mankind. Nebuchadnezzar, happily for him, died

before his kingdom was destroyed, but his successor, Belshazzar, was ignominiously defeated by Darius of Medo-Persia. Later in history the most renowned conqueror of all time swept the shores of the Mediterranean Sea and inward from Portugal to Persia, and according to tradition, died drunkenly in his tent because he thought there were no more worlds to conquer. This was Alexander the Great of Greece. The partitioning of his kingdom into four parts spelled its doom. Soon the semicivilized tribes of the peninsula we know as Italy overran the then known kingdoms of earth and began a ruthless rule which was to last for years. Permeated throughout with treachery and deceit, and with its domain eventually divided, with two capital cities (Rome and Constantinople), the Roman Empire staggered through the pages of history for centuries. Actually, it had a form of existence as "The Holy Roman Empire" until less than one hundred years ago.

In a later prophecy Daniel told of a "vile person" who caused all sorts of difficulties. While Daniel may have had a specific person in mind, it is our thought that this "vile person" depicts the rulers of men so well that it may be said of all of them, as it was of the original—"He shall come to his end, and none shall help him." It happened to Belshazzar, Alexander, Julius Caesar, Nero, and to the king of the eastern section of the Roman Empire (circa 1400 A.D.) when Constantinople was conquered by the Turks, as he waited in vain for armies from Rome which had been promised. In this century, Kaiser Wilhelm of Germany spent his declining years, not as emperor of all Europe as he had hoped, but chopping wood and waiting for death in Holland. There was none to help him! The infamous Adolf Hitler who blasphemously proclaimed a millennium (one-thousand-year reign) for the Third Reich, died by his own hand in an underground room while Berlin collapsed far above him. His cohorts each came to a miserable end, with no one to help.

At the same time we note that the old-time long-established kingdoms and empires are diminishing rapidly. There aren't many kingdoms, hence very few kings, queens, princes or princesses, except for pretenders and those of little consequence.

Thus, when Daniel prophesied of a Kingdom that "shall stand for ever," by the very contrast of the kings and queens of the past, present, and immediate future, we are able to understand his meaning.

The "stone" kingdom is "cut out of the mountain without hands." It is our understanding that this is God's ancient kingdom, Israel, brought up to date, made new, and ruled over by Jesus Christ, the direct descendant of its illustrious, God-chosen, King David of the tribe of Judah. Thus, its miraculous appearance (cut out without hands) is similar to its former origin and appearance. For the kingdom of Israel had no status whatever until God called Abraham out of Ur of the Chaldees, and deliberately made a nation of his descendants. Likewise David was descended from Jacob through Judah. Furthermore, the kingly descendant

of David, the Lord Jesus Christ, was begotten by God's Holy Power, and born "King of the Jews." Later, he was given eternal life after a powerful resurrection from the dead. With no earthly ties, with no dependence on weak bloodlines of men for perpetuity, this "cut-out-of-the-mountain-without-hands" Kingdom, and its King, beyond any doubt, is the long-looked-for, long-expected Kingdom of God! It shall, indeed, fill the whole earth, and it shall stand forever! This is the chief message of Daniel 2:31-45.

These things sometimes seem difficult for our finite minds to fully comprehend. We must exercise our faith in God in the

belief of these prophecies of the Kingdom, even more than we do in other areas of our existence. God's Word is true, and many other witnesses besides Daniel have proclaimed an everlasting Kingdom.

Our immediate task is to prepare ourselves to take a leading part in this coming Kingdom. If we believe we should prepare *ourselves*, should we not also, each in his own way, go and help prepare others as well? Many are puzzled—even frightened—at the events of the day. To hear of a coming Kingdom that "shall stand for ever" may be exactly what they are seeking!

To Caesar and to God

By Edward Bender

THE BEGINNING of a new year brings about at least one unpleasant task for the American public. The task is that of figuring and paying income taxes.

It has been said that cheating on one's income tax is as American as the Fourth of July. Many American people every year literally rob the government by not paying taxes which are required of them.

Paying taxes is not a popular activity, but still we must pay them, and even more so because we are followers of Christ. The following statements show this to be true. Paul, giving advice to Titus, instructs him to "put them [the Christians on Crete] in mind to be subject to principalities and powers, to obey magistrates" (Titus 3:1). The Pharisees and the followers of Herod attempted to trap Jesus and the following conversation ensued: "Master, we know that you are an honest man who teaches the way of God faithfully and that you are not swayed by men's opinion of you. Obviously you don't care for human approval. Now tell us, Is it right to pay taxes to Caesar or not?" But Jesus, knowing their evil intentions, said: "Why try this trick on me, you frauds? Show me the money you pay the tax with." They handed him a coin, and he said to them, "Whose face is this and whose name is in the inscription?" "Caesar's," they said. "Then give to Caesar," he replied, "what belongs to Caesar and to God what belongs to God!" This reply staggered them and they went away and let him alone" (Matt. 22:15-22, Phillips).

There is something interesting that I

am always reminded of at this time of year and that is, we are giving to Caesar, the government, his percentage. I know, too, if we are *truly Christians* we don't rob the government of its due share, but pay honestly our taxes. In fact, many people, Christians and non-Christians, hire lawyers or tax accountants to be sure to get their fair deductions, yet also make sure they don't make mistakes in figuring the taxes and filling out the complicated forms. Now the interesting aspect is that we are concerned about Caesar's percent, but what about God's?

Let us look deeper into facts concerning God's share. Abraham was one of the pioneers of tithing. He had conquered the army which had held his nephew Lot captive and was returning home, stopped at the valley of Shaveh and gave tithes of all the spoils to Melchizedek, the priest of the most high God. (Gen. 14:1-20.)

Many believe that tithing is a commandment under the law of Moses only. They feel that the following verse proves this: "The descendants of Levi who take the priestly office are commanded by the law to tithe the people, that is, their kinsmen, although they too are descendants of Abraham" (Heb. 7:5). Does tithing really come under the law of Moses, or does tithing still apply to me, today? The writer of the Book of Hebrews continued: "Melchizedek, though he does not trace his descent from them, has tithed Abraham himself, and given his blessing to the man who received the promises; and beyond all dispute the lesser is always blessed by the greater. It might even be

said that Levi, who receives tithes, has himself been tithed through Abraham; for he was still in his ancestor's loins when Melchizedek met him" (7-10, N.E.B.).

Hence the origin of tithing was not of the Levitical tribe, but rather from a man not related to the descendants of Abraham, Melchizedek. The commandment of tithing is a direct command from God to ALL OF HIS PEOPLE.

Some have mentioned that the Old Testament, which includes the first covenant, is the only basis for tithing. This is not true. If anything, rather than the New Testament outlawing or setting aside the commandment of tithing, it is strengthened by the New Testament. The writer of Hebrews states: "Those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek: by so much was Jesus made a surety of a better testament" (7:21, 22).

Having made clear that the entire Bible declares that tithing is a commandment, let us ask this question, Is neglecting to tithe a sin? It certainly was in the day of Malachi, when he wrote: "Will a man rob God? Yet ye have robbed me . . . in tithes and offerings." Are our hearts hardened enough to say, as the people in Malachi's day answered God, "Wherein have we robbed thee?"

Withholding the government's due share, taxes, is robbing the government. If found guilty, there is punishment for it. So also withholding God's due share, a

(Please turn to page 16)

IF NOAH BUILT THE ARK

IN THE BOOK of Genesis is told a remarkable story about a remarkable man named Noah. Noah was a simple, uncomplicated man who had a great deal of faith. In his day, that was an exceedingly rare personality trait. His neighbors thought him odd, but then we all have our hang-ups.

Noah was asked by the Lord to perform a rather unusual task: to build a ship of gigantic size right in the middle of the dry land. The Lord gave Noah the specifications of the ship and a deadline to work toward. It seems reasonable that Noah had some misgivings about such a big project. This was reinforced by the fact that Noah had no formal marine architectural training and not much experience along this line of work.

As was indicated, Noah was a simple and direct man, so he set straight to work. You can imagine what a shock it was to Noah when the Lord asked Noah to fill the three stories of the ark with animals, birds, and bugs of all kinds—two by two for the most part, until all the creatures of the earth were put in the ship. Then Noah; his three sons: Shem, Ham and Japheth; and their wives to board the ark while the Lord caused it to rain.

Although little detail is given, we know the following about Noah's attempt at shipbuilding: "Thus did Noah, according to all God commanded him, so he did."

Now let's assume that Noah hadn't come along until 1970. Noah is a successful businessman. He is a little odd. He seems to have some faith, which is a rare personality trait in this day and age.

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Suppose our modern Noah was asked by the Lord to build a ship of large size and fill it with animals of all kinds, two by two. The Lord gave Noah the specifications and the deadline to work on. Here's how the progress reports to the Lord might read:

First Week's Activities—Project Ark:

A marine architect was hired. The original design of vessel was found to be basically sound, but the vessel lacked aesthetic qualities, so design modifications are being prepared.

A planning team has been put together and the entire project is being converted to PERT (critical path scheduling). An engineering team was formed and is studying certain design concepts of the craft to maximize the utilization of space within the vessel.

Second Week's Activities—Project Ark:

A computer has been purchased and the planning and work progress will be controlled by the computer. Because engineering and technical data would also be put on the computer, the Joint Committee for Engineering and Management decided that Fortran should be the machine language.

Third Week's Activities—Project Ark:

The availability, price, and physical characteristics of gopher wood were statistically compared to other woods. While gopher wood had many advantages and was available locally, it was decided that balsa wood would be cheaper and provided optimum buoyancy. The import time from South American jungles was critical but there were firm schedule commitments from a Brazilian vendor.

Fourth Week's Activities—Project Ark:

Problems delayed the start of construction. It was discovered that pitch, the sealant for cracks called for in the original specifications, would not work on balsa wood. Engineering is investigating other sealers. Gopher wood is being reevaluated and reconsidered. The Brazilian vendor's first delivery schedule was a week late, but delivery should still be within the pessimistic completion estimates and should allow sufficient time for construction.

Fifth Week's Activities—Project Ark:

The beginning of construction was de-

layed again this week. It was recommended that Balsa would be used and a new epoxy resin be used as the sealant. It was discovered that the manufacturer who makes the epoxy sealant had lost their approved vendor rating due to security violations. They had hired an American Indian who couldn't prove he was a citizen. The two government inspectors who arrived at the building site insisted that all suppliers be on the approved vendor list. The Joint Management Committee decided to use gopher wood because it and pitch are available locally.

Sixth Week's Activities—Project Ark: (Half the Time Gone)

The computer indicates that the animal-gathering phase should begin and the construction phase should be half complete. Actual construction was begun after a short delay while the computer underwent modification for Fortran. It was decided that full overtime schedules were to be used in order to come back to the revised revision of the revised schedule. The Joint Committee on Animal Gathering is being formed.

Seventh Week's Activities—Project Ark:

In answer to the Lord's inquiry about the gathering of elephants, giraffes, and kangaroos, the following memo was sent:

To: T. Lord
Subject: Animal Gathering, viz., Elephants, Giraffes, and Kangaroos
From: F. Noah
cc: Australian Animal Committee Gathering

An investigation of the status of animal gathering procedures indicates that the collection of elephants and giraffes is not critical, for they do not lie on the critical path. Gathering of kangaroos lies along the path and this phase will begin after the slow-footed sloth is collected. Every effort will be made to assure the prompt gathering of kangaroos.

F. Noah

Project Administrator

Handicapping the work are the representatives from the Society for the Prevention of Cruelty to Animals who insist that it would be inhuman to coop animals up in such tight quarters for any extended period.

DAY — By Mike Berger

Eighth Week's Activities—Project Ark:

Construction is in full phase and things are going well. It was decided that the architect's design would have to be modified from the two stories with French balconies to the original three stories without the balconies. The architect had miscalculated the required square footage required per animal. This required additional time but appeased the Society for the Prevention of Cruelty to Animals. They stopped picketing the project.

Experts from the Smithsonian Institution and Audubon Society arrived to help catalog the animals. The major problem of the project is two government inspectors who insist on inspecting all materials used in the craft.

Ninth Week's Activities—Project Ark:

Work is being handicapped by the lack of storage space for animals. The shortage was caused by the arrival of 700 kangaroos. There was some mixup in approvals among the Australian committee. However, one major breakthrough was achieved. The two government inspectors found they were on the wrong project. They were actually assigned to the building of a replica of the Tower of Babel built at Havasu City, Arizona. The Babel project was jointly financed by Havasu City, the Department of Agriculture who wants to use it as the world's largest storage facility for surplus rutabagas, and by Howard Hughes, who wants to build a casino at the top.

Tenth Week's Activities—Project Ark:

Construction is going on around the clock, but animal gathering is being slowed down. The Personnel Department refuses to hire any more animal gatherers until job descriptions for all the gathering classifications are completed. F. Noah and his sons also underwent extensive physical and mental examinations to determine their fitness for the project.

Eleventh Week's Activities—Project Ark:

F. Noah and the Joint Management Committee have been holding round-the-clock meetings. Noah has asked the Lord for an extension in time for the entire project. The construction phase is nearing completion, but the animal gathering is still lagging. The Chief of Animal Gathering has been fired. Experts from the

Smithsonian Institution are using the computer estimate that animal gathering will take another three weeks at the current rate. Concentrated effort is being made to reduce it to two weeks.

Twelfth Week's Activities—Project Ark: (Final Week)

Construction was stopped for two days by a court injunction by a Brazilian who brought suit for breach of contract for delivery of 5,000,000 board feet of balsa wood. Father Noah was rejected as a member of the Ark crew. It was felt his age would add to the population gap at the completion of the mission. It was also decided that one of the Smithsonian Institution's consultants should take the place of F. Noah on the crew. The consultant knew the animals' feeding habits, had a Ph.D degree in Agronomy, besides he was the son of the gopher wood supplier.

Construction is 85% complete, and animal gathering is complete, except someone forgot the elephants and giraffes.

Thirteenth Week's Activities—Project Ark:

The following correspondence was noted:

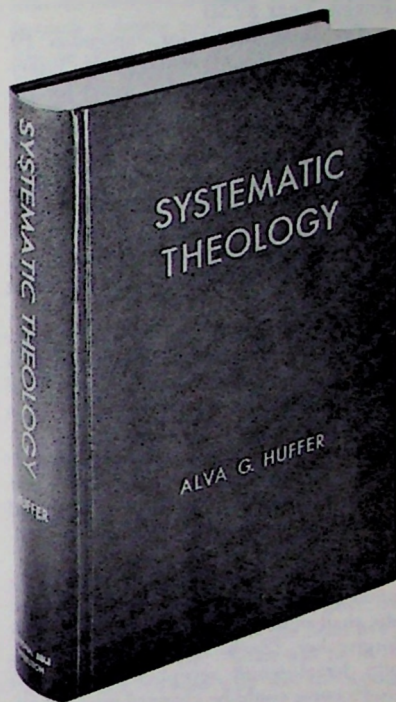
To: F. Noah
Subject: Request for Time Extension - Project Ark
From: T. Lord

Unfortunately Project Ark lies on the critical path of Project Deluge.

And the rains came!!



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NEWS AND PROPHECY

BY JAMES MATTISON

Jewish Year 5730

The *Israel Digest* for September 19, 1969, contains in its center pages "Principal Events of 5729" (last year) for the nation of Israel.

The fact that their calendar records last year (September, 1968, through August, 1969) as being the year 5729 is very noticeable to people who believe Jesus Christ, the Jew, is our Saviour.

It shows very clearly that Israel, as a nation, does not yet consider Jesus Christ as her Saviour.

As long as Israel disavows Jesus Christ, she cannot be forgiven of her sins, for it is through belief in Jesus and his gospel of the Kingdom that men receive forgiveness at baptism.

What terrible things God predicts are ahead for Israel because she killed her Messiah! Israel will almost be annihilated before Jesus comes. (Zech. 12:14; 13:8, 9.)

When Israel sees Jesus—"shall look upon me whom they have pierced"—then she shall mourn for her sins, and God will forgive her. (Zech. 12:10; 13:1.) What a pity Israel won't accept Jesus now, so God's curse could be changed into a blessing before the terrible time of "Jacob's trouble."

Second "Starquake"

Dr. Frank D. Drake, astronomer, reported to the 131st annual meeting of the American Astronomical Society detection of a "starquake" or a "pulsar" in the Crab Nebula, according to Associated Press in the *Northern Virginia Daily*.

This is the second "starquake" to be reported.

Pulsars, discovered only two years ago, emit "pulsing bursts of radio emissions from 30 times a second to one every 3.75 seconds."

"Most astronomers now seem convinced the pulsars are really neutron stars, long predicted, but never seen before. They would be fundamentally new kinds of stars to man."

What happened to the star in the Crab Nebula, far out in the universe, we do not know. We suppose that to be noticeable this far away, the entire star must have been affected by the quake. (Evidently our entire earth will be affected by a terrible earthquake in the very last days, according to Revelation 16:18.)

Jesus said that after the great tribulation, the sun would be darkened, the moon would not shine, the stars would fall, and "the powers of the heavens shall be shaken" (Matt. 24:29).

The "powers" or *forces* (Gr., *dunamis*) of the heavens certainly have to do with the planets and stars, else how could one tell when these "powers" that control the heavens were working in a normal way or in an abnormal way?

God said, "I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke" (Joel 2:30, 31). We look for great signs to be seen in the heavens before Christ's coming—signs to instill in men wonder and awe for the mighty power of God.

Perhaps these "starquakes" are some of these heavenly wonders. We do know Jesus said the powers of the heavens would be shaken before he returned.

This should make us look up and lift up our heads, for our redemption draws near. (Luke 21:28.) We echo the words of the late George Siple, "I want to be ready when Jesus comes."

God's Record for the Judgment Day

All Bible readers know that the Bible speaks of the "book of life" which contains the names of God's true people, and other "books," out of which the dead shall be judged before the great white throne ("the dead were judged out of those things which were written in the books, according to their works," Rev. 20:12).

Whether or not these are literal books we have often wondered. It does seem that our great God would not need a written record to remember each individual. The idea of writing in books is something humans can understand. We are sure that God has a record of each person, whether in literal books or in his memory.

Dr. N. Jerome Stowell, scientist, recalls the time when he was experimenting with other scientists in a large pathological hospital, trying to find the wave length of the brain. He said, "What we found was a *channel* of wave lengths. That channel has so much room in it that the different wave lengths of each individual brain are farther separated than the fingerprints of each individual hand" (*Native Missionary*, July, 1969).

Dr. Stowell and his fellows then "ex-

perimented to discover what took place in the brain at the moment of transition from life to death." What they discovered about the *power* of the brain greatly amazed them, according to this article.

Among their experiments were two of interest. One recorded the brain energy of a dying woman in prayer to God. The other recorded the brain energy of a stricken wicked man as he was cursing. Both registered 500 points on a calibrated scale, equal to "55 times the power of a 50 kilowatt broadcasting station." (Unbelievable!) However, the woman's brain energy recorded 500 points on the positive side of the scale, while the man's brain energy recorded 500 points on the negative side of the scale.

Dr. Stowell's conclusion was, "We had by positive instrumentation established the positive power of God and the negative power of the adversary." He continued, "If we scientists can record these things, I believe . . . that the Lord God can keep record of our thoughts. He has more power than we have and is a better record keeper than any of us."

Jesus could read men's minds. How we do not know. Certainly, Jesus' Father, who, Jesus said, "is greater than I," is able not only to read, but also to record all the thoughts of each of the billions of people who have ever lived. This great power of God will be manifest to all at the judgments when Jesus judges all men.

Russian Ship Buildup

To me, the spectacular buildup of Russia's merchant marine fleet and her navy in these last days is one of the outstanding prophecies being currently fulfilled. We mentioned this before (Jan., 1969) but feel it needs reemphasizing.

Daniel 11:40 speaks of the king of the north "with many ships" "at the time of the end." Surely the king of the north refers to Russia.

When Adm. Thomas H. Moorer, U.S. Chief of Naval Operations, was asked why Russia is building such a large merchant fleet, he answered, "I think the underlying reason is that the Soviets plan to use their merchant fleet not only for economic purposes but also for political purposes. . . . There are all kinds of things they can do in the economic field (such as undercutting cargo rates, for one thing)

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SEARCH & RESEARCH

By Pastor Harry Goekler

Question:

Please explain Hebrews 9:26, especially the first part which reads, "For then must he have suffered since the foundation of the world." How could Jesus have suffered from the foundation of the world if he did not preexist his birth?

Answer:

This is a good question, and it is only fair to say it is not an easy one to explain to the satisfaction of those who do believe in the preexistence of Christ.

We do well to read verses 24-26 as a unit, as they are in context, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Leading up to these verses, and the text in question, the writer of Hebrews was comparing the blood of bulls and of goats with the precious blood of Jesus, and showing that the blood of Jesus is far more efficacious in the matter of remission of sins. If it were not so, then Jesus would have been obliged to suffer many times (once a year at least) from the very foundation of the world. We understand this latter statement to apply to the mind and plan of God. He knew all things from the beginning and laid his plans as only a great architect would. (See Isa. 46:9, 10; Acts 15:18.) It was in God's mind and plan for Christ to suffer, the righteous for the unrighteous and sinner. He foreshadowed this that was on his mind, by the use of the lamb that was without spot and blemish. In this kind of a lamb, he foreshadowed that only the righteous blood of Christ could be acceptable for the work of final remission of sin.

That this language expresses not an actual fact from the very beginning, but only what was in the mind and plan of God from the beginning, is reinforced by Hebrews 4:3 in the following language: "We which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from

the foundation of the world." While in God's plan and mind that rest was completed in the very beginning, yet the realization of it still remains in the future as to fact, but present with us by promise, and with God from the very beginning in mind and purpose. We have the same idea expressed in Revelation 13:8, in that Christ was slain from the foundation of the world. If Jesus had been no more precious than bulls or goats, in the great mind of God Christ would have suffered from the foundation as did the bulls and goats from the time sin entered. The expression, "from the foundation of the world," cannot very well date back to the entrance of sin, excepting as it was in the mind of the Father.

The whole text has for its purpose to show that the blood of Christ is far more effective than the blood of an ordinary animal; that his suffering was complete in every respect, while that of the animals was only temporary; that his was final and theirs was not. No lamb suffered more than once, but the system was a continuous system. Christ could have suffered but once in fact and reality, but in the mind and plan of God there was a continual suffering of the lamb while, with his own Son, only one Son was necessary to be offered because of his worth. Yes, only one divine Son of God, and only one sacrifice for sin, as Hebrews 9:26 states, "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Question:

Are the words "soul" and "spirit" used in a synonymous manner in the Bible?

Answer:

No, the Bible does not use these words interchangeably, and there is no passage of Scripture that suggests they are one and the same. The Bible makes a clear distinction between soul and spirit. It is true that spirit and breath are used in close association, and used interchangeably in a number of places—but not soul and spirit.

Question:

Just what is the soul? How would you define a soul?

Answer:

The primary or basic meaning of soul is living creature. And in order to get the simplicity of the Bible account of the creation of man, let us read Genesis 2:7, "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Man did not receive a living soul, he became a living soul. And we

would note further that it is the whole man that became a living soul, and not some part of man. It was the original man made of the soil that became a living soul.

Observe again the Biblical account of man's creation. The Lord God formed man of the dust of the earth . . . breathed into his nostrils the breath of life . . . man became a living soul. By the breath of life, or spirit, being breathed into his nostrils, man became something he was not before—a *living soul*. The life we have today is God breathed—a gift from God. And we learn from Romans 6:23 that life eternal is also a gift of God through his Son Jesus Christ our Saviour.

The Bible teaches that man as a living soul is subject to sin, death, and destruction. Man is not immortal, nor is any part of him immortal. A simple definition of the soul can be stated as follows: A living soul is that which the man made of the dust became when God breathed into his nostrils the breath of life. A dead soul is that which man becomes when the breath of life is withdrawn in death. Man becomes lifeless.

Question:

Please explain Matthew 22:32.

Answer:

This scripture is often used to prove the immortality of the soul. But note, our Lord was not asked, "Do the dead live?" The questions were, "What will be in the resurrection? Whose wife will the woman be there?"

The context of Matthew 22:23-32 involves the Sadducees, who did not believe in a resurrection, and a question they asked Jesus concerning seven brothers and one wife. Since all seven had her as wife in this life, in the resurrection whose wife will she be of the seven?

Their question concerned resurrection, and his answer concerned resurrection, for he replied, "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22:23-32).

Luke wrote of the same event, "He is not a God of the dead, but of the living: for all live unto him" (20:38). They—Abraham, Isaac, and Jacob—are sleeping in the dust; but in the infinite purpose of God they will live again. He is God of living men, both now and in the resurrection day.

TOTS 'N' TEENS

By Ruth Lewis

"He that walketh uprightly walketh surely, but he that perverteth his ways shall be known" (Proverbs 10:9).

Are You Deceiving Yourself?

The writer James wrote, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God" (1:19, 20).

James was writing to fellow Christians. He called them his brethren whom he loved. He admonished them to be "swift to hear." Most people do hear, at least outwardly; the *real* hearers "do" what they learn. The next phrase, "slow to speak" is more difficult for many. It is difficult not to criticize others, telling them what is for their own good. When a small child runs out into a street, a warning must go swiftly, lest he is run over. That is not the time James meant for brethren to be "slow" to speak. It is the advice not wanted, sometimes not needed, that should be held back. It is the suggestion not asked for that will be unheeded. It is the help that might cause anger that should not be given. Surely one who is following Christ would not *intentionally* say anything to cause another to become angry.

James also said, "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (3:2). "Even so the tongue is a little member . . . and is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell" (vv. 5, 6). "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (v. 10).

Walking Uprightly

Do you follow a path when you take a shortcut to the store for your mother? The more it is traveled, the plainer it becomes. That is the way our lives are lived, too. We follow a pattern or path. If we follow the apostles' advice, and Jesus' example as well, we will be heeding the words of the writer James: "Be ye doers of the word, and not hearers only, deceiving your own selves" (v. 22).

By overcoming the fleshly desires that are contrary to God's will, we become so that God's Word can dwell within. It ought not to be that both evil and good words should come out of the mouths of Christians, for words of today are an expression of the thoughts of yesterday. Therefore, think good thoughts. Read the Word. Let it dwell in you richly, to help you to be an overcomer. There is no condemnation to those who walk after the Spirit. (See Rom. 8:1.)

God's Mirror

The Word is the best mirror there is for all who will look therein.

"If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26).

"The upright life is safe and sure, but crooked courses shall fare badly" (Moffatt-golden text-Prov. 10:9).

"He who walks honestly walks safely; but he who walks crookedly will be found out" (Prov. 10:9, Goodspeed).

It is interesting to compare the different translations of God's Word. I cannot read the original, so, when I want to study

a verse, I read it as different translators have stated it. I notice that the walking is very important. A Christian walks "uprightly" or "honestly."

There is another way to walk. It is not the road a Christian wants to travel. It is called a "crooked" way. Though one keeps the fact hidden for awhile, the one who walks the "crooked courses" will be found out. Nothing is hidden from God. Walk before him uprightly. Plan to spend eternity with Christ and with those who will make up that everlasting Kingdom of God. —*Restitution Herald*, August 9, 1949.

Our Behavior

Did you ever stop to think of the "behavior" of a Christian? That is the conduct of a Christian at home, in school, or in church—at work or at play.

We should be different from boys and girls who do not know of Christ's love and goodness. Concerning boys and girls and men and women who are without God, we read they "shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection . . . lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof" (2 Tim. 3:2-5). Boys and girls who are studying in Sunday school, at home from their Bibles, and are practicing Christian activities and ways of living, are "in training" until they are old enough to understand and accept Christ as their Saviour. The ones who have accepted Christ should bear themselves honorably, as the temples of Christ and of God, at all times and in all places.

Should such a thing as listed in Paul's Letter to Timothy be named among followers of Christ? If one belongs to Christ, will he be more of a lover of himself and his own will than of Christ's will and teachings? Will he be disobedient to parents? Will he be unthankful? If so, that one is indeed "unholy" and none of his.

Ponder these verses:

"He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Prov. 25:28).

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

No one is more responsible for another than he is for himself. God gives us one day at a time to live for him.

God in Us

If we yield ourselves to God through Jesus, he has promised to come and dwell within us. In fact, both Jesus and God will dwell within us, because there is "one spirit" which dwells in our temples (bodies).

Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). May nothing stand between us and our worship of God, and may we belong to God, through Christ our Saviour.—*Restitution Herald*, November 29, 1949.

(Editor's note: The foregoing was written by Ruth Lewis' mother, Mrs. Madge Savage, who was editor of "The Children's Page" for many years. It is being used this issue because of the confinement of Mrs. Lewis for the birth of John Wesley Lewis on December 31, 1969.)

Blinder Than Bats!

By A. C. Newton

THE THEORY of evolution has as its basis, blind random chance. It boldly asserts that all forms of complex life have been derived from simple and less complex forms by a vast number of changes over millions of years. But when this doctrine is compared with the amazing bat, it is shown to be blinder to truth than these little creatures are to light!

Why Adapt?

Evolutionists claim that various forms of life adapt themselves to changing environments in order to survive. They use the word "adapt," but it is one that should find no place in the language of evolution, for it means to "change for a purpose," whereas this false doctrine claims that everything takes place through blind chance, not with purpose in mind.

On the contrary, Creation shows that all forms of life are *designed* for their respective environments. This is so apparent that the evolutionist cannot effectively dispute it, and he therefore claims that life "adapts" itself to conditions, and "evolves" changes for the purpose of surviving. But this is sheer nonsense! How can random chance produce purposeful wisdom?

Problems That Send Scientists Batty!

Consider that little creature of mystery: the bat. It has been written: "Bats harbor a number of nature's unsolved secrets whose solution has become the goal of specialists in many fields from heart and circulatory diseases to gynecology" (*Marvels and Mysteries of Our Animal World*, p.142).

The bat is warm-blooded while active, but cold-blooded while slumbering. It is able to go into hibernation more quickly and easily than other animals, for it just drops its body temperature and falls asleep, at which time the heart slows from 180 beats a minute to three, and respiration drops from eight breaths a second to eight a minute.

The word "unique" inevitably comes up in any serious discussion on bats. For example, bats are extraordinarily long-lived, which explains why they hold such interest for geriatricians and heart specialists.

Stranger still, they live their entire life on a diet of fatty insects apparently without suffering any ill effects. Preliminary studies suggest that there is no marked difference between the arterial walls of a twenty-year-old bat, and those of a one-year-old.

How bats manage to age without arterial deterioration is something science would like to know!

Even in breeding, the bat is a non-conformist! For the female bat is the only mammal that can apparently hold male sperm in storage to be used when it suits her convenience. Many bats mate in the fall before hibernating, but not until the following spring does the female finally ovulate and allow fertilization to occur. Endocrinologists and gynecologists are now trying to discover her secret.

Bats are the only mammals with the true power of flight, and yet they fly with their fingers—their wings are the anatomical equivalent of a man's hand with a membrane stretched between the fingers. Though they cannot match the fastest birds in speed, in maneuverability they are superior to any, even to swifts and hummingbirds. At full speed, they can make a right-angle turn in little more than their own length. While flying, they can carry twice their own weight. The armed forces of several nations have studied the bat's sonar system very closely, the "echo location" system which this little creature uses for navigation and for locating elusive insect prey.

The bat emits beams of ultrasonic pulses which, when they strike an object, send back an echo. Scientists estimate that, ounce for ounce and watt for watt, the bat's sonar is a billion times more sensitive and efficient than any radar or sonar device contrived by man!

In one experiment, sixty loudspeakers were installed in a dark room in which eight hair-thin wires had been strung at random. The speakers were set up to produce a volume of noise 2,000 times as intense as the echo of the bat's "beep," and on the same frequency.

But the bats were still able to fly through the maze of wires! With an auditory system weighing a fraction of a gram, they not only picked up their own sonar echoes as these bounced back from

the wires, but also discriminated between these "real" echoes and the far louder "background" noise!

How does the bat avoid the jamming? How does it distinguish echoes bouncing off branches? How can a single bat recognize its own echo and fly, collision-free, through a cave teeming with thousands of other bats and their calls?

Answers to these questions could revolutionize man's electronic guidance and detection devices.

When hunting insects in flight, bats send out 200 "beeps" per second. It has always been assumed that they caught their prey in their mouths, but recent high-speed photographs reveal that some bats scoop up flying insects in the membrane that stretches between their hind legs, cupping it like a pouch. Then they reach in and eat their catch in full flight.

Contrary to belief, none are blind! Not all of them hibernate. But those that do present another mystery. In winter many can be found in caves, old mines, and abandoned houses, but never in large enough numbers to account for our summer bat population.

Scientists estimate that 100 million North American bats vanish in the winter. Where they go no one knows!

Who Is in the Dark—the Bat or the Scientist?

What an amazing little creature is the bat! It challenges the evolutionist, and baffles the true scientist! Every feature of the bat testifies that it has been formed in wisdom; that there is purpose behind the supply of its organs and organization.

They are not the product of blind, random chance, which, without guidance or purpose, changed them into what they are for the purpose of surviving in new environments. That is just sheer nonsense.

Yahweh, Israel's God, is the Creator, and he made all things in wisdom; they show forth his own glorious handiwork.

In his law, Yehweh commanded the children of Israel to regard the bat as unclean (Lev. 11:19), and when this symbol was displayed to Peter, he saw that such animals represented the Gentiles (Acts 10:12-28). Bats are creatures of the night. The evolutionist is also a creature of the night (1 Thess. 5:5), with this difference: unlike the bat, he does not use that faculty which God gave him—the ability to think and reason soundly! He "flies in obscurity," and navigates by "the sound of his own mouth." He works "while others sleep." In the daytime, he "seeks the caves of the earth" and the "dark places" that are abandoned. "Light"

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Brief Messages for Busy People

Institutionalized Religion

By Michael Mattison

The Church of God calls for a radical change in your religion! A radical change is a root change, one which goes to the very basic foundations of life. If your heart is not completely at ease with God and devoted to him, you need a radical change!

Almost every inadequate religious life is based on religion being an institution. By "institution" I mean the established rules and principles and the established rituals that you may perform in the name of religion. The problem with so many of us so much of the time is that we do the right thing from the wrong motivation. We pray from selfishness and get no benefit. (Jas. 4:3.) We attend church from custom and social purposes but do not meet God. (Isa. 1:12-14.) And so on. When there is little or no life in what we do, we are harming ourselves by doing those things, because we are only deluding ourselves that this makes us okay, and blinding ourselves to the changes we should make. (Matt. 15:8, 9.) The only benefit of our religion is when it is from the heart. God wants some personal fellowship with us, and what do we give him? Some blind adherence to "Christian principles"! There is nothing wrong with the principles of life that Christ laid down, but they cannot save us. Only Christ himself can do that. When we are first converted we are very aware of this fact: that our sins can be resolved only by the blood of Christ, not by our actions or good deeds. Yet a few years later we seem to think that continuing success with God can be based only on our own efforts. Paul replies, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:3). Our own efforts, good as they may appear, cannot save us. Our established rules for living and our established rituals do nothing if they do not reflect and deepen a heart-relationship with God.

So the answer is to gain personal understanding with God. Religion is not just culture, as it seems to be in the countries that have an official national religion. In Japan the Shinto religion is largely ancestor worship, and sacrifices, prayers, and worship to "departed" national heroes. It is a part of citizenship. In

South America the Catholic Church is supported by the state in many nations and has an open and active hand in politics, being a part of the Latin culture. Widespread native customs still prevail and have been accepted as part of "Christian" worship, and many of the local "spirits" are still worshiped. It is not unusual for a member to be in church only five or six times in his lifetime, but he is still a fully accepted participant. In Denmark and other European countries that have a national Protestant religion, the church is supported from tax money. Religion is taught in schools, along with history, art, and culture. It gets less respect. A Montabella foreign exchange student tells us that in an average town of three

thousand, like his, only a dozen may be in the single church on Sunday. One is "born a Lutheran" and can find release from official membership only by action when he reaches maturity. In the United States religion is moving closer to being an INSTITUTION as churches are getting tax money, remaining silent on loose morals, accepting members freely with no devotion to God, and failing to mention Christ as our ransom from sin, and eternal perfection as a real goal.

Church membership in and of itself means nothing. The only "established" pattern that will do us any good is consistent heartfelt prayer, thoughtful Bible reading, and a conscious devoting to God of our thinking, feeling, energy, and being.

TO CAESAR AND TO GOD

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tithe, is robbing God as much as withholding the government's taxes is stealing from the government. It is just as much a sin now as it was in Malachi's day. It is just as wrong to rob God as it is to steal from the government; even more so.

The trouble is, we don't have the faith of Abraham, and we don't really believe God's Word when he said, "Therely put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing" (Mal. 4:10, R.S.V.). God cursed Israel for not tithing. (Mal. 4:13.) God blessed Abraham for tithing. Has he blessed you? If not, tithe and test him!

WITH GOD IN THE BEGINNING

(Continued from page 7)

none other but he' (Mark 12:32). How this clarifies our thinking and pinpoints our love. This God loves us. He had a Son, Jesus, who, because he was without sin, was acceptable to God as a sacrifice for the sins of all who would after believe in him."

Jesus was with the Father from the beginning. He was in the innermost thoughts of God. God knew we would need the help we receive from his Son, so he planned a way out for us. Jesus is this way. If we will accept Christ as the living Word of God who now dwells at the

Father's right hand, interceding for us, then we will have eternal life in his Kingdom when it is established on this earth. This is the *logos* or Word of God that became a reality at his birth to Mary. This Word lived a life without sin and died on the cross for us. God raised him from the dead and he now lives for us before God as the everliving Word of Life, our life.

BLINDER THAN BATS!

(Continued from page 15)

seems to be his enemy; he flees from it, or sleeps during it.

"Evolution" is the "beep" of these spiritual "bats," and their mouths "must be stopped" by the sound words of Truth. Spiritual bats will find no place in God's Kingdom unless they open their eyes to the facts of divine revelation. They are blinder than bats, and dwell in a darkness more impenetrable than do those amazing little creatures.—*Logos*.

NEWS AND PROPHECY

(Continued from page 12)

which could have political influence on the nations involved."

It is evident that godless Russia is seeking to become the world's No. 1 power, not only in the Mideast, but also in the world. The Bible shows the northern nation very strong in the time of the end. And this is bad, for communism is, and

will be, very cruel. The time will come when the northern king will "plant the tabernacles of his palace between the seas in the glorious holy mountain" (Dan. 11:45), but he will come to his end. At that time there shall be a time of trouble such as never was, and then the resurrection shall take place. (Dan. 12:1, 2.)

Libya's turn to Israel's enemies—the Arabs and Russia—and the Russian ship buildup are two outstanding prophecies being fulfilled today that point to Jesus' near return. Let us take note. How much more carefully we ought to walk in humility and righteousness before God today. Jesus must not come and find us sleeping!

THE EDITOR'S OPINIONS

(Continued from page 3)

courage the flight to Canada, but are simply being humanitarian.)

Regardless of your views on this, one must admit that the church as a body opens itself to criticism and questioning because of such action.

An editorial in the Richmond, Va., *News Leader* cites the growing revolt of laymen against the involvement of their pastors and denominations in left-wing political causes. It tells of a "purse-string revolt" against such. The laymen expect withholding the money will cool off the action by their pastors.

Both pastors and laymen of a well-known church group in the area of Rockford, Ill., revolted recently when their conference voted to use two thousand dollars of church funds to bail out a jailed Black Panther involved in a Chicago shoot-out with police.

We are seeing the growth of a laymen-leadership gap, as the more conservative Bible-believing members in the pew are not able to condone the abuse of position on the part of pastors and other church leaders.

THE DAYS OF NOAH

(Continued from page 5)

zation and who, with all their progress in art and inventions, had ended in depravity and despair. Through intermarriage, the sons of Seth sank to the level of the ungodly race; and likewise deserved the doom that, with the exception of one family, was to overtake mankind. These verses are thus the first warning in the Torah against intermarriage with idolaters."—*The Pentateuch and Haftorahs* by J. H. Hertz.

As Genesis 6:1-3 is the first warning of

God against the people of God intermarrying at will with the ungodly and idolatrous, it is not the last. In the history of Israel under the Mosaic law of God, the Israelites could not marry strangers, heathen, or any outside of Israel. (E.g., Deut. 7:3-6; Ex. 34:12-16; Josh. 23:12.) In these texts sufficient reason is given. Such intermarriage would turn away the people of God from serving "Jealous" to serving things of idolatrous nature; they were a holy people, chosen of God to be a special people upon the face of the earth, which calling they were not to forsake through treasonous idolatry, covenant-making, or marital ties.

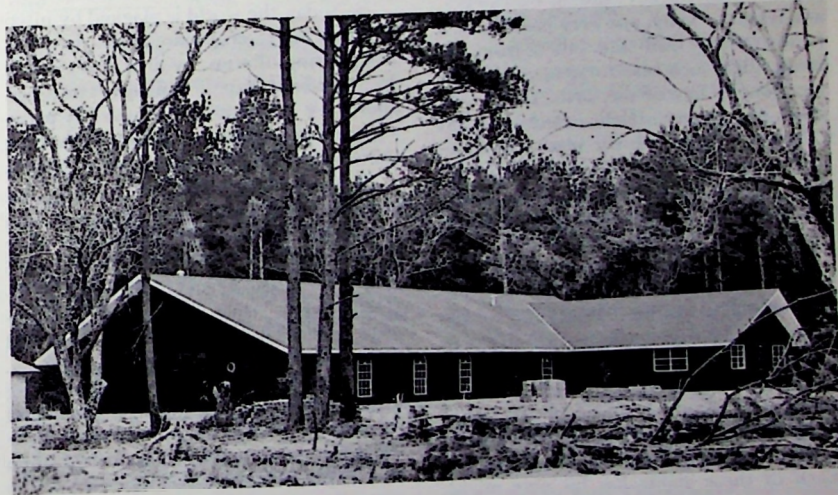
Likewise, we are today instructed under Christ to refrain from unequal yokes with unbelievers in any form of spiritual agreement or contract, of which marriage of individuals is one, for the

very same reasons by which Israel was instructed. (Cf. 2 Cor. 6:14-18; 1 Pet. 2:9-11; John 17:15; Jas. 1:27; Eph. 1:4.)

Today also in the Church of God it is not uncommon for a member of the Church of God to search out a mate from a group of another faith, and fail to bring that mate to a saving knowledge of Jesus Christ before marriage. Generally speaking, it is much more difficult to convert one after than before, and a majority of such cases do *not* result in conversion of that mate. The desires of a "godless" mate usually become the false idols of the mate that is a member. So it was in the days of Noah, and so it is now, among the people of God. "As the days of Noe were!"

Giants Against God

In the days of Noah, there existed a



Mission Builders Appeal Number 23

Happy Woods Church of God, Hammond, Louisiana

The Happy Woods Church of God had its beginning more than eighty years ago under the leadership of W. H. Wilson. A building constructed many years ago has served until the present, but is no longer adequate.

The new building now under construction on the Bottolf property should be completed about January first, and will provide needed facilities for this active congregation.

Mission Builder appeal number 23 is in the mail to all members of the League.

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

NEW MISSION MEMBERS

1138. Hanson Pickerl
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1140. Mr. & Mrs. Steve Bolhaus
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(Mail to Church of God General Conference, Box 231, Oregon, Ill. 61061.)

group descended from Adam which were abnormal in physical stature, giants. The fact of their being mentioned as having existence is actually of no consequence, EXCEPT the matter of their spirituality which is here given, further indicating the wickedness of those days.

In point of time these giants, *nephilim*, of Genesis 6:4 existed at the same time as—and consequently before—the intermarriages and pronouncement of God took place. (Gen. 6:1-3.) It was *after* the daughters of men gave birth to children by the sons of God that the (same) giants became "mighty men which were of old, men of renown."

"By reason of their abnormal physical strength, they gained for themselves a reputation as heroes."—P.&H. And more than heroes! *nephilim* meaning "a feller" proceeds from the verb *naphal*, "to fall." From this combination Strong's Concordance renders the meaning to indicate "a bully or tyrant." Hence, forcibly, and, in man's eyes, heroically, and, in God's eyes, as a tyrant or bully, and very possibly as a fugitive from God and fallen from his favor, these men rose to great might and fame on the face of the earth. These were men of renown (Heb., *shem*) or of "shame . . . through the idea of definite and conspicuous [lofty] position" (Strong) among the ungodly men of the world. Thus the Nephilim set themselves against God.

Today, as corruption and wickedness increase among men, we are able to compare similar attitudes that accompany the mighty and lofty deeds and positions of men by which men obtain self-esteem and favor among men. This present world has its military giants against God, its political giants, its rich giants, its entertaining giants, its proud giants, its criminal giants. Each of these giants has his own might, strength, man-esteeming, God-omitted faculties that shall more and more set themselves against God till the end of this age. Scripture prophecy paints a dark picture of the wicked last days. Could it be that we are in those days that are so similar to Noah's, and do not fully grasp the closeness of the return of Jesus? "So shall also the coming of the Son of man be!"

Violence and Wickedness

Violence, specifically, is mentioned in the account of the days of Noah as an act against God and to his displeasure. Genesis 6:11b reads, "The earth was filled with violence." Not a few people were given to godlessness and hence to godless acts and works. Violent living is but one wicked result of that complete way of life

that is contrary to God. Though it is but one result, it was a major cause of the grief of God that brought about the justification for the destruction of all flesh. "The end of all flesh is come before me; for [because] the earth is filled with violence through them [all flesh]; and, behold, I will destroy them with the earth" (Gen. 6:13).

A comparison of the generations of Seth in Genesis 5 with the generations of Cain in Genesis 4 will reveal information concerning the violence of that time. Of Lamech—the seventh generation through Cain—it was said, "Lamech took unto him two wives." To these two wives he sang this triumphal song on the invention of weapons: "Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold" (Gen. 4:23, 24). (See P. & H.) Truly these were times of violence!

So today the world is plagued by international wars; civil unrest, insurrection, and bearing of arms; by merciless tyrants; by murders, rapes, suicides, beatings, thefts; by pride and selfishness; by persecution upon minorities; and by bearing arms in defense of self, nations, or homes.

With violence, then, we consider the stated facts "that the wickedness of man was great in the earth, and that every IMAGINATION OF THE THOUGHTS OF HIS HEART WAS ONLY EVIL CONTINUALLY," that "the earth was corrupted before God . . . for ALL flesh had corrupted his way upon the earth" (Gen. 6:5, 11a, 12). Despite the long suffering of God for that additional one hundred twenty years, the ungodly became more ungodly and all who had been faithful in the days of Noah either died or became ungodly, except the immediate family of Noah, by the time of the execution of the judgment of God. The wickedness was not only the outward appearance of man's acts, but enveloped every thought of his heart and mind. All of mankind became like the men spoken of in Romans 1, that "they did not like to retain God in their knowledge" (v. 28). So it is with many, many people the world over in our day, and the near future, i.e., till Christ returns, promises no better spiritually than that which is indicated in the years before the flood while Noah preached.

As William Neil said: "Now it is summed up trenchantly in words which permit of no evasion. Has such a creature the right to live, and to enjoy the good earth upon which God has placed him?"

The answer of the Bible is: No! It pictures God as grown weary of man and his deviltries, grieved and sick at heart to see how man has distorted the image of the Maker, how he has failed to realize God's purpose in Creation. The Bible makes no bones about it. Man deserves to be written off, lock, stock and barrel, and God prepared to do it."—*Harper's Bible Commentary*.

Take heed, brethren, and follow me after the offerings of the world of the ungodly. "Come out from among them and be ye separate." Concerning violence do not be torn by "controversy" over going to war and conscientious objection; there is no controversy. The Christian way is one of NON-violence and NON-resistance in ALL things. Otherwise, you fall into the error of the wicked in the perverse world and ask for the impending doom of the condemning judgment of God to fall upon you.

A Realistic Outlook

Wickedness is on the increase, which fact cannot be doubted. Nothing—including man and his institutions—will impede the increase of the corruption of the way of man on the face of the earth, and this corruption will continue to affect the Church of God until Jesus' second coming. (In the world today such a view is classified as a pessimistic view, as members of the Church of God in time past have been called a pessimistic people.)

But as it was in the days of Noah, the very small *minority* remained true to the Creator. It was Noah who "found grace in the eyes of the LORD" and who was "just man and perfect in his generations before God. (Gen. 6:8, 9.) By the year of the great flood, there was a total of eight souls—Noah and his immediate family—who were accounted faithful to their God and were thereby saved in the grace of God. (Cf. 1 Pet. 3:20.) The great multitudes failed to realize their doom until their doom was being accomplished.

Again I say, take heed and "watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: LEST COMING SUDDENLY HE FIND YOU SLEEPING. And what I say unto you I say unto all, Watch" (Mark 13:35-37). Be not a doer of the things of the world—rather of Christ; be not a party to the world's deeds—rather to Christ's. Jesus' predictions are borne out, as he said, "Nevertheless [i.e., in spite of God and his promises] when the Son of man cometh, shall he find [Gr. the] faith on the earth?" (Luke 18:8b). Indeed, "as it was in the days of Noe!" •



CALENDAR OF EVENTS

- March 14, 15—Illinois Spring Conference, Blessed Hope Church, Rockford.
- Apr. 18—Indiana Quarterly Conference at the Hedrick Church.
- Apr. 24-26—Northeast Spring Conference at Glad Tidings Chapel, Dayton, Ohio.
- Apr. 27-May 1—Annual Ministerial Conference at Oregon, Ill.
- June 1-20—Annual Indiana Conference and Family Camp at Camp Mack, Milford.
- June 19-21—Annual Illinois Conference at Oregon.
- July 19-24—Jubilee General Conference at Riverview Park, Cedar Falls, Iowa.
- July 26-30—International Berean Youth Conference at Camp Mack, Milford, Ind.
- Aug. 28-30—Northeast Fall Conference, Glad Tidings Church, Fonthill, Ontario.
- Oct. 17—Indiana Quarterly Conference at Hope Chapel Church, South Bend.

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.

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.)

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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.

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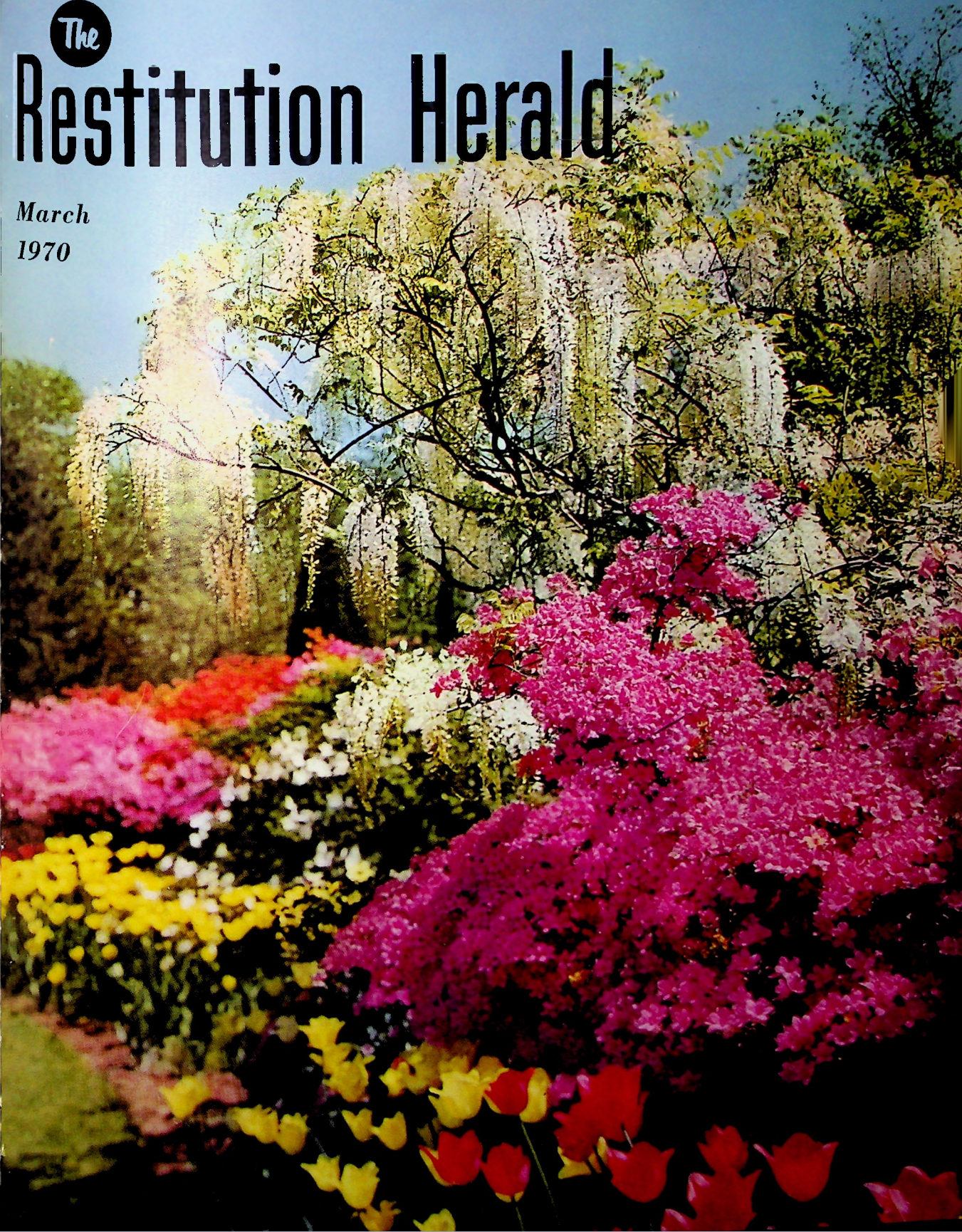
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THE RESTITUTION HERALD
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The
Restitution Herald

March
1970





THE EDITOR'S OPINIONS

Easter, Smeaster!

There are certain religious groups which oppose the celebration of Easter because of the pagan connotation of the word "Easter" itself. Plainly, the word is derived from Old English and Germanic usage in reference to the pagan spring festival. Usage of the word "Easter," however, is not universal in Christendom, as the Latin and French words for this holiday are related to the Hebrew *Pesach*, or Passover.

This exercise in semantics reminds us of an incident early in our ministry, when, for the first time, we were challenged by a confirmed sabbatarian. Among other arguments, he made a great issue of our being sun worshipers, because we met on Sundays! He was contrasting Sunday with sabbath. But, sabbath has no reference to a day of the week, but to rest. He worshiped on Saturday, a West-Germanic word referring to the worship of Saturn; the main feature being the offering of swine's flesh. (An abhorrence to a keeper of the dietary laws!)

We know of no professed Christians who worship the pagan goddess of spring on Easter. Most people don't even know the etymology or history of the word "Easter"! We would be satisfied if the name of the day were changed to "Resurrection Sunday," or something else, but Easter, Smeaster, what difference would it make?

The Lord is risen, indeed!

"Among the Chief Things"

"I make known to you, brethren, the glad tidings which I evangelized to you, and which you received; in which also you have stood, and through which you are being saved. . . . 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. 15:1-4, Diag.).

We are living in an age when many consider the gospel a "Jesus only" message. The death, burial, and resurrection of Jesus are an essential *part* of the gospel, but not the *whole* gospel. His sacrifice for us is not even necessarily the

"first of all," as the King James reads, but certainly is "*among the chief things*," as the Diaglott shows.

The sacrifice of Christ is not an isolated event, as First Corinthians 15 shows; going on, as it does, to relate it to the future resurrection of sleeping Christians and the change to immortality of living Christians at the second coming of Christ, the future reign of Christ in the Kingdom of God, when even the "last enemy"—death—is destroyed, and the Kingdom is turned over to God. The resurrection of Christ and the resurrection of the Christian cannot be separated, and conversely.

It is wonderful news that Christ died for our sins! But why? By availing ourselves of his gift of himself on our behalf through immersion in his name, we can be free of our sins now, but, gloriously, we shall be counted as sinless in that day when life eternal is given to those in him! We will not be destroyed with sinners in the second death! Every one of the doctrines of salvation has a future, as well as a present, application. Like Christ's death, burial, and resurrection, these future things are also "*among the chief things*" that form the gospel message.

Philip the deacon-evangelist "went down to the city of Samaria, and preached Christ unto them," and "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:5, 12). Their baptism was a seal of their belief in the Kingdom as much as it was of their faith in Jesus Christ; both are essential—"among the chief things."

Special Issue Next Month

Our April issue of THE RESTITUTION HERALD will emphasize the witness of the Church of God—historical, doctrinal, and prophetic. Orders will be filled at 25 cents per copy while the supply lasts. Send orders to Box 100, Oregon, Ill. 61061. Be a witness!

Increasing Our Witness

We receive many letters from our readers in which they share their ideas of ways to increase the circulation and wit-

ness of THE RESTITUTION HERALD, or ask our ideas as to how that can be done. We have had suggestions of subscription clubs, two-for-one mailings (one to give and one to keep), contests, every-member-a-subscriber drives, etc. We appreciate these ideas, and the interest being shown in extending our witness.

The same problems we have in this matter are shared by all religious journals, that is, generally small subscription lists and high per-copy printing and editorial costs. If every member were a subscriber, and subscribed for one other person, the picture would change considerably, but not radically. Actually, the whole philosophy of THE HERALD needs to be re-examined.

At the present time, the philosophy is to charge a nominal sum for a subscription and subsidize the difference. The magazine costs at least forty percent more than is realized from subscriptions. In the past year an average of 2350 copies per month were sent out. (This was higher than the year before, but mainly because of the special Israel issue and the Berean subscription campaign.) This is larger than some religious journals with which we are familiar, but smaller than many others. To even maintain the status quo takes considerable follow-up, and sending of reminders. We probably could continue indefinitely with this philosophy. But is that what we want?

An alternative would be to make the subscription charge what it actually costs to publish the magazine. But, how many people are willing to pay \$5.00 per year for their church magazine, and, how many would send it to others at this price?

Another alternative, and one which would take FAITH to implement, would be to consider heralding the restitution as important as the other endeavors of the General Conference—a missionary endeavor—and put no price on it at all, but subsidize it one hundred percent! It would be sent to every member family, as *Progress Journal* is, and would be sent to all who request it. There would be no expirations and no renewals. There would probably need to be regular reminders to all recipients of the expenses of good print.

(If this step were taken, we would recommend that *Progress Journal* be absorbed into THE RESTITUTION HERALD, to offset the overall outlay. Lengthy reports of baptisms, deaths, weddings, and church doings would be cut to a minimum, but all progressive ventures, such as new buildings, missionary successes, and promotions would be fea-

ture. THE HERALD would be humanized. As one man has said it, when a person is discouraged he needs news, not a sermon!

The Church of God has come to the place where it is willing to give for ventures of faith involving evangelism and missions, without putting a price tag on them. In your opinion, has it come to the place where it is willing to consider the proclamation of the gospel of the Kingdom and the name of Jesus Christ important enough to circulate it more widely? In a sense, we are limiting God. In a sense, we are saying that \$3.00 represents the worth of the message.

"These glad tidings of the Kingdom will be published in the whole habitable, for a testimony to all the nations; and then will the end come" (Matt. 24:14, Diag.). We would appreciate your personal opinion as to how this can best be done by the General Conference. Write: The Editor, Box 100, Oregon, Ill. 61061. Today!

Student Witnessing

The case of Steven Minycen, 18, a senior at Washington High School, Fremont, Cal., has proved quite interesting in regard to Christian witnessing. Steve was overheard "talking about God" to fellow students during his lunch hour at school on October 28, 1969. The school principal, Dr. Robert Callahan, is reported to have required that Steve stop the discussions or be suspended. The superintendent of the school district, Dr. William Bolt, reportedly branded him as a "disruptive influence."

Because of the possible far-reaching effects of individual rights of freedom of speech and religion, the school district sought and received the opinion of the Alameda County Counsel. *Sword of the Lord* for January 23, 1970, printed the full text of the opinion sent to the Fremont Unified School District by the County Counsel. In essence the opinion was that the young man was not violating the rule of separation of church and state, as the students were not required to listen, and the school did not endorse his teaching. Too, his witnessing could not be considered "substantial interference," because he was not interrupting classes, or hampering the rights of others to learn. While the Supreme Court prayer case inhibits the state from establishing or promoting any particular religion, including atheism, it does not prohibit an individual exercising his religion by discussing his faith with schoolmates when it does not interfere with the regular teaching program.

A Christian is knowingly or unknowingly a witness for Christ wherever he is. We assume that the right of a public school student to witness on the school grounds during school sessions would hold true for the businessman or laborer, as long as his witnessing did not cause "substantial interference" in his work. While any form of witnessing is bound to annoy some people, the true Christian witness will not seek to annoy, but to quietly and unpretentiously tell others of what he has seen and heard of God's wonderful plan and his Son. Jesus said, "Ye shall be witnesses" (Acts 1:8)!

Zoning Laws and Home Bible Classes

The news section of *Christianity Today* for February 13, 1970, tells of the problem encountered by a La Canada, Cal., pastor who is being enjoined from conducting Bible classes in his home.

Although no legal test has yet been made of the order, it seems that having rather large gatherings on a regular basis in his home, zoned residential, is against zoning regulations. The class was not advertized, but from fifty to one hundred young people might turn up for the informal sessions. There was no music, and attenders were advised to park their cars in a way so as not to cause an annoyance to the neighbors. But, acting on a complaint, the District Attorney's office notified the pastor that he was violating a zoning ordinance.

We consider home Bible study groups as an effective evangelistic method, and have never been aware that they might not always be lawful. It would be well for our church groups who meet in the homes to be aware of this ruling. Put on the Christian armor, for "our conflict is not with blood and flesh, but with the governments, with the authorities, with the potentates of this darkness, with the spiritual things of wickedness in the heavens" (Eph. 6:12, Diag.). But, as much as possible, we should attempt to abide by the law so as not to hinder our witness by being branded law violators.

Who Is a Jew?

The nature of Jewry has long been a disputed subject. The Apostle Paul touched on this in Romans 2:28, 29, when he said, "He is not a Jew, which is one outwardly . . . but he is a Jew which is one inwardly." This is intended in an exclusive, rather than an inclusive, way. Some Jews, especially American Jews, have argued that Judaism is simply a religion, and that they are really "Americans." (Please turn to page 18)

The Restitution Herald

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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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Easter and the Gospel

By Vernis D. Wolfe



CHRISTIANS celebrate at Easter the greatest event in all of man's history. This statement may be a falsehood, a cliché, or a profound truth. Are you willing to risk an investigation of these possibilities?

The Christian gospel and the Christian version of the Easter story are one and the same: Christ died, was buried, and rose from the grave. First thoughts of Easter bring to mind the resurrection of Jesus Christ from the dead, but this is the culmination. The story has its roots spreading through some four thousand years of history and finally reaches its climax in the life and ministry of Jesus. However, the life and ministry of Jesus would be meaningless without the significance God has placed on his Son's death, burial, and resurrection. This significance may be found in the Scriptures, and men may understand how it is that the gospel is "good news" to all who would believe.

To allow that the gospel may be a fabricated story based on the imagination or hallucination of Jesus' disciples seems at first to be inviting unnecessary doubt or allowing a heretical wedge to be driven into the heart of the gospel. But this is not true. Every Christian is honest, or he is supposed to be honest, and every honest man is willing to look at both sides of an issue. The gospel's veracity is certainly a continuing issue in the world. Even though it is not our purpose here to

investigate the reality of the gospel's message, such an investigation is suggested as a part of any Christian's honest enterprise. Perhaps the words of the Apostle Paul are fitting: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:14-17).

More probing is the question of what has been done with the theme of Easter within the church. There is little doubt that Easter has been given the trappings of a grand parade complete with artistic finery and the joyous noise of music masters. Everyone loves a parade and Easter has afforded its own. As with most parades the spirit is contagious. In this case, the Christian symbols become the rallying points, and the Christians form impressive ranks, replete with all the regalia they can muster for this special occasion. But there are doubts.

Hopefully any doubt harbored in the mind of a believer will not be detrimental to him because it can be the very stimulation he needs to become a more responsible disciple of his Lord.

The church has not lost its symbols,

but too often its symbols have lost their meanings, which is another way of saying that the church has not lost its Bible, but too often the Bible has lost its meaning. Or, the church has not lost the cross but the cross through misuse, abuse, and neglect has lost its value to Christian man. If Christian symbols have become trite little objects which function only as cheap escape mechanisms, or represent a collection of sentimental garbage, then it is time for second thoughts which may lead to a deeper experience with Christ. The gospel is not a collection of clichés but the presentation of profound truth which confronts man with reality in the most understandable way.

The most basic elements of the gospel as defined by the Apostle Paul (1 Cor. 15:1-4) are: 1) the death of Jesus, 2) the burial of Jesus, and 3) the resurrection of Jesus. These were among the "first things" (Bullinger) or "chief things" (Diaglott) that Paul preached. It was this very preaching that would save those who believed. (See 1 Cor. 1:21; Romans 1:16.) This may seem like a very simple condensation of a potent message. It is. It was intended that way. But it was never intended that the believer should halt here in his faith by a simple reciting of this as a creed. It is far more than a creed. It is a way of life as the believer exercises his faith and "doeth truth" (John 3:21;

Jas. 2:17). Perhaps we should take another look at the death of Jesus.

The Death of Jesus

"Christ died for our sins according to the scriptures" (1 Cor. 15:3). The scripture referred to was: "He was wounded for our transgressions; he was bruised for our iniquities; . . . and with his stripes we are healed" (Isa. 53:5). This leaves no doubt about there being a connection between *my* sins and *his* death. The scripture also says: "The Lord hath laid on him the iniquity of us all" (Isa. 53:6). This is the connection: I have sinned and he has died because of it. That makes me feel guilty about the death of Jesus—I could die! Easter becomes "sackcloth and ashes." Before anything else Easter is death, a death from which we cannot separate ourselves. We do not, as believers, have the convenience of thinking of Christ's death as an isolated event of the remote past but must by the condition of faith bring it into the present and consider that we are involved in it. Because of my sin another man died and that man was God's begotten. This is the thought that leads me to follow him to the way of the cross and join Paul in saying, "I am crucified with Christ" (Gal. 2:20).

If the death of Jesus is important—and it is—of no less importance is the burial of Jesus.

The Burial of Jesus

The burial of Jesus may be hidden in the creed by being sandwiched between two more dramatic events, but it is a necessary link.

The seriousness of the grave is found in the fact that it had always been an invulnerable stronghold. The grave marked the end. Buried in the grave, Jesus met the end. Nothing remained but memory and the fickle memory of men who themselves were destined to become captives of the same grave. Easter is a grave. And in that grave we find Jesus buried. We find ourselves also. In order to be Lord and Christ he had to be buried that he might conquer death. In order to be Christians "we are buried with him by baptism into death" (Rom. 6:4), for the purpose of conquering sin in our lives. (See also Rom. 6:6, 11, 12.)

The gospel account cannot be stopped until it has reached its culmination in the resurrection of Jesus.

The Resurrection of Jesus

"If Christ be not raised, your faith is vain; ye are yet in your sins. . . . But now is Christ risen from the dead" (1 Cor.

15:17, 20a). This is Easter, the resurrection of Jesus. The resurrection of one man whereby the resurrection of other men may be realized. Jesus now holds the "keys of hell and of death" (Rev. 1:18). He has become the depository of life. (1 John 5:1, 12.) "I am crucified with Christ: nevertheless I live; yet not I, but

Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

The basic elements of the gospel are profound truths that permeate the whole being of the devoted disciple. Easter is forever with him. ●

The Meaning of Easter

By Stephen Bolhaus

UNFORTUNATELY, to many individuals Easter means one of those two or three Sundays during the year when it becomes necessary to get up early enough to attend church services. To others it may mean this is the Sunday when they finally get to wear their new suits and hats in public. Those connected with the mechanics of church services feel the pressure to have an extra special Sunday morning worship, with beautiful choir selections and an especially polished sermon.

However, the coming of Easter means much more than these things. It can all be summed up in one word—resurrection! Jesus Christ came out of the tomb and returned to the land of the living. But resurrection was not something new upon the earth. In the Old Testament both Elijah and Elisha had used God's power to bring young boys back to life. (1 Kings 17:22; 2 Kings 4:34, 35.) On one occasion a dead man returned to life when his body touched the bones of Elisha. (2 Kings 13:21.) Jesus had also performed resurrections. The life of Lazarus had been renewed. (John 11:43, 44.) The daughter of Jairus (Mark 5:4) and the widow's son of Nain were resurrected to life. (Luke 7:13-15.) Yet the resurrection of Jesus on that first Easter morning was different than these.

Jesus, God's only Son, had been resurrected to immortality. His body was no longer capable of death but had been transformed to a glorious and incorruptible state. "I am he that liveth, and was dead; and, behold, I am alive forevermore" (Rev. 1:18). All others who obtained resurrection in the Biblical record had only been granted a renewal of their mortal lives. This was not true of Christ. In receiving immortality he became the "firstborn from the dead" (Col. 1:18). In

the Resurrection Chapter Paul again speaks of Christ and refers to him as "the firstfruits of them that slept" (1 Cor. 15:20).

What does all of this mean to us? First of all, we can give an affirmative answer to Job's question, "If a man die shall he live again?" (Job 14:14). Yes, it is possible for life to return after it has been taken away.

Second, we know that those who are members of the body of Christ will be the ones who will receive this second life. It will be an eternal life commencing at the return of Christ: "Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). It was the custom of the Israelites to offer to God a portion of the fruits that ripened first. They understood that the firstfruits and the remainder of the harvest came from God. God has shown to us the firstfruits of resurrection; and just as surely as harvest follows the ripening of the firstfruits, so our resurrection to immortality will follow that of Christ's.

Third, in our present day-to-day lives we have assurance regarding the future. Those who belong to Jesus have been "sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:13, 14). In ancient times when a package was sent a seal was placed upon it. The seal indicated origin and ownership. We have been sealed with the Holy Spirit. This is a sign that we belong to God. Paul refers to the Holy Spirit as the earnest of our inheritance or *arrabon* (Greek). The *arrabon* was a part of the purchase price of anything which was paid in advance (a down payment); it served to guarantee that the balance would be paid in due time. In other

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Doing the Father's Will

By C. J. Pestle

OUR GOD is the greatest. The Bible pictures him as the one from whom all things have come. He is the Creator and Sustainer of all creatures. It is said of God that he knows the end from the beginning. This last quality enhances his greatness and tells us that he has a plan for all his creation. Before he began to create in the very beginning God had the end in mind. All that God has ever done or will ever do helps complete that beautiful picture of his eternal Kingdom which will be established upon this restored earth with his Son ruling with immortal subjects.

Amos 3:7 indicates that God will not do anything without first revealing his secret to his servants the prophets. We may rest assured that all necessary information about the future has been revealed through God's servants and that we need only read to know about God's tomorrow.

It is only reasonable to suppose that since God has a plan that he also has a will regarding his people. The will of God is part of the plan of God, and the two are contained in the Word of God. This makes the Bible a very important book to all who choose to know the will and plan of God.

God's Will Described

While many Bible verses are given over to this subject, there are two outstanding ones. The first is Romans 12:2. This verse tells us that God's will is good, acceptable, and perfect. J. B. Phillips translates this phrase in a unique way: "The plan of God for you is good, meets all his demands and moves toward the goal of true maturity." God's will for people is always good in itself and for them. Obviously, if carried out it is well-pleasing to him. Finally, it is complete.

The second verse describing God's will is 2 Peter 3:9: "The Lord is not slack concerning his promise . . . but is long-suffering to us-ward, not willing that any should perish but that all should come to repentance." God is always concerned with the well-being of his people. His delay in judgment reveals his mercy and love, and this makes allowance for repentance. God did not create with destruction in mind. He is not willing that a

single person perish. Sinful man must choose the will of God in order to be saved. God everywhere and in every way encourages people to repent and accept his will. Salvation for mankind is the will of God. People will perish in the judgment day because of their own will and not God's.

The will of God is found first in the Word of God through the prophets and apostles, but it is seen more clearly and specifically in the life of the Son of God. What we see in the Old Testament about God's work and will agrees perfectly with what we see in the New Testament about God's Son. The example of Christ's life as related to God's will is one of the most exciting comparisons in Scripture.

The Example of Christ

In the garden, before his trial and crucifixion, Jesus prayed, "Father, if thou be willing, remove this cup from me, nevertheless not my will, but thine, be done" (Luke 22:42). The willingness of Jesus to do his Father's will at this crucial hour characterized his attitude throughout mortal life. He told his disciples, "I seek not mine own will, but the will of the Father." Never once did he fail to accomplish his Father's will. The record of his life is the exact replica of God's will. He is the perfect sinless example for all who wish to do the will of God. In order to obey God's Word one must know and follow the example of God's Son.

Jesus was always conscious of his Father's will. His words in John 5:30 show his attitude: "I seek not mine own will, but the will of the Father which hath sent me." He again stated, "My meat is to do the will of him that sent me, and to finish his work" (4:34). Our Saviour was nourished through the Word and will of his Father, and his greatest satisfaction came through doing this work. He wanted to fellowship with others of like mind, and so he spoke in Mark 3:35: "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." Those related to Christ through conversion are those who fulfill the will of God in their lives. They are those who follow the example of Christ and who are successful in pleasing God.

Our Choice

Since the beginning of time man has been given a choice. In the case of our first parents it centered around fruit in the garden and the matter of obedience, but beneath it all was this choice of pleasing God or self. Pleasing God would have meant obedience to his will and security within the garden. Pleasing self meant disobedience to God and expulsion from the first paradise. The choice of that time was self; the result of which has been that all of Adam's descendants are by nature sinful and disobedient to God.

The Bible is filled with examples of men who have chosen to please self and break God's laws. The way of the transgressor is hard, and the Bible proves that those whose goal is to please themselves will be ultimately ruined. God is the giver of every good and perfect gift, but the gift of inner contentment today and salvation tomorrow is given only to those who do his will.

The Psalmist declares, "I delight to do thy will, O my God, thy law is within my heart." In another place the writer states, "Teach me to do thy will." Genuine happiness belongs to those who delight in doing God's will. Learning to prefer God's way comes only after one has experience in trusting God. When we discover that God really does know best, then we are delighted to trust him with our lives.

No one should consider himself wise if he is ignorant of God's will. Paul wrote the brethren in Ephesus and said, "Wherefore be ye not unwise, but understanding what the will of the Lord is." Wisdom is the result of knowing the Lord's will and doing the same. Only a fool would purposely disagree with his Creator, and yet millions of people hardly give God a second thought until death approaches or until they are driven by some circumstance in life to think seriously about eternal things.

It is said in Ephesians 6:6 that the servants of Christ do "the will of God from the heart." Our service should not arise out of fear or obligation, but rather out of love and sincerity. It comes from within, and its chief motivation is gratitude for God's gifts. Performing the will of

God should be automatic with the Christian. The decision to follow the Son of God is made more firm each time we choose the way of his Father as he did. The more we choose God's way, the better prepared we become for entrance into the coming Kingdom.

James suggests that we should not make long-range plans without consulting God. We ought to say, "If the Lord will, we shall live, and do this or that." Keep the end in mind as God does. Select the goal of eternal life and then order your life accordingly. Someday God's will is going to be done completely on earth as

it now is in heaven, and when that time comes we should be well trained for places in his Kingdom.

The Reward

A place in the Kingdom of God, then, is the reward of those who do God's will. Jesus indicated the one who enters the Kingdom will be "he that doeth the will of my Father which is in heaven." Crying, "Lord, Lord," is not enough. The actual accomplishment of God's will is essential for one to qualify for life eternal and a position in an eternal Kingdom.

God and his Word are eternal. His will is to be done regardless of what man may do. His Kingdom is to be everlasting. This necessitates immortal subjects. John has written, "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." God has said that if we will do his will, he will arrange for us to live forever on this restored earth. He has sent his Son to reveal his will that we might live and not perish. If we please self we shall perish with our lusts. If we please God we will abide for ever.

Whose will are you doing today? •

Man, God's New Creation

By C. E. Lapp

"If any man be in Christ, he is a new creature" (2 Cor. 5:17).

MILLENNIUMS ago God created the first man and his mate upon this earth in his own image and likeness. That creation was very good, but that man and his mate fell from God's grace, and bestowed upon their descendants all the ravages of sin and its accumulated sorrow.

Plan of Re-Creation

It was then that God, through his great power and love, revealed another plan by which fallen man could be re-created. That promise became flesh in the fullness of time (Gal. 4:4), but the sinfulness of sin in man opposed the plan that God had made. He had sent his only begotten Son in his own express image to be the one through whom this new creation would be made.

Only one obstacle stood in the way! Man had to choose to die to his old sinful way of life, and choose to live the way of holiness with God. He needed a perfect example to follow, and Jesus came to be that one. It took divine love, for the price was high and the suffering great.

Jesus First Came

Over nineteen hundred years ago, God gave his only begotten Son to take the place of sinful man in death. Jesus revealed God's love, compassion, and forgiveness, but it was refused, and men nailed him on the torturous cross. He had brought the light of right into the world, but men loved the darkness of wrong; and Jesus, the beginning of God's great re-

demptive plan, was placed in a dark and hopeless tomb. God's great creative work seemed doomed to failure, but wicked men did not know God.

The First Easter

That first Easter day was the beginning of life out of death. Our God, by his Holy Spirit, raised Jesus out from among the dead, and left the hateful skeptics completely bewildered and humiliated. (Acts 13:30.)

To the followers of Jesus, that day was one of untold ecstasy and joy. The tomb was empty! The Saviour was alive, never more to die! He said to them, "Because I live, ye shall live also." He had new life, guaranteed by immortality. It was without limitations of time or space. He was the beginning of God's NEW CREATION. (Rev. 3:14.)

Men Invited to Life

Jesus called men to forsake their old ways of sin in the darkness of hate, malice, envy, murder, and deceit; and to follow him in the pathway of love, joy, peace, gentleness, holiness, and kindness. Just as Jesus pleased not himself (Rom. 15:3), but became obedient to the cross of death for all men so he calls us not to please ourselves, but to take up the cross and die to self and sin, and follow him! (Mark 8:34.)

His Call Means Death

To follow Jesus Christ and become

identified with him, we, too, must share death with him. If we are willing to die to sin, then we are buried with him, by baptism into death (Rom. 6:4), and in like manner as Jesus came out of the tomb, so we come out of the watery grave to walk in newness of life with Christ. For, "as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

His Call Means Life

It is a sad day for sin when we willingly die to it by the cross of Christ, but it is a joyous, happy day when we rise from the watery grave of sin to walk in newness of life with Christ. This is "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). By our obedience to Jesus' command, and by the power of God's Holy Spirit, we become one with Christ. And, "If any man be in Christ, he is a new creature [R.S.V., new creation]: old things have passed away: behold, all things are become new" (2 Cor. 5:17).

God's Promise

God made a covenant with Israel written on tables of stone, and he also said he would make a new covenant and write his laws on the tables of men's hearts, and he would be their God.

To be among those called into relationship with the Saviour, we will become
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He Lives!

By Michael Mattison



SWEET relief! But this was not the time to let up. It might be pressing their luck, but based on the recent spectacular success, the Sadducees had every reason to believe they could regain total control of the country. A few generations ago their leader, the high priest of Israel, held military, religious, and political control because of support from the masses. Now they were again outstripping their rivals. They were manipulating the people better than the Pharisees were, and influencing the Romans better than the Herodians were. Their newfound abilities which had caused the murder of the rebel Jesus assured them a bright future. Disquieting news brought by the spies was now threatening to tumble all their hopes. If Jesus' movement resurfaced and resumed undermining their support, they were in trouble. Their soldiers confided, **HE LIVES!**

But the Sadducees had proved their amazing ability when they publicly murdered Jesus—surely they could get by with smothering the rumors that he lived again! They kept attacking. The bribed soldiers were sent out proclaiming, "He'S Still dead, Stolen while we Slept, by hi'S diScipleS."

But in future days the losing race of the Sadducees on their treadmill would eventually be dwarfed by the spectacle of their proven masters, the Romans, losing

ground to the resurrected Christ. The people began swinging over to this phantom leader. The apostles' aggressive preaching of the gospel became proof to the politicians that Christianity was more than a *movement*—it was a supernatural *person*.

Only Christ's resurrection could have caused this sudden reversal. Death of leadership has caused many movements to disintegrate—and once they do, nothing can revive them. When Alexander the Great died, his empire fell into quarters; when Jesus died, his fell into crumbs. This makes Christianity's comeback even more incredible. It is harder to arouse dead hope than to create new faith in new converts. Considering the ruined faith of the apostles, it is a surprise that they recovered.

The death of Christ was a disappointment to all the apostles. First it was a disillusionment with Jesus himself. Even though he had repeatedly foretold his own death, they had not accepted the fact. Jesus had astounded them for years by always being in control of every situation. Now they were full believers! Nothing could best *him!* Peter's endorsement of Jesus as the Son of God won him praise from Christ, and the title "Rock." Then Peter's argument that Jesus would not be killed earned him the bitter description, "Stumblingblock." (Matt.

16:18, 23, R.S.V.) This was a perplexing Messiah! When his mortality was proved in death, he was viewed as a false Messiah.

Christ's death brought also a disappointment with themselves. When they spoke of the death of Christ (which for them was a theoretical discussion), they *all* felt assured they would die before renouncing him. (Matt. 26:35.) They experienced the shameful discovery of being cowards.

Christ's death seems to have made them disenchanted with God himself. They didn't even pray for the resurrection! The Bible's usual miracle-formula is: God foretells the miracle, so that his people can *pray*, then he and his people share the experience of it. The resurrection was God's doing alone. No one stood by him; no one believed or prayed that Jesus would rise again. Abject despair seeped into all of Jesus' admirers. Some groped for God again by rejoining the Sadducees or Pharisees; others gave up.

It is an understatement to say that the resurrection of Christ had a convincing effect on the apostles. Days later we see an electrified, motivated corps of followers invading the world for Christ! How could these people have recovered? There was denying Peter, the stumblingblock Stone, who converted thousands of Jesus' very murderers. There was doubting Thomas who called the others liars when

Jesus arose, but who spoke in tongues to convince all the world it was true. All of the disciples must have had similar reactions after their letdown. What other pictures of crushed apostles and disciples have evaded us, hidden by the centuries? There were Jesus' mother and brothers, first questioning his practicality and even sanity, who later carried his banner into the exciting new era. There was even the serene crowd who accused him of being afflicted with evil spirits (John 7:20), some of whom later became members of the first Jerusalem band of Christians.

But the resurrection by no means affected all people this way. Some scoffed. The Sadducees' scoffing covered jealousy. Some couldn't imagine it. Pilate seemed befuddled through the trials and execution, and probably continued so through the resurrection. Pilate could not see beyond Pilate's ambition. He didn't try to reach out to God or others. During the trial he retorted to Jesus, "Am I a Jew?" After the resurrection he would have said, "Am I an immortal? Let me just be a

governor and try to lobby for a better job in Rome."

Some had mixed emotions. Herod had seen Jesus the miraculous preacher as potential amusement, possible authority from God, and probable rival. He'd killed John the Baptist to protect his lustful world, then feared John was resurrected. (Mark 6:16.) After letting Jesus die, did he experience similar torment? Coupled with his vivid imagination this time were vivid rumors of the actual resurrection. Among his court were admirers, even disciples, of the resurrected one. Certainly Susanna the disciple let all the court know the news, through her husband the administrator. (Luke 8:3.) But even here ripe ground was found for the Good Message. Out of Herod's court came one who became a prophet and foreign missionary. (Acts 13:1.) Out of all of Israel came new disciples from all stations in life, and out of previous unbelief, apathy, and uncertainty. The governors and religious politicians were overwhelmed by the new surges of Christianity.

Its future had been blotted out, its energy crushed when its founder was killed. Now inspired by their living Lord, its members and their fearless preaching were unconquerable. In one last gigantic miracle on earth Jesus cemented their loyalty to him. The resurrection was not enough—he had to reassure them of his love, give them self-confidence, and impart responsibility to them. (John 21:17; 20:21.) The apostles had been so numbed by the death of Christ it took not only his resurrection but also his prodding and pleading to restore them. His living captured their imagination and his living presence captured their devotion. (Acts 1:8.) In the upper room the apostles found Christ alive again; on Galilee they found themselves alive again with opportunity to serve. (John 21:2.)

This is the forgotten story. The resurrection has been the most widely believed, but ignored, story of all time. It can be the same power for us as it was for the twelve, or the same perplexing rumor it was for the Jews. HE LIVES! •

"Whosoever Believeth in Him"

By Gerald L. Cooper

AS MOSES lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). What a mystery these words must be to one who does not believe the Old Testament Scriptures are of much value, or, to a casual reader of the Bible who has been told that its Golden Text is to be found in John 3:16! What possible connection could a serpent have with the salvation of mankind?

The Israelites were in the last ten years or so of their forty years of wandering in the wilderness, from the Red Sea through the Sinai Desert, to the Jordan River, and, finally, the Promised Land. Their stubbornness and contrary ways had not improved since the day they faced the Red Sea and asked Moses why he had led them out to be slaughtered by the Egyptians. They had murmured for food, and God sent them manna. They wanted variety, and he sent quail. They wanted water, and Moses struck the rock and obtained it through the grace of God. But Moses was only human, and when the people later murmured for water, he struck the rock twice, even though God

had commanded him to speak to it. (For this, Moses lost the opportunity to enter the Promised Land, and Aaron lost his life immediately.) Nothing pleased those Israelites. God gave them victories over their enemies, but they complained as much as they had when they lost. Finally, "the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died" (Num. 21:6).

The rest of the story is very interesting. The people complained bitterly to Moses, but also repented and admitted that they had spoken against God. At their request Moses prayed to God for their lives, and God provided a very simple answer. Moses was to make an imitation serpent of brass and set it up in the camp, so that all who came and looked upon it, after being bitten by a real serpent, were cured. The record stops there, but, knowing the characteristics of the Israelites—and of all mankind, there is little doubt but that many perished in their tents; falsely reasoning that nothing so simple could possibly save them from such a terrible fate.

This story is told in five verses in Num-

bers 21, and, unless one searches, it would seem to end there. Not so, for in the record of the reign of Hezekiah it is told that he "brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan [contemptuously, A piece of brass, margin]" (2 Kings 18:4). *The Companion Bible* notes that this "piece of brass" had been carried about by various Israelites for over eight hundred years. Why? Evidently, since Hezekiah destroyed it as he did, it was revered and even worshiped. Its true meaning was probably forgotten in a few years.

Thus we see that the inspired writer of John 3 used this one episode, and this one thing to point out the importance of Jesus' being "lifted up." Jesus enlarged on this later when he said, "I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32, 33).

Mankind has been "bitten" by sin, of which the serpent is symbolic throughout

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Who was on trial?

PILATE -- Man in

THE CONFRONTATION of Pilate and Jesus presented in John 18:28 to 19:16 reveals a contrast in characters. This contrast is as distinct and revealing as night and day. Jesus permitted himself to be submitted to the hands of men, and did not steal away through the crowds as he had done during his ministry. He was masterfully in control of his position throughout the trial, and even took the opportunity to teach one whom he knew was destined to turn him down. On the other hand, Pontius Pilate did not want any part of the trial and tried vainly to free himself from his hated rivals. He was a victim of circumstance for sure, but he also repeatedly backed down to the truth.

Before their first encounter Pilate learned of the charge brought against Jesus. He knew the mob dearly wanted something and he also knew they would fight earnestly to get their demands. The Jews worked on his weakness throughout the trial. This was his selfish desire to hold his office no matter what the cost.

One incident in Pilate's rule that stands out in parallel to this trial began when he ordered that images of the emperor be brought into Jerusalem by night. In the morning the Jews were shocked and demanded that they be removed. Stubborn Pilate held out for five days. On the sixth day he surrounded them with armed troops and threatened them all with death. When they bared their necks, preferring death to seeing the trespassing of their laws, Pilate gave in, as he was to do in this trial.

Pilate didn't enjoy pleasing the Jews in any way. When opportunity presented itself he refused to cooperate with them. When Jesus was brought before him he wanted nothing to do with his trial because he did not want to please the Jews who obviously wanted a conviction.

What first turned the tide against Pilate was the Jews' statement, "It is not lawful for us to put any man to death" (18:31), for they had charged Jesus with treason against the Roman government. Pilate was irrevocably involved. Only he

could decide life and death cases in Judea.

Then came the first of three head-to-head confrontations between Pilate and Jesus as recorded in the Gospel of John. Pilate, in desiring to be just, questioned the accused to know if the charges were truthful: "Art thou the King of the Jews?" (18:33). The pronoun is emphasized and leads one to wonder if Pilate was ridiculing the Jews for their charge against this bedraggled figure before him. But his mood was changed quickly from taking Jesus lightly to a very serious mood when Jesus calmly made his first reply: "Sayest thou this thing of thyself, or did others tell it thee of me?" (18:34). He spoke authoritatively, with dignity, and it took Pilate completely by surprise. The question he asked was for the purpose of clarifying what manner of kingship Pilate meant. If the question originated from the Jews then it would have religious overtones and he would answer affirmatively. But, as is revealed in Pilate's reply, if it originated with the governor then it must be politically motivated which would draw a "no" answer.

Needless to say, Pilate did not expect a rebuttal of reason. With his pride hurt, he arrogantly retorted, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" (18:35). His first statement answered Jesus' question. Pilate was thinking only in terms of political powers, but he could not see in this man any reason for the death penalty.

To learn exactly why Jesus stood before him Pilate asked him bluntly, "What is your crime?" Jesus took advantage of the situation to witness of his heavenly Kingdom: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (18:36). In so doing Jesus implied he was a king. The serenity with which he gave answer showed his confidence in being in control of the occasion. He mentioned servants that would fight for him and yet

he stood seemingly defenseless before armed guards.

It seems Pilate was only interested in the fact that Jesus implied he was a king and he then returned to his original question, generalizing it a bit: "Art thou a king then?" (18:37). What he could not understand was how this man could testify of possessing kingship and yet not be an earthly king. It is here that Jesus made his bold attempt to turn Pilate toward the light: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (18:37). Jesus definitely committed himself to professing to be a king, for it was for that very purpose that he was born. More important than this, however, was Jesus' subtle invitation to Pilate. He appealed to the man in his need of salvation and he appealed to him in his position of judge to hear his words of truth. Pilate deeply understood the latter, having battled many times in trials, but still he turned his back on Jesus and his cynical reply. "What is truth?" (18:38), was a rejection of Jesus' invitation.

Pilate could find no crime in Jesus, for Jesus did not advocate any insurrection and the charge of treason was not warranted. Therefore, Pilate justly proclaimed, "I find in him no fault at all" (18:38). But instead of releasing Jesus outright he tactlessly put an ultimatum before the ruthless Jews: "Ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?" (18:39). He thought by placing the worst criminal he could think of as an alternative to choosing Jesus that he would easily win Jesus' release. The mistake he made was in sarcastically referring to Jesus as their king, in direct opposition to their initial charge against him. He inflamed them and they shocked him by crying out, "Not this man, but Barabbas" (18:40). From there on Pilate constantly degraded himself and his position by his foolish attempts to do justice.

The Judgment Seat

Angered by the crowd's rejection of his offer to free Jesus, Pilate cruelly announced that he would scourge him. Perhaps in his own irrational mind he felt this would draw the crowd to pity and would appease their thirst for blood. Certainly, for most, such action would suffice, for it produced horrible bruises and lacerations all over one's back. He would be in pitiable condition.

Looking at Jesus we see an unusual person. He willingly submitted himself to the hands of the pitiless Romans. He stood dumb before Pilate because the governor had rejected him. He yielded himself to the soldiers to be scourged and mocked, and yet through it all he had a love for mankind, even for those who wounded him, that gave him the patience and courage to endure it.

When Jesus was brought before the people dripping in blood Pilate made his plea: "Behold, I bring him forth to you, that ye may know that I find no fault in him. Behold the man!" (19:4, 5). Once again Pilate underestimated the envy of the Jews as they cried out, "Crucify him, crucify him" (19:6). Their minds were set on death for this intruder and they were not to be denied. They were an angry mob which, in hatred and malice, demanded that Jesus be crucified. At this point they were so emotionally charged that Pilate was fearful of them. They knew his weakness and they were masterfully manipulating him into submission just as they had done in the case of the emperor's images.

To this point the Jews had not mentioned the religious charge against Jesus. They probably thought it would not be of interest to the legal-minded Pilate. Little did they anticipate the effect it would have on him. They cried out, "We have a law, and by our law he ought to die, because he made himself the Son of God" (19:7). Pilate probably stood with mouth open and speechless. John says, "He was the more afraid." Why this shock, this fear of a man who had kept silent during most of the proceedings? Pilate no doubt thought of the legendary

tales of the offspring of gods who visited men occasionally and who performed remarkable deeds. Could this accused man before him be one of these gods? He shuddered to think of his gruesome actions upon this "being" he knew and declared to be innocent. He had to find out: "Whence art thou?" (19:9). Jesus, bent over in exhaustion and deep pain, answered nothing. He had made his bid to win Pilate, but Pilate turned his back on him. Nothing Jesus would say now could change Pilate's mind. The Jews had the Roman where they wanted him.

Pilate's fear ebbed with Jesus' silence. He frantically pleaded for an answer by threatening Jesus with his political authority over life and death. But not even this could shake Jesus' self-confidence. He answered Pilate with, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin" (19:11). Pilate trembled in his place. He was caught unmercifully between two opposing forces: truth and fear.

It seemed for awhile that Pilate would defend righteous judgment and win a victory over the countrymen he profusely hated. But the Jews knew his weakness, his loyalty to himself. With their next statement they pulled the rug right out from under Pilate's shaking knees: "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar" (19:12). Pilate treasured his own life and would not sacrifice it for the sake of anything. With this thread of being called a traitor Pilate reversed his loyalty from truth to a lie. He believed in truth so long as it did not endanger his own life. What a contrast to the one he was about to condemn. Jesus gave his life willingly, without restraint, in total love for what he taught and believed. The truths he taught meant more to him than his own life.

Pilate abandoned Jesus. He was at the mercy of the Jews and he knew it. For spite, to salvage what small moral victory he could, he mocked the Jews. "Behold

your King!" (19:14). The Jews responded antiphonally, "Away with him, away with him, crucify him" (19:15). Pilate menacingly gibed, "Shall I crucify your King?" (19:15). The Jews set him in his place with the cutting remark, "We have no king but Caesar" (19:15). It thrust him back into thinking of his needed loyal stand with the emperor. It's as though they said, "We have no king but the emperor. What about you, Pilate? Where is your loyalty?" (Gorman.)

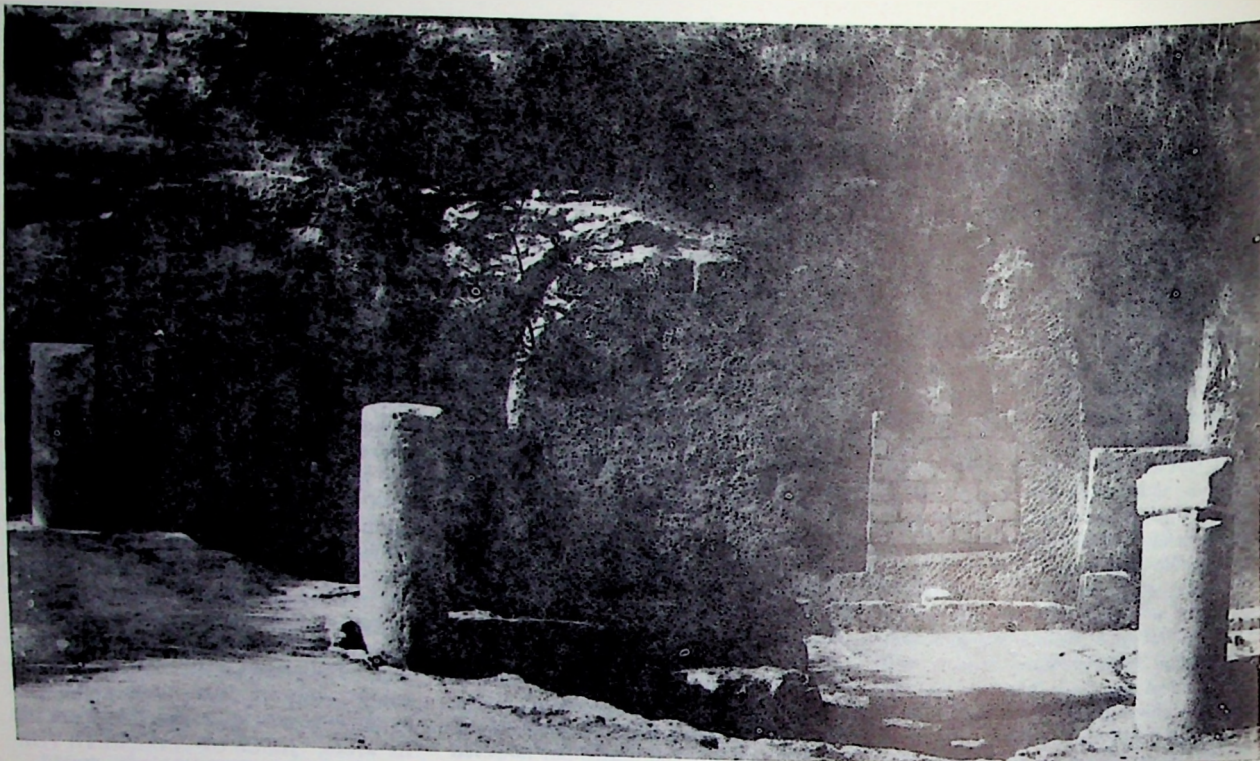
Pilate's fun was over. In forced submission he delivered Jesus up to the mob to be crucified. But he got a parting moral victory when he composed the title to identify the crime of the condemned. He wrote, "JESUS OF NAZARETH THE KING OF THE JEWS" (19:19). The Jews were enraged. They pleaded, "Write not, The King of the Jews; but that he said, I am King of the Jews" (19:21). Pilate, seeing the chance to inflict the stinging wound, stated with resounding authority, "What I have written I have written" (19:22).

During the trial Pilate came mainly to the forefront because it was he, more than any other, who was on trial. His attributes were rawly exposed. He was forced into humbleness, brought to his knees in yieldedness, was fearful for his life, and gave in when things got tough.

In marked contrast is the one who was legally on trial, Jesus. He humbled himself completely from the very beginning, allowing men to abuse his righteousness. He yielded wholly to the judgment he knew must and would come. He never feared for his life because he knew this was why he had come into the world. Finally, he never contradicted his life's work. He believed in truth for truth's sake, and died proving it.

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Religion of the Empty Tomb

By Alva G. Huffer

CHRIStIANITY is the religion of resurrection. The central person in Christianity is one who died a sacrificial death, was buried, and after three days experienced a glorious resurrection to immortality. He who became man's Substitute and died for the sins of the world has risen from the dead. He said, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

Pagan religions involve belief in man's natural immortality. They indicate that death is not death at all but only the continuation of life in a new form and in a new place. They visualize death as a doorway into a better life. Christianity, on the other hand, is based squarely upon the hope of future resurrection.

Future Life Depends on Resurrection

Since man is mortal and death is the termination of life, future life for man is dependent upon his being resurrected from death. All men are mortal, and all of man is mortal. Mortality is universal

among men, and it is total within man. Jesus was born mortal, but he became immortal when he rose from the dead. Immortality is one of the blessings promised through the gospel. Christ "hath brought life and immortality to light through the gospel" (2 Tim. 1:10). Believers will be raised from the dead in the first resurrection at Christ's coming. They will be immortal and glorified.

If there were no resurrection, man would have no future life. Paul reasoned, "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:16-19). Christ's return, therefore, is the believer's "blessed hope" (Titus 2:13).

Message of the Early Church

Our Saviour's resurrection was the outstanding message of the New Testament

church. Faith in his resurrection transformed the lives of the apostles and made the church a tremendous influence in winning thousands to Christ.

Belief in Christ's resurrection is absolutely essential to salvation. Paul said, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). He emphasized that it was a central element of the gospel. (1 Cor. 15:1-4.)

Easter in Miniature

The Bible Church of God in the New Testament proclaimed its faith in the risen Christ by assembling for worship on the first day of each week. The Jews kept the Sabbath as a memorial of their coming out of Egypt in the Exodus. Believers, on the other hand, assemble on the first day of the week to celebrate the resurrection of Christ. What Easter is to the year, the first day is to the week. In other words, every Sunday is Easter in minia-

ture. When Christians assemble for worship on Sunday, they are saying in action form that they believe in the risen Saviour.

Early Christian Architecture

Belief in resurrection was emphasized by the manner in which early Christians designed and erected church buildings. Early Christian churches were "oriented." They were built toward the Orient, or the East. Church architecture was designed in such a way that when the worshiper faced the communion table or pulpit at the front of the church, he faced the East, the rising sun, which symbolized the resurrection. The believer is always reminded of the glorious truth that Christianity is founded on the reality of Christ's resurrection and that future hope for the Christian is dependent upon resurrection when Christ returns as the "Sun of righteousness" (Mal. 4:2).

When one visits some of these early Christian churches in the Mediterranean area, he notices that the architecture plan includes an arch of triumph between the nave and the chancel. The arch of triumph proclaimed the triumph of Christ's resurrection. Whenever I see these arches of triumph in these churches, I am reminded of Paul's words: "Now thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. 2:14).

Orientation of the churches resulted in the main entrance being on the west end of the structure. When one came out of the church, therefore, he faced the West, the setting sun, which symbolized the end of life or death. The message of coming judgment became the theme of sculpture and reliefs on the west facade or the main entrance to the churches. Christ in glory, the four living creatures, and the twenty-four elders constitute the major sculpture theme on the west facades even of the Gothic cathedrals. (Rev. 4 and 5.)

A large separate building, round or eight-sided, was erected directly in front or west of the church or cathedral. What was the purpose of this building with its large pool of water? This building was the baptistry where believers were baptized by immersion. The famous eight-sided baptistry with its gilded bronze doors, the "Paradise Doors," in Florence, Italy, reminds one that even the Roman Church baptized by immersion until the High Middle Ages. When one visits the ruins of early church buildings in ancient Ephesus and stands in the large cross-shaped baptistry, he realizes the importance that baptism by immersion held for early believers.

Catacomb Wall Paintings

Early Christians buried their dead in the catacombs at Rome. Catacombs were subterranean passageways and rooms on many different levels. The dead were buried in shelf-like compartments, *loculi*, in the walls. Marble slabs covered the openings. There are hundreds of miles of catacombs under Rome. The most famous ones are on the Appian Way. Walking through the catacombs reminds one somewhat of visiting caverns in the United States.

Earliest examples of Christian paintings are those pictures on the walls of the catacombs in Rome. Jonah and the great fish, Moses striking the rock, Daniel in the lions' den, and Christ (beardless) as the Good Shepherd are among the favorite themes. One dominant thought emphasized in all of the early paintings on catacomb walls was belief in future resurrection.

Two Ordinances of the Church

The ordinances of the church are those symbolic rites which Christ instructed the church to observe perpetually and universally during the church age. The two ordinances of the church are baptism and communion. Baptism pictures the *establishment* of a union between believer and Christ. Communion pictures the *continuation* of this redemptive relationship.

Baptism and communion set forth central truths of the Christian faith. Both are directly related to Christ's sacrificial death and his glorious resurrection.

Baptism means immersion. Christian

baptism is the immersion of a believer in water. It symbolizes his belief that Christ died for his sins, was buried, and rose again. It indicates that the believer has entered into a personal, vital relationship with Christ, and that he has appropriated to himself the benefits of Christ's death and resurrection.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4, 5).

When a believer is immersed in the waters of baptism, he shows in action form that he believes that Christ has risen from the dead, that his old nature has been put to death and buried, and that he has risen to newness of life in Christ.

Triumph of the Resurrection

Christianity is the only world religion characterized by triumph and victory. Joy and hope constitute dominant notes in the religion founded on Christ's glorious resurrection and the certainty of future resurrection to immortality at Christ's return. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

Having this glorious hope, what should be the believer's reaction and response? "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). ●



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NEWS AND PROPHECY

BY JAMES MATTISON

Storm Shelters Controversial Israeli Gunboats

"A raging storm in the eastern Mediterranean Tuesday slowed down the five gunboats believed headed for Israel and at the same time diminished any possible interception by Egyptian war craft." So read the caption and one paragraph of a news item in the Rockford, Ill., *Register Republic*.

It appears to us that the divine hand of providence assisted Israel in this whole affair of the spiriting away of the five gunboats from Cherbourg, France, to Haifa, Israel. First, the French were undecided as to what to do about it, which allowed the modern 147-foot vessels, designed to carry powerful rockets, to steam unmolested on their 3,000 mile journey. Second, this raging storm, as the boats reached Egyptian waters, kept the Egyptians from knowing exactly where the gunboats were, thus protecting them.

The boats—last of a twelve-boat order—were sold to a Norwegian firm, while the real owners were in Haifa, Israel. The French had an embargo on arms sales to Israel. Christmas Eve, Israel crews took the boats to sea. The boats have a top speed of forty knots and are equipped to handle the Israeli-made Gabriel missiles. Though Israel claims they will use them for offshore oil exploration, the boats are a valuable addition to the Israeli navy.

"Missile-firing, high-speed boats have proved to be a potent force in the Mediterranean because they can strike heavy blows against much larger warships at little cost."—*U.S. News & World Report*, January 12, 1970.

Such was the furor in the embarrassed French government that two generals have been suspended and two Israeli diplomats have been recalled. The Arabs have pounced upon the incident to verbally attack the French as friends of Israel.

The Arabs have used this incident to speed up French delivery of fifty jets and two hundred tanks to Libya. These weapons may possibly wind up on the Egyptian Suez front, in accordance with a recent Libyan promise to Egypt.

We see in this that everything is proceeding so naturally according to God's foresight. Libya is now actively against

Israel. The Arabs continue their efforts to eradicate Israel. Russia gains influence daily in the Mideast.

Though Israel struggles valiantly for her self-preservation, she does so with no belief in Christ. Israel will face the might of Russia one of these days (Ezek. 38), and will be almost annihilated. Christ will come and save her, and then Israel will believe. Then God will richly bless her. We are truly living in the very last days! What does this mean to you, dear friend?

U.S. — Israeli Relations

"Relations between the United States and Israel had reached an unusual low point at the close of 1969" states a Washington, D.C., news dispatch recorded in the *Northern Virginia Daily*, January 7, 1970.

This is unusual because U.S. — Israel relations have always been close, since "the United States stood at Israel's cradle when that country was created in 1948."

The recent strain between the two nations came as a result of the two latest U.S. peace plans, which were unpalatable to Israel. Mrs. Golda Meir said, "Nobody in the world can make us accept it . . . we are not going to commit suicide."

"The United States," the article continued, "is probably the only friend Israel has among the great powers now."

France is now a great friend of the Arabs. Britain does little these days to help Israel, but a good deal to try to retain friendship with the Arabs. The Soviet Union has rearmend the Arab states since the 1967 war and is openly an enemy of Israel and a friend of the Arabs.

Now, some in the U.S. feel this country should try to treat Arabs and Israelis alike (to protect U.S. oil holdings in the Mideast). Some advocate cutting all military aid to Israel.

When we read that the United States is probably the only friend Israel has among the great powers now, we can't help but hope that the United States continues to remain Israel's friend.

In the light of the ancient divine decree concerning Israel—"I will bless them that bless thee, and curse him that curseth thee"—we repeat, we hope that the United States continues to remain Israel's friend.

According to the last-day prophecies

of Zechariah and Ezekiel, it will pay to be Israel's friend in these last days. It will be tragic to be found against her in the time of God's wrath.

"It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem" (Zech. 12:9).

Though all other friends of Israel fail, may our own country never break her friendship with God's ancient people!

The Rise of West Germany

Recently we have seen a shift in the European power lineup. France is on the decline, and West Germany is now the dominant power in Western Europe.

We have noticed the German mark increase in value while the currency of other countries has fallen in worth. We have seen West Germany grow into a stable economic giant while her neighbors have fluctuating economies.

Willy Brandt, new Chancellor of West Germany, is now taking the lead in the European Economic Community to urge the admittance of Britain and possibly other countries.

It looks like the German people will have much to say about Europe in the coming years—and that others will have to listen.

Willy Brandt does not see one nation of Europe emerging as stronger than another, but rather sees a Europe with four countries roughly equal—France, Britain, Italy, and Germany. He is pressing for a stronger European Economic Community.

This is, of course, wonderful that so many people can be benefited so much by mutual agreements. We are glad that Europe is getting along better than before, economically.

In the back of our minds we keep remembering that the ten-nation confederacy where the old Roman empire used to be (Dan. 7) will eventually unite with the powerful "beast" of Revelation 17 which will mean TROUBLE for God's people in the last days.

We remember also that the sons of Japheth of the north country—Magog, Meshech, Tubal, Gomer, Togarmah—all mentioned as being united at the time of the great northern invasion of Israel in the last days. (Ezek. 38.)

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SEARCH & RESEARCH

By Pastor Harry Goekler

Question:

How many times did Jesus appear to the disciples after his resurrection and before his ascension, and in what order?

Answer:

We assume this question refers to all the recorded appearances of Jesus between his resurrection and ascension. There are ten recorded appearances, five of them in which he appeared just to one or more of the eleven disciples. It is interesting to note also that of the ten recorded times Jesus appeared to different ones during the forty days between the resurrection and ascension, five of them were on the day of resurrection, the first day of the week.

A comparison of the various scriptures mentioning the appearances of Jesus during the period between his resurrection and ascension indicate the apparent order of these appearances as follows: 1) Jesus appeared to Mary Magdalene after some of the other women had received from the angels the news that he was alive. (John 20:1-18.) 2) Shortly afterward Jesus appeared to the other women. (Matt. 28:1-10.) 3) On the afternoon of the first Easter day, he met and walked and talked with two of his followers on the road to Emmaus. (Luke 24:13-35.) 4) Sometime during that first day of the week, in the afternoon, Jesus made his appearance to Simon Peter. (Luke 24:34.) 5) That same evening, Jesus appeared to all the disciples except Thomas. (John 20:19-25.) 6) More than a week later Jesus appeared to all eleven apostles. (John 20:26-29.) 7) Seven of the disciples were fishing on the Sea of Galilee, when Jesus appeared and spent some time with them. (John 21:1-17.) 8) This eighth appearance of Jesus was to more than five hundred followers and disciples. (Matt. 28:16-20; 1 Cor. 15:6.) 9) Jesus appeared to James, the Lord's brother. (1 Cor. 15:7.) 10) The final appearance of Jesus was to his disciples on the Mount of Olives near Bethany, where he gave them his last teaching, and ascended to heaven to be at God's right hand. It was at this time that the angels of God gave the promise that the same Jesus that went into heaven would return to earth in like manner. (Acts 1:6-12.)

In all of these recorded appearances of Jesus it is significant to observe that he appeared only to those who had known

him and loved him prior to his death and subsequent resurrection. They were his own people, his brethren, his disciples!

Question:

What will be the purpose of the second resurrection? In what way is the first resurrection "better"?

Answer:

The Bible does not use the term "second" resurrection, but many people use the term because it is associated with the judgment of second death. We personally use the term ourselves, though the terms "final resurrection," "general resurrection," and "last resurrection" are just as applicable.

The purpose of the second resurrection is for judgment and punishment. It is for those who were not eligible to be in the first resurrection. This last resurrection will include all the unsaved of all time. Observe the following scriptures: "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (Rev. 20:5). "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

Unbelievers do not receive their complete punishment at the first death, nor can they escape future judgment. Therefore they must be raised in the second or last resurrection to be judged and punished. The Apostle Paul brings this truth out clearly in the following: "So then every one of us shall give account of himself to God" (Rom. 14:12). "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

It would appear that some of those who are raised up at this time will receive life. Note Revelation 20:15, "Whosoever was not found written in the book of life was cast into the lake of fire." In summary, then, the second resurrection is for the purpose of judging, rewarding, or condemning, and final eternal punishment.

The first resurrection is "better" than the second resurrection because those who take part in it are raised to immortality. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev.

20:6). Paul wrote, "The dead in Christ shall rise first" (1 Thess. 4:16). They will be joint-heirs with Christ, and share his everlasting glory and honor, which those in the second resurrection cannot do. They escape the final judgment of the wicked and the wages of sin which is eternal death. Those raised in the first resurrection will be glorified with Christ and stand before him as a bride before the bridegroom. Simply stated, the first resurrection is better because it is to eternal life and glory—a guarantee that the second death will not have any power over those who have a part in it. In Christ we have this blessed hope of eternal life through Jesus Christ, which is the gift of God.

The Apostle Paul understood the value and advantage of the first resurrection as stated in Philippians 3:10, 11, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Literally, "out from among the dead.")

Question:

Matthew 27:50-53 mentions the fact that many bodies of the saints arose, and went into the holy city. Was this an actual fact, or typical of the resurrection of Christians at the second coming of Jesus?

Answer:

This question deals with an event that only Matthew records. The text does not provide enough information to give positive answers to several questions such as why this happened, or whether those who were resurrected died again. It does, however, tell us when they were raised.

The full text reads as follows, using the J. B. Phillips translation: "Jesus gave one more great cry, and died. And the sanctuary curtain in the temple was torn in two from top to bottom. The ground shook, rocks split, and graves were opened. A number of bodies of holy men who were sleeping in death rose again. They left their graves after Jesus' resurrection and entered the holy city and appeared to many people."

We believe this was an actual fact or event, though recorded only by Matthew. It seems evident that these people were raised or brought to life at the time of the earthquake and crucifixion of Christ. They did not leave the tombs until after the resurrection of Jesus, at which time they went into the city and many saw them. Perhaps their being raised and appearing to many was a confirmation of the fact that "truly this was the Son of God," and that only the Lord has the

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TOTS 'N' TEENS

By Ruth Lewis

Trusting God

"Come help me pack my suitcase," called Dad to the twins as they walked into the house. "I have to fly to the coast on a business trip. I'll be gone only two days."

"In an airplane?" asked Sammy.

"Up in the sky?" said Sandy.

"Of course, it's the fastest way to go."

"Aren't you scared?" asked Sandy.

"When Tommy's daddy goes in an airplane, he takes a rabbit's foot with him. You don't have a rabbit's foot," protested Sammy.

"Why would your dad need a rabbit's foot just to go up in an airplane?" asked Mother. "Don't you know that's just a superstition?"

"What's a superstition?"

"A superstition is something you believe that has no proof that it is true. How could a rabbit's foot help you if the airplane you were in had a bad motor? It couldn't. We don't need such things because we trust in God to care for us. Before we go on a trip, don't we always pray? That is of more value than a million rabbits' feet!"

"On our way to the airport I'll tell you a story about how God does care for his own," said Dad. "I think everything's packed. Let's go!"

The God of Everywhere

When Ahab was king of Israel, some other kings, thirty-three kings in fact, decided to make war with him. They decided that the small nation of Israel would be theirs. So they planned a battle.

God sent a prophet to King Ahab to tell him to get his young men ready to fight. The other kings had an enormous army, and all King Ahab had were seven thousand soldiers, and, of course, God's promise that he would be with Israel.

The thirty-three kings were led by King Ben-hadad. He was so confident that they would win, that he was "drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him" (1 Kings 20:16). They were celebrating their victory before they'd won the battle. They didn't win. Soon the Israelites had them running for their lives.

About a year later these same kings decided they would attack King Ahab and the Israelites again. This time they got some very special advice. The last time they had fought their battle, they had been fighting in the hills.

"The servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they" (1 Kings 20:23).

Again, the Israelites had only a few soldiers. The Bible says they looked like two little flocks of kids, but the enemy filled the country.

God had heard what the thirty-three kings had said about him, that he was God of the hills and not God of the valleys. "Therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD" (v. 28).

That's just exactly what happened. Again the Israelites won the battle. This way God proved that he was not the God of the hills or the God of the plains but that our God is the God of everywhere.

TNT

Ben-Hadad's advisors may be forgiven for their ignorance in that they were attributing the reputation of their gods to the one true God, whom they did not know. Can we be forgiven, however, for underestimating the power of God?

Evidently Ahab and his young warriors were willing to depend on God, rather than their own numbers to win the victory. They trusted in the strength of God. Their trust was rewarded with victory.

Many people today have a false idea about God and his ability to use his power in the world. The time is soon coming when God again will personally intervene in the affairs of men by directing the battles and affairs of the nations of the world in a more personal and direct manner, even as he formerly did.

Know God

Many who claim to be Christians today have only a superficial knowledge of God rather than a close association with him. Daniel wrote, "The people that do know their God shall be strong, and do exploits" (Dan. 11:32b).

How can people know God? Even as you cannot have a close relationship with other people, unless you spend your time associating with them, so it is with God. When time is spent thinking about him, reading about him, and praying to him, a closer relationship is developed. Then, as an individual comes to know God more intimately, trust and dependence upon him can grow.

The promises given to those who know God are astounding. Who would not wish to be strong? Who would not wish to do exploits, or those things which amaze others? Yet these promises are from God, so they are true, if men would only know him.

Unseeing Eyes

King Ahab witnessed these miracles but evidently they did not affect his piety. It was not for the king's sake that God was doing these things, but for his people Israel. Ahab, the son of another wicked king, Omri, spent much of his time denying the power of God, establishing the worship of Baal, and fostering his own interests.

After Israel had won these battles, God wanted King Ben-hadad destroyed. Instead, Ahab made an agreement with him and released him. As a result, God instructed a prophet to tell Ahab he was requiring Ahab's life in exchange for Ben-hadad's life, and the lives of the Israelites in exchange for the lives of the Syrians. This was not required at once, and Ahab returned to his capital city a very unhappy man.

God has done many mighty miracles since the beginning of time. There are millions of people who do not know about the miracles or the God that caused them. It is up to those who really know God to tell others about his plan for the world and the people who live there.

Not only is God the God of everywhere, but he will not be content until he is also the God of everyone. When Christ comes to establish the Kingdom, gradually the Word of God and the knowledge of him will increase until everyone acknowledges his majesty, and those who will not will be destroyed. Then all power struggles and conflicts will cease, and man and God will dwell together in peace.

"WHOSOEVER BELIEVETH IN HIM"

(Continued from page 9)

the Bible. Being "lifted up" in death, Jesus took, and still takes, these sins of man upon himself. By dying on the cross he cancelled man's sins. Or did he? Not all men will follow the simple plan of God's salvation. Even as many of the Israelites, no doubt, refused to make the necessary effort to leave their tents, walk a short distance, and look at the brass serpent, so many, many of mankind refuse to be drawn to Jesus, and refuse to accept his sacrifice on the cross for them. Oh, they realize their sins. They may have even repented—the Israelites did many times, but they sit at home, or in their pews, and pass by the opportunity to obtain salvation to eternal life, time and time again. Some may even believe, or think they do, but their belief is not translated into action. Or, they fail to go far enough in their understanding of Jesus' being "lifted up." Perhaps many leave him on the cross, happy that he died for them, but fail to take him off the cross, and ignore the subsequent events—his burial, resurrection, and ascension to heaven, where he now awaits the hour of his return to set up God's Kingdom.

Remember the Israelites who carried the "piece of brass" with them for over eight hundred years? Many of them had forgotten the original purpose for which it had been given, as is suggested by the name given to it by Hezekiah. Too, it was worshiped as an idol, which was forbidden by the Mosaic law. So it is yet today. Many have thrust aside the significance of the cross, and regard the death of Jesus on it as of no consequence, or, worse yet, as a myth. Still others have gone to the other extreme and seem to pay more heed to the thing—the cross, than to the man Christ Jesus, who died on it!

Not long ago it was Christmas, and we were rejoicing over the birth of Jesus. As Richard Dick so aptly said in his article in the December issue, "The child must be taken out of the manger and put on the cross before we can realize the real meaning of Christmas. It is not the baby in the manger but the crucified and risen Lord that is the 'unspeakable' gift." Now it is Easter time and the emphasis must be on the latter part of the statement. Jesus was crucified on the cross, but he was not left there. Tender hands placed him in Joseph's tomb, and, in the specified time, the power of God prevailed and the crucified Jesus became the risen Lord. It was then that the antitype of the serpent in the wilderness was brought to its fullness.

Left on the cross, Jesus could not have "drawn" all men to himself! Risen to eternal life, and exalted to the throne of God in the heavens, he was fully and completely "lifted up." Thus, the well-known words of John 3:16 become more meaningful and dear to us, because of a remote event which occurred in the camp of Israel hundreds of years before.

Let us reread our great text: "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. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:14-17).

Our prayer is that all who read these

words will understand better what God, through Christ, has done for them. And, if they have not yet accepted the means of salvation provided, that they will do so while there is still opportunity. ●

New Earth

The furrows that my father drew
Were straight across the molded earth,
And seemed reflected near his eyes,
In wrinkles for his ready mirth.
The very sweat from off his brow
Has watered all these rows for me,
And set beside my weathered house
A soldier of a tree.
A field was canvas for his brush,
The wind a poem for his mill,
And though new earth has taken him
I see him plainly on this hill.

—Marjorie Brannon-Skeen.



Mission Builders Appeal Number 23

Happy Woods Church of God, Hammond, Louisiana

The Happy Woods Church of God had its beginning more than eighty years ago under the leadership of W. H. Wilson. A building constructed many years ago has served until the present, but is no longer adequate.

The new building now under construction on the Bottolf property should be completed about January first, and will provide needed facilities for this active congregation.

Mission Builder appeal number 23 is in the mail to all members of the League.

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

NEW MISSION MEMBERS

1138. Hanson Pickerl
1139. Ross Hillman and Family

1140. Mr. & Mrs. Steve Bolhous
1141. Mr. & Mrs. James Graham
1142. Mr. & Mrs. Keith L. Williams
1143. Jewell & Georgia Richards
1144. Don Hightower
1145. Cecil Perry
1146. James G. Ring
1147. Mr. & Mrs. Curtis Prather
1148. Sophie A. Carlson

Please enroll me in the Mission Builders League.

Name _____

Address _____

City, State, & Zip _____

Mail to Church of God General Conference,

Oregon, Ill. 61061

SELECTED

"I have seldom known anyone who deserted truth in trifles that could be trusted in matters of importance."

"I once heard somebody say that you can't tell whether a parent has been a success or a failure until you find out what happens to the grandchildren."—Richard L. Strout.

"Faith does not ask what the chances of success are. It asks only if the job needs to be done. Faith does not demand that God does things our way. True faith asks for the power to accept things the way God does them."

NEWS AND PROPHECY

(Continued from page 14)

West Germany can hardly fail to be in one of these descriptions. Germany has been a world power twice in recent years and is well on her way the third time. I wonder if this might not be her last rising?

Oh that she, and all nations, would use her glory and strength for God's purposes!

MAN, GOD'S NEW CREATION

(Continued from page 7)

new men, (Eph. 4:24), and if overcomers, we will have a new name. (Rev. 2:17.) If in Christ, we will follow his new commandment to love one another because we walk in the light of his Word. (1 John 2:7, 8.) Those in Christ will be given to sing a new song of gladness and praise as men of all ages have sung for God's glorious redemption promises.

Last, but not least, those in Christ, are a part of his new creation, and will, "according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). They, too, will be permitted to see the time when he who sits upon the throne of his Kingdom will say: "Behold, I make all things new."

How great is the privilege to trust in Jesus, the beginning of God's new creation, and together with him look for that new day when there will be no more sickness, sorrow, pain, death, or crying, for the former things are passed away. (Rev. 21:4.)

How great the promise! How precious the privilege to become a part of God's new creation in and through Jesus Christ,

whom God raised from the dead on that first Easter day!

Jesus' promise was: "I will come again, and receive you unto myself" (John 14:3). That day will bring glory unending to our God, and to Jesus our Saviour, when the saints of all ages come out from among the dead and stand as new creatures through Christ Jesus. Come again, Lord Jesus! Come quickly!

THE EDITOR'S OPINIONS

(Continued from page 3)

In a recent Israeli Supreme Court case the judges ruled in a 5-4 decision that there is a difference between "peoplehood" and the religion of the Jewish people. The case involved refusal of the government to register children born of an Israeli naval officer and his gentile wife.

This problem would be especially important in the Jewish State, but, ideally, there should not be a difference between "peoplehood" and religion. The State of Israel would not be in existence today if it were not for the Jewish faith that has kept these people separated throughout the centuries of their dispersion.

It all goes to prove that, although God will preserve "all Israel" (Rom. 11:26), that is, all of the twelve tribes, only the believing remnant will receive salvation. (Rom. 9:27.) In the last great time of trouble for Israel, the majority will make a covenant of "unJewishness," similar to that which their fathers made in the days of Antiochus Epiphanes, and will forsake their God. (See 1 Macc. 1:10-15, 41-50.) "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children" (Rom. 9:6, 7).

THE MEANING OF EASTER

(Continued from page 5)

words, the gift of the Holy Spirit is God's arrabon to us, indicating that his promise for our future will be fulfilled. We read in Romans 8:11, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." If we desire resurrection we must have the same spirit which brought Christ back to life—the Holy Spirit or power of God—living in us. Our membership in the body of Christ and possession of the Holy Spirit give to us the assurance that God will resurrect us and fulfill his promises to us.

To those of us who are in Christ the coming of Easter recalls the resurrection of our Saviour and the promise that we shall also be resurrected to eternal life. Therefore, let us lift our heads high with hope, knowing that when Jesus returns he shall change our vile bodies and make them like his glorious body.

SEARCH AND RESEARCH

(Continued from page 15)

power to give life to those who have died.

It is difficult to see how this text could just be typical of the resurrection of Christians at the second coming, and not be regarded as an actual fact or event that happened. We would suppose that they later fell asleep in death again, just as Lazarus and others raised by Jesus also died again. Jesus alone is "the first that should rise from the dead" (Acts 26:23). He is "the firstfruits of them that slept" (1 Cor. 15:20). Jesus is "the firstborn from the dead" (Rev. 1:5).

WIDE-MARGIN INTERLINEAR BIBLE

HEBREWS

[CHAP. 9, v. 14

(Specimen) ^{ca.} the ^{holiest of all} ⁴ ^{having a} 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 ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

Dr. A. D. Norris, of Aletheia Books (Christadelphian), Yorkshire, England, has informed us of the availability of an interlinear Bible with wide margins. It incorporates the King James and English Revised Versions in a single text, and includes center column references, maps, and 48 pages of lined paper bound in.

It is available in three styles: Pluvisium, artificial leather cover with flush edges, suitable for the bookshelf. \$21.00.

Morocco leather cover with overlapping edges, suitable for carrying. \$29.40.

Morocco leather cover with overlapping edges, interleaved with 800 pages of lined writing paper. (Over one inch thicker than other styles.) \$44.10.

All are postage paid when payment accompanies the order.

Send orders to: The Restitution Herald, Box 100, Oregon, Ill. 61061.



Churches IN THE News

CALENDAR OF EVENTS

- March 14, 15—Illinois Spring Conference, Blessed Hope Church, Rockford.
- March 16-22—Youth Week.
- March 21, 22—Missouri Quarterly Conference at Doniphan.
- March 22—Southeast Conference at Anderson Chapel, Hendersonville, N.C.
- Apr. 18—Indiana Quarterly Conference at the Hedrick Church.
- Apr. 24-26—Northeast Spring Conference at Glad Tidings Chapel, Dayton, Ohio.
- Apr. 27-May 1—Annual Ministerial Conference at Oregon, Ill.
- May 3-June 28—National Sunday School Contest.
- June 14-20—Annual Indiana Conference and Family Camp at Camp Mack, Milford.
- June 19-21—Annual Illinois Conference at Oregon.
- July 18, 19—Missouri Quarterly Conference at Fredericktown.
- July 19-24—Missouri State Youth Camp.
- July 19-24—Jubilee General Conference at Riverview Park, Cedar Falls, Iowa.
- July 26-31—International Berean Youth Conference at Camp Mack, Milford, Ind.
- Aug. 11-16—Annual Missouri Conference at Raymore.
- Aug. 12-16—Central High Plains Conference at Holbrook, Neb., C. E. Lapp, speaker.
- Aug. 28-30—Northeast Fall Conference, Glad Tidings Church, Fonthill, Ontario.
- Oct. 17—Indiana Quarterly Conference at Hope Chapel Church, South Bend.

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The Restitution Herald

Get-Acquainted Issue



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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); 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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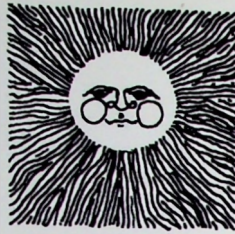
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**THE EDITOR'S
OPINIONS**

The Bible Church of God

In his great plan, God created the universe, made man, and revealed himself to man. When man failed—sinned—God revealed this fact to man, sent Christ, and made a way of salvation for all who would accept Christ. When people come into Christ through baptism, God does not just turn them loose and hope that somehow they will remain true until Christ's return. This is where the church enters into God's plan.

While the church was in God's plan from the beginning, it was kept as a sacred secret until the proper time. That Gentiles should be blessed through Abraham was not a secret, but that they should be fellowheirs and of the same body with the seed of Abraham was a secret. (Eph. 3:1-9.) When Israel, represented by the natural olive branches, was broken off through unbelief, God grafted the wild olive branches—the Gentiles—into the promises. (Rom. 11:17-22.) When "the fullness of the Gentiles be come in" God will again deal with Israel as a nation. (Rom. 11:23-26.)

A New Organization

According to First Corinthians 10:32 there are three groups of mankind in God's sight—the Jews, the Gentiles, and the Church of God. The Church of God is neither Jewish nor Gentile. God recognized that unity would be available only through the formation of a new organization. The Mosaic law was the cause of enmity between Jew and Gentile, so it was done away as a means of attaining righteousness. (Rom. 10:4.) In Christ there is neither Jew, Gentile, male, female, bond, or free. (Gal. 3:28.)

An Assembly of Believers

That the church is an assembly of believers is brought out by the original Greek word *ekklesia*, which is translated "church" in the New Testament. *Ekklesia* is "the common term for a meeting of (those summoned) . . . the body of citizens summoned together by a herald. The Septuagint transfers the term to the assembly of the people of Israel . . . In the New Testament it 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. The summoning is expressed by the latter part of the word, and out of by the first part." (Bullinger's *Lexicon*.)

There are several things that can be emphasized from this definition. 1. The purpose of the church is not to bring the world into the church, but to call out those who will serve God. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). 2. Assembly is necessary. One person does not make a church. Jesus promised that where two or three are gathered in his name, he would be in the midst. (Matt. 18:20.) Malachi 3:16 indicates that in times of trouble fellowship with believers is more important than ever—"so much the more, as ye see the day approaching" (Heb. 10:25). 3. A local church can be considered a Church of God only if it measures up to God's standards for his world-wide family—in belief, organization, morality, and works.

"Church of God"

Many are confused by this name, because there are so many religious bodies using it. We consider this an asset. It is an indication that it is the Bible name for the church. It gives us an opportunity to speak of our faith, and to show people the difference.

The "Church of God" is not a denomination as such. That is, it is not a name for the church, but is the church. Although in common usage a "denomination" has come to mean a group of churches under central headquarters, it bears the connotation of "sect," or splinter off of a mother church. The Bible Church of God is not a denomination in this sense. Also, it must not be "denominational"; that is, seeking to exalt a central organization in spite of the interests of the local congregations and individual Christians. The only reason for the existence of the Church of God is to gather together his people who have been called out of the world by his gospel, and to present them unto him a holy body of believers—to his glory.

The Church of God

By Harold Doan, Former Editor

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

What It Is Not

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

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

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

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

Where It Began

The Church of God as it is known in North America came into being as small groups of individuals in England and North America who, through personal Bible study, became convinced of the doctrinal truths that are set forth in other parts of this paper. In most cases, these groups and their leaders did not even know of the existence of the others. In the middle 1800s, however, some of the leaders, Joseph Marsh in Rochester, New York, and the Wilson family who had migrated from England to Geneva, Illinois, and other leaders in Texas, Minnesota, Iowa, and Pennsylvania, began to publish papers which gained wide circula-

tion. Through these publications the small groups of Bible students and individuals became aware of one another and began to exchange correspondence. Circuit preachers visited back and forth among these various local groups, and new churches soon grew up in other places.

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

What It Is

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

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

The Church of God is "adventist," in that it believes in the literal, visible second coming of Christ. It is "baptist," in that it believes in adult immersion for the remission of sins. It is "congregational," in that it has a congregational form of government. It is "conditionalist," in that it believes that man will inherit immortality on the condition that he accepts Christ as his Saviour and is found in him at his coming. It is "unitarian," in that it believes that God is one, the Father, the Creator, who is above all, and that Jesus Christ is his Son who came into existence by the power of God by birth to the virgin Mary. It is "fundamentalist," in that it believes the Bible is the only inspired Word of God, and adheres to it only as authority for faith and doctrine. It is "premillennial," in that it believes Jesus will come before the Millennium and that the Kingdom of God will not be estab-

lished on the earth until Jesus comes. It is of the "Abrahamic faith," because it believes that the promises made to Abraham will be fulfilled in the church and in the faithful of Israel through Christ. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

What This Means to You

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

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

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

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

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

Note: The foregoing article is available in tract form from this office. See the back page.

ONE GOD

By William M. Wachtel

ONE of Jesus' most famous conversations was held by the side of a well in Samaria. (John 4:5-26.) A Samaritan woman came to draw water and found Jesus resting there. When Jesus asked her for a drink, she expressed surprise that he—a Jew—should speak to her, since the Jews and Samaritans ordinarily had nothing to do with one another. She soon became convinced that Jesus was a prophet, a teacher sent from God, and that he spoke with divine authority.

The Samaritans accepted the first five books of the Old Testament (with minor alterations), and claimed to serve the God of Israel. They insisted, however, that his true worship was centered in Samaria, at Mount Gerizim, in opposition to the Jews, who worshiped God at Jerusalem. The Samaritan woman proceeded to raise this controversial issue with Jesus.

In his reply the Lord declared, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (v. 22). The contrast here is clearly between the unauthorized worship of the Samaritans and the true service of God rendered by the Jews. To Israel "were committed the oracles of God" (Rom. 3:2). Theirs were "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4). Before the gospel age, all outsiders were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). The Samaritans might claim to worship Israel's God, but Jesus refuted their claim by charging, "Ye worship ye know not what."

The God of Israel

As a member of the Jewish people, our Lord declared that "we [Jews] know what we worship: for salvation is of the Jews." Whatever failings Israel may have had, their knowledge of what God is was not defective. The Old Testament had revealed in no uncertain terms the supremacy and absolute oneness of Jehovah. "Hear, O Israel: The LORD our God is

one LORD" (Deut. 6:4; cp. Ex. 20:2, 3; 2 Sam. 7:22; Mal. 2:10; 2 Kings 19:15; Psa. 86:9, 10; Isa. 43:10, 11; 44:6, 8, 24; 45:5, 6, 18-22). No student of Scripture or of history has had the audacity to contend that Israel's doctrine of God in Jesus' day or subsequently was anything but the strictest monotheism! In historic Judaism no trace is found of either polytheism—a plurality of gods, or trinitarianism—a plurality of persons in the Deity. Indeed, a basic controversy between the Jews and "Christendom" has been over the doctrine of the trinity.

What Jesus Taught

If, then, Jesus insisted that "we [Jews] know what we worship," it becomes certain that he championed this central tenet of Israel's faith, as opposed to the earlier superstitions of polytheism and the later conjectures of trinitarianism. It is natural, thus, to find him addressing his Father as "the only true God" (John 17:3), thereby excluding all others and even himself from being God. To one who would flatter him with the title "Good Master," Jesus countered, "No one is good but God alone" (Mark 10:18, R.S.V.). Elsewhere he assured his disciples, "My Father is greater than I" (John 14:28).

Such utterances of Jesus, and others like them, establish the fact that he maintained complete solidarity with Israel's faith in one God and that therefore true Christian doctrine must reject decisively all views of God that are foreign to that faith!

The Early Church

Nor can it be shown that the apostles of Jesus, his duly accredited representatives, ever departed from their Master's and their nation's faith in one supreme person as God. Paul, for example, reminded the Corinthian church, "We know that 'an idol has no real existence,' and that 'there is no God but one.' For although there may be so-called gods in heaven or on earth—as indeed there are many 'gods' and many 'lords'—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Cor. 8:4-6, R.S.V.; cp. Eph. 4:4-6). The "one God" of Christians is the Father alone, but they also worship Jesus Christ as their highest human Lord, the Son of their God. (Gal. 4:4-7; John 20:30, 31.) Elsewhere, Paul affirms, "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). The mediator, however exalted and precious, is a man. God himself remains one,

unequaled and distinct, forever supreme (1 Cor. 15:24-28.)

The Apostle Peter speaks of "the God and Father of our Lord Jesus Christ" (1 Pet. 1:3), acknowledging the one to whom Jesus prayed as "my God" (Matt. 27:46). James and Jude, though not apostles, were brothers of Jesus and writers of Scripture. James said, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (Jas. 2:19). It is not enough to believe that God is one; but that belief is itself good and proper. Any other belief would be out of the question! Jude predicted the coming of false teachers into the church, "ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4). This prophecy finds unquestionable fulfillment in our own day!

Important to Know God

How important is it to know what God is and who he is? What practical benefit may be experienced from such knowledge? Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3). Knowledge of God and his Son is essential to salvation, the receiving of eternal life. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). To come to God implies that one knows who and what the real God is. Faith and trust, then, are built upon that knowledge. It is simply not true that "we all worship the same God"—for the god of the polytheist is one kind, that of the Moslem another, that of the trinitarian another, and the true God of Scripture altogether someone else!

In the beginning men knew the true God, but "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God gave them up" (Rom. 1:21-24). Paul could write to Christians, formerly idolaters, as follows: "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1:9, 10). Serving the true and living God and his Son Jesus brings escape

from the coming wrath of divine judgment and retribution, but those who persist in the idolatry of man-made notions of God will perish! (Acts 17:24-31; John 3:16-18, 34-36.)

When Jesus returns from heaven, he will take "vengeance on them that *know not God*, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from

the presence of the Lord, and from the glory of his power" (2 Thess. 1:8, 9). It is therefore of surpassing importance to every individual whether he knows and serves the one true God! •

"WHO IS THIS?"

By Harold Doan

CONTEMPORARIES of Jesus often asked, "Who is this?"

When Jesus healed the man crippled with palsy and said, "Thy sins are forgiven thee," the scribes and Pharisees questioned, "Who is this?" (Luke 5:20, 21). When Jesus stilled the storm on Galilee, his relieved disciples asked, "Who then is this?" (Mark 4:41). When Jesus forgave the sins of the woman who had come to the banquet to wash his feet, others at the table murmured, "Who is this that forgiveth sins also?" (Luke 7:49). When Herod heard of the works that Jesus was performing, he said, "Who is this of whom I hear such things?" As Jesus was riding triumphantly into Jerusalem the crowds were asking, "Who is this?" John the Baptist sent a delegation to Jesus with the question, "Art thou he that should come?"

The question was asked, and is still asked today, for different reasons. Often, the implication of the question was, "Who is this that he forgives sins and offers salvation and breaks traditions and condemns sins and demands loyal obedience, as if he were an authority? Who is he to make these offers and demands?" Often the question was asked out of genuine desire to know the identity of this man who was so unusual and extraordinary.

The Answer of Jesus

Jesus was well aware of the questions of his disciples and of his enemies about his identity and his nature. He did not intend to leave men to their own conclusions. He was not content to allow his followers to develop a worldwide church based only on suppositions and inferences. Jesus identified himself.

He said of himself, "I am the way, the truth, and the life: no man cometh to the Father, but by me." "I am the bread of life." "I am the door." "I am the good shepherd." "I am the light of the world." "I, if I be lifted up from the earth, will draw all men unto me."

Jesus is the Son of God, the perfect representative of the Father, the only way to life eternal. His authority is established. Praying to his Father, just before his arrest and crucifixion, Jesus said, "I have given them the words which thou gavest me. . . . I have finished the work which thou gavest me to do." Jesus spoke God's words and did God's work and was given the power of God without measure. His claims upon us and his offer of life to us are based upon the authority of God.

Jesus and the Father

While always careful not to usurp the role of God, Jesus often spoke of the unique relationship between himself and God. As the only begotten Son of God he could say, "I and my Father are one." "I am in the Father and the Father in me." "All things have been delivered to me by my Father."

After his resurrection, Jesus told Mary, "I ascend to my Father, and your Father; and to my God, and your God" (John 20:17). The Son of God, glorified, immortal, has ascended to heaven where he now sits at "the right hand of God."

The Answers of Others

When Jesus turned their questions back upon the disciples and said, "Whom say ye that I am?" he was answered by Peter: "Thou art the Christ, the Son of the living God" (Matt. 16:16). Jesus not only accepted this answer, but praised Peter for it, saying, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

At the time of the death of his friend Lazarus, Jesus asked Mary about her faith. She said, "I believe that thou art the Christ, the Son of God, which should come into the world" (John 11:27).

Even Jesus' enemies reluctantly testified, "He hath made himself to be the Son of God." While they professed not to believe this, the accusers of Jesus knew that this was Jesus' position in answer to the question, "Who is this?"

"God With Us"

When Jesus was conceived, it was said of him, "They shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23). As the only begotten Son of God, Jesus is the perfect representative of God. He reflects to all mankind the nature, character, and power of God. It was said of Jesus that he was the "express image of his person"—that is, the express image of God.

It is difficult for mortal people to understand about God. But man can identify with Jesus, the Son of God. We can see the love of God in the life of Jesus; the power of God in his miracles; the wisdom of God in his teachings; the grace of God in his relationship with people; the holiness of God in his way of life.

To Know Him

It is important to know Jesus, the Son of God. Paul testified, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:8, 10). Paul spent his life after conversion in pursuit of the knowledge of Christ. To better know his nature, his will, his love, his power, Paul set aside all else. His interest was more than intellectual. Paul wished to "know" in the sense of participating and sharing in the life and death of Christ, the fullness of his salvation and the power of his new life.

When we have answered for ourselves the question, "Who is this?" we can wisely devote ourselves to knowing him, to developing a deeper understanding, a greater appreciation, and a participation in his life. In this sense Jesus is "the way" to life eternal. His fellowship is a way of life that concludes in the sharing of the power of his resurrection to immortality.

Who is this? It is Jesus Christ, the only begotten Son of God! •



SIGNS of the TIMES

By Kenneth Milne

WE ARE at the converging of the ages; one age seems to be closing and a new age is about to appear. The great event that will make the transition is the return of the Lord Jesus Christ. Although we do not know the day or the year of his return, we do have some definite signs given to us in the Word of God.

Wars and Commotions

In his discourse on the Mount of Olives Jesus has given us many signs which we can see being fulfilled today. "Ye shall hear of wars and rumours of wars; see that ye be not troubled: for all these things must come to pass . . . For nations shall rise against nation, and kingdom against kingdom" (Matt. 24:6, 7).

Let us look at what some of our modern writers have to say about this sign. In *U.S. News & World Report* we find the following: "Is the world in greater tumult than before World War II? Shooting troubles, on the average erupt once a month. Counting out real wars like Korea and Vietnam, the records show over five hundred uprisings, rebellions, and insurrections worldwide since the end of World War II."

Human predictions of peace have failed. The expressed hopes of world leaders that World War I would make the world safe for democracy, and the war to end all wars, have proved fruitless.

Famine

Another sign has to do with the shortage of food. Again appealing to Matthew 24 we read these words: "There shall be famines," in one place after another.

We read in the *New York Times* of December 29, 1967. "Every 8.6 seconds someone in an underdeveloped country dies as a result of illness caused by malnutrition . . . 10,000 every day. Over 3,500,000 every year. These food shortages have come in spite of major scientific advancements in agriculture, yet, despite a bounty of crops in many areas, the food crisis is real." Professor H. S. Commager of Amherst College said: "At the end of a generation of unparalleled advance in science and technology, mankind found hunger more widespread, violence more ruthless, and life more insecure than at any time in the century."

Another writer, Dr. Paul Ehrlich in his book *The Population Bomb*, written in 1968, said this: "The battle to feed all of humanity is over. In the 1970's the world will undergo famines—hundreds of millions of people are going to starve to death in spite of any crash programs embarked upon now. At this date nothing can prevent a substantial increase in the world death rate."

Signs in Israel

Another sign that we as the Church of

God of the Abrahamic Faith are interested in is that of Israel. Jesus referred to the fig tree, a type of Israel. He said, "When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors" (Mark 13:28, 29).

This country that had for many years been almost desolate is now showing signs of life. Let us look at some of the events that mark a definite fulfillment of this sign.

In 1896 the Jewish leader Theodor Herzl wrote a pamphlet calling for the return of the Jews to Palestine. He urged the establishment of a Jewish state. Then, in 1897, the first world Zionist congress met at Basel, Switzerland. At that time Herzl predicted that the Jewish State would be established in Palestine within fifty years.

Again let us look at the year 1914. The first World War began. December 11, 1917, the British army under General Allenby captured the city of Jerusalem, and the Turkish rule came to an end.

When the Versailles treaty was signed England was given the mandate over Palestine. Under the rule of Britain the Jews were permitted to return to their homeland.

In 1929, 6,000 a year returned. March,

1935 over 7,000 returned. Then by 1936 over 370,000 had returned. From 1918-1948 600,000 Jews had returned from many countries of the world.

This is a fulfillment of Deuteronomy 30:3-5: "Then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the uttermost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee; and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."

On May 14, 1948, Britain withdrew from the land. The next day the Jewish people proclaimed the independent State of Israel. Finally, the United States recognized it as an independent state. This was the first time in twenty-six centuries Israel was a sovereign nation ruled by her own people.

The return of the Jews to Palestine is one of the greatest modern fulfillments of Bible prophecy. The events in Israel today are in many ways a key to the understanding of the word of prophecy.

Another prophecy that we need to look at regarding Israel is Psalm 102:16: "When the LORD shall build up Zion, he shall appear in his glory." God is now working through the Jews to build up Zion, even though they do not understand the workings of God.

Moral Decline

One of the signs of the end time is the decline of morals. Jesus said, "As it was in the days of Lot" (Luke 17:28). What was one of the characteristics of that day? A breakdown of the moral life!

We need not look far to see that we are living in a time of a complete breakdown of morals.

From the *San Francisco Examiner* we take the following from an article entitled, "The Appalling Erosion of Moral Standards": "What has happened to our national morals? An educator speaks out in favor of free love. A minister condones sexual excursions by unmarried persons. Movies sell sex as a commercial commodity. Bookstores and cigar stands peddle pornography. A court labels yesterday's smut as today's literature."

We could go on, but this will suffice to bring to our minds that which we all know to be true of this day.

It is not surprising to us that even the so-called religious leaders of the day are encouraging immorality.

A recent pamphlet published by the National Council of Churches has this advice to youth: "You have got to make up your own mind, in the best light of your own conscience, what your own standards of conduct are going to be, and then do your best to live up to them."

Since modern theological liberalism has rejected the Scriptures as God's divinely inerrant Word, it really has no unchanging standard of morality.

Apostasy

The last sign that we will deal with is that of apostasy. Paul wrote in 2 Thessalonians 2:3, 4 that in the last days there would be a falling away. The Bible has always warned us of apostasy. Apostasy means a falling away from the truth. We could say much about the "falling away" from the true faith that is evidenced by "organized religion."

But we who advocate God's truth must be careful that there does not come

a falling away from the faith among us. We could so easily lose sight of the true plan of salvation that has its roots in the covenant God made with Abraham. We could begin to sanction those who preach contrary to the Scriptures. God has called us out to witness to the truth in the last days.

What does the fulfillment of these prophecies mean? They point to a world of change. They point to the fact that we are in the last days. They point to the fact that the Kingdom of God is near. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:31).

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Pet. 3:13, 14). •

The Trail of the Serpent

By J. Arlen Marsh

EVER since the exchange between the serpent and Eve in the Garden of Eden, the influence of "ye shall not surely die" (Gen. 3:4) has colored the thinking of practically everybody. Only a few voices have stood out against this view—including, of course, the more ancient Israelites and a group called "psychopannychites" (it meant "soul sleepers") by orthodox Christians during the fifteenth and sixteenth centuries A.D.

Now, the Church of God and some other Christian bodies insist that the Bible teaches the complete mortality of man. They deny, with considerable fervor, that immortality in any form exists within the individual; and so they escape from theological arguments (common in some churches) as to exactly when and how the soul enters the human body. They turn—perhaps without realizing that they almost echo the old idea of "eat, drink, and be merry, for tomorrow we die"—to such verses as Ecclesiastes 9:9, 10: "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, . . . for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

A Pessimistic Outlook?

That hardly is an inducement to go on

living, what with hydrogen bombs and inflation and environmental pollution and one thing and another. Why bother to work with all our might, as these same two verses in Ecclesiastes suggest, if only the grave waits for us? Why not end it all quickly and be out of the mess?

There is more to this than the Ecclesiastes outburst, which reads like the philosophy of the world's worst pessimist. There is, in addition, the fact which preceded and led to the conversation of the serpent with Eve.

After the six days of creation and the day of rest recorded in Genesis 1, God moved ahead with his program for the new world. He "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Sometime later—the Bible is indefinite about the period—God also created woman. (Gen. 2:21, 22.)

The assumption may reasonably be made, on the basis of this report, that the man lying there before he received "the breath of life" was an inanimate being. He lay there, waiting for oxygen and nitrogen and carbon dioxide and argon and all the other gases in the atmosphere to invigorate him, to let him stand and walk

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The Covenants of Promise

By James Mattison

"At that time ye were without Christ . . . strangers from the covenants of promise" (Eph. 2:12).

CONSIDER this verse. It teaches that one who is out of Christ is a stranger to, or outside of, God's "covenants of promise."

What was the promise? Several covenants were made about it. This promise is mentioned in Ephesians 3:6; Romans 4:14-16; and Galatians 3:14, 16, 29 as being very important to those who would come into Christ. Let us see what we can learn about this exceedingly great "promise."

Still Future

The first thing we notice about the promise is that the faithful mentioned in Hebrews 11 have not yet received it; it is still future. "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (vv. 39, 40).

The thirteenth verse supports this: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them."

We conclude from this that this promise or these promises of such importance must be something about salvation, something about God's promised blessings to believers for the future.

Made to Abraham

The second thing we notice about these promises of God to the believer is that they were made to Abraham.

This is recorded in Galatians 3:16: "Now to Abraham and his seed were the promises made." Notice that the next verse calls these promises "the covenant," as we read in Ephesians 2:12. And the next verse calls it "the inheritance," and says, "God gave it to Abraham by promise."

This narrows down our search for "the promise" considerably. It was given to Abraham. So we turn back to the Old Testament to Genesis 13:14, 15 and read it. God told Abraham to look in all direc-

tions, "for all the land which thou seest, to thee will I give it, and to thy seed forever."

About Everlasting Life and Earthly Inheritance

The covenant of promise is, then, that Abraham and his seed (ourselves, if in Christ, Gal. 3:29) are promised "all the land . . . for ever." To inherit all the land forever, one must have eternal life. Eternal life will be enjoyed on the earth.

This is just what Jesus said in Matthew 5:5: "Blessed are the meek: for they shall inherit the earth." Jesus said in Revelation 5:10 that "we shall reign on the earth." Of course God's people are not reigning on earth today, but they shall after Jesus returns.

The promised inheritance is not to be a litter-strewn, polluted, and contaminated countryside, but a restored earth that is beautiful and clean as it was in Eden; one filled with righteousness and peace and the glory of God! (See Acts 3:19-21; 2 Pet. 3:13; Isa. 11:9.) Then, "the lion shall eat straw like the ox." Then, "the little child" shall lead the wolf and the lamb, the leopard and the kid, and the calf and the lion. (Isa. 11:6.) Wouldn't you like to see this?

Abraham never received this promise. Stephen, in Acts 7:5, said God "gave him none inheritance in it . . . yet he promised that he would give it to him for a possession." What then? Is God a liar? Most emphatically not! What God has promised, that he will do. At the proper time, eternal life and eternal inheritance in the earth will be given the faithful. These promises only await Jesus' coming for fulfillment!

This wonderful promise is again mentioned in Romans 4:13: "The promise, that he should be the heir of the world, was . . . to Abraham . . . through the righteousness of faith."

Christ in the Covenant

We may wonder, "What is Christ's part in God's covenant of life and inheritance for men?" Galatians 3:19 answers that Jesus Christ was "the seed . . . to whom the promise was made." Jesus was the son of Abraham, and the son of David. (Matt.

1:1.) In other words, Jesus was a descendant of Abraham, and it is through him that we will receive this eternal life and inheritance. No one will ever receive eternal life and eternal inheritance unless he receives it from Christ! Hebrews 9:15 says that Jesus is "the mediator of the new testament."

Let us remember, too, that we would have no opportunity to receive the promises without the death of Christ for our sins. Our Lord Jesus is the great shepherd of the sheep who provided the "blood of the everlasting covenant" (Heb. 13:20). "Without shedding of blood is no remission" (Heb. 9:22). Sin separates us from God. Jesus paid for our sin by dying for us. His death makes it possible for us to be accounted righteous. We must have faith in him as our Saviour in order to receive the promises.

Belief in the Promise and in Jesus Justifies

The "faith" of Abraham is mentioned many times in the New Testament. For instance, Romans 4:3 says, "Abraham believed God, and it was counted unto him for righteousness." God's plans were that the heathen should be justified "through faith" (Gal. 3:8). This was faith in God's promise of eternal life and earth inheritance, and faith that Abraham's Seed, Christ, would bring this blessing to all believers.

It is by faith in Christ and in the promises that we are justified. "By grace are ye saved through faith" (Eph. 2:8). Baptism seals this covenant.

How Much Faith?

The kind of faith Abraham had is explained in Romans 4:18-22. He was "fully persuaded that, what [God] had promised, he was able also to perform." Against hope he believed in hope. He didn't "consider" his body now dead, nor the deadness of Sarah's womb. He put his trust in God's word, "Thou shalt have a son." And in the process of time the miracle occurred, and Isaac, the child of promise, was born.

Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." He

was "fully persuaded" that God would bring his word to pass. Therefore, this faith "was imputed to him for righteousness." Later, God tested Abraham by asking him to sacrifice his son. Hebrews 11:17 informs us that this particular trial of faith occurred after he had received the promises.

So Abraham had complete faith. He fully believed in God's promise, and died in faith, believing. He staked his all on the belief that Almighty God spoke the truth. Is this the kind of faith you have?

This Faith Opens Our Eyes

This faith gives us strength within—"Christ dwelling in our hearts by faith," according to Ephesians 3:16, 17. It causes us to comprehend the love of Christ (vv. 18, 19) so we can be filled with God's fullness. God is able to do exceeding abundantly above all that we ask or think.

May all glory be to him! (Vv. 20, 21.)

Therefore We Walk Worthy

This complete faith in God—that God is, and that he will reward all those who diligently seek him—causes us to "walk worthy" in "lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3).

It is because we are surrounded by examples of faith in the Bible that Paul wrote in Hebrews 12 (after the faith chapter, Hebrews 11), "Let us lay aside . . . the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

To believe in God is also to believe in his Son. They work hand in hand. The Son desires the Father's will. The Son fulfilled his first work for the Father—dying

for us. He is now fulfilling his second work—interceding for us with God. He is coming again to do his third work for God—that of reigning on earth as King of kings for a thousand years, ruling until he has put all enemies under his feet, that God may be all in all. (1 Cor. 15:24-28.)

We see therefore that our seeking to live the overcoming life through Christ is based on our belief in God's covenant of promise, that promise of everlasting life and earth inheritance when Jesus the Seed of Abraham returns to give it.

The way into the covenants of promise is by faith in them and in Christ, repentance for sin, and baptism for the remission of sins. Baptism signifies conversion, and conversion means putting God's Word and work before all else.

One who is truly converted will grow in Christ and add to his faith the virtues listed in 2 Peter 1:5-7. He that endures to the end of life will be saved. •

The Second Coming of Christ

By Gordon Landry

PROBLEMS of tremendous magnitude have beset mankind. The fires of war rage in various spots around the globe—from Vietnam to the Middle East. Air and water pollution has become so acute in the United States—and in many other highly developed areas of the world—that we fear we may have scientifically outsmarted ourselves. Insecticides, once a boon to man, now bring destruction and death. Political upheaval has hit almost every nation in existence. Here in the United (?) States we are no longer free from the assassinations, turmoil, strife, and revolution that we once thought were impossible in a "Christian" country. The courts of the land have made it difficult for law enforcement agencies to afford protection for law-abiding citizens. Hardened criminals are foisted upon society because some smart, high-salaried lawyer finds a loophole in the law.

We see and hear these conditions about us . . . and we wonder.

Where will it all end? How can all the problems be solved? Almost every remedy seems to raise more problems which, in turn, create more distress upon the earth. How can we turn? Where can we turn?

There Is a Solution

Dark as the problems may be, there is a solution. It will not come from Washington, nor will it arise from Moscow. London does not have it, nor does Paris know it. The combined efforts of scientists have not revealed it, nor have the sociological experiments of man's rulers. The solution cannot come from the mind of mortal man, for mortal man has insufficient wisdom, desire, and power to effect a cure.

So the religions of the world have come up with an idea to try and solve the world's problems. But as is true with the scientific, the sociological, the governmental, religions have relied upon man's thinking. Thus, all the uniting of various religious bodies, all the ecumenical movements—past, present, and future, all the theoretical ideologies advanced by religious leaders will come to naught. The religions of the world will no more succeed in bringing about an enduring peace, a stabilized economy, and an environmental paradise than have the others. There is a solution to man's worries and anxieties about the future, but the ecumenical movement is not it.

What, then, can help? What can clear

the atmosphere of war, hatred, pollution, pride, and arrogance? *The return of Jesus Christ to this earth* is the only feasible answer. God's Word, true from its beginnings to the end of time, has declared that the very problems man now faces would be with us in the last days of man's rule.

Christ's Return Near

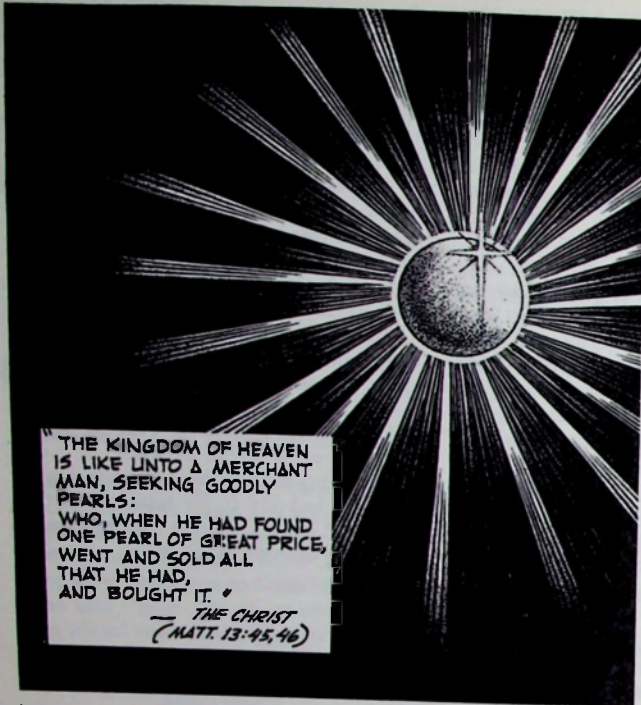
Consider these words of Jesus, and note the close proximity of the world's unfathomable problems to his return:

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:24-28).

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The Kingdom

By Francis E. I.



words of the people of Israel to Samuel. This disturbed Samuel and he prayed to God. In answering, God said to Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. 8:7). It was still God's Kingdom. Later we read in reference to Solomon assuming the rule as king, "He hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel" (1 Chron. 28:5b).

In later years, God allowed the right to rule to be in control of Gentiles. In Daniel the second chapter, we read of Nebuchadnezzar being made the "head of gold," and he was given "a kingdom, power, and strength, and glory," and was made "ruler over them all" (Dan. 2:37, 38). It was this same Nebuchadnezzar who was made to know that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17b). And seven years later, Nebuchadnezzar said, "I . . . blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation" (Dan. 4:34). This is some history of the Kingdom of the past.

Kingdom, Future Aspect

Commonly known by most of Christendom is the prayer which Jesus gave to the apostles as a model. This is recorded in Matthew 6 and Luke 11. One of its well-known phrases is, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Many people believe and are taught that we are now living in the Kingdom. Yet these people pray this prayer. If we are now living in the Kingdom, why pray for it to come? What, then, is our position? It is one of waiting. Jesus sent the apostles "to preach the kingdom of God" (Luke 9:2). And many years later, the Apostle Paul was "preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:31). Jesus taught that all should "seek the kingdom of God." Paul wrote to the church at Thessalonica, "Walk worthy of God, who hath called you unto his kingdom and glory" (1

NOW AFTER that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15).

"The Kingdom of God is one of the most important subjects of the Bible. It is God's plan of salvation for man. Through it will be fulfilled all of his promises to people through the ages. There is no important Bible doctrine that does not relate to it."—Pastor Harry Goekler. So important to the need of man is this fundamental doctrine, that Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Jesus put this admonition ahead of himself, the reason being that one cannot seek the Kingdom without knowing and seeking after the King, who is Jesus. The words for king and kingdom in the Old Testament come from the same root word, which has to do with royalty, sovereignty, the right to govern and rule. Basically it refers to the king. In the New Testament, the meaning is very little different. It refers to the foundation of power. In all of the hundreds of quotations in the Scriptures, the words king, kings, kingdom, and kingdoms come from the root meaning royalty, the sovereign, the king—the one with authority to rule.

Today's generation has been plagued

with teachings that God is dead or that the God we serve is different than when Abraham lived. But God said through the Prophet Malachi, "I am the LORD, I change not; therefore ye sons of Jacob are not consumed" (3:6). James referred to this unchangeableness of God in writing, "with whom is no variableness, neither shadow of turning" (1:17b).

God created this universe, and everything he made is in his complete control. "The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all" (Psa. 103:19). "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations" (Psa. 145:13). "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all" (1 Chron. 29:11). How well the previous verses express the position of God relative to the earth. God has the right to rule and "is king for ever and ever" (Psa. 10:16a).

Kingdom, Past Aspect

If God has declared himself as King and has the right to rule, why does he not show more authority today? Why does not the visible rule of God display itself? It is because God let man have his way—beginning with Israel. "Give us a king to judge us" (1 Sam. 8:6). These were the

of God

Thess. 2:12). God has made the way possible, through his Son Jesus, that anyone can prepare to have a part in that future time when God will establish his Kingdom—his right to rule and govern the earth. But the Kingdom of God, as generally taught in the Word of God, is yet future and will be one of peace and righteousness.

Although King Nebuchadnezzar was identified as the "head of gold" of the great image in his dream, through Daniel he was told of the end of all the earthly rulers. One of the most outstanding verses of the Bible records those words of Daniel. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44). The plain teaching of these words is that God is to set up (establish) a government that will be over all of the world. God will not change this plan. We read in Psalm 89:34, "My covenant will I not break, nor alter the thing that is gone out of my lips." A cherished statement of Jesus is in the Beatitudes: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

Because God does not change and cannot alter that which has gone out of his lips, it is necessary in the study of the subject of the Kingdom to look at the covenants made with Abraham and David. But this only briefly, as they are presented at length in another article. God promised Abraham that his seed would possess land. He also promised that Abraham's seed would live in peace. God promised David that he would never "want a man to sit upon the throne of the house of Israel" (Jer. 33:17). The concept of this verse is found in the covenant recorded in 2 Samuel: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom" (7:12). When the angel told Mary of the son she was to bring forth, he said, "He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:33).

Jesus is coming to earth again. (See page 9.) In so doing, God will give Jesus the authority to put an end to the ruler-

ship of the Gentiles that the government of God can be reestablished. In fact, the thing that is to come to pass is that the "king of God" will take over. In 1 Corinthians 15:24 we read that it is to be "when he shall have put down all rule and all authority and power." This is the right to rule that is recorded in the prophets.

Isaiah 9:6, 7, in words so familiar and dear to many, give the facts of Jesus' right to rule. "Unto us a child is born . . . and the government shall be upon his shoulder . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." The right to rule gives Jesus authority to conquer and subdue, as "with the breath of his lips shall he slay the wicked" (Isa. 11:4b), and "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa. 2:9).

In one of the visions of Daniel, he saw "one like the Son of man [come] with the clouds of heaven . . . And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (7:13, 14). This is a part of the gospel that was "preached before" to Abraham.

The gospel is the good news. In telling the apostles about some of the events that would transpire before his coming he included: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). We hear much about the "full gospel" today. Many are led to believe that to believe on Jesus and accept him as Saviour is to believe in the full gospel. To believe in Jesus is only a part of what one must believe in order to have a part in God's plan. Jesus told us to pray for it, "Thy kingdom come"; to seek for it, "Seek ye first the kingdom of God"; and Peter wrote, "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:11).

The Present

The accounts of the past have been given to enlighten us. The present is for us to establish ourselves. The future lies before us containing the "exceeding great and precious promises" (2 Pet. 1:4).

Let us now take a recount of the importance of the teachings of the Kingdom of God. "In language clear and positive

and certain, the Bible declares this Kingdom will be established on the earth, an earth made clean and perfect by the power and the authority of God and his Son Jesus."—Pastor Harry Goekler. "Any kingdom has certain essential parts; so with the Kingdom of God. 1) It has land . . . 2) It has people . . . 3) It has a King and other rulers . . . From the foregoing it will be evident that: the Kingdom of God is going to be on the earth, with its capital in Jerusalem; Christ is going to be the King; the church will be joint-heirs with him; the Kingdom will last forever."—R.H., 1961, by Norman J. McLeod. "The Kingdom of heaven in earth, not now but future, is God's answer to all of the problems of humanity in this day as well as in every age . . . The return of Christ will result in the establishment of his Kingdom upon earth . . . Christ has the right to rule."—R.H., 1963, by Pastor Delbert Jones. "The meek shall inherit the earth. This land we see about us will be the inheritance of the saints . . . When he comes again, he will sit upon the throne of David, right where it once was, upon this earth."—R.H., 1964, by Pastor Gordon Landry.

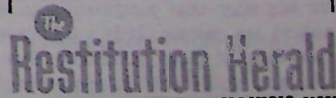
"This gospel of the kingdom shall be preached [meaning to herald or proclaim] . . . for a witness." What a wonderful privilege for those of us who can hear God's Word and read it! And what a tremendous responsibility on those of us who are teachers!

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STEPS TOWARD SALVATION

By the Editor

WHILE on his second missionary journey, the Apostle Paul received a vision while at Troas, on the west coast of Asia Minor. It was a call to come over into Macedonia, the northern part of Greece. Paul and Silas immediately left Troas, and arrived at Philippi. They were received by one Lydia, who was baptized along with her household. In the process of their preaching they incurred the wrath of certain purveyors of the occult, when they cured a possessed woman. At the instigation of her masters Paul and Silas were arrested, beaten, and thrown into prison.

Down, but not out, Paul and Silas sang and prayed. An earthquake occurred and opened the prison, loosing the prisoners. Supposing that his wards had escaped, the jailer was about to kill himself, when Paul stopped him and assured him that they were all present. The jailer called for a light and came trembling before Paul and Silas, saying, "Sirs, what must I do to be saved?" (Acts 16:30).

The question of the jailer strikes a responsive chord in the mind and heart of each one of us. It is a reminder that every person has sinned and come short of God's will; that every person deserves to die for his sins; that judgment and condemnation are certain. It is a recognition that we do not have salvation; that we need it; and that there is something we must do—something that *must* be done—in order to obtain salvation.

Though ignored by the majority, the Bible is plain in showing that there are steps to be taken toward salvation. The steps are: hearing the gospel, believing the gospel, repentance, confession, baptism, and living the Christian life. No one of these steps is conversion, but combined they detail the process of conversion; the turnabout from walking in our own way to walking in God's way.

1. Hearing

The Apostle Paul emphasized the importance of this step when he said, "How shall they believe in him of whom they have not heard? . . . So then *faith cometh by hearing, and hearing by the word of God*" (Rom. 10:14, 17). This step emphasizes the importance of the message, and the importance of proclaiming the message.

In answer to the Philippian jailer's question, Paul and Silas said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house" (Acts 16:31, 32). Philip, the deacon-evangelist, went to Samaria and "preached Christ unto them," and "they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:5, 12). The gospel message is from God, and it is twofold, embracing the good news of God's coming Kingdom

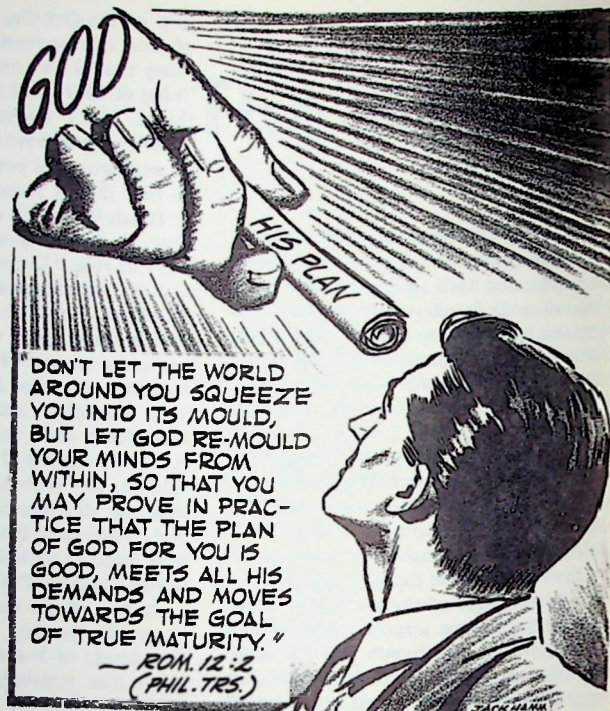
on earth and the good news of God's gift of his Son. This message cannot be changed or improved.

There is great responsibility on the speaker and the listener. Paul pronounced an anathema on those who preached other versions or perversions of the gospel. (Gal. 1:6-9.) The Apostle John warned his listeners: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). He further said that those who did not abide in the doctrine of Christ should not be received into their houses or bidden God speed. (2 John 9-11.) God has not said, "Preach what you wish, and believe what you wish, and it'll turn out all right in the end"! Acceptable faith comes by hearing the Word of God.

2. Belief

In his Parable of the Sower, Jesus compared his listeners to different types of soil in a farmer's field; the same seed was sown, but the response was varied. (Matt. 13:3-23.) "The seed is the word of God" (Luke 8:11), and it is the duty of the followers of Jesus to sow it faithfully, knowing that it will not all fall on "good ground"—"they, which in an honest and good heart, having heard the word, keep it" (v. 15).

Faith comes by hearing the Word of



God. Some hear God's Word and believe. Faith and belief are from the same Greek root word in the New Testament. They both involve firm persuasion, conviction, and confidence. "Without faith it is impossible to please [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

The Philippian jailer and his family were baptized, "believing in God." The Samaritans "believed Philip preaching" the good news of the Kingdom and Jesus. According to the Great Commission in Mark 16:15, 16, the gospel is to be preached in all the world, and "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The Apostle Paul plainly asked, "How . . . shall they call on him in whom they have not believed?" (Rom. 10:14). They can't! That is why belief, or faith, is essential. The steps which follow would be meaningless without it.

3. Repentance

When the thousands of devout Jews assembled in Jerusalem on the Day of Pentecost heard Peter's sermon and believed, they were convicted of their sin, and said "What shall we do?" Peter said, "Repent, and be baptized" (Acts 2:37, 38). Both John the Baptist and Jesus came preaching repentance. (Matt. 3:2; 4:17.) What does it mean?

There are two quite different Greek words translated "repent" in the New Testament. *Metanoëo* means "to change one's mind and purpose. This change is always for the better" (*Bullinger's Lexicon*). *Metamelomai* means to "rue, regret; to have . . . pain of mind, rather than change of mind" (*Ibid.*). With a knowledge of these two words we paraphrase the following text: "Though I made you sorry with a letter, I do not [regret it], though I did [regret it] . . . For godly sorrow worketh [a reformation] to salvation not to be [regretted]: but the sorrow of the world worketh death" (2 Cor. 7:8-10). A study of the usage of these words shows that Judas rued, regretted, or had pain of mind when he saw Jesus was condemned, but he did not reform. (Matt. 27:3-5.) As recorded in Hebrews 12:16, 17, Esau sold his birthright for food, and afterward, when his father gave his sons their inheritance, Esau was rejected, "for he found no way to change his father's mind, though he sought the inheritance carefully with tears."

Repentance also includes decision—or making up one's mind.

Christian repentance follows hearing the Word of God, which tells of God's

attributes, holiness, and love; man's sinfulness; and God's plan of salvation and blessing through Christ. It follows belief or acceptance of that plan. It is a firm decision based upon facts, not upon emotion. It is a decision that changes one's whole life, and one which must last throughout life. It is a decision that will be accompanied by fruit, as proof. (Matt. 3:8.)

4. Confession

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10). Jesus said, "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God" (Luke 12:8, 9).

To confess means to acknowledge. When a person walks up the aisle to make his decision known before the congregation, he is confessing or acknowledging that he believes God's truth, that he is a sinner, that he needs salvation through Christ in baptism, and that he intends to acknowledge Jesus before men throughout life. God knows that a decision made known to others is more apt to be kept, hence, the purpose of confession with the mouth.

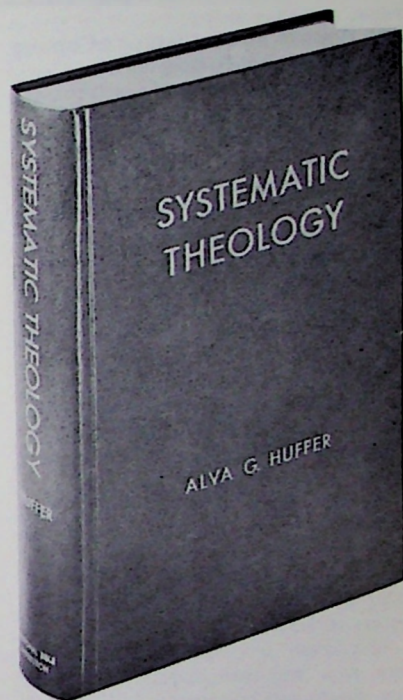
5. Baptism

To "baptize" means "to make a thing dipped or dyed. To immerse for a religious purpose . . . the washing away of sin" (B.L.). It does not mean merely to immerse, otherwise, every ducking would be baptism. The steps enumerated must precede immersion for it to be true Christian baptism.

Baptism is the ONLY way to get into Christ: "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). It is the ONLY way to have our sins washed away: "Arise, and be baptized, and wash away thy sins" (Acts 22:16). It is the ONLY way to have our sins remitted or forgiven: "Be baptized every one of you in the name of Jesus Christ for [Greek *eis*, for, in order to] the remission of sins" (Acts 2:38). (Note: We are not baptized because our sins have been remitted, as some claim. If this were true, baptism would be reduced to a meaningless form.) If we say we do not need to be baptized, we say, in effect, we do not need Christ; we are self-righteous.

Baptism into Christ is a seal, a sign, (Please turn to page 17)

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NEWS AND PROPHECY

BY JAMES MATTISON

One Reason Behind Egypt's Coming "Push" Against Russia

Daniel, chapter eleven through chapter twelve, verse two, is a prophetic resumé of history from the kings of Persia to the resurrection of the dead at Jesus' coming.

The Persian empire was conquered by "Grecia" (11:2). The Grecian empire divided into four divisions (11:4), two of which were called "the king of the north" and "the king of the south."

From verses seven and eight, we see that Egypt is evidently the "king of the south." The "king of the north" refers to a people north of Palestine, possibly Syria, backed today by mighty Russia. Ezekiel 38 would indicate Russia to be the great power of the "north" in the last days.

So what have we here in Daniel 11:40? At the time of the end, the king of the south (Egypt) shall "push at" the king of the north (probably Russia). This will occur just a short while before the resurrection of the dead.

This "push" will infuriate the northern king, who will then invade the Middle East. Egypt will not escape. This king of the north shall have control of Egypt's treasury, and the Libyans and Ethiopians shall be on his side. This king of the north shall "plant the tabernacles of his palace between the seas in the glorious holy mountain," but he will shortly thereafter come to his end. At this time there shall be a time of great trouble, then the resurrection. This is Daniel's outline.

We have recently seen one reason why Egypt might "push at" mighty Russia. It is found in Egypt's dependence upon Russia for arms and the technology to use them. *Egypt resents Russian technical knowledge.* There is now some open anti-Russian feeling in Egypt.

To understand this resentment, it is necessary to understand Arab history. "There was a time, between the 8th and 13th centuries, when Arab technology and military power were paramount. By A.D. 750, Arab armies had conquered a swath of land from the Atlantic Ocean, Spain, across North Africa, the Middle East, and Asia to the Indian Ocean.

"Arab mathematicians gave the world the zero and algebra. In 931, medical schools were established in Baghdad and physicians had to pass state examinations

before they could practice. During the Crusades, European knights sought out Arab doctors for medical aid" (*Washington Post*, Feb. 8, 1970).

But then the Arab world "settled into a cocoon" and the West invented "the steam engine, the telephone, the airplane, and the heat-seeking air-to-air missile."

Now the Arabs are mindful of past glory and resent the fact that they are not the mighty ones, but must ask help of "foreigners." "This attitude tells in part some of the problems a Russian adviser has explaining how to operate a surface-to-air missile system to an Egyptian soldier." (Egypt has about 27% literacy.)

All the world has seen the irresponsible attitude the Arabs have. One can believe little of what they say. They live in an unrealistic world, making black white, and white black.

Sometime in the future, the king of the south shall "push at" the king of the north. Here is the first sign of unrest we have seen between Egypt and Russia. With Egypt's unstable and unreasoning temper, it would not surprise us to see Egypt defy the great might of Russia sometime in the future. This is what the Bible indicates will happen, according to Daniel 11:40: "At the time of the end shall the king of the south push at him [king of the north]." This will be the signal for the North to invade the Middle East, overthrowing "many countries."

Slowly and inexorably God's details of end-time events are slipping into place, paving the way for Jesus' coming, the end of the age, and the resurrection of the righteous. How sure God's Word is! How relentlessly God's plan moves on! No man can stop his coming Kingdom of righteousness and peace on earth. We don't want to. "Even so, come, Lord Jesus."

Britain, France Face God's Curse

Many years ago, God gave Abraham, father of the nation of Israel, certain promises, including a blessing and cursing promise. God said, "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). This promise has been proved true many times through the years. The nations that have been friendly to Israel have been blessed and the nations that have been foes of the Israelites have been cursed.

One recent example of this was in World War II when Hitler and Eichmann massacred six million Jews. Germany fell. As far as we know, there has never been any voiding of this promise by our heavenly Father.

If this be true, and we understand it is, Britain faces further judgment from God for recent acts of hostility toward the Israelites. Britain has already been cursed for her active interference against the Jews in the days of the formation of the state of Israel. Now she has sold 100 super-modern Chieftain tanks to Libya, Israel's mortal enemy, with another 100 to be delivered in June.

So Britain faces further cursing from God.

France, too, will suffer God's hand of punishment. She has promised Libya, Israel's new enemy, 110 modern jet fighters, while imposing an arms embargo on Israel. Libya has twenty pilots capable of flying such sophisticated planes. As Israel has said, "It is ridiculous to suppose that these planes will remain in Libya." Libya has promised Egypt her cooperation and financial aid in the war against Israel.

So France, too, faces God's curse. So far, the U.S. remains Israel's friend. However, at present, she is under intense pressure from the Arabs and from Russia to stop supporting Israel and to stop supplying her with planes.

We hope that the U.S. remains Israel's friend. "I will bless them that bless thee." Can more be said?

Israel, Egypt, Russia in the News

It is quite significant that Israel, Egypt, and Russia are daily in the news. Daily air war between Israel and Egypt, and renewed, almost continuous fighting between Israel and all her Arab neighbors have caused the super-powers, U.S. and Russia, to believe the Mideast is at the very brink of another all-out war.

Russia is playing the role of protector and supplier of Egypt and all the Arab countries. Russia has recently sent the U.S. an ultimatum—quit sending planes and help to Israel, or else! Russian influence continues to mount all over the Mideast, while U.S. influence has steadily declined.

This is significant, for this area is
(Please turn to page 19)

SEARCH & RESEARCH

By Pastor Harry Goekler

Question:

Do Psalms 91:3, 10 and 103:3 promise that God will restore a person through devout prayer? Is this promise of health only to Old Testament saints?

Answer:

These are indeed good questions, as they relate to the lives and experiences of all of us as individuals and families. And the questions raised, together with the verses of Scripture mentioned, cannot be readily answered with a yes or no.

Psalms 91:3, 10 reads as follows: "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalm 91 is a song of trust in God. The writer speaks of divine protection from many evils to those who completely trust in God. The dangers recited seem to be dangers of the wilderness—dangers which are not due so much to what the person does, but where he is. From all such dangers, he who dwells "in the secret place of the most High," who has chosen God for his refuge, shall be delivered by God. These dangers seem to be of every description, both seen and unseen; perils arising from human enmity and craft, and from dangerous epidemics. From all such perils the one who has made Jehovah his refuge will be protected and delivered.

We now note Psalm 103:3, and will give verses two and three, "Bless the LORD, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." This Psalm is primarily one of praise and thanksgiving to God for his manifold mercies and blessings. The first five verses mention personal blessings and benefits, and include forgiveness, healing, redemption, crowning, and satisfaction.

The word "healeth" in verse three is often used of soul sickness, or spiritual sickness, rather than bodily or physical sickness. (Note Psa. 41:4, 60:1, 2; 107:18-21; 147:3; Jer. 3:22.)

It is interesting to read Ferrar Fenton's translation of Psalm 103:3, "Who forgave all my sins, and all my depravities cured." We would point out that a depraved person is one who is corrupt and wicked.

The word "healeth" is also used in some instances of bodily or physical sick-

ness, as in 2 Kings 20:1-5; Numbers 12:10-16. We tend to think of diseases as pertaining to a physical ailment, as in these two references, but the word can rightly be applied to moral and spiritual sickness, too.

Now back to our questions. Is this promise of health only to Old Testament saints? It is true that God dealt more directly with people in Old Testament days, and that he performed more miracles of healing, and other evidences of his power, than than he does now. But it is also true that in any age a person can say with David, "He is my refuge and my fortress: my God; in him will I trust." Likewise the same person who completely trusts in God may expect divine protection from many evils in any generation, including our own.

Do Psalms 91:3, 10 and 103:3 promise that God will restore a person through devout prayer? Again we note that these are Psalms of trust and praise, and God's blessings in many ways will be given to those who completely trust in him, and praise him for benefits received. This, of course, would include being restored to both spiritual health and physical health. The question involves devout and sincere prayer as a means of healing, and we have some thoughts to present that may be helpful.

We are told by the writer of Hebrews 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We believe this verse is an invitation to every Christian to accept of the privilege and power of prayer, that it may be the means of overcoming temptation, of forgiveness of sins, and strength in time of trial and trouble, including bodily illness.

We would further observe the words of 1 John 5:14, 15, "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him." Thus, it is well to keep in mind that in all our prayers God hears us as we ask according to his will. Jesus prayed to his Father in heaven that the cup might pass from him, but also prayed, "Not my will, but thine, be done."

We pray for different things, including the restoration to health of a loved one. Many times we know our prayers are answered, and we give God the glory. We should never cease to pray for those who are ill, even though the illness is of such nature that from a medical and human view there is no hope of recovery. We

never know when, for his glory, God will make an exception and answer our prayers.

It is nevertheless true that it is not always God's will to heal. The sickness remains, even unto death. If it were true that Christians could be healed of any disease by fervent prayer and faith, might this not thwart the will of God? If God were compelled to terminate any sickness when believers prayed, would not the very sovereignty of God be limited? Throughout the ages past many of the most righteous saints who had walked in his will and purpose, knew the pain and sorrow of illness and suffering. Yet, often these were the ones God used most.

We pray not to inform or instruct God, but as an act of faith that we may know more fully what he requires of us. We pray, not to alter his will, but to bring ourselves into accordance with it. We need to learn to accept God's will, whatever that may be.

Difficulties, trials, and sorrows of one kind or another come the way of all men. It is the part of wisdom to pray for grace and strength to meet them rather than that time should be reversed to some point prior to their happening.

Sometimes a specific request we may make to God in prayer is not answered, and we may think that he did not answer our prayer. Remember his will and purpose for us may be different than our plans. The Apostle Paul tells us in 2 Corinthians 12:7, 8 that in order to keep him from becoming too exalted over the wondrous revelations he had experienced, there was given to him a thorn in the flesh to buffet him. Three times Paul prayed for the thorn to be removed, but the thorn remained. So Paul was face to face with the problem of unanswered prayer. God did not answer the specific prayer of Paul, but he did respond to the cry of his heart. The prayer was answered in another way in that Paul's ministry was not hindered by this thorn. Rather, his ministry was enriched, though the thorn remained. To Paul the voice of the Lord said, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9). Although the thorn was not to be removed, an equalizing and compensating factor was the gift of adequate grace and faith. Sometimes our disabilities are blessings in disguise if they cause us to lay hold on God's grace and purpose. God's grace was not only available and adequate for Paul in his time of need, but it is also available to us in our times of need. Through prayer we will often find and receive this grace. We

(Please turn to page 19)

TOTS 'N' TEENS

By Ruth Lewis

Tomorrow's Teachers

Sandy noticed that Mother was hurrying around the kitchen. "Where are you going, Mother?" asked Sandy.

Mother laughed. "To a teacher training class, dear."

Sammy was listening. "But, Mother, you're already a teacher yourself! You don't have to go to class."

"Yes, I do, Sammy. I need to learn how to be a better teacher. The only way I can do that is to learn more from someone else."

"Does our teacher go, too?" asked the twins.

"Oh, yes," answered Mother. "Your Sunday school teacher is a very good teacher and she wants to improve herself, just like I do."

"Sometimes I don't listen to her," said Sandy. "She tells us stories, but she tells us other things, too, when I want to play or sing."

"It's very important to listen to your teacher, Sandy," said Dad. "If you listen now you might be able to become a teacher yourself someday. The Bible says much about teachers. While Mother is gone I'll tell you about a teacher in the Bible."

"Be good children," called Mother, as she left, "and please listen to Dad's story. Then you can tell me about it when I come home."

A Teacher Named Gamaliel

When a Jewish boy had his thirteenth birthday, he became a "child of the Law," and had to begin training for his life's work. If the boy was to be a Biblical scholar, he would leave his family, and go to Jerusalem to study. While there he would have one special teacher who would teach him all that he should learn.

One of these teachers was named Gamaliel. Gamaliel was a very smart man. He had studied his Bible and knew more about it than any other man in his time.

Gamaliel had probably learned much from his father and his grandfather, who were also teachers. The Apostle Paul studied what Gamaliel asked him to study. He was one of the boys whom Gamaliel taught.

Gamaliel had wisdom. Shortly after Jesus had ascended into heaven, the disciples of Jesus began to teach others about him. They told people that Jesus had not remained dead, but that he was alive again, and in heaven with God his Father.

This made the Pharisees, or the teachers, very unhappy. They arrested the disciples and began to punish them.

Gamaliel was one of these Pharisees. He noticed what the other Pharisees were doing to the Christians, and he did not like it. He asked that the disciples leave the room, so he could talk to the other teachers.

"Don't you men remember that there was another man who bragged on himself, and people began to follow him. Soon this man was killed, and all the people who followed him went away. We did not have to punish this man. Don't you remember that this happened to a second man, also? We do not have to punish these men who call themselves Christians. If God is not with these men, people will forget what they teach. If God is with these men, nothing you can do to them can stop others from learning about it."

The other teachers, the Pharisees, realized what Gamaliel said

was true. They let the disciples return to their homes, and since that time people the world over have learned of Jesus, because God wanted men to hear about his Son.

TNT

It was a rare advantage—no doubt planned by God—that Paul would be chosen to learn from the greatest Biblical scholar of his day. Gamaliel was such a scholar (notice in Acts 5:34 he is termed a "doctor of the law") that he became one of seven "doctors" during the whole period of Jewish history to be honored with a special title, "Rabban," rather than "Rabbi." Not only was he wise but he also had a spotless character and reputation. It is a saying of the Talmud that "since Rabban Gamaliel died the glory of the law has ceased."

God probably caused this to happen, too. Since the time of Gamaliel, who died about A.D. 50, the law has been overshadowed by the gospel of Christ.

Tradition states that Gamaliel became a Christian along with the other famous Pharisee, Nicodemus. Some early writers state that he was secretly a Christian. We do not know whether this is so, but can wish that Gamaliel, like all others the world over, could know Christ and reign with him.

It's Time to Teach the Truth

It takes time to be a good teacher. Although teaching is mentioned as a gift from God in Ephesians 4:11, this gift must be used and expanded to be of real value. The way to increase this gift from God is to "spend" it whenever you can.

Few people have the ability to pick up a lesson and teach as though inspired and move their audiences, without first having spent hours in prayer, preparation, and pursuit of truth.

The reason God originally chose the Hebrews was because he knew he could depend on them to teach their children. Moses was first taught by God, and then spent years instructing the Israelites. Like all students, the Israelites suffered for the times when they did not listen! The priests of Israel were to have as one of their main obligations the instruction of the nation.

Christ told his disciples to "go and teach all nations" his words. He did not say "attempt" to teach, or to "make excuses about your teaching," but, rather, to do it. The church today should spend more time teaching so that those who learn will also know how to reach others with the truth.

How to Teach Effectively

1. Listen to others. Find out the hows and whys of successful teaching. Listen to find the needs you must meet in your class.

2. Visit the classes of successful teachers. Learn their means and methods. Keep notes on what you see and hear, and you will remember much of it.

3. Read. Read the Bible, teaching manuals, magazines, and books written for teachers.

4. Prepare now for your future as a teacher. Add to your notebook things you wish to study; factual information and ideas.

5. After you have done these things, ask your Sunday school superintendent if you may first observe, then assist with a class in your church. Then, after you become a teacher, continue in these four activities.



Brief Messages for Busy People

The Way of Salvation

By Richard Worley

That salvation is the need of all mankind is not understood or accepted by many people, church members and non-church members alike. It is doubtful that many of us realize what salvation, in its final analysis, will involve. The reason for this is that we have nothing in our personal experiences to draw from to compare with what God has promised to us. To understand the complete consequences of sin is impossible, but we do have enough of a description in the Scriptures to give us an idea of the future of those who transgress God's laws. Malachi prophesied of a day that "shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch" (4:1).

God has promised that we can escape this consequence of destruction, and can also experience a salvation which shall include immortality in a perfect state. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54).

Recognizing, then, that a day of judgment will come upon all people, and that the only way of escape is by following God's formula, we search his Word to find the way to life eternal. As we read his Word and study it, there seems to be one requirement: BELIEVE IT. Even though it may not teach what we want to believe, we must conform to its standards and guidelines.

In looking at God's Word, then, trying to find the way to salvation, we see the central theme is that God has already accomplished something for us. God, demonstrating his love, "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Believeth," in this verse, does not carry the thought of subconsciously accepting the fact that Jesus is God's Son and the Saviour of the world. "Believeth" in this verse means "to have faith in," "to entrust," or "to commit."

The Apostle Paul explained this in

Philippians 3:8, when speaking of things of this life which he gave up to follow Christ. He said, "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."

With a knowledge of our condition and of the promise that God has extended to us, we explore the Scriptures to see how we can be recipients of salvation.

God has ordained a ceremonial washing, without which we cannot attain salvation. This washing, baptism, is one which must be accompanied by a knowledge of God's plan of salvation and a deep-seated desire and determination that service to God comes first in our lives.

Baptism, then, consists of an immersion in water, which brings us into the body of Jesus Christ when it is coupled with faith in God's plan of salvation and a life that is lived in accordance with God's will. In Romans 6:4 Paul says our life is to be new: "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." Paul continually impressed upon the early church that a constant living of the new life was essential if salvation was desired. To the Colos-

sians Paul explained that we were at one time aliens or separated from God with no hope of salvation, but because of his gift of Jesus and our acceptance of him, we are reconciled and in a position to receive salvation in the future—"if [we] continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:23a).

Salvation, then, is a gift of God given to us through our acceptance of his Son Jesus Christ and a belief in the teachings of the gospel. Entrance into Christ is through the rite of baptism, and this is actually the beginning of a new life of service and dedication to the one who created all things, the one true God. With such a God to serve, and the promise of a perfect reward, how could one even consider not serving him?

STEPS TOWARD SALVATION

(Continued from page 13)

and a signature. It is a seal of faith in the gospel (Rom. 4:11); a sign that we have been buried with Christ, and have risen to walk in newness of life (Rom. 6:3-6); and a signature to the contract or covenant of promise. (Gal. 3:29.)

6. The Christian Life

Baptism is the beginning of the Christian life. The journey of Israel from



OREGON BIBLE COLLEGE

Jesus said to his disciples, "The harvest truly is plenteous, but the labourers are few." He also was moved to compassion because the flock of God was scattered and faint for lack of shepherds or pastors. The Church of God is in need of workers and leaders today! Will you heed the Master's call to prepare for service? Oregon Bible College is a four-year school dedicated to the preparation of Christian workers in missions, evangelism, pastoral care, teaching, and music. For a catalog or information write: Registrar, Oregon Bible College, Box 100, Oregon, Ill. 61061.

Egypt to the Promised Land is a great type or example of this. They believed in God, came out of Egypt—a type of sin, were baptized in the sea, and began the wilderness journey. The journey of life was full of testing and trials, but was also a time of close relationship to God. He revealed to them his will and law, and led them day by day. They learned to trust and obey him. Sad to say, they were not all successful in reaching the Promised Land. (See 1 Cor. 10:1-12.)

As the late R. H. Judd said it, "The end of right learning is right living." If we have rightly learned God's Word, and rightly apply it to our lives, our steps will lead to a life of service to our God. The fruit we bear through God's help will abound to his glory, and will be proof of our faith. (Jas. 2:14-26.)

The steps we have taken to free ourselves of sin, the steps we take daily in God's service, will prove to be steps toward eternal salvation in the Kingdom, if we endure faithfully unto the end. •

THE TRAIL OF THE SERPENT

(Continued from page 7)

and look at the beasts about him—and, ultimately, to wish for a mate of his own.

A Living Soul

The assumption is given support by the fact that the same Hebrew word translated "soul" here is often translated (in the King James and other versions) "body" or "being" or "person." In short, that man was a man, and he was likewise a soul. What made him live was not the injection of some novel element—immortal, invisible—but a kind of artificial respiration.

He was an inanimate being before he was given life. He was a living soul or being after God "breathed into his nostrils."

What God told the man and his mate was this: If you disobey me, you will die. The order had fallen upon Adam before Eve was brought into being (Gen. 2:16, 17); but no doubt Adam passed along the information, since Eve seemed to be aware of the command (Gen. 3:1) when the serpent opened the road to temptation.

So men disobeyed, and men died. (Rom. 6:23.) Since everybody disobeyed, it would seem that the pessimistic philosophy of Ecclesiastes was altogether justified. The advent of Christ and his eventual death and resurrection were all that made life beyond the grave a possibility.

Death and Resurrection

The inspired Paul compared death and resurrection to the common process of plants. Sow a seed; it dies, but from it springs a flower or a shrub or a tree—and it is notable that a pine cone has never been known to give birth to a cedar or a spruce, let alone an oak or an elm. When a man dies and finally is resurrected, he is the same soul, the same person, he always was—only improved, mentally, spiritually, physically. (1 Cor. 15:36-44.)

Indeed, Paul emphasized that, unless there is a resurrection, there is no point in even trying to be Christian. "Therefore"—because of faith in a resurrection described earlier in the chapter—"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" (1 Cor. 15:58). And Paul repeated again and again the idea that all faith is valueless, and Christian works are valueless, unless there is a resurrection. (1 Cor. 15:13-19.)

"The trail of the serpent," from the notion that "ye shall not surely die" to the true doctrine of the resurrection, is illustrated by that occasion when Moses erected a brass serpent as a means of saving Israelites from death. (Num. 21.) In the same way, Jesus said, he himself would be lifted up in order to give men a chance for—not a guarantee of—eternal life. (John 3:14.) •

THE SECOND COMING

(Continued from page 9)

Jerusalem was trodden down of the Gentiles until June, 1967. The times of the Gentiles have been fulfilled, and God again works with his ancient people Israel. We are living on borrowed time. Whether man will witness great star-showers as he did in the last century, or whether the signs in the sun, moon, and stars will reveal something different remains to be seen. But the distress of nations is here now; perplexity hounds our every step; our hearts fail for fear.

Look Up!

But wait! No need to fear! Jesus said, "Look up, and lift up your heads; for your redemption draweth nigh."

The more acute the world's problems become, the more impossible they seem, the more we should expect the quick arrival of him who died for us. We do not try to establish a time for the return of Jesus, as so many have in the past. Jesus himself warned, "Of that day and hour knoweth no man, no, not the angels of

heaven, but my Father only" (Matt. 24:36). We are told, however, some of the conditions that would arise on earth and that would occur in the heavens to herald his coming again. "The sun [shall] be darkened, and the moon shall not give her light, and the stars shall fall from heaven. . . . But as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:29, 37).

Others also warned of chaotic conditions prior to the return of Jesus. For instance, the Apostle Paul warned: "This I know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:1-5, 13; see also 4:1-4; 1 Tim. 4:1-3).

We Need Jesus!

My friend, these days are upon us. More than ever before, we look for the soon return of Jesus. We need him—not only spiritually; we need him to solve the problems that we have created, that bring about wars that go on and on; we need him to clean up our air and water; we need him to bring in everlasting righteousness. Man cannot long endure in his mad dash to please himself, to fulfill all the lusts of the flesh and the eyes, to worship God in a proud, self-centered way. Soon he will be reined up short, brought to an abrupt halt.

We need Jesus here on earth!

Yet . . . when he does return, will you be prepared to receive him? Will you be as the five wise virgins who were prepared when the bridegroom came, or will you be as the five foolish ones who thought they could "get by" with insufficient preparation? (Matt. 25:1-13.) The means of preparation are outlined in another article in this issue, "Steps Toward Salvation," on page 12.

Eternal life is offered to you by a loving God. Only those who are interested enough to search the matter out and accept God's offer will be saved. As the commercial used to say, "Why be half safe?" There is safety only in Christ. "I am the way, the truth, and the life: no man cometh unto the Father, but by me," said Jesus. (John 14:6.) Accepting him—accepting life eternal—is up to you.



Churches IN THE News

CALENDAR OF EVENTS

- April 3-5—Special services at Bedford, Ohio, Scott Ross, guest speaker.
- April 6-12—Evangelistic meetings at Hope Chapel, South Bend, Ind., Z. B. Duncan, speaker.
- April 13-19—Evangelistic services at Macomb, Ill., Z. B. Duncan, speaker.
- April 18—Indiana Quarterly Conference at the Hedrick Church.
- April 24-26—Northeast Spring Conference at Glad Tidings Chapel, Dayton, Ohio
- April 27-May 1—Annual Ministerial Conference at Oregon, Ill.
- May 3-June 28—National Sunday School Contest.
- June 11-14—Arkansas-Oklahoma Conference at McGintytown Church, Greenbrier, Ark.
- June 14-20—Annual Indiana Conference and Family Camp at Camp Mack, Milford.
- June 19-21—Annual Illinois Conference at Oregon.
- June 27—Indiana Conference annual business meeting at Burr Oak.
- July 16-19—Iowa State Conference at Waterloo, Richard Smith, guest speaker; Raymond Brown, music director.
- July 18, 19—Missouri Quarterly Conference at Fredericktown.
- July 19-24—Missouri State Youth Camp.
- July 19-24—Jubilee General Conference at Riverview Park, Cedar Falls, Iowa.
- July 26-31—International Berean Youth Conference at Camp Mack, Milford, Ind.
- Aug. 11-16—Annual Missouri Conference at Raymore.
- Aug. 12-16—Central High Plains Conference at Holbrook, Neb., C. E. Lapp, speaker.
- Aug. 28-30—Northeast Fall Conference, Glad Tidings Church, Fonthill, Ontario.
- Oct. 17—Indiana Quarterly Conference at Hope Chapel Church, South Bend.

SEARCH AND RESEARCH

(Continued from page 15)

ought always to pray, not only for the things we desire, such as the restoration to health of a loved one, but we ought to pray to know his will, and whatever the answer, to accept it as the divine will of God, and find grace to help in our time of need. Prayer is not an endeavor to persuade God to change his plan and purpose; it is an effort on our part to understand and accept his will and purpose. Let us strive to be faithful stewards of prayer and praise. ●

NEWS AND PROPHECY

(Continued from page 14)

where the action will take place that will bring an end to this age. The northern power is to invade Israel. This will be the signal for God's wrathful judgments on earth for sin. Armageddon will be reality.

We are living in the beginning of the end. Jesus will soon be coming. This will bring about a great change in everyone's life. For those who love him and look for him, he will bring eternal life. For his enemies—destruction. Is Jesus your Saviour? If not, make him your Saviour by faith, repentance, and baptism. If he is, grow in faith and obedience. We must be ready when he comes if we expect any future blessing. ●

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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 100, Oregon, Ill. 61061, postage paid when payment accompanies order.

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THE EDITOR'S OPINIONS

"Get-Acquainted Issue"

Our supply of the special "Get-Acquainted" issue of The Restitution Herald is exhausted. We printed what we thought was an adequate number, but demand was greater than we had anticipated. We have nearly enough orders to warrant going to press again. This issue is undated, so may be used at any time to present Bible truth to your friends and neighbors. Let us have your order soon if you or your church could use more of these. They are 25 cents per copy. Address Box 100, Oregon, Ill. 61061.

COCU—"Church of Christ Uniting"

Since 1962 the COCU-Consultation on Church Union—has had talks underway to bring about the merger of nine "Protestant" organizations in the United States. The nine churches are: the United Methodist Church, United Presbyterian Church, United Church of Christ, Episcopal Church, African Methodist Episcopal Church, Episcopal Zion Church, Christian Methodist Episcopal Church, the Christian Church (Disciples), and the Southern Presbyterian Church. Together they have about 75,000 congregations and more than 25 million members.

According to Louis Cassels, UPI Religion Writer (Rockford, Ill., *Morning Star*, Feb. 21, 1970), the 170-page "plan of union" has now been made public and referred to the participating churches for study, discussion, and response—a process which may involve several years. The new church will come into being when all nine have had a chance to vote on it, and when as few as two approve it.

The new church will be called "Church of Christ Uniting"—chosen to emphasize that this is just the beginning of Christian "reunion."

The plan indicates that laymen will have a powerful voice in the new church, with two laymen for every clergyman at every policy-making level. The top administrative official will be called the "Presiding Bishop," and the plan specifies that the first one elected to the office should be black.

Three "orders" of the clergy will be recognized—bishops, presbyters, and deacons. Ordained ministers of the nine

churches will automatically become ministers of the new church.

The basic organizational unit will be called a "parish," and will consist of several congregations in the same community. Parishes will be grouped to form a "district," presided over by a "bishop." The calling of a "presbyter" as pastor will require concurrence of the parish, the district ministerial relations committee, and the bishop of the district.

A wide variety of forms of worship will be permitted in the new church. All will observe "the sacraments of baptism and Holy Communion."

The section on the faith of the new church says: "The united church confesses Jesus Christ as Lord and Saviour. In glad celebration we worship the one God: Father, Son, and Holy Spirit. We acknowledge the unique authority of Holy Scripture, (and accept) the Apostles' and Nicene Creeds as witnessing to the mighty acts of God recorded in Scripture."

Local congregations which may not wish to become part of the new church will be given one year from the date of the merger to withdraw, and will retain title to their property.

This upcoming merger is but one more step in the establishment of the world church predicted in the Bible. The COCU is not an end in itself, but, as its name indicates, it is aimed at "reuniting" the Christian church; this includes Roman Catholicism and the Eastern churches.

The "episcopal" form of government chosen by COCU will make it easier to accept "reunification" with the "mother church," Catholicism. Both are apostate. The Bible does not support the episcopal form of church government. Even a cursory examination of the usage of *presbuteros* (elder) and *episkopos* (bishop, overseer) in the New Testament shows that they are different terms for the same office. Notice Acts 20:17, 18, 28, "From Miletus [Paul] sent to Ephesus, and called the elders [presbuteros] of the church. And when they were come unto him, he said unto them, . . . Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers [episkopos]." The former seems to refer to the position,

while the latter refers to their work. A bishop is not above an elder, and there is no supreme bishop. God's flock is congregational in polity, with no head other than Jesus Christ, and having the power and right to call and ordain its ministers.

Unless the Church of God negates its long-held belief in the oneness of God, it could never be a part of the COCU trend, as we must Scripturally reject the triune God and the Nicene Creed which proposes it as dogma. Actually, though, we can see the seeds of compromise being sown in our midst by some of our number who fellowship trinitarians, promote trinitarian speakers, and distribute trinitarian literature. Surely, the call to "come out from among them, and be ye separate, with the Lord," must be applied here. Eternal life is at stake. We cannot continue to bow to the wind, without some day expecting we will reap the whirlwind! (Hos. 8:7.) Rather than being sucked into this deadly whirlpool, we should maintain our faith and doctrine, and be ready to aid the exiles that are bound to result from this scheme of world religion.

Noah's Ark Expedition

Considerable interest is being shown in the efforts of a team of scientists and explorers who are planning an expedition to Mt. Ararat in Turkey, in search of the remains of Noah's ark.

According to an article in the Cleveland, Ohio, *Plain Dealer*, Ralph E. Crawford, president of Search Foundation, Inc., of Washington, revealed that several pieces of hand-tooled wood more than 4,000 years old have been found in an icepack on the mountain. After setting up a base camp this spring, the explorers will study ways to melt a glacier covering the find in the summer of 1971.

Reports that there are remains of a large vessel on Mt. Ararat have persisted for years. Fernand Navara, a French explorer who chopped out a piece of the timbers in a deep cravasse in 1955, said he is confident they are from Noah's ark. Crawford stated that the timbers found in an expedition last summer appear to be white oak and that there are no such trees within several hundred miles.

Reports such as this capture the imagination. While our faith does not demand that the ark be found, it might serve to cause someone to believe the Bible record. Although archaeologists have been verifying the Bible record with almost every shovelful of earth, there seems to be no stampede among the scientific-minded world to accept what God has said about the past or the future. ■

LETTERS

WHAT WE ADVOCATE

Dear Bros. Ferrell and Johnson,
 We are thankful that we have The Restitution Herald. We pray for the work being done there that others may find Christ as their Saviour.
 One thing I was wondering is why The Restitution Herald doesn't advocate first that God is the Creator, and Jesus is the only begotten Son of God, and then the rest of what we believe? Yours in Christ, Mrs. Ernest Rice, Omaha, Neb.

● Thank you for your letter. Your question is a valid one. The statement of what we advocate, contained in the masthead, has remained almost unchanged since the inception of this publication in 1911.

In analyzing the statement, we find that it is heavy on the doctrine of future things. This was probably born out of the fact that these things were not being emphasized in the publications of other faiths; the restoration of the nation of Israel, for example. These things are being freely taught by other groups now. With the shift in emphasis, perhaps we have been remiss in not stating the other essentials named by you, and which we do indeed advocate.

Beginning with our last issue, our masthead now says: "The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17)," etc. These tenets are proving to be the basis of the difference between ourselves and the vast majority of Christendom, and a reminder to us of our reasons for a separate existence.—Ed.

INCREASING OUR WITNESS

Dear Terry,
 This regards your request for our opinion concerning your suggestions as pertaining to The Restitution Herald and Progress Journal.

I would very much oppose combining the two magazines to form one. You specifically mentioned deleting the news items of things such as weddings, funerals, etc., or at least only putting mentions of such events in the paper. This is the very unique and valuable purpose of the Journal, and more harm than benefit would result.

The basic problem with The Herald is the fact that it simply is not touching people's lives. Yes, now maybe it should, but the fact is, it does not. If we want to have a magazine that will have a wider circulation, we must rethink the whole format of the magazine. This does not mean that we should delete the proclamation of the truth, but that by not presenting it in such "scholarly" ways, we could make it more appealing. I would very much like the opportunity to be involved in such a venture. Yours in Christ, Kent Ross.

● Thanks for your letter. You apparently received a wrong impression in regard to carrying the news in a possible combination of The Restitution Herald and Progress Journal. Our editorial in the March issue did not say that news would be "deleted." It said, "Lengthy reports . . . would be cut to a minimum." There is much verbiage in the average report that is best left

out. All essential news of every nature would be carried. Otherwise, how would The Herald be "humanized," as we suggested?

We sincerely hope you are wrong about The Herald "not touching people's lives." The aim of the editorial staff is to present God's truth in its simplicity, that the readers might know God's will and plan for their daily lives.

As to the articles being too "scholarly" to be appealing, we can only say that we print articles of many types by writers in many walks of life. There are not many written from a deep "theological" approach. We hope all of them are scholarly enough to challenge the average reader to be a student of God's Word.—Ed.

Dear Brother Ferrell,

Regarding your remarks about possibly issuing The Restitution Herald free and relying on voluntary help (contributions). We feel that it would be best to print an extra quantity and issue them free to possible prospects. We would suggest sending a little note boosting up the magazine—a good write-up setting forth its splendid articles and the advantages of having the magazine, and making an appeal for support.

The magazine that you publish is costly, whereas the sheet review "Present Day Events" that we issue is cheap. When we first commenced publishing "Present Day Events" we sent it out freely. We wondered at times if we would be able to continue, but we encouraged each other in the work, and slowly folk who appreciated what we were doing desired to subscribe towards the effort that we were making. With what we could do ourselves in a financial way, and the increased support that came from outside, the growth of the output of leaflets grew to the present quantity of about 70,000 of each new issue . . . and as the world position worsens we expect that it will grow further.

We both enjoy reading your publication and have friends here who eagerly take any spare copies from us to read, and of course the copies that we keep for ourselves are finally passed on to others. Yours Sincerely, The Gospel Publicity League, C. H. French, per Alan Gunn, Epping, N.S.W., Australia.

● Thank you for your encouraging letter. We appreciate hearing of your experience in the field of gospel publishing as a work of faith.

While there is a difference in comparative size and publishing cost of our publications, the principle of sending The Restitution Herald out without a set price would be the same as in your case. It is true that people must believe that publishing the message of God is important before they will underwrite it one hundred percent. We will consider your suggestion of printing extra copies for free distribution, while maintaining a paid subscription list.—Ed. (Note: Several leaflets published by The Gospel Publicity League are available from this office. Write.)

Dear Terry,

I read your editorial comments about The Herald and the Journal, and think that your idea for combining the papers and sending the magazine free to anyone who requests it has some merit. The cost would not be as great as one might be expected to think—the Conference would only have to raise an extra \$6,000.00, approximately the annual receipts from subscriptions. In turn, there would be some savings from not putting out an extra

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The Restitution Herald

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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); 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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Our Cover, Monticello, home of Thos. Jefferson, third president of the U.S., near Charlottesville, Va.

WE NEED MEN!

By Francis Burnett

DURING this generation, there have been phrases used to make special appeal to people to get them to be strong in conviction and stamina. Some of the phrases are: "We need men!" "We need you!"

It was when Eli was the priest and Samuel was being trained under him that the Israelites took the ark of the covenant from Shiloh to use in their battle against the Philistines. There was great joy in the camp of Israel when the ark was brought up. The idea was that the ark would be the means by which they would win their battle. The noise and shouting made the Philistines afraid. "The Philistines were afraid, for they said, God is come into the camp" (1 Sam. 4:7). But in considering the whole situation, the Philistine leaders said, "Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight" (1 Sam. 4:9). The Ferrar Fenton translation reads, "Let us harden ourselves, and be men . . . So be men and warriors!" The Smith-Goodspeed translation reads, "Strengthen yourselves, and be real men . . . be real men and fight." This was said by men who had no regard for the God of heaven or for righteous principles. Yet the admonition was to get away from being weak-kneed and be "real men."

Challenge to the Church

The Apostle Paul made this kind of challenge to the brethren of the church at Corinth: "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). The Smith-Goodspeed reads, "Act like men." The Emphatic Diaglott reads, "Watch you! Stand firm in the faith! Be manly! Be strong!" What an admonition! Many of you reading this will agree that such is certainly needed in our time. Everywhere in the world there is the cry for strong leaders—government, industry, education, and the church, to name a few. It is the church with which we are concerned. It, to be very specific, is the Church of God. Where are the men? Yes, we have some. But not enough! Don't be an alarmist, I can hear it be said. But I am alarmed and I am not alone in this thinking. In the last several months, I

have had young men ask, "What is happening? What is wrong with people? What do you think will develop in the future?"

What is Happening?

The question at hand is, What is happening to the Church of God and in the Church of God? Can it truly be said that everyone is preaching the whole gospel? If it be true, why has this been said to me on several occasions in the last two years, "That is preaching from the Bible; that is good old-fashioned preaching." Is it possible that the "sheep" of our congregations are going hungry? Shame! shame! for making such an accusation! I did not make the accusation, but the people did, and they number more than can be counted on both hands, and have implied that such is true.

Our Heritage

Many men of *faith* in the last one hundred years have withstood many pressures and afflictions to preach the gospel—the message of the Kingdom, conditional immortality, Jesus' coming, and more. It is this heritage that the Church of God is founded on today. But what is happening to that heritage? It seems that today it is a matter of concern not to "offend" with the gospel, so it is watered down. We call our churches by some name that leaves God out. We are careful not to mention some of the important, strong doctrines lest someone get offended. There is no one who believes in *tact* more than I do. But to shield and shun the *truth* for the sake of winning someone is not right. If we have deliberately and willingly left the name of God out, how can we expect God to add his blessings? I ask you, what does it mean to "serve God acceptably with reverence and godly fear" (Heb. 12:28)?

We need men! We need them more than ever before—and in the Church of God! We need men who are full of the knowledge of God—men who know all of the Word of God. We need men who will stand up against the problems and troubles that they may face in preaching the gospel. It seems that if a little trouble comes our way, then it is easy to say, "I want out," or "I'll help all I can, but I

don't want the responsibility." I ask you, who is going to feed the sheep? We need men who are willing to sacrifice some of the material things that people of the world and of our congregations have to preach the gospel. We need men who are willing to feed the sheep and not be concerned about themselves. Remember that God is faithful and he will provide for those who serve him.

Let God Lead!

Jesus said to one who would follow him after doing a few other things first, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). Too many are looking at the things of the world and to the ways of others for their leading. Look to God! Ask him to lead you! Can any of us picture Jesus giving an answer to a question about salvation with some of the weak answers that are given today? Some say, "Just believe on Jesus! That's all you need and nothing more!" There is no foundation for this in the Bible. The Apostle Paul was instructed by Ananias in the things he should do, and he was baptized. (See Acts 9:17-20.) When Philip was led by the Spirit of God to meet the eunuch, he taught him from Isaiah about Jesus, and it led to baptism.

Firm in the Faith

In being "real men, manly"—men of faith, we are also told to be "firm in the faith." One cannot neglect teaching and preaching the whole gospel and yet be *firm* in the faith. While most of the Christian world today is feeding the people a watered-down social gospel, we cannot stand idly by and let it be done. We dare not join them. All the way through God's Word we find the exhortation for those who would serve to "come out" and to stand in the TRUTH of God, even if it means to stand alone. We give the excuse that we are doing such and such in the name of Jesus and for God. When King Saul came back from fighting the Amalekites, he brought King Agag and the best of the sheep and cattle. He said it was done to sacrifice to God. Samuel's answer was, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams"

(1 Sam. 15:22b). Half-way teaching and service are no more acceptable to God from us than were the offerings of King Saul and his men.

We Need Men!

We need men! We need men who will "preach the word." The Word is the mes-

sage of salvation which has as its central theme the Kingdom of God on the earth. This message is of the peace that Jesus will bring to the earth when he reigns as King from the city of Jerusalem. To tell others about Jesus and what he can do for them must include the great work the Father has planned for Jesus and those

who believe on him.

TRUTH! TRUTH! TRUTH! We need men who will uphold the truth. We need men who will preach the truth, for there are many people who are hungry, and are waiting and want to hear the truth. "Good is the word of the LORD" (Isa. 39:8). ●

Chosen for Fruit

By D. B. Watkins

"Ye have not chosen me, but I have chosen you . . . that ye should go and bring forth fruit" (John 15:16).

WE CANNOT but notice the emphatic words our Lord used in addressing those who believed on him. He said they had not chosen him, but he had chosen them. His words bear true testimony that all must be drawn. Drawn by whom? John 6:44 declares that it is by the Father that men are drawn to Christ. "No man can come to me, except the Father . . . draw him" (John 6:44).

And how many are drawn? Some say that there are few, but God's Word tells us that great multitudes are called, but only a small number accepted. Jesus said, "Many be called, but few chosen." (Matt. 20:16). Chosen for what?

People are certainly not drawn and chosen to swell the church roll. It is good that the church institution is increased, but this in itself is not the chief aim and purpose for those who are called and chosen. There are today many churches with membership rolls of great size, but their active members are few. And yet, these very same churches take pride and boast about their membership. Having a roll of three or four hundred, or more, persons with only about half being active, interested members is nothing in which to take pride. In all truth it is a shame and dishonor to the one who has so lovingly drawn them from death to life. So it is true; many are drawn but few chosen.

Are people chosen for the task of pulling tares? Beyond any doubt we are not chosen for that purpose at all. The Lord declared that the good seed and the bad seed should grow together and at the time of harvest they would be separated. No, we are not selected to weed, we are chosen to be witnesses to the world and a peculiar people to the Lord. We are chosen to bring forth fruit; fruit worthy of holiness, fruit that tends to glorify God, fruit that draws others.

Because of the many and varied types of character found in the church, we find many different and distinct types of fruit being brought forth by its members. The Word of God has plainly told us that by one's fruit one can be known. Let us for a moment examine some of the fruit.

One of the most common fruit being brought forth in the church today is the "crab apple." Those who bear this fruit are quickly distinguishable. These members have quick tempers and become outraged when things are not done to their liking. Another trait of this member is a do-it-yourself attitude.

Another fruit found in today's church is the "lemon." Those who bring forth this fruit are always throwing cold water on the activities of the church. They complain about the slow progress being made but never do anything to speed it along.

"Poison berries" are also found as fruit in the church. Persons that bear this type of fruit spread hatred, and are envious of those who toil in the labor of the Lord. These are they who yell and scream about a clique running the church. Little do they realize that those in the so-called clique are the ones drawn and chosen.

Then we have the "grapefruit" member. He is readily known by having to be sugared before he can be used. He's the one that has to be talked to with all manner of compliments and continually patted on the back.

Another fruit is the "tumbleweed." This member is the one who is filled with enthusiasm and promotes all things, but then fails to see them to completion, for he has no roots and is tossed to and fro within the church, not knowing where he is going.

But the most deadly and evil of all fruits is the "moss." Moss abides in the shadows and thrives in the cool of the

day. It chokes to death other plants around it. The member who is like moss attacks new members and crowds them out so that his place will not be challenged. The moss member is comfortable while there is no strife or tribulation upon the church, but when the heat of wrath and present judgment comes he withers and dies; for he is not able to withstand the Light.

But the most common of all fruits it seems is the "fallen apple." As apples that fall must be pressed into cider before use, so this member also must be pressed, pushed, and nudged before he comes to worship, before he supports the church, or works in the fields that are ready to harvest. Often he must be carried along by others because he has no strength, for he has been bruised. This fruit is truly plentiful.

All of these fruits grow wild without the cultivation of obedience and the nourishment of prayer. But the fruit that is constantly sought is the "red delicious" that has not fallen to the ground. It is not bruised in any way. It is neither too sweet nor too bitter; it is just right. Such fruit is appealing to the eye and draws many to eat of it. It is this type of fruit that we, as followers of Christ, must bear if we are to be not only drawn but chosen.

We are chosen to bring forth fruit, and that means the right kind of fruit—fruit that is pleasing to God and a glory to his name, fruit that knows no temper or hatred, fruit that needs no sugaring, fruit that is not sour or bitter, fruit that needs no pressing, fruit that leaves room for others, fruit that will bring forth more fruit. To bring forth the right fruit we must be daily and hourly cultivated by obedience, prayer, and love. Further, we must be nourished by the Word of God.

The quantity—MUCH FRUIT! ●

Why Did It Happen To ME?

By Donald Needham

DEATH claims the life of a loved one; a tragic illness strikes your child; your marriage has failed, or is on the verge of splitting wide open; or, life seems all questions with no answers. How do you react? Possibly one of those mentioned instances, or one similar, has been your lot in times past, and you found yourself involved in a dilemma which you were unable, with all your human capabilities, to understand or solve. You resolved in your desperation to make God, or someone, or something else a scapegoat, while pulling in your walls of self-pity as your defense. Or else, you made such an experience a profitable exercise. The common stigma of all mankind, regardless of race, religion, or financial status is the rocky road of having problems. Consequently, problems come in all sizes: small, medium, and large, and they are no respecters of persons. The test of our makeup is whether we allow confronting troubles to conquer us, or whether we profit by overcoming a tragedy.

Life without pain would be perpetually dangerous. The story is related of a young girl who almost never cried. She never cried when she fell down and skinned a knee, or bumped her head, or even burned her hand on a hot stove. The only time she cried was when she was hungry or angry. It was soon discovered that she had a defect of the central nervous system for which no cure was

known; she could feel no pain. Her mother was warned that she must be watched constantly. She might break a bone and continue using it until it could not be properly set, or she might develop appendicitis without nature's usual warning signs of pain. Spanking her to make her more careful about hot stoves and knives would do no good, for she wouldn't feel it. For her, feeling no pain was dangerous.

The spiritual application is simple. The Lord sends troubles into our lives for a purpose, "for the Lord disciplines him whom he loves, and chastises every son whom he receives. If you are left without discipline, in which all have participated, then you are illegitimate children and not sons" (Heb. 12:6, 8, RSV). All sunshine makes a desert. Therefore it would seem that problems come for one of two reasons: 1) God is trying to get our attention, or, 2) God is purifying and strengthening his children through testings.

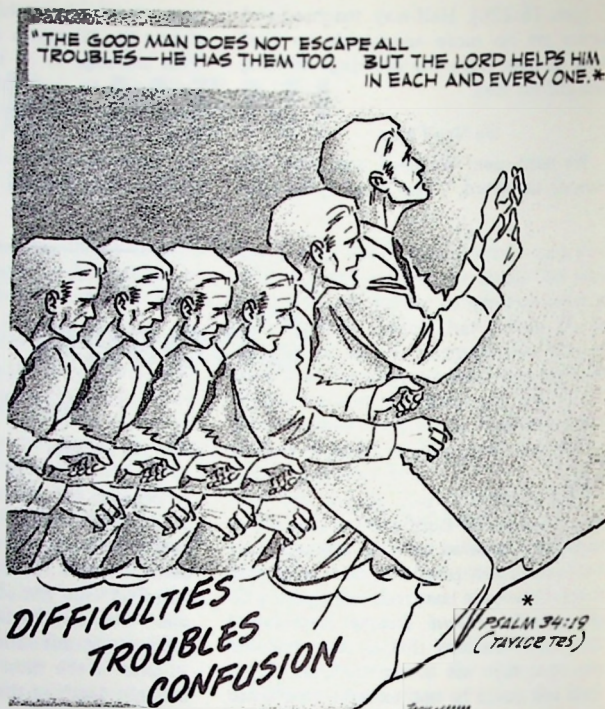
Walk by Faith

There is but one way to walk acceptably before the Lord and that is to walk by faith. This requires a complete trust and dependence upon God which, for reasons of personal ego, many are unable to do. Involved also must be the attitudes of humility and realization that for every result there has been a reason: God is intervening. This is best summed up in Scrip-

ture by what Paul said, "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). To live each day with this as one's motto, is to walk by faith. This means finding in the darkest night a ray of sunshine; in the fiercest tempest a nook of calm; in the saddest and most unexplainable crisis a reason and purpose. If you could not understand the reasons for your latest problem, might it not be because you have not had the faith to accept the Biblical answer as the solution to your trouble?

Getting Our Attention

A farmer once sold his neighbor a mule, assuring the purchaser that the mule was so obedient to commands that all he must do to get a response was to talk very quietly and politely to him. Happy to get an animal unaccustomed to being motivated by obscenities, the new owner began speaking to the mule as sweetly as he would to his beloved wife. However his point of frustration was soon reached, for after hours of useless sweet-talking, there was absolutely no response. Befuddled and angered by the situation, he soon went to see his neighbor, whom he now accused of selling him a "lemon." Surprised that the new owner was having no luck, the farmer remembered that he had forgotten to tell him one important



thing about the mule. Returning with his disgusted neighbor, upon approaching the mule he picked up an old fence post that was lying nearby and promptly proceeded to crack the mule over the head with it as hard as he could. Turning to his surprised friend, he apologizingly replied, "I forgot to tell you that you first had to get his attention." The fictitious stubbornness of the mule in this parable may well represent the non-fictitious resistance that many people have who claim to know the Word of God, but do not know the God of the Word.

A dear one becomes an untimely victim of the grave, and the pill of loss is very hard to swallow, but possibly the Lord is bringing near to home the reality of the instability of this life and the need of spiritual renovation in your life. The farther away one gets from the walk of faith, the greater the means must sometimes be to demand attention. If all things truly do "work together for good," then a tragedy is a time for getting nearer to God, and a crisis is a warning to pause and count the blessings you are accustomed to overlooking. A tragic, incurable illness pierces near to show that the cloak of independence we take pride in carrying is not the answer, for strength to overcome such an ordeal can come only from God. A threatening marital breakup looms on the horizon impending its sorrowful blight upon innocent children and making insecure the futures of all involved. Could God be saying: "You're emphasizing the wrong interest. Instead of being so involved in making a living, start trying to make a life." Don't become so tied up in the social and financial picture that you neglect a time of family devotions, and in attending the services of the church as a family.

Is there a skeleton hanging somewhere in the closet of your life which you have been unwilling to open up and allow God to come in and clean out? Is he saying through some painful lesson that he wants your complete surrender?

Is there always too much of the month left at the end of the money? Might God be saying that it is time to start giving a tenth of your money to support his work, and therefore Biblically obey him as well as trust him to provide? This is not to imply that life will suddenly become a bed of roses when a person completely trusts the Lord. If this were so, the next point—God's testing to make one stronger—would be meaningless. What must be emphatically understood from the Lord's chastening, is that there is always rhyme

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"Occupy Till I Come"

By Hazel Cramer

A MAN got a letter appealing for funds that was addressed to "Occupant." He sat right down and wrote a check for \$10,000, then mailed it back in the enclosed envelope. He signed the check "Occupant." ("Today's Chuckle," *Cleveland Press*.)

"Occupy" is defined in several ways in Webster's Dictionary. Two of these are "to dwell in," and to employ or busy oneself (or one's mind).

Cruden's Concordance gave only two references for the word "occupy." One is in the Old Testament (Ezek. 27:9) where ships occupy (or exchange) merchandise. The other is in Luke 19:13, in the Parable of the Pounds, where the nobleman said to his servants, "Occupy till I come."

Wycliffe Bible Commentary says "occupy" is translated from the Greek word *pragmateuomai*, which means "to engage in business." The Emphatic Diaglott translates the word as "trade."

Jesus spoke a parable to his listeners because they thought the Kingdom of God should *immediately* appear. He said therefore: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds [about \$16.50 per pound], and said unto them, Occupy [trade] till I come."

Each of the ten received an equal amount, a pound each. Each had the same amount of time, and the same command to occupy or trade until the nobleman returned. However, whether due to greater intelligence, business ability, or luck, some gained ten pounds, some five pounds, and one came who had gained nothing at all. And why did he gain nothing? He hid the money in a napkin in a safe place. He had what was originally given to him; he didn't lose it, or have it stolen from him.

Was the master pleased? Anything but! He told him that the least he could have done was put it in the bank to draw interest. Therefore the pound was taken from him and given to him who had ten pounds. "I say unto you, That unto every

one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him."

This is surely a serious thought. Obviously the parable is applicable to us also. We can no more sit around waiting for the Kingdom to come, than could they. We must "occupy" or "trade" till he, that is, Jesus, our nobleman who went into a far country (heaven), comes.

The Parable of the Talents is similar to that of the pounds, which had been given a few days earlier at Jericho.

Here the eight talents were divided among three servants. One received five talents, one two, and one only received one, according to the ability of the servants. The rest of the story is much the same; one gained five talents with his five talents, one gained two talents with his two, and one buried his treasure in the ground.

Again the profitable servants were rewarded and the unprofitable servant punished. Again the talent was awarded to the faithful servant who had gained the most, and the rebellious and unprofitable servant was cast into outer darkness.

The fact that in both parables the people involved were designated as "servants" implies a closeness to the masters.

Surely, though said to be "free" in Christ, we are also his servants. We must occupy or trade till he comes. Trade what? What did he give us? What did he command that we should give to others? What else could it be than the good news, the gospel of the Kingdom of God and the name of Jesus Christ.

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7). This treasure we dare not bury within ourselves. We can store it, but we must also multiply it.

Jesus commanded after his resurrection: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy [Spirit]" (Matt. 28:19).

We must "occupy" till he comes! We dare not do otherwise!

IS GOD DEAD?

By Beth Briggs

ON THE face of it this seems to be a foolish question, but there ARE churches that believe that God is dead; or if they don't believe it they act as if they do, because they never mention his name in prayer, in their talks, or in any other part of their service. Their sermons (if they can be called that) are attuned to the present unrest of the young and old and, instead of holding up the banner of Christ for their parishioners to follow, they turn the church into a social-political affair so they can be popular and have a large attendance at church.

The Way It Was

We have long been accustomed to some members in a church being (shall we use the unpopular word) hypocrites, having joined the church mainly for business reasons or because it gave them a good standing in the community to attend the church. But there always was a majority of genuine Christian members, the sermons were preached from Bible texts, and the ministers made a real effort to reach the good and bad alike; to help the bad become followers of Christ, and to give help and inspiration to the Christians that would guide them through the week to come.

The Way It Is

But today you seldom hear the Word of God preached. In elegant churches, you perhaps hear beautiful music, and book reviews or polite addresses on any-

thing except the Bible. In less elegant ones you are likely to hear the same thing, only the music is not so perfect or the addresses given in such cultured language. If the minister does occasionally speak from a Bible text, he is usually so cold and indifferent toward the message he is giving that the people feel as if there is nothing in the Bible or Christianity that is of interest to them. At the worst, some ministers are entering into, or at least condoning, the violence in the world today. They march with the protesters; they go along with the sit-ins, and lie-ins; and, if not taking an active part, at least stand idly by and do nothing to stop the violence that is sweeping the world today. There is indeed a "famine in the land" for the Word of God. (Amos 8:11.)

The Younger Generation

The young people seem to be looking for something to believe in. This is shown by the number who turn to God when a real, live, thoroughly dedicated speaker preaches about God and the Bible, or when some dedicated volunteers venture into the slums, and, by really helping and taking an interest in the poor and needy, cause many of the residents, and even some gangsters, to give up their drugs, alcohol, and violence and give their lives to God. But these ministers and volunteers are woefully few when compared to the many who condone violence; or else their sermons are so void of sincerity and eloquence that they have no effect in curbing the evils of our time.

The young seem to be looking to their elders at home, in school, and in church for guidance, and, more often than not, receiving none. Sometimes the parents are as bad as the children; sometimes they are genuinely good citizens, but have little or no control over their children. They allow them to do pretty much as they please, until one day they tearfully awake to the fact that their boy or girl is smoking marijuana or worse; that he or she has broken all the laws of decency and morality; or might even have injured or killed someone. Who is to blame for this? The parents, first; the church, second; the school, third. If home, church, or school had taught the children to pray and live Christian lives, these things most likely would not have happened.

At school the young folks find that the court has ruled that there shall be no prayers. The children often find indifferent teachers who are not interested in teaching anything beyond the minimum requirements; they collect their checks, of course. They sometimes are themselves immoral and set a bad example for the

young. If the children go to church, nine times out of ten, they hear little or nothing about Christ and the Christian life. There is nothing there to give them ideals or to help them.

They look at the governments, federal, state, and county, and often see corruption taking place on all levels. Government at times is so corrupt that the young, seeing little but evil on every side, turn to drugs; alcohol, and petty-sometimes not so petty-crime. If legal thievery and immorality comprise the rules of the day, why not have their share of pleasure and ill-gotten gains? If, as some of them say, they are to be forced into a war of which they do not approve, why not "live it up" while they still have the chance to do so?

(Please understand that the author is not condoning any of these things; we are merely endeavoring to point them out and to give a possible reason for their existence.)

So, since the young, as well as some of their elders, see evil flourish "like a green bay tree" (Psa. 37:35), they come to the conclusion that God is either dead or has forgotten the world and left it to its own devices.

Is God Dead?

Is God dead? Will there never be an end to the terrible things as they exist today? God is not dead, and there is a reason for all these things.

According to the Old Testament God's covenant people, the Israelites, had their opportunity to be God's special people and to be an example to the rest of the nations. But they became just as corrupt as the worst of the nations, and God had the crown removed from the last wicked Jewish king (Ezek. 21:26), and through the prophet told his people that there would be no more kings or kingdom until Christ came whose right it was (v. 27).

God then turned the world over to the Gentiles to see if they could do any better. The condition of the world today proves that they did not. God gave both Jews and Gentiles (people not Jews) a chance, so they could never say that they could have brought order out of the chaos if they had been given the chance. Some have tried nobly but have failed.

God is not at present taking an active part in the affairs of the nations; crime goes on apace; drug addiction, murders, thefts, burglaries, and assaults. Women, and men, too, are afraid to go out on the streets at night, and in some places are fearful of doing so even in daylight. And things will keep on getting worse until the

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In These Days

By Clyde M. Long

THERE is a feeling of alarm in the world today. People are saying, "What is to be done about it? Where will it all end?" There are conjectures, rumors, and fears in many quarters, with very little information. If men would turn to the great Guide Book of life—the Bible—they could find much information about current events, rather than turning to astrology or some other nostrum to escape the realities of life. In the Bible are to be found prophecies relating to "the time of the end," and of "the last days."

A Time of Troubles

Paul wrote to Timothy, "You must face the fact: the final age of this world is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful, and abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandal-mongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance. They will be men who put pleasure in place of God, men who preserve the outward form of religion, but are a standing denial of its reality. Keep clear of men like these" (2 Tim. 3:1-5, NEB).

Are these conditions not found with us today? This warning is something we can use for our times, and many more of them are given in God's Word. Danger is everywhere! There is danger in our streets, and danger in our parks—which were made for pleasure and enjoyment. There is danger in our homes, and danger on our highways as drunken drivers speed and take the lives of innocent victims. More people die on our highways and streets each year than our enemies kill of our soldiers on the battlefields of Vietnam.

Knowledge Shall Be Increased

Daniel wrote in prophecy more than twenty-five centuries ago of conditions at "the time of the end." He said, "Many shall run to and fro, and knowledge shall be increased" (12:4). Man's knowledge has been increased in many fields, and in many ways. We enjoy blessings and advantages which have come as the result of this increase of knowledge. To name a

few, medical knowledge has given us longer lives and cures for many illnesses and afflictions. The automobile is a "must" for our times, but it is one of the great causes of air pollution and the high death rate on our highways. The nuclear and hydrogen bombs, and many other fearful and frightening weapons of destruction, have also come as a result of man's greater learning. There have also come many side effects from man's increased knowledge, and some are not good for man. The threat of nuclear war hangs over the world like the sword of Damocles, causing fear in the whole world. Man has opened the door to such terror with his increased knowledge.

The Chances of Survival

In Luke 21:26 we read, "Men will faint with terror at the thought of all that is coming upon the world; for the celestial powers shall be shaken" (NEB). One of President Richard Nixon's top advisors gives the somber warning that mankind has less than a fifty-fifty chance of surviving until 1980. That, my friends, comes at the end of this decade! Statesmen throughout the world are now saying that we are living in the most dangerous time in all the history of the human race, as man now has the power to destroy himself and to annihilate civilization.

It says in Revelation 11:18, "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." This is the first generation of mankind to have the awesome power to destroy himself and the earth.

Social Disorders

Crimes of every description are on the increase—the blackest of crimes—throughout the whole world. This is but a fulfillment of prophecy, for the Scriptures told us that in the last days perilous times would come. Surely, they are fast approaching, for we have with us today problems that are besetting us on every side: violence, race problems, labor problems, drugs in our schools and among the

rebels of our generation, and the unheard-of situation of teachers in our schools carrying guns for self-protection. The old-fashioned virtues of honesty, integrity, decency, industry, respect for other people, and all the rules by which decent people should live, are being flouted on every side.

What Can We Do About It?

What can we do about it? There will be no place to hide when the great day of God's wrath is come, for "then the kings of the earth, magnates and marshals, the rich and the powerful, and all men, slave or free, hid themselves in caves and mountain crags, 'Fall on us and hide us from the face of the One who sits on the throne and from the vengeance of the Lamb.' For the great day of their vengeance has come, and who will be able to stand?" (Rev. 6:15-17, NEB).

Second Thessalonians 1:7 tells of the refuge for that time: "You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels." Verses 8 and 9 tell of God's judgments meted out at that time on "them that know not God, and that obey not the gospel . . . everlasting destruction."

What Shall We Do?

"What shall we do?" is the old, old question that comes with knowledge of God and his Son Jesus Christ. This same question was asked at Pentecost, after Peter had preached his powerful sermon, which caused his hearers to say: "Men and brethren, what shall we do?" "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:37, 38).

This is the age-old solution, the only way to salvation, the only way to escape the great judgments that are coming upon the earth.

The Master's own words of preparation for this time are to be found in Matthew 24:44, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Let us not be taken in this snare, when it shall come upon the whole earth, for we are given instructions as to the events "in these days." ●

The Death of De

THE HEARSE made its journey among mankind many thousands of years ago. It was first a litter made of saplings, then a sled, then a wagon, and finally a Cadillac. The method of transportation has changed, but the corpse it carries is the same. Death is inevitable. "It is appointed unto men once to die" (Heb. 9:27); that's the Biblical declaration! You have an appointment with death which you will keep, unless you are a Christian living at the time of Christ's coming. In which case, you would be translated and become immortal. (1 Thess. 4:16, 17.)

In our world everything changes. Death is changeless. Well has the hymn writer said:

"Change and decay, in all around I see,
O thou who changest not, abide with me."

For the educated, the ignorant, the rich, the poor, the old, the young, the fat, and the lean—for all—death is sure. We have no assurance of another day. Augustine, one of the early church "fathers," compared this life to a "dying life or a living death." To Hezekiah God said: "Set thine house in order: for thou shalt die, and not live" (Isa. 38:1). James compared life to a "vapour that appeareth for a little time and then vanisheth away" (4:14). Solomon said that there is "a time to be born, and a time to die" (Eccl. 3:2). However, there is an interval of time between these two events of infinite importance. It's what we do in this period that counts. How shall we spend the few years we have in this life?

Someone asked Will Rogers, trying to scare him into religion: "If you had only twelve hours to live, how would you spend them?" Calmly, he said: "One at a time." If the main thrust of our hours, days, and weeks is not centered around Christ, we have a wrong sense of values and need to make some changes.

Jesus loves us and wants us to face life, with its trials and troubles, with confidence and joy. So tenderly he says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). The "little flock" includes only those who can call God their Father and Jesus Christ their Saviour and Lord.

Remember Jesus' "fear nots" when the inevitable hand of death comes to your family. Each time a loved one dies we are reminded of the certainty of death, the uncertainty of life, and our need of him who is "the resurrection and the life" (John 11:25).

What is Death?

The best place to find the answer to this question is in the Bible, and the best place in the Bible is Genesis where we find the first death. After Adam, the first man, sinned, God pronounced punishment upon him, saying: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return" (3:19). Observe carefully! God said: "Adam, you are dust and you shall return to dust." He did not say, "Your body is dust, and your soul shall continue to live on forever." Obviously, God was speaking of the whole man. And why not? The whole man had sinned; the whole man was punished. "All the days that Adam lived were nine hundred and thirty years: and he died" (Gen. 5:5). Verse one tells us: "This is the book of the generation of Adam." In fact, that's the theme of the Old Testament. It's mostly about "the Adams family," while the New Testament is "The book of the generation of Jesus Christ" (Matt. 1:1). Furthermore, the transgression of the first man brought sin and death upon the whole human race. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

In Scripture the dead are said to be "sleeping with the fathers" and "gathered to one's people." The Bible says that when a man dies, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4). Theologians look rather ridiculous trying to glorify death in one breath and calling it a curse in the next.

Two deaths are clearly taught in Scripture. The first one is for Adam's sin, is a part of the lot of believers and unbelievers, is temporary, and will end with resurrection. The second death is for unbeliev-

ers and will be eternal. Christians will not be hurt of the second death. (Rev. 20:6.)

Jesus Overcame Death

One of the greatest truths in Scripture is found in 2 Timothy 1:10: "Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel." Since he was mortal, Christ first abolished death for himself, and, secondly, he has abolished it for us. Christians will be raised from the dead to immortality in the first resurrection as Jesus was. Having passed through the grave and standing on the other side he could say: "I am he that liveth, and was dead; and behold, I am alive for evermore" (Rev. 1:18). We will someday die like everyone else, but the enemy has been conquered. Until Jesus comes and destroys death, Christians will continue to say with Balaam: "Let me die the death of the righteous, and let my last end be like his" (Num. 23:10).

Today is a very special day. It's the first day of the rest of your life. Think that over for a moment. Certainly there have been believers and unbelievers from the beginning. As Paul wrote in 2 Thessalonians 3:2: "All men have not faith," but that didn't shake Paul's faith. He also wrote: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). Notice the confidence and assurance he had, for Paul wrote "I know" these things; he had some convictions. "I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15).

Thanks be to the grace and love of God, death's final sting has been removed by another death. The death of Jesus Christ has brought death to death and assures us of final victory over the grave. As it is written, "The last enemy that shall be destroyed is death" (1 Cor. 15:26). Herein lies the death of death.

A Mystery Revealed

The mysteries of death and eternity weigh down on the unenlightened mind, but for believers a corner of the curtain has been lifted. The death, burial, and resurrection of Christ have revealed God's

plan for the immortality of all believers.

There is much, however, that we don't know. The image of the future is still imperfect even for Christians, but through Christ the mystery is revealed. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:51-55). Yes, death's sting has been removed for believers.

Should We Pray for the Dead?

The Scriptures give a negative answer to this question. The dead in Christ don't need our prayers: "Blessed are the dead which die in the Lord . . . that they may rest from their labours" (Rev. 14:13). They will be given eternal life in the first resurrection. Similarly, people who die without Christ can't benefit by our prayers, "for the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth" (Isa. 38:13). Today is the day of salvation. Better share your Saviour with your unconverted friends now.

Preparing for the Inevitable

To anticipate the night, while it is day, is based on sound reasoning. How strange it is that so few are preparing for the inevitable. Regardless of how busy you are, you will find time to die. Whatever world you are building here it has only a tombstone at the end.

We live in an age of technology that has brought problems that require new approaches and new solutions, but the basic need of the human heart is the same from one generation to the next. That need is Christ's redemptive work and spiritual regeneration.

Full provision for time and eternity

has been made for man's salvation. This truth can fill your needs when grasped and acted upon. The gospel of Jesus Christ is the only message completely relevant for all time. Nearly two thousand years ago John the Baptist exclaimed: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Whether one lived in the time of Abraham, Isaiah, Paul, Luther, or today; whether one lives in a mansion or in a hut, the death rate is the same—one death per person. This death came to us all through Adam "in whom all have sinned" (Rom. 5:12, margin). Man, of himself, can't escape the dilemmas inherent within himself. We are all prone to think of sin in limited terms and often as it is manifested in others. We forget that, in God's sight, the sins of the spirit are as vile as the sins of the flesh, and that pride and envy are cancers as much as lust and dishonesty.

Doubtless, tomorrow we will see even greater changes. We are on the eve of the greatest technological advances in history, but none of them will alter the human

heart. To neglect the fact of change and decay is folly. Let's never forget that we are strangers and pilgrims in this world. (Heb. 11:13.)

We Have the Answer

Facing the inevitability of death, the Christian has the answer. He knows who he is, why he is here, and where he is going. As Christians we don't know the future fully, but we know who holds the future; in his keeping it is safe.

There is something wrong with a man who knows the road to take and wants time to think about it. "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Prepare to meet thy God. Lay hold on eternal life. Prepare to enter the Kingdom that the Lord will establish on earth when death will have been destroyed.

"Our Savior Christ Jesus . . . has indeed rendered death powerless, and . . . has illustrated life and incorruptibility by the glad tidings" (2 Tim. 1:10, Diag.).

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The Doctrine of Conformity

By Nelson A. Caswell

"We dare not make ourselves of the number, or compare ourselves with some that commend themselves" (2 Corinthians 10:12).

THE Scriptures record for us the following episode in 1 Samuel 8:4-9, "All the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us *like all the nations*. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. And the LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them."

The Lord, being who he is, is able to size up a situation without any guesswork. On the surface this may sound like a rather small matter, simply a desire on the part of the people for a new type of government. There was some just criticism due the sons of Samuel for their practice of accepting bribes and the perverted judgment which resulted, but God was aware of much deeper and more serious upheaval.

The Lord correctly interpreted their request for a king to be a rejection of his kingship. He makes mention of their insistent desire to forsake him and serve other gods, and he laments their many works which they have done since he brought them forth out of Egypt. However, it is their own statement which sheds some real light on the subject, as recorded in verses 19, 20, "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; *that we also may be like all the nations*; and that our king may judge us, and go out before us, and fight our battles."

This statement of the people completely unmask their blind desire to conform to the ways of all the nations

around them. They were so consumed by this urge to be like other people that they were willing to completely ignore the stern warning of Samuel as to what they could expect from a king.

Their infatuation with the ways of the other nations completely eclipsed their good sense. It appears that the people were simply not in a receptive mood, so strong was their lust for a visible king. They were tired of a god that ruled from heaven. They longed for the closer contact of a visible king who could ride a horse before them into battle *like the other nations*.

All the sound arguments which Samuel was able to muster were insufficient to curb this unwieldy inclination.

Such intense covetousness on Israel's part to identify with their fellow nations could be termed, "The Doctrine of Conformity." The Doctrine of Conformity is one of the strongest, most appealing, and most heretical teachings in existence. It is not new at all, but has existed from the very beginning. It is a doctrine that speaks louder than the direct commandment from the Lord.

This can be illustrated by the direct testimony of 2 Kings 17:12, 14, 15, "They served idols, whereof the LORD had said unto them, Ye shall not do this thing. . . . Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, *that they should not do like them.*"

Israel rather consistently exhibited a greater talent in following after the ways of men, than in following after the ways of God. This is what the whole matter is about, whether to follow God or be like everybody else. God's consistent instructions are to set ourselves apart from all others and prove that he is first in our

lives. More than once he indicated that he is a jealous God, deserving of our undivided attention.

The decided regularity of the Israelites in engaging in this kind of sin attests to the real power of the doctrine of conformity. It is a far too common thing to be dealt with lightly. It is not to be dismissed with a flourish of the hand. When we come face to face with a doctrine which has far outranked the Lord's doctrine in popularity, it behooves us to extend the matter the attention it deserves so that we are fully prepared to avoid it in our own lives.

Few people, indeed, can claim to be completely unaffected by the desire to be accepted by others. The individual who is impervious to what other people think of him is very, very rare. The desire for acceptance brings with it a certain pressure regarding our behavior. Such pressure is not all bad. It is what motivates one to be a gentleman, or a lady, as the case may be. It is what leads one to accept generally accepted standards of deportment.

But as regards spiritual values, God has not left it up to generally accepted standards. Thank God we are not left to grope our way according to someone's whim. God alone is able to dictate the terms for entrance into his Kingdom.

* * * * *

Few want to be different. It takes strong moral fiber to be a chosen generation, a royal priesthood, a holy nation, a peculiar people, as Peter so aptly puts it. It isn't something which happens by accident. The writer has known individuals who knew what the Lord required of them, but they had such a strong inclination to be like people that they wouldn't pay the price.

The ecumenical movements of today bring great pressure to bear on those individuals who stand for something. Since the notion of joining all the churches together has become popular, many individuals and clergymen are encouraged to drown their theological differences for the sake of being like everybody else.

Such idealism makes it increasingly unpopular to contend for one's point of view. Attempts to uphold some of the finer aspects of the Word of God are regarded coldly by the many who have caught the ecumenical spirit. The desire to be like everyone else is a cardinal principle behind the movement toward a one-world church. It is motivated by the same identical desire which caused Israel all their trouble.

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NEWS AND PROPHECY

BY JAMES MATTISON

Peace for Israel, but Not Soon

Because of a news item sent us by Betty Ackels, Halfway, Mo., our minds turn once again to God's statement that Israel "shall dwell safely" just before the northern invasion in the last days. (Ezek. 38:8.)

Israel does not look for peace with the Arabs anytime soon. Francis Ofner, special correspondent of *Christian Science Monitor*, writing from Tel Aviv, Israel, stated December 10, 1969, "After 30 months of a state of semiwar with the possibility of a fourth full-scale war looming over the horizon, most Israelis have by now given up hope for peace within the foreseeable future."

However, Israel does look for eventual peace with the Arabs. Col. Yitzhak Arad, chief educational officer of the Israel defense forces, writing in the army weekly *Bamahaneh*, stressed to the Israeli army men that "preventing feelings of hatred against the Arabs was of greatest importance not only at the current phase but also for our future relations with the Arab world because we believe that eventually we shall arrive at peace with the Arabs" (emphasis mine).

The Colonel never spoke truer words, for Israel shall dwell in peace and safety before Jesus comes. It will be only temporary, we know, and will be followed by Jacob's awful time of trouble. Then Jesus will come and save Israel, and everlasting peace for Israel and for the world will be established on this very earth.

Jewish World Population

Thanks to John Lewis for sending us the Jewish world population figures.

Columnist Henry J. Taylor quoted Rabbi Meir Kahane, the Jewish Defense League's national chairman: "There are only 13.7 million Jews in the entire world. Of Europe's four million Jews, about 2.6 million live in Russia. More Jews live in the U.S.S.R. than in Israel. France has the largest Western European Jewish community: 535,000. The Jews are overwhelmingly concentrated (5.9 million) in the United States, and about one out of every three lives in New York City—1.8 million. New Jersey, California, Connecticut, and Florida follow in that order of concentration. But in total they

constitute less than 3 percent of our population."

At the beginning of World War II the Jewish world population numbered 18 million. Under Hitler and Eichmann, six million Jews were exterminated, mostly in gas chambers. This was one third of the total world Jewish population in 1940-1945.

This reminds us of Zechariah's prophecy: "It shall come to pass, that in all the land, saith the LORD, two parts [of Israel] therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God" (13:8, 9).

We understand that this is undoubtedly a last-day prophecy, that two thirds of the Jews would die, and one third be left. If this is so, we wonder if one third has not already perished in these last days, and it remains that another third will perish? At any rate, we do know that a terrible tribulation is ahead for Israel, at which time millions of Jews will perish.

How sad such knowledge! If only Israel would repent before God's judgment and punishment, what suffering could be prevented! But Jesus said, "Behold, your house [Israel] is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:38, 39).

Israel will not turn to Christ until she sees the nail prints in his hands. (Zech. 12:10.)

Libya

Libya has stated recently that it would cut off oil to the western world if the Arabs thought it would help their cause against Israel.

Since her turn to the Russians and fellow-Arabs last summer, Libya has shown her true final colors as God foretold in Daniel 11:43. She has cast her lot with the enemies of Israel and hence faces God's wrath.

We anticipate that Libya will seize the extensive U.S. oil properties in her desert region. This is ironic, for it was U.S. oil companies that explored Libya's desert

less than ten years ago, drilled the oil wells, and set up oil pipelines to the coast. This is the reason Libya's economy has risen so rapidly in the past few years.

Let My People Go

"Let my people go" was God's command to pharaoh when the Israelites were slaves in Egypt on Moses' day. After ten plagues, pharaoh did let God's people go, but not willingly.

Today, at least some of the Jews in Russia, Iraq, Syria, and Egypt want to emigrate to Israel, but are being refused permission to leave. The *Israel Digest*, of February 6, 1970, states, "An open letter signed by six Soviet Jews and recently circulated unofficially in Moscow stated that tens of thousands of Soviet Jews were being refused permission to emigrate to Israel. This letter was in response to the Jewish authors of a recent article in *Izvestia* accusing Israel of conducting an anti-Soviet campaign by demanding that Soviet Jews be allowed to leave for Israel. The article said Soviet Jews without relatives in Israel preferred to remain in the Soviet Union 'under the sun of Socialism,' and warned them against 'betrayal of their true fatherland.'

"The open letter declared: 'Just call in at the visas and registration department of the Soviet Foreign Ministry and ask them how many tens of thousands of Jews haunt its threshold in the vain hope of getting permission to leave the U.S.S.R. to be reunited with their brethren in Israel.'"

About this same time, the United Nations "heard an appeal for the right to emigrate made on behalf of the 10,000 Jews of Iraq, Syria, and Egypt."

Apparently some Jews are being forced against their wills to remain in Russia, Iraq, Syria, and Egypt. Iraq considers her Jews as hostages, according to the words of Golda Meir. It is probably true that many Jews do not want, at this time, to emigrate to the State of Israel.

The Prophet Ezekiel wrote of the time when God will bring the Jews "out of their enemies' lands" to their land. "Then shall they know that I am the LORD their God . . . I have gathered them unto their own land, and have left none of them any more there. Neither will I

(Please turn to page 18)

SEARCH & RESEARCH

By Pastor Harry Goekler

Question:

Please give your understanding of 1 Corinthians 15:29. This verse has been somewhat puzzling to me.

Answer:

You are not the only one this verse has puzzled. Bible commentators and students have suggested many different solutions in endeavoring to explain this text. There is wide difference of opinion as to its meaning.

The verse reads as follows in the King James version: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

We believe the most reasonable solution to the passage is to take it in context with the whole chapter. Nearly all of chapter fifteen has to do with the doctrine of the resurrection; the resurrection of Christ, and the resurrection of saints at some future time. In verse 12 Paul declares: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Proceeding from this text the apostle shows in wonderful logic and reason the necessity of the resurrection.

There were those who did not believe in a resurrection. And yet at the same time it would appear they practiced the doctrine of baptizing for, or in behalf of, the dead. Thus Paul cites a current hearer in practice, *though not approving it*, in showing them how inconsistent they were in not believing in the resurrection, while at the same time teaching and practicing baptizing for the dead. If the dead are not going to be raised, why practice baptism in their behalf?

I like the translation of this verse in the *Simplified New Testament* by Norlie, which reads: "There are some who practice baptism on behalf of the dead. Why do they do that, if the dead do not rise again at all? Why should anyone be baptized for the dead?"

The Apostle Paul did not approve the doctrine of baptizing for the dead, nor did he ever teach such. But he did refer to the custom in order to show them how foolish and inconsistent it was to practice such a doctrine and not believe in a future resurrection of the dead.

I would also like to quote this verse from *Moffatt's New Translation of the Bible*: "Otherwise, if there is no such

thing as a resurrection, what is the meaning of people getting baptized on behalf of their dead? If dead men do not rise at all, why do people get baptized on their behalf?"

Question:

Please explain Psalm 116:15. Does the verse teach that God is happy when his people die?

Answer:

This verse reads: "Precious in the sight of the LORD is the death of his saints."

No, I do not believe this text teaches God is happy and glad when one of his saints dies. But the Lord is well-pleased to know that those who serve him remain faithful even to death. It is not the death that is precious, but the faithful life of the person. The word "precious" means that which is rare; of great value; priceless. So a life lived for God, even to death, is of great value, a treasure in the sight of the Lord.

The same truth is expressed in Psalm 72:14, "Precious shall their blood be in his sight." It is a rare and beautiful thing for the Lord to see a person freed from sin, and be faithful to him. Even if they are forced to give their lives for their faith, precious is that sacrifice in the Lord's eyes. He is not ashamed to be called their God.

Question:

Please explain 2 Kings 2:23, 24. It is difficult for me to believe the Bible teaches God permitted little children to be killed by bears just because they made fun of Elisha's being bald.

Answer:

The text in question reads, "He went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them."

First, we would note that the phrase "little children" does not always refer to young children as we think of them. For example, Paul referred to the brethren in Galatia as "little children" (Gal. 4:19). And John called those to whom he was writing "little children" (1 John 2:1). Further, Jesus said to his disciples, "Children, have ye any meat?" (John 21:5).

In these texts, and many others, the word "children" refers to grown people; those who are classed as adults. It is interesting to note that both Fenton's and Leeser's translation of this verse give "young lads" instead of children. They

were apparently teen-agers. Further, we would note that wicked men are referred to as "children of Belial" in Judges 20:13 and 1 Kings 21:13.

In 2 Kings 2:23, 24, where it is stated they reviled Elisha, one definition of the word "children" is: "Sons of wickedness. for the wicked—sometimes one older, a young man." They were sons of wickedness, young men, rowdy men, not little children, who reviled the Prophet Elisha.

Now a word about the statement that Elisha "cursed them in the name of the LORD." He did not swear at them, but he did speak words of scorn to them because they had dishonored God; therefore, the promise of divine judgment. Young's Concordance has for a definition of "curse," as used in this text, "to lightly esteem." Another definition of the word is, "to be despised."

Now to the question of these young men being killed by the two bears. You will notice that the text does not say they were killed—it says "and tare forty and two children of them." The word "tare" is an old English word meaning to cleave, rend, rip up. The modern word "tear" or "tore" is the same in our way of speaking. In Leeser's translation, the word "tore" is used. Moffatt used the word "mangled." The lads or young men were torn and scratched by the bears. It does not say they were killed.

We recall hearing the late L. E. Conner refer to this particular text during the course of a sermon he was preaching. He said that once he had attended a lecture given by an atheist. During his talk, the atheist ridiculed the Bible in various ways, and mentioned this text in 2 Kings 2. He said the text showed God was not a God of love but of revenge and hate, for a God of love would not cause bears to kill forty-two children just because they made fun of Elisha's head. At this juncture L. E. Conner said he could not sit still any longer, so he jumped to his feet and said, "I challenge that statement. The Bible does not say the bears killed them." The lecturer was forced to acknowledge that Conner was right. ●

QUOTABLE QUOTES

Content is the philosopher's stone that turns all it touches into gold.—Benjamin Franklin.

The most manifest sign of wisdom is a continual cheerfulness.—Montaigne.

If you lose your temper it is a sign that you have wrong on your side.—Chinese proverb.

Dry hearing is responsible for much dry preaching.—Unknown.

TOTS 'N' TEENS

By Ruth Lewis

Suddenly in the Summer

"Good-by Grandmother, good-by Grandfather," called the twins as they ran off the porch at the farm and into their father's car. "We'll be back next weekend to help you with your work."

"We'll have to hurry home to beat this storm that's coming," said Father. "Look over there."

The twins looked in the direction that their father was pointing. The sun was setting, but dark clouds were rolling toward them, making it darker than usual. It wasn't long before the wind began to blow.

"I'm scared," said Sandy, faintly. "I don't like it when the wind blows so hard."

"No one likes summer storms, Sandy, but you don't have to worry. God knows where we are and he will care for us."

Soon big raindrops began to fall on the car, making loud pinging, plong, plop sounds. The wind kept on blowing. It thundered.

"I think I'd better pull over to the side of the road," said Father. "I can't see where I'm going."

"Perhaps while we're sitting here we can talk about what Job wrote about the thunder and lightning," said Mother.

As the twins listened to their parents tell about the Bible verses, they forgot about the storm outside. Soon it stopped, and they were again on their way.

They hadn't traveled far until they came to a place in the road where a bridge had washed out.

"I'm certainly glad we stopped back there," said Father. "Since we couldn't see very far ahead when it was storming, we might have driven right into the creek and damaged our car. God certainly was taking care of us, wasn't he!"

Father took a detour and it wasn't long until the twins were asleep in the back seat of the car.

The next day Mother had the twins make umbrellas from muffin liners and toothpicks, and she taught them the song about "The Gospel Umbrella."

The Gospel Umbrella

God's judgment cannot fall on me;

I am sheltered by the blood, you see.

Jesus died on the tree and his blood covers me.

God's judgment cannot fall on me. —Lena S. Lawrence.

TNT

In the land of Palestine the seasons are not as definite as ours are, but, rather, they have dry and rainy times of the year. After a long period of drouth, the rains are eagerly anticipated, yet dreaded. A severe windstorm often precedes the first rain.

God Controls the Elements

In the Book of Job, chapter 37, much is written about thunder and lightning.

God demonstrates his control over our universe through his control of the elements. Though man may consider himself thoroughly in control of this planet, men are unable to control its weather.

When it storms, first we see the lightning, and then we hear the thunder. The lightning is God's way of getting our attention. David wrote, "The voice of the LORD is upon the waters; the

God of glory thundereth: the LORD is upon many waters. The voice of the LORD is powerful; the voice of the LORD is full of majesty" (Psa. 29:3, 4).

Job said, "He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard" (37:3, 4).

Since this is compared to God's voice, we ought to discover what he is saying. Job helps us to understand this in verses 7 and 8: "He sealeth up the hand of every man; that all men may know his work. Then the beasts go into dens, and remain in their places."

Men and Animals Acknowledge God

Though men proclaim that they are great, they must run to a shelter and forget their plans when God controls the elements. Think of all the time spent dodging storms, cleaning up after both thunder and snow storms, floods, tornados, and even earthquakes.

People may say that there is no God, yet he continually speaks to them through these natural events in nature. God is trying to get the attention of the people he created. If people will not praise and acknowledge him, he will get their attention in some other way.

The Three Reasons

Job gave three reasons for the upheaval of the elements: "He causeth it to come, whether for correction, or for his land, or for mercy" (37:13).

When the Lord God uses the elements for correction, he doesn't single out a family for trouble, but allows it to happen so that the people near will hear his words. In this present age, righteous people suffer along with those who deny God. Those who are made aware of the calamity need to evaluate their lives and help others understand God's plan of salvation for all.

The land needs rain and snow. So that the land may be productive, God sends moisture to the dry ground. God does not like to see anything destroyed; even the crops on his land are precious to him.

God shows his mercy through the sending of the rain to the land that is crying for it, such as the desert areas of the world. He does not want to see men or animals suffering needlessly.

The Lightning Shineth

It was not by accident that Christ compared his coming to lightning. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27).

The coming of Christ will mean redemption for some, but correction for the others who have not learned from the present lightning. God will send Christ to save his land, Israel, from the destruction of the other nations of the world. Christ will return to show mercy to those who have loved and served him, and save them from their enemies.

After Christ comes, God will again thunder his judgment upon those who have not served him.

The next time you see the lightning and hear it thunder, remember God's plan for mankind. Examine yourself, and explain God's will to others around you.



Brief Messages for Busy People

Congregation With Glowing Hearts By Sidney A. Hatch

"Did not our heart burn within us . . . while he opened to us the scriptures?" (Luke 24:32).

When the walk to Emmaus had ended, and Jesus had vanished from sight, the two disciples who had been with him testified that the experience of the afternoon had caused their hearts to "burn."

"He talked with us," they exclaimed, "and . . . he opened to us the scriptures." Jesus might have revealed himself immediately to these two men, but he chose first to teach them from the Word.

To "open" the Scriptures meant, simply, to explain them. Earlier in this beautiful story, we read that Jesus "expounded" or "interpreted" to them "in all the scriptures the things concerning himself" (Luke 24:27). Here the original Greek word means to "unfold the meaning" of something.

Thus the teaching method of the resurrected Christ was to "explain" and "interpret" the Bible, to "unfold" its meaning. It was Bible exposition at its best, and it made the hearts of his little congregation "burn" or "glow." Whereas they had been "sad" (Luke 24:17), the Word of God had set their hearts on fire.

Do we not have here the secret of all true revival? It is not a matter of "methods" and "oratory," of "program" and "excitement." How much better to "explain" and "interpret," to "unfold the meaning" of God's Word, and depend on it to warm the hearts of the people.

The Individual is You

By J. R. LeCrone

It is an obvious, though often overlooked, truth that even the most complex and highly organized groups must depend ultimately upon the efforts of individual members of the group. This can be observed in every realm of cooperative human endeavor, ranging all the way from simple games to far-reaching political, military, or religious projects.

Just now, political and social emphasis appears to be upon the responsibility of the group toward the individual. Group projects and aims must not be permitted to overlook or trample upon the rights of the individual. No thoughtful Christian

objects to this concept. Beyond doubt, even God is concerned for the welfare of individual humans.

This attitude, however, holds within it the seeds of anarchy and destruction unless the individual recognizes and accepts his obligations to the group, as well as to other individuals. If he is to claim the advantages and protection afforded by corporate efforts, he must be willing to voluntarily surrender some of his individual rights and privileges. He must accept his obligation to make personal sacrifices for the benefit of all. Every other member of the organization of which he is a part becomes his concern.

Every church, district conference, state conference, general conference, or missionary organization is dependent upon the broad base of individual members for the accomplishment of its aims and purposes. It is the personal responsibility of every Christian to use whatever means he has to teach the gospel. This includes both individual and cooperative efforts. The organization prospers and the work of spreading the gospel goes forward when every member recognizes his opportunities and discharges his obligations. There are no unimportant members whose influence upon the teaching of the gospel is neutral. Either we help or we hinder. There is no alternative. Jesus declared in no uncertain terms, "He that is not with me is against me, and he that gathereth not with me scattereth abroad" (Matt. 12:30).

No member of the "body of Christ" can disassociate himself from the other members of the body and at the same time remain a part of the body. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member but many" (1 Cor. 12:13, 14). "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (1 Cor. 12:26, 27). It is true that the church exists for the benefit of the member. It is equally true that the member exists to assist in accomplishing the functions of the body. The indispensable individual is you!

Experience

Experience is not what happens to a man; it is what a man does with what happens to him.—Aldous Huxley. •

IS GOD DEAD?

(Continued from page 8)

promised second coming of our Lord. Some people may ask, If God isn't dead or indifferent to our plight, why does he not interfere? Why? The answer is that he is just waiting until the times of the Gentiles are fulfilled (Luke 21:24), that is, until their trial period is ended; then he will arise in his fury and destroy the wicked systems of the earth. No one, most certainly, will think that God is dead when Christ comes to crush evil and set up God's righteous Kingdom on the earth. Those who have lived in ill-gotten luxury and the rest of the wicked ones will be calling for the rocks and mountains to fall upon them and hide them from God's face. (Rev. 6:15-17.)

"The Last Days"

The Bible tells us that "in the last days perilous times shall come" (2 Tim. 3:1), and in the following verses tells us what these perilous times will be. "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." Do we see these happenings today? If we have our eyes open to the signs of the times, we see them on every hand.

Well, then, we must be in the "last days" according to Timothy. What are the "last days"? They are the terrible days that will precede the second coming of Christ, whose coming will eventually bring peace and happiness to the entire world. Impossible? For human beings, yes; for Christ, no. No matter how well-meaning the individual or individuals may be, they will never bring peace and happiness to the world. They cannot. Only God through Christ can accomplish this.

God is Not Dead!

GOD IS NOT DEAD! He will reveal

himself very soon now. To the righteous he will arise "with healing in his wings" (Mal. 4:2). To the wicked he will be an avenger; the poor shall find in him a friend, but the wicked he will destroy. (Psa. 37.)

What kind of a kingdom will Christ set up? Let us look at Isaiah 35. The desert shall "blossom as the rose" (v. 1); blind eyes shall be opened and deaf ears unstopped; the lame man shall "leap as a hart and the tongue of the dumb shall sing" (vv. 5, 6); a highway shall be there which will "be called the way of holiness" (v. 8); and "sorrow and sighing shall flee away" (v. 10).

See also Isaiah 11:6-9. The wolf shall dwell with the lamb; the leopard shall lie down with the kid, and a little child shall lead them; the sucking child shall play on the hole of the asp; they shall not hurt nor destroy in all God's holy mountain; and the earth shall be full of the knowledge of the Lord as the waters cover the sea. This peace and glory will—at the end of the Millennium (a thousand years)—enfold the entire earth, for the Bible tells us that "all things shall be made new" (Rev. 21:5).

No, indeed, GOD IS NOT DEAD! He is very much alive, and very soon "every eye shall see him" (Rev. 1:7). They shall see him in Christ who shall reign upon the earth. ●

DOCTRINE OF CONFORMITY

(Continued from page 12)

It is the rule these days, rather than the exception, to hear folks voice the profound opinion it doesn't matter what one believes, just as long as he is true to his belief. In one way or another, people convey the conviction that one church is as good as another and that they're all headed the same direction. In effect they're saying that everyone has already conformed, that there is no difference between one faith and another.

Such ideas conflict with scriptural testimony. Ephesians 4:5 says, "One Lord, one faith, one baptism." The people say there are many faiths but they all lead to the same place. God says there is one faith. Today we observe that there are several ways to be baptized, but God says there is one baptism.

Furthermore, what does Paul mean by his statement in Acts 20:29, 30, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Such talk doesn't give the impression that they

would all be one big happy family. Instead, we are given the unmistakable impression that there would be false religionists who would successfully draw disciples after them.

Second Corinthians 11:13-15 testifies: "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." What other way is there to interpret this than the way it is written? God's Word is declaring here that among the religious leaders of

today are some "ministers of satan," and still people declare we are all one, headed for the same place. That is carrying the "conformity stuff" a bit too far.

If you need to hear more, we have another statement of Paul in Philippians 3:18, 19, "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."

There is nothing safe about patterning our lives after these enemies of the cross. The Bible minces no words in describing

"Profit Added To Your Account" (Phil. 4:17).



Many new programs for expanded stewardship are now possible. The government has recognized the great value of donations to churches, colleges, and non-profit organizations and has provided incentives for such giving through tax deductions. Now there are ways for people in every income bracket to give to those institutions in which they believe. People with the most moderate incomes who have any kind of real or personal property, as well as people with substantial estates, should know of these ways to contribute.

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them as just what they are. It takes a head-in-the-sand approach to argue that everyone is headed for the Kingdom. The Bible simply doesn't teach any such thing. It warns us that *broad is the way and wide is the gate that leads to destruction* and many there be which go in thereat, but that strait is the gate and narrow is the way which leads to life and *few there be that find it*.

It will take a lot more than conforming to the standard of the crowds. God has warned us against trying to be like those round about. It is all a matter of good religion versus false religion and they are not the same thing at all.

The doctrine of conformity is a very strong doctrine indeed, and its power is not to be underestimated. In case after case, it takes precedence with believers who are too shallow to examine truth and error and make a determination.

The only safe guide for salvation is the Word of God and the example of Jesus Christ. There is no other means of determining the standards acceptable for God's Kingdom. There is no one else anywhere that we can imitate. It is nothing but fallacy to conclude that because we are as holy as Brother Jones we must be okay. In the first place, who can judge whether or not we are as holy as he, even if his holiness is sufficient.

Second Corinthians 10:12 says it so much better than we can, "We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

There is every possibility that we are as good as the next fellow. There is even a chance that our standards are higher than his. But he may not be much of an example at all. Then where are we?

What happens to us depends on the mercy of God and, since he writes the rules, we had better look solely to him for the standard. If we really want to conform, let's conform to the perfect man, "unto the measure of the stature of the fulness of Christ."

The Bible gives us the most fitting conclusion to it all in Romans 12:1, 2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

—The Bible Advocate. ●

NEWS AND PROPHECY

(Continued from page 13)

hide my face any more from them" (39:27-29).

The time is coming when all Jews living shall live in Canaan, according to this prophecy. It will come, of course, after Russia's invasion of Israel, and Jesus' second coming. Canaan has been promised to faithful Israel as an everlasting possession, a land "flowing with milk and honey." Then, every Jew will make haste to emigrate to Israel, for Israel will be the chief nation of the world in Christ's Millennium.

WHY DID IT HAPPEN TO ME?

(Continued from page 7)

and reason for everything which happens; there is a purpose for every dilemma.

The Purpose of Trial

"There is cause for great joy, even though now you smart for a little while, if need be, under trials of many kinds. Even gold passes through the assayer's fire, and more precious than perishable gold is faith which has stood the test" (1 Pet. 1:6, 7, NEB). A diamond in the rough has relatively little value when compared to the same rock that has been cut and polished by an expert. Gold and silver, as well as almost all elements which are mined from the reservoirs of the earth, must undergo a physical change to become valuable. Undergoing a change from a solid form in which there are intermingled impurities, to a liquid form allowing for the purging away of any baser elements by the heat of fire, and finally the cooling and solidifying procedure, produces a result that is desirable and valuable. A human faith untried and untested by God is of unknown quality and may very well be useless. As gold must undergo the heat of fire for purifying, our faith must undergo the fires of trouble to be made strong and true.

Is it not logical to assume that God may send us trouble to make us tempered to withstand any temptation? Usually whenever a limb of the body is broken and is covered with a cast for sometime, when the cast is removed it will appear withered and smaller than normal. This condition is known as "atrophy," and is caused by the muscles shrinking from lack of use. One's faith can become atrophic and weak for the same reason: lack of exercise.

If we did not have storms of trouble occasionally, we might soon forget the meaning of faith. A plow put away for the winter, if not oiled properly before

storage, will emerge the next spring covered with rust. However, that plow need only be pulled through the earth for a time to again appear shining bright, and free from corrosion. Problems can work the same way upon the keen edge of our faith, if we will allow them to; shining and polishing our trust in God until we have built an outer resistance upon which the rust of unbelief cannot form. Success is being able to turn stumbling blocks into stepping-stones.

The Problems We Bear

"A pebble to a man looks like a mountain to an ant." Problems and troubles are only as big as we make them. If we face every confrontation with the belief that God will give us the strength to overcome, then no burden ever becomes too heavy to bear, for we are not carrying it; our faith in God sustains us, and that is the support that cannot falter. This guarantee of unfailing assistance was boldly proclaimed by Paul when he said, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

When teaching her young eagle to fly, a mother eagle will push the young bird out of the nest, which is located far up on a rocky slope, and then, as it twists and plummets down toward the earth, she will fly beside, swooping beneath and catching the young bird on her back before it crashes to its death. Flying again to a high altitude, she repeats this training lesson until the baby eagle learns to trust its wings and can fly on its own. How close a parallel this is to the "everlasting arms" of our Almighty Father. He pushes us out into a cruel, chaos-filled world, but never asks us to bear more than we are able to carry, and always undergirds us with the strength of his Spirit.

It is this writer's hope that the next time you are beset by adversity, instead of looking for a scapegoat upon which to blame the circumstance, or allowing yourself to be overcome with the immensity of the situation, that you will have one of the two following reactions: 1) study the incident to see if God is trying to get your attention because he wants you to change a habit or an attitude, or to surrender a previously untouchable part of your life to him, or 2) realize that he is showing his love to you in the form of a problem to *strengthen your faith* in him.

"God never closes one door without opening another." ●



CALENDAR OF EVENTS

- May 3-June 28—National Sunday School Contest.
- May 15-17—Minnesota Junior Berean Retreat, Long Lake Camp, Eden Valley.
- May 29-31—Annual May Meeting, Fonthill, Ont., C. E. Randall, speaker.
- June 11-14—Arkansas-Oklahoma Conference at McGintytown Church, Greenbrier, Ark.
- June 11-14—Minnesota State Conference, Long Lake Camp, John Hearp, speaker.
- June 14-20—Annual Indiana Conference and Family Camp at Camp Mack, Milford.
- June 19-21—Annual Illinois Conference at Oregon.
- June 21-26—Southwest Youth Camp, Camp Maranatha, Idyllwild, Cal.
- June 26-28—Southwest Conference, Camp Maranatha, Idyllwild, Cal.
- June 27—Indiana Conference annual business meeting at Burr Oak.
- June 28-July 3—Minnesota Junior Camp on Long Lake, Eden Valley.
- July 4-5—Missouri Quarterly Conference at Fredericktown.
- July 5-11—Minnesota Senior Camp, Long Lake Camp, Eden Valley.
- July 5-11—Missouri State Youth Camp.
- July 16-19—Iowa State Conference at Waterloo. Richard Smith, guest speaker; Raymond Brown, music director.
- July 19-24—Jubilee General Conference at Riverview Park, Cedar Falls, Iowa.
- July 26-31—International Berean Youth Conference at Camp Mack, Milford, Ind.
- Aug. 11-16—Annual Missouri Conference at Raymore.
- Aug. 12-16—Central High Plains Conference at Holbrook, Neb., C. E. Lapp, speaker.
- Aug. 28-30—Northeast Fall Conference at Glad Tidings Church, Fonthill, Ont.
- Sept. 11-14—Minnesota Fall Youth Retreat, Long Lake Camp, Eden Valley.
- Sept. 25-27—Minnesota Fall Conference, Long Lake Camp, Eden Valley.
- Oct. 9-10—Adult Retreat, Long Lake Camp, Eden Valley, Minn.
- Oct. 17—Indiana Quarterly Conference at Hope Chapel Church, South Bend.

BOOKLETS

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 100, 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 100, Oregon, Ill. 61061, at 15 cents each, postage paid when payment accompanies order.

LETTERS

(Continued from page 3)

Journal. There might be increased costs, as more people would probably receive the new magazine. However, contributions would probably cover this, since those who now subscribe would no doubt continue to pay that \$3.00, and a little extra, and some of the people receiving it for the first time might also contribute. "Plain Truth" has made an issue of the fact that it is free, and certainly the contributions received by the Armstrong organization from its readers and listeners to its broadcasts have made it wealthy and influential.

One loss would be the promotional value of the Journal. I am sure that its strictly membership circulation has enabled the Conference staff to keep the people well informed about Church of God activities. This has been responsible in a large part for the added interest, giving, attendance at conferences, etc., that have been evident in the past few years. Even though the new magazine could carry news of uplifting significance, it could not carry the full information and promotion which I think is valuable. Sincerely, Harold Doan, Los Angeles, Cal.

● Thanks for your letter. As former editor, you are familiar with the situation here. Your estimate of the cost of sending The Restitution Herald to the full mailing list is about the same as ours. The direct costs for printing 2,200 copies of this magazine are about \$7,000.00 per year. (This does not include editorial, paste-up, or mailing costs.) The direct cost for printing 3,800 copies of Progress Journal is about \$4,300.00. It is sent free to all member families. Total contributions of about \$5,300.00 are needed each year to pay these direct costs. We estimate that it would cost about \$4,000.00 more per year to send the combined magazine to all member families. This would have to be made up by contributions. There would be some savings in editorial, composition, and postage, and other savings in the mailing department due to the elimination of notices of expiration (four), and processing renewals.

It is hoped that the mailing list will grow, and that the witness of the truth through the Church of God can be extended in these last days.—Ed.

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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Cambridge Concord, number 26XD2, \$17.50. A fine reference Bible, Morocco leather cover, India paper, large print, concordance, maps, and center column references. This same Bible is available in beautiful Saddle-Brown Calfskin cover, leather lined, for \$20.00; order number 88X.

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The Wycliffe Bible Commentary, one volume, \$11.95.

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The
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The
Restitution Herald

June, 1970





THE EDITOR'S OPINIONS

Whither?

Since our editorial comments in the February issue, entitled "Accept Doctrines or Get Out," there has been considerable comment in the secular and religious press concerning the problems existing in the Southern Baptist Church. Notable have been a series of articles in *Sword of the Lord* by John R. Rice, and an article by Editor Harold Lindsell in *Christianity Today*, April 24, 1970, entitled "Whither Southern Baptists?"

The problem, as stated in all we have read, involves the traditional view of the inerrancy of Scripture, which is being challenged by liberal theologians accepting the views of German "higher critics." The traditional view is expressed in the articles of faith of the Southern Baptist Church: "We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

In the past, the Convention has been successful in maintaining the traditional view, and dissenters have left the fellowship. The present situation is different, as vocal dissent is "popular" throughout the world, and the problem has deepened. Although President W. A. Criswell is a conservative, the Baptist Sunday School Board and the majority of Baptist schools are under liberal control. The fires have been fanned on both sides by various publications, including a book by Dr. Criswell, *Why I Preach That the Bible Is Literally True*, which is traditional, and the new *Broadman Bible Commentary*, which follows the German school of thought of Graff-Wellhausen. Indications are that the problem will remain in the forefront for some time.

It is our observation that the Southern Baptist Church is not alone in its problem. Other church bodies, including the Missouri Synod Lutherans, are in this same "boat"; some coming and some going.

The Church of God cannot long remain unaffected by this same schism. As was brought out by Editor Lindsell in his article, the Southern Baptist Church remained unaffected as long as its ministers

and professors remained unexposed to the German school. We have had ministers who were educated in the seminaries where the inspiration of the Bible is questioned, but they have not remained with us. Our college teachers have been unified in their rejection of the "two-Isaiahs" theory, and their acceptance of the Mosaic authorship of the Pentateuch. But, the "kick" is on education these days. It is not unusual to read in our own publications that the disciples "sometimes suffered from lapse of memory" when reporting Jesus' exact words. This is in direct contradiction to Jesus' promise that the Holy Spirit of God would "teach [them] all things, and bring all things to [their] remembrance" (John 14:26). It is evident that God inspired the Word and words we find in the Holy Scriptures.

This is not the time for the people of God to become agnostic—to say that God, his Word, his prophecy, and his truth are unknowable. This is not the time for the people of God to say "It doesn't make any difference what we believe." We have grown tired of hearing quotations from prominent church "fathers," modern theologians, and "authorities." We resent having well-known trinitarians and other non-believers held up to us as examples of what we should be and do. It is high time we stop and ask ourselves the question, "Whither the Church of God?" We are blind if we cannot see what is happening in religious circles. We are foolish if we do not profit from others' mistakes.

"Church" for Atheists

Atheist Madalyn Murray O'Hair, who manages to stay in the news through her efforts, has announced the formation of a "church" for atheists. Calling the organization "Poor Richard's Universal Life Church," Mrs. O'Hair is its bishop, and her husband is its official prophet. The avowed purpose of the new "church" is to point up Mrs. O'Hair's battle against the tax-exempt status of organized religion in the United States.

We recognize as legitimate the argument against exempting all church-owned businesses, such as race tracks, wineries, and hotels. We are opposed to the formu-

lation of prayers by the state, or public support for parochial schools.

There exists a fine line between the state establishing religion, and the state permitting religion to be established and practiced. Using the Constitution to outlaw freedom of religion is as wrong as using it to establish a state religion. The exemption of property held for the primary purpose of worship is not against the Constitution. The deduction from one's income tax of gifts made to religious organizations is a recognition by government of man's indebtedness to God, and should be allowed within reason. However, the removal of all tax-exemptions and deductions would not prove anti-religious, IF applied to all alike.

In a way, the establishment of an avowed atheistic church doesn't bother us as much as those professed "Christian" churches that are apostate, agnostic, and, in effect, atheistic.

Church Politics

Dr. Keith Bridston, a professor at Pacific Lutheran Theological Seminary in Berkeley, Cal., has declared his candidacy for the national presidency of the American Lutheran Church. Dr. Bridston says that the time has come for the church to conduct its political affairs in the open.

The subject of church politics is considered in an article by David E. Anderson, UPI, in the Rockford, Ill., *Morning Star* of April 25, 1970. It is his opinion that the church is a political institution, whether churchmen will admit it or not. He said, "From the smallest congregation to the largest ecumenical institutions, that essential political ingredient—the struggle for power—is alive and kicking."

While some, like Dr. Bridston, may favor open politics in the church, most do not. Dr. Frederick Schiotez, retiring president of the ALC, said that considering a candidate on his platform might obscure his other qualities. "Candidates should be evaluated on the basis of the record each has written through his previous work." It is the opinion of most religious leaders and members that the office seeks the man, and not the other way around.

In a *Chicago Tribune* article, Dr. Jacob Preus, recently chosen president of the Missouri Synod Lutherans, has said he "deeply deplored politicking in the church." He said this can result in some badly bruised brotherly relationships.

It is no doubt true, as charged, that there is political activity in the church. The church is made up of people, and it is natural for people to form opinions, take sides, and form parties. This, of course,

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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); 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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ciation, writes: 'We have good reason to believe that psychopathology, instead of stemming from unexpressed sex and hostility, comes rather from an outraged conscience and a violated sense of human decency and responsibility.'

"Overly permissive parents produce guilt and self-hatred in children who know they have misbehaved without punishment."

Following a well-illustrated discussion on the methods of Alcoholics Anonymous and Synanon, Editor Jones said, "Maybe modern psychiatry is about to make that discovery, and we will quit coddling and cooing as our society slides toward chaos."

Editor Jones' words agree with what God inspired the Apostle Paul to say many centuries ago: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

Parochiaid

Public aid to private and parochial schools is being sought in many states at this present time. In the state of Illinois a recent bid to channel over thirty million dollars to parochial schools was narrowly defeated by an appropriations committee. There is a move by the Catholic hierarchy to bypass the committee and get the assembly to pass on the money bill, giving aid to their schools. Governor Richard Ogilvie has yielded to Catholic threats and demonstrations, and has come out publicly for parochiaid.

The main weapon now being used by the Catholic organization in Illinois is the threat to close all of their parochial schools and dump the students on the state's public school system. The Illinois Catholic Conference claims that if all 395,000 parochial students were dumped on the public schools it would cost the state an additional \$371 million. So, they argue, "we will keep our schools open if you give us *only* \$32 million *this year*." According to figures supplied by *Church & State*, the closing of all private schools would add an average of six students per classroom. Passage of the present bill would provide just a foot in the door, and would open the public coffers to the Roman Catholic Church, the richest corporation in the United States.

We are opposed to public aid to any and all religious institutions! We would rather see our own Oregon Bible College close its doors than to ask for or receive one cent of public aid. If a church organization does not believe enough in its own institutions to support them, they have no reason to exist.

does not indicate that this type of activity is approved of God. In Galatians 5:20 the Apostle Paul lists "heresies" as a work of the flesh that would keep one out of the Kingdom. The Revised Standard Version translates this "party spirit." The same Greek root word is used for "heretic" in Titus 3:10; the meaning of which Bullinger's Lexicon gives as "one who acts from party spirit, a factious person."

Rather than give in to the party spirit, as some are advocating, we should seek to subdue this work of the flesh, and see that our churches and conferences are run as God's family, and free of internal dissension, that we may speak with one voice.

Morality Makes Sense

In an editorial by Jenkin Lloyd Jones of the *Tulsa Tribune*, and reprinted in the *Rockford, Ill., Morning Star*, psychiatrists are beginning to realize that morality makes sense.

He said, "An era of not-so-wonderful nonsense may be coming to an end in America just in the nick of time. As our crime rates rocket and the level of civil commotion, drug-taking, and general misbehavior rises like a tidal bore, a number of psychiatrists and psychologists are coming around to a new appreciation of a very old idea: morality makes sense.

"It also has a lot to do with mental health and happiness.

"For a long time American psychiatry and the so-called 'social sciences' have been preoccupied with Freudian theories of suppressed sex drives and wounded libidos. From this it was often argued that people were not responsible for anti-social behavior, and that only after exhaustive analyses of their psyches could they be straightened out.

"But Dr. Abraham Maslow has recognized that the effort to excuse the errant and to comfort the unruly isn't paying off.

"Dr. Henry Link, the clinical psychologist, says that, contrary to the behaviorists theory that high moral standards mean repression, frustration, nervous illness, and unhappiness, most people with high ideals are better adjusted to life than the swingers.

"Another psychiatrist, Dr. Edward R. Finckney, is bitter. 'I hope,' he has written, 'that the world will return to the belief in love, ideals, good taste, and courtesy—books that have been burned by the Freudian inquisition.'

"Dr. O. Hobart Mowrer, former president of the American Psychological Association,



What happens after death?

By Z. B. Duncan

IN ANSWER to the question, "What happens to man after death?" some reply, "Yes, I believe man lives on after death." Another says, "No, I do not believe man lives after death." There are others who declare they have no idea whether man does or does not live after death, or whether death kills completely or partially.

Different Beliefs

Probing into all types of religions we find that there is the idea that man lives on after death by reincarnation. That is, the part of man called "the soul" by the world, goes back to the Creator, and is trained for its next lifetime in a human body. Others contend for the transmigration of the soul, which is also a thought that when man dies his soul migrates to appear in some other form of life. Other religions, such as the "Christian," contend that men who are good go to heaven, and those who are bad go to hell, and are awake and have knowledge—more so even than while they were alive. Then, some think that some go to purgatory and some to paradise. We then come to some who contend that man simply goes to sleep at death and has no consciousness at all, but must wait until the resurrection in order to live again.

We have given you a few of the beliefs which are in the world, and if we were to listen to them all, and all of their arguments, we would be no closer to a solution than when we started. It is evident that all of these opposing thoughts can-

not be truth. It is similarly evident that there can be only one truth about the whole matter. Our biologists, scientists, and medical men have been unable to come up with conclusive proof, and thus we find man turns to religion. We find that of all the authorities that are used, the Bible is used more than any other to try to find the answer to the question. The reason for this is that most men who know anything about God are persuaded that the Bible is the Word of God.

Job's Question

About 3500 years ago there was a man named Job, who, according to the Scriptures, was perfect and upright, feared God, and shunned evil. He, too, asked this question, "If a man die, shall he live again?" (14:14). He received an answer; it came from God, and it is truth. In Job 14:1 he began, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Let us look into what the man of God has said. First of all, "Man that is born of a woman is of few days"; that is, has a short time to live here compared to eternity, and in those few days the surest thing he will have is trouble. To this teaching men of all faiths will agree. "He cometh forth like a flower, and is cut down." Amen, again. Night and day humans are born into this world like sweet, young, tender, and beautiful flowers, but the troubles of life, mortality, and sickness soon cut them down.

These are facts upon which all can agree.

The Real Test

But now we come to "the separation of the men from the boys," as the saying goes, in this next verse, and seeing who is able to hear the Word of the Lord. This is a very strong statement, yet just as true as it is strong. Let me remind you that this is THE WORD OF GOD. "He [man] fleeth also as a shadow, and continueth not." Simply, he lives no longer. Verse ten speaks with authority, and it makes no difference what millions believe, or what they say about it, or whether they accept it or reject it, IT IS STILL THE TRUTH. "Man dieth, and wasteth away: yea, man giveth up the ghost [a Hebrew phrase meaning to expire, breathe out], and where is he?" Where, my friends, is man when he has died and wasted away, when he has expired? Here comes the answer like an atomic explosion: "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (vv. 11, 12). The man of God spoke with authority, and answered the age-old question with a firmness that should silence all men forever. Notice he did not say "never riseth again," but "till the heavens be no more"; thereby bringing in hope. Some 1500 years later the Apostle Peter said, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise" (2 Pet.

10). You can note that the heavens are pass away when the day of the Lord comes. The day of the Lord will come when the Lord comes.

Good and Bad Alike

Job said, "One dieth in his full strength, being wholly at ease and quiet. . . and another dieth in the bitterness of his soul, and never eateth with pleasure" (Job 21:23, 25). Now listen to what happens to these men and where they go. "They shall lie down alike in the dust, and the worms shall cover them. . . . Where is the house of the prince? and where are the dwelling places of the wicked? . . . the wicked is reserved to the day of destruction. . . . Yet shall he be brought to the grave, and shall remain in the tomb. The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him. How then comfort ye me in vain, seeing in your answers there remaineth falsehood?" (vv. 26-34). You can just hear the man of God pointing out that there are many answers of falsehood concerning man after he dies. He pointed out that both good and bad alike lie down in the dust, and shall not awake or be raised out of their sleep till the heavens be no more. He declared that they shall be brought to the grave, and will remain in the tomb, and the clods of the valley shall be sweet to them. Every man shall draw after him, as there are innumerable before him. Any other thinking is false, and leads from the truth.

The Way to Live

Job pointed out that the way to live after death is to be hid in the grave; to be kept secret until the Lord comes and calls. "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). Jesus our Lord verified this in John 5:28, 29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." We can quickly see that man does not live on after death, but remains dead—asleep in the grave—until that hour when the Lord comes to call and raise the dead. Job knew this also, for he said, "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"

(19:25-27). Now we can understand exactly what the prophet meant. There will come a time for the dead to be raised, but until then all men after they die sleep the sleep of death.

Miscellaneous Texts

Many other texts witness to this truth. "In death there is no remembrance of thee" (Psa. 6:5). "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4). "The living know that they shall die: but the dead know not anything" (Eccl. 9:5). "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). These are scriptures that positively describe the state of the dead. There are no doubts about it. You either believe the Bible, or you do not.

The Raising of Lazarus

In speaking of Lazarus, Jesus said, "Our friend Lazarus sleepeth; but I go,

that I may awake him out of sleep" (John 11:11). Now, no matter where Lazarus was, he was asleep. Then Jesus said plainly, "Lazarus is dead" (v. 14). Martha, the sister of Lazarus, did not say to Jesus, "But, Lord, I know he has gone to heaven, or hell, or purgatory, or paradise, or that he will be reincarnated, or that he will be transmigrated," but she said, "I know that he shall rise again in the resurrection at the last day" (v. 24).

One of the amazing things about Lazarus, his dying, and being raised, is that if he was in heaven—or anywhere—for four days, neither the Bible nor history ever tells one word about it. The truth of the matter is, beloved, you either believe the Lord that Lazarus was asleep and dead, or you believe that Jesus told a falsehood. God forbid that! As for me and my house, we will believe the Lord.

There is no mystery about life after death. There is no mystery at all. The Lord will come and raise his people from the dead. May God bless you, is our humble prayer.

Signs of Jesus' Second Coming

By Joe Martin

THERE are many signs which would lead us to believe that Jesus is soon coming to the earth again. If we are to watch, then we must tell, and tell again these signs that will cause us to stand fast in the faith. The Scriptures give many signs to help the believer in his faith, in that, when he sees the signs he is made steadfast. This is a small attempt at giving a brief summary of the signs of Jesus' second coming.

First, we know that knowledge and travel shall abound in the end times. Daniel 12:4 states, "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Travel is one of the largest businesses in the world today. We have credit cards with which we can rent cars, speed over the water in boats, charge flights on jets, or buy gasoline for our own cars, in which we travel. Certainly we are, and will be, running "to and fro" until Christ returns. Also, concerning knowledge, we have the largest number of schools and universities the world has ever known. Knowledge is increasing. Certainly these signs assure us that Christ is coming soon.

Second, we know that before Christ's return and in the last days there will be "perilous times," for in 2 Timothy 3:1 we read, "This know also, that in the last days perilous times shall come." What, exactly, does "perilous" mean? First, we understand that it means physical peril. There are to be increased earthquakes and famines. Literal physical disasters shall occur before the second coming. Secondly, "perilous" might, and does, refer to the political and social atmosphere of the times. The governments of the world will be striving against one another, just as factions of individual societies will be struggling against each other. Men's hearts will be literally "failing them" because of the things that will be coming on the earth.

Third, we note that the spirituality that man should have will be absent in the last days. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). Today men are falling away from the faith because there are many things that appear to be more attractive.

(Please turn to page 18)

Concerning Human Nature

By Peter Watkins

The Power of Sin

LET US remind ourselves of what the Bible says about human nature. Repeatedly, and with great emphasis, the Scriptures tell us that the tendency to sin is strong in man. The following passages are typical: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23). "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" (Rom. 3:10-18).

Even if the Scriptures did not contain these plain statements, the fact of human sinfulness could be inferred from Bible history. Man is presented to us as a rebel. Again and again he demonstrates the wickedness of his nature. The whole human story, whether it concerns antediluvian, Jew, or Greek, is a story of rebellion against God.

In a moving passage in Romans 7, Paul speaks of the struggle that a godly man has to fulfill God's righteous laws. So fierce is the strife that he is driven to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" The fact that a lover of righteousness has to fight what, without God's help, would be a losing battle against his own sinful tendencies, gives us some idea of the immense gravitational pull of sin.

In this revealing passage, the following words appear: "That which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that

which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not (vv. 15-18).

Can we grasp the stark reality of the situation? Suppose we ask two questions, and answer them, from these verses:

What dwells in man?

Answer: Sin. ("Sin that dwelleth in me.")

What does not dwell in man?

Answer: A good thing. ("In me . . . dwelleth no good thing.")

The Deceitfulness of Sin

One of the great purposes of the law of Moses was to enable men to see clearly their own sinful condition, so that they might appreciate their desperate need for salvation. Salvation is only possible when people acknowledge their wretchedness, and yet most people are exceedingly reluctant to admit that they are sinners. This is because—to refer again to Jeremiah 17:9—the heart, besides being "desperately wicked" is "deceitful above all things." Ironically, the deceit of each human heart is turned back on itself. Although all the evidence points the other way, man is deceived into supposing that he is righteous. The deception is the more astonishing because man is his own deceiver.

Even those who profess to believe that human nature is evil, tend to exempt themselves from this assessment. From infancy people's mouths are opened wide in self-justification. As the writer of the Proverbs says, "Every way of a man is right in his own eyes" (21:2). That is why people bitterly resent criticism, however just, however well-intentioned, however gently put. When God, through Malachi, condemned the priests and the people for their sins, the inevitable response was an arrogant denial of the charge. "Wherein?" they asked. Wherein had they done that of which they were accused? Thus it has always been.

Mention has been made of that great purpose of the law of Moses: to enable men to see clearly their own sinful condi-

tion. In giving the law to the Israelites, God took up the human challenge. These children of Abraham thought they were good. God knew that they were not. So God invited them to prove their goodness by keeping his laws. Although they said, "All the words which the LORD hath spoken we will do," they failed. Those mouths that had been open wide in self-vindication were effectually closed. Paul expressed it like this: "We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19).

Those who argue that human beings are "not all that bad"; those who describe our nature as "neutral"; those who, ignoring the story of the fall, contend that man cannot be wicked because God created him: all these, by failing to learn the lesson of human wickedness, are demonstrating just how deceitful the human heart is.

The Flesh

The word "flesh" is frequently used in the New Testament to describe that human element which rebels against the laws of God. Thus Paul said: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:16, 17).

Some have quibbled about the appropriateness of this word "flesh" and have questioned the justice of the indictment, apparently forgetting that it is the Spirit of God that uses the word in this way.

Indeed, it soon becomes apparent that the Scriptures represent the flesh as that which is diametrically opposed to the Spirit of God. This thought is expressed in the passage from Galatians 5; and there are other expressions of the same thought. For example: "It is the spirit that quickeneth: the flesh profiteth nothing" (John 6:63). "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

We have seen that human nature is

hostile to God's laws. We have seen too that the word "flesh" is used to describe this rebellious element in man—especially when expressing its opposition to the Spirit of God. Sometimes the offensive tendencies are called, more precisely, the lusts (or desires) of the flesh. And, as we

have seen from Romans 7, the word "sin" is sometimes used to describe, not only acts of transgression against God's law, but also that tendency in man that manifests itself in these ungodly acts.

Flesh, lusts, sin: these and other expressions are applied to this lawlessness

that characterizes human nature: but we may yet enquire where in man this offensive tendency ultimately resides. Or, to put the question in another way: what is the quintessence of sin?

—*The Christadelphian*. •

God's Two Great Commandments

By Roy G. Graham

DURING the final week of Jesus' earthly ministry he was tested by the sects of the Jews. One of the scribes asked him, "Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself, There is none other commandment greater than these" (Mark 12:28-31).

Jesus was reaffirming the great basic truth that was taught by Moses, to whom God's law was given on Mt. Sinai. Israel was told, "Hear, O Israel: The LORD our God is one LORD; and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:4-9).

"The Shemah"

The words "Hear, O Israel" have become well-known down through the ages. In the Hebrew language they are *Shemah Yisrael*. This phrase has been shortened to *Ha Shemah* or "The Shemah" or the "Hear Ye." This phrase is of utmost importance to the Jewish religion.

The Hebrew word for doorpost is *mezuzah*. When Moses said, "Thou shalt write them upon the posts of thy house,"

he was saying that they should write them upon the *mezuzah*. Today the *mezuzah* does not refer so much to the doorposts as it does to a small container within which there is a piece of parchment. On the parchment is written "The Shemah." This small container is then fastened to the doorpost, signifying that the residents of the house are keepers of God's law, and that they believe in the one God. Jesus also believed in the one God, and this, he said, is the greatest commandment of God!

But this basic truth that there is one God is not a universal belief in today's Christendom. One of the first great heresies stated that there was not just one God, but a trinity of gods: God the Father, God the Son, and God the Holy Ghost. These words are not found in the Bible, nor are the much-used words "trinity" or "triune God." Try to find them in the Bible and see for yourself. It is the one God of heaven who is eternal and who only has immortality. This God, whose name is Yehwah in the Hebrew, or Jehovah as he is called in the English Bible, cannot die since he is immortal and eternal. Jesus could and did die upon Calvary's cross, thus he was not immortal, but became subject to death. He was raised from death by God his Father and now possesses immortal life. He brought life and immortality to light through the gospel. (See 2 Tim. 1:10.)

As Jesus quoted the scriptures of Moses, he further said, "Thou shalt love the Lord . . . God with all thy heart, and with all thy soul." Now, how does one go about loving God? Do you fold your hands and close your eyes and say, "I love God, I love God!"? Since you cannot see God nor touch him, what exactly does it mean to love God? It is true that we see the wonderful works of God's creation, but how does one go about lov-

ing God? Perhaps the answer is bound up in the next commandment.

The Second Commandment

The second greatest commandment is, "Thou shalt love thy neighbour as thyself." This second commandment seems more tangible since we do see, hear, and commune with our neighbors. We can then love our neighbor. If we do not love our neighbor, it is not because we cannot, but rather because we will not, for one reason or another. If we hate our neighbor, then we cannot possibly love God, since our neighbor is one item of God's creation. John, the beloved apostle, said, "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." Of course, if we love our brother (or our neighbor), the condition is quite different. As John also said, "He that loveth his brother abideth in the light and there is none occasion of stumbling in him." (See 1 John 2:4-11.) John further said, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him [from Jesus in Mark 12:31], That he who loveth God love his brother also" (1 John 4:20, 21). God's law is fulfilled, then, in one short word, "love." That is, you shall love God, and you shall love your neighbor. (See also Gal. 5:14.) God's laws concerning man can all be fulfilled by this one commandment, "Thou shalt love thy neighbour as thyself."

In the light of the above argument, it becomes terribly important that we cast aside our own petty hates and selfishness, and turn instead to loving God by first loving the final item of his creation—our fellowman. •

Why are so many ministers leaving the pastorate?

By Ronald D. Walton

THE GOSPEL of our Lord Jesus has never had wide acceptance. Since its inception it has been an enemy of organized crime and personal dishonesty. Men either love it or hate it. They seek either to defend it or defeat it. It is like a fire. It burns with an intensity that leaves only the good, if there is any good to begin with. Today, as in other times, it still stands as the only hope of mankind for peace in this world and in the hereafter. If ever there was a time for it to be widely proclaimed it is now. Yet, in these crucial times, there is a definite decline of men in various denominations to preach the gospel. While it is true that altogether too few are hearing or heeding God's call, it is also true that there is an increasing number who defect. It is well for us, both laymen and preachers, to give ourselves to deep and prayerful understanding as to the causes. Perhaps this article will serve to point out some valid reasons for the defections and help to encourage those who remain. Some of these reasons are explained as follows:

Lethargic Congregations

Whenever a minister leaves the active pastorate, the members of the churches he has served should ask themselves what part they played in his defection. Did they contribute to his failure by indifference, laziness, or unconcern? No man of God serves his congregation for praise alone, but a word of praise now and then may save a man from despair and defeat. Many a minister, starting out with the glow and fervor of an evangelist to obey his Lord's command for world evangelization, has come face to face with a dreamy congregation and asked himself, "Do these people really care about Jesus' words or am I carrying this burden all alone?" Many ministers who defect do so because their high calling and spiritual vision has been quenched by an indifferent and unconcerned congregation. They tire of crying "Forward march" and of having the army straggle far behind, halfheartedly singing "To the work, to the work, we are servants of God."

Inadequate Remuneration

Two old and often quoted phrases still

find root in some hearts today: "Labor of love" and "The minister will be more consecrated if he has less of this world's goods to contend with." In jest it is often said to the Lord, "You keep him humble and we'll keep him poor." The church must come to realize some of the cold, hard realities which face this man as they face any other man in the congregation. There are teeth to be filled, stomachs to be fed, bodies to be cured, insurance to be paid, cars to purchase, and a host of other obligations from which he cannot be excused either by God or the merchant.

Few ministers preach for money or advancement. This is not the intent of the ministry; however, the Bible does say the workman is worthy of his hire and that applies to the minister as well as to the miner. A list of defenses could be built up to prove his need for this world's goods and his worthiness of them, but few men will press the point. It is a known fact, however, that very few churches seek the leadership of a man without a college education. Such education involves thousands of dollars, and for at least four years spent in the theological school preparing for the ministry he is without an annual income.

What affects the minister most about the money problem is the attitude of some church members. They begrudge him his salary. They often remind him that his parsonage is free, etc., often making him feel guilty and concerned. Many a man would serve for less if he believed that the people had a deep appreciation of his services in their behalf. He would feel a greater loyalty toward the congregation if he were given only one word of appreciation and a raise of one dollar; that is, if it truly represented the extent of the congregation's ability to pay. After all, what does the amount of his remuneration have to do with his consecration or work among the flock? It does not necessarily follow that the poorer a man is the better he is.

Unresolved Doubts

Every minister must some day come to terms with the realities and meaning of faith. Since much of the Christian life

deals with faith and trust in the unseen and unproven truths, a man must be wholly committed to them or he will falter and fail. Many a minister is tempted to "keep on keeping on" even when he has unresolved difficulties within. There must be confrontation with these and a total commitment made. Otherwise, he will become a faithless hypocrite or turn away from the faith completely. Wise is the man who seeks the guidance of competent scholars and the prayers of faithful men as he makes his lifelong commitment either for or against the unproven realities of faith. There can be no halfway position. All doubts must be settled. Some men defect because they are not fully convinced that the gospel Jesus taught is the acceptable and efficient way of dealing with this world's problems. Paul, however, never doubted the absolute necessity of the gospel as man's only hope for peace among men and with God.

Defective Consecration

We look to David, who was called "the man after God's own heart." We look to him in his times of total commitment and deep devotion and also as the man who failed and became defective in his consecration. Yes, even the minister can become defective in consecration. He, too, is only a vessel made of clay. Because of his very nature, he may be tempted by women, enured by bitterness, skepticism, and other weaknesses that are enemies of the soul. Perhaps, because of his position, the adversary seems to tempt him even more, knowing that if he falls there is a greater stirring of the dust. Needless to say, some have left the ministry because their faith was defective. He must know the weakest link in his chain and learn to guard and discipline himself. He must maintain a deep devotional life with Christ and depend upon the infilling of the Holy Spirit to keep him from all evil. He needs the loving and understanding care of a faithful wife and the constant prayers of his concerned congregation to remain true to his consecration.

Worldly Prestige

In past years, the minister was often the high priest of the community. He held a position which was respected, although often opposed. He was accepted and respected as a man of God even if men did not always obey the God whom he served. Today, however, many in the same communities look with tolerance at his God but see the minister as one of the lesser professionals. He is not so much looked upon as a man privileged with God's highest call but is more often re-

Is our pride showing?

By Katherine Drew

IN PETER'S letter to the elders of the various Asian churches he wrote: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you" (1 Pet. 5:6,7). In these two verses Peter exhorted them to be humble and to trust God.

Let us examine a few of these words and consider just what Peter meant. First we will take the word "humble." Webster's dictionary tells us that if we are humble we are neither proud nor bold; but meek, even to the extent that we demote ourselves in our own estimation. The Bible dictionary speaks of Peter exhorting his followers to show humility toward God and the brethren. Paul emphasized Christ's humility, and stressed the fact that a humble spirit is a condition of God's favor and his supreme requirement.

God dwells with the humble man. Micah 6:8 states, "He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" To humble oneself to a friend or relative is difficult. It seems we just can't go to a person and say we are sorry for hurting him, or saying a harmful thing about him, and ask him to forgive us. But, it must come from the heart and no one can do the job for us. If we are God's children and cannot ask one another to forgive, how can we ask God to forgive us of our wrongdoings?

In considering God's "mighty hand," I think we all agree that God does have a mighty hand—a strong and powerful hand—over us at all times, and will exalt us "in due time." This could mean in his appointed or scheduled time.

The Word "Time"

Let us consider the word "time." Time is something we all have, and of which we each have the same amount, but it seems we spend it in different ways. We hear the complaint that we do not have enough time in a day to do all the things required of us. Yet I fully believe that most of us find time to do the things we *really* want to do; such as, talk on the phone to a friend or relative for half an hour, or spend a half day shopping, without buying anything. There is much wasted time but it seems many just can't find time to

read God's Word or talk to him in prayer in the home. We need to get on our knees and thank God for the time he has given us, and for all the blessings from his great and strong hand of mercy.

Do we realize that this time we are so busy fussing over, is God's time in the first place and it is in his hands? He is wise. He knows when we are spiritually ready to receive the blessings for which we have asked. He has all the time in the world and is in no hurry.

Cast Your Care Upon God

In the sixth verse of our text, Peter tells us to cast our cares upon God. When we cast something away, we throw it or get rid of it, and it is not in our possession anymore. We leave it with the person to whom we have given it. In this case, it is God upon whom we are throwing our worries and cares. The cares of this world are many; the burdens are heavy, but we have our heavenly Father, our God and Creator, who is ever ready and has plenty of time to hear our prayers. So, when we cast our cares and anxieties upon God, we are getting rid of them and letting him take over. Leave them with him and have the faith and trust that he *will* take over. Why? Because he cares for us. We are his children. We become one of his family when we have repented of our sins, been baptized, and accepted Jesus Christ as our Saviour. Then we become a child of God, and are his forevermore.

But, one of the main things for us to do is to humble ourselves, as recorded in James 4:10, "Humble yourselves in the sight of the Lord, and he shall lift you up." I would also like to quote 1 Peter 5:6, 7 from the Phillips version, as it explains very clearly what is expected of us: "Indeed all of us should defer to one another and wear the overall of humility in serving each other. God is always against the proud, but he is always ready to give grace to the humble. So, humble yourselves under God's strong hand, and in his own good time he will lift you up. You can throw the whole weight of your anxieties upon him, you are his personal concern."

What a great and wonderful privilege it is for us to be the sheep of God's pasture, and to have Jesus Christ as our shepherd to watch over us!

arded as the leader of a group of "do gooders." The chosen man of God must decide for himself who has called him and whether he will covet the recognition of his God above or the approval of man. We still look with admiration and pride to Isaiah, Jeremiah, Ezekiel, Amos, and Paul. These men, sometimes called mad, were grossly underpaid and often served faithless and difficult congregations. However, one thing permeated their lives—acceptance of their call. They knew it was from God and there could be no greater. As teaching, counseling, welfare work, and many other positions today have taken on a "new look" and offer social prestige as well as better salaries, the minister must again consider his call in the light of who calls and decide which is more worthwhile: prestige among men or praise from God.

Creature Comforts

In our affluent society, the temptation to live more comfortably presses in from all sides. Like other vessels of clay, the minister is also tempted by this desire. Sometimes he is afflicted with a companion whose sympathies linger more in Egypt with the leeks and onions than in the struggle for the future promised land. Perhaps even stronger than a dissatisfied wife is the silent but obvious questioning of the children who wonder why they can't have what others in the congregation have. Yes, some have become defectors because they wanted more of the creature comforts than were available in the active pastoral ministry. One wonders, however, what Paul and others of his day would have done with the subtle influences of creature comforts. Perhaps the words once said by him need to grip us today: "Woe is me if I preach not the gospel." It is inconceivable that Paul would have rejected the duties of his great and high calling simply because he was not paid enough. He would rather, I suspect, have mended tents . . . instead of giving up his call.

Mistaken Call

There are some who have left the pastoral ministry because they were never called in the beginning. Courageous and honest are they who admit they were poured from another mold. It is an ever-present responsibility which falls upon the pastor and those schools of higher education to guide wisely those who show interest in the ministry. Many a man has entered the ministry because he hungers to do service for God but actually never possesses the assurance of a

(Please turn to page 17)

Majoring in

By Hollis Partlo



THE STORY is told of a man who graduated from college with the Bachelor of Arts degree. He came out on the university steps and said: "Hello world, here I come with my A.B." The world was said to have answered back: "Well, come on, and we will teach you the rest of the alphabet."

The writer is convinced that many in and out of the church are "majoring in minors." Let's talk about it. Where do you place the emphasis? The importance of this question is seen in the fact that where you place it is most likely where your children will place it. In this article we will briefly study the lives of five men who majored in minors.

1. *The Rich Fool, Luke 12:15-21*

Jesus prefaced his remarks in this parable by saying: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Then he told the story of the farmer who prospered so well his barns would not hold his crops. So, he decided to pull them down and build greater ones, preparing only for this life. Then the Lord said to him: "Thou fool, this night thy soul [life] shall be required of thee." To say the least, he was majoring in minors. An outlook on life like that makes small what ought to be great. Are you building bigger barns? Is that your aim in life?

Every individual needs a "B.A. Degree"—"born again." One will always be majoring in minors until he experiences the new birth, Christian conversion, spiritual regeneration, or until he becomes a new creation in Christ. (2 Cor. 5:17.) These are all synonymous terms. In all the great advancement of the space age man will never outgrow his need of Jesus Christ. It doesn't really matter how many years we live, but how we live.

2. *The Rich Young Ruler, Mark 10:17-23*

Here was a model young man who had a lot of things going for him. He would be accepted into most churches today without question; he would make a good joiner, but a poor disciple. Jesus saw riches as this man's idol. This young man wanted Jesus to play second fiddle, which the Lord refused to do. Christ stated to him the terms of discipleship, "and he was sad at that saying, and went away grieved: for he had great possessions" (v. 22). In giving the invitation, notice what Jesus said, "Come, take up the cross, and follow me" (v. 21). One can't help observing how simple this invitation was and the absence of pressure. Jesus didn't say, "Let's sing fourteen more stanzas and maybe someone will come."

Ask a young person to follow Christ today, accept him as Saviour and Lord, and often you receive an answer like this: "Not now. Maybe when I'm older. I don't

want to miss out on life." Thousands of young people are that way. Apparently, they have gotten the idea from somewhere that the Christian life is drab, dutiful, and unhappy. Are they right? Do you miss out on life by being a Christian? YES, there are things that you'll miss! You may miss being an alcoholic! You may miss being a drug addict! You may miss being a thief or a robber! You may miss an unhappy marriage leading to divorce! You may miss bringing shame to your parents and children, among a thousand other undesirable things! Yes, you'll miss something! Oh, I thank God for saving me from some things, and I pray that he will save my two teen-age daughters from them, too. Young people, if you think that you are missing something worthwhile by following Christ, you have a wrong sense of values. You have "hitched your wagon to a dead mule." "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in purity. . . . Keep thyself pure. . . . Flee also youthful lusts" (1 Tim. 4:12; 5:22b; 2 Tim. 2:22). These are Biblical statements worthy of serious consideration.

Years ago a missionary in China sent a small Chinese idol to his son in the United States, saying, "This is what the people worship over here." He hoped to help his son see the spiritual need of China. However, his son replied by mailing back an American silver dollar with the accompanying note: "And Dad, this is what they worship over here."

George Muller was one of the greatest missionaries of all time. A man once criticized him, saying: "You seem to live from hand to mouth." "Yes," replied Muller, "but it's my mouth and God's hand."

It is obvious to any student of the New Testament that the men Jesus called were not men of letters, generals, or even of exceptional courage. They were ordinary men of their day, but their spirit-filled testimonies and ministry had, and

still have, a tremendous effect upon this world.

3. Felix, Ruler of Judea, Acts 24:25-27

This procurator, having heard Paul preach of righteousness, temperance, and judgment, trembled and answered: "Go thy way for this time; when I have a convenient season, I will call for thee." As far as we know that more convenient time never came, and Felix died without hope. Furthermore, he expected to receive money from Paul, but he didn't. So, as a pleasure to the Jews, he "left Paul bound." Felix majored in minors, and that's putting it mildly.

The story is told about the mayor of Boston who dressed himself as a bum and lived on the other side of the tracks to see how the other side of his fair city lived. He was asked to chop wood, but didn't know which end of the axe to hold. Someone volunteered and chopped the wood for him. He thanked him, gave him his card, told him to come to his office the next day and he would give him a good job. The man walked away, chuckled to himself, and said: "That fool bum thinks he is the mayor." However, the next day he thought it over, went to the mayor's office and got the job. In a very real sense the story illustrates the ministry of our Lord. In fact, the most beautiful picture of humility is given of him in Philippians 2:8-11: "He humbled himself, and became obedient unto death, even the death of the cross," but he has also been exalted and given "a name which is above every name."

Certainly, serving Christ with all of our hearts should be the main purpose for us Christians. Anything less is not New Testament Christianity. The following quotation seems to sum up modern Christianity pretty well: "Some folks use religion as we do music these days—keeping it soft and in the background so it doesn't interfere with what they're doing." The need of the hour is people who are interested not only in making a living, but in learning how to live.

4. Demas, 2 Timothy 4:10

Paul wrote of him: "Demas hath forsaken me, having loved this present world." This man was once a faithful worker with Paul—a "fellowlabourer" (Philemon 24), but he failed at Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." A Christian is a paradox; he is dead and alive. Living people prove they are alive by the way they resist. Dead people make no resistance. "A dead fish will float downstream, but it takes a live one to swim against the current." There are many currents that would carry us in the wrong direction, but the Lord's resistance to the downstream tug always succeeds. Often, like Demas, we put emphasis upon the trivial, instead of the tremendous, not realizing the dangers that lurk along the way.

Moreover, a man is known by the company he keeps, and by the company he doesn't keep. When Mark Twain was in Berlin, having visited many dignitaries, he received an invitation to call on the kaiser. His little girl, traveling with him, exclaimed: "Why Daddy, if it keeps on this way there won't be anybody left for you to get acquainted with except the Lord." It's tragic that most people are more interested in human personalities rather than in getting to know God who controls our destiny and that of the universe.

5. Belshazzar, Daniel 5

While this king of Babylon was in a drunken feast, an armless hand wrote a message on the wall which all the astrologers, soothsayers, magicians, and wise men could not interpret. Daniel, the Hebrew prophet, was brought in and subsequently interpreted the writing: "God hath numbered thy kingdom, and finished it . . . Thou art weighed in the balances, and art found wanting . . . Thy kingdom is divided, and given to the Medes and Persians" (vv. 26-28). How often down through history have men lived for lust and greed and failed to consider God.

Perhaps we have all observed a sign in department stores: "For the man who has everything." Christ is not for the man who has everything but for the man who has nothing. When we come to him we need to come with empty hands and let him fill them. Sometimes we sing:

"In my hand no price I bring,
Simply to thy cross I cling."

The Christian cannot major both in

the world and on Christ. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). A good question for a Christian to ask himself is: "Am I making a mark upon the world? or, is the world making a mark upon me?"

During World War I a young man going into the service was asked if he wanted the infantry or cavalry. He asked the difference between the two, and the officer in charge said: "In one you walk and in the other you ride." The young man replied: "Well, if it is all the same to you I'd rather join the Coast Guard so I can just coast." This attitude is true of many Christians. Fewer and fewer people seem to know what authentic Christianity means. Even many churchgoers are asking: "Will the real Christians please stand up?"

The big question facing each individual today is: "What shall I do with Jesus?" When Jesus comes the question will be: "What will he do with me?"

In what are you majoring? Be real honest now! If it is anything but the things of Jesus Christ you are majoring in minors, and you are going in the wrong direction. There ought to be a change made.

Winning the lost to Christ, and realizing the glories of eternity, and the joy it brings to the winner and the won, makes any other work seem trivial. Let's be sure that we, young and old alike, major in the majors and minor in the minors.

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Poetry and prose

By Ann Lunderby

Confession

Confession is good for the soul;
It makes polluted waters roll.
It takes away the acid sting,
And lurid tempters, too, take wing.
It leaves behind it, in its wake,
The rest that's ours, for Jesus' sake.
And we will know, that can be had,
The balm that's found at Gilead.

For Christ, a Fool

I sought the means
To meet the care
Of rising costs,
But everywhere
I sought, the claim
Was just the same—
"No work for you."
That was my due.
'Twas then I knew
The world was pelf.
I can do
Nothing by myself.

"Come unto me,"
A small voice said.
"You, too, shall live,
Tho thou art dead."
'Twas knowledge
Never learned in school.
I'm blest—
While living for Christ, a fool.
(1 Cor. 4:10.)

What We Need

"What Grandma needs," someone said
at the supper table, "is some real warm
weather, if she is to get relief from her
rheumatism."

Five-year-old Johnny listened carefully
and remembered to include the needs in
his prayers that night. His mother heard
him saying, "And, Lord, make it hot for
Grandma."

I wonder if Johnny's prayers could not
include more than just Grandma. We are
all prone to fall away from Christ. We all
have our temptations and secret gods.
When these temptations come to tempt
us, or when we are drawn away from God
through lusts of the flesh, we need to
pray as Johnny did for Grandma—"Lord,
make it hot for us, that we might feel the
sting of our sins here and now, and there-
by retrace our footsteps back to you." It
might help our weakened condition. What
do you think?

Just Between Us

Sign in a pet shop window: "Special,
St. Bernard puppies! Double your dog in
a month, or your money back!" (Se-
lected.)

That should be our zeal in our Chris-
tian walk with our Lord and Saviour.
Only we are not selling Christ.

Our sign could read: "Blessings in
Christ! Doubled in a month, or your old
life back!" I'm afraid many of us do not
have our "signs" printed right. The world
does not see the blessings God bestows on
us day by day. Else, more people might
see that we have something to give away.
But they cannot see God's abounding
grace toward us.

It isn't that way, but, just between us,
it ought to be. Shouldn't it?

Why Not Begin to Pray?

Why not begin to pray, my friend?
Why not begin to pray?
For there is rest,
Sweet happy rest,
When you begin to pray.
Nor need you wait another hour.
Why not begin to pray?
And thus find rest,
Sweet happy rest,
In Jesus Christ today.
He's waiting now, just now, for you.
Why not begin to pray?
I've found that rest,
Sweet happy rest
Then why do you delay?
How can you doubt the Christ, my
friend?
Why not begin to pray?
And claim that rest,
Sweet happy rest,
That can be yours today?

The Voice Crying in the Wilderness

In these last days prior to the great
day of the coming of the Lord, it seems
that the church has a great commission to
be filled. Thus far it has not fulfilled that
obligation.

The church, it seems, has received the
same commission as John the Baptist. It
should be "the voice of one crying in the
wilderness, Prepare ye the way of the
Lord" (Matt. 3:3). As John baptized, call-
ing men to repentance, so should the
church be busy about the selfsame task. I

wonder wherein it has failed. Is it afraid
to wear rough clothing and to dine on
locusts and wild honey?

It would be possible to list scripture
after scripture showing God's promise of
provision if we are truly serving him. But,
we must remember to love the Lord our
God with all our might, with all our
mind, and with all of our soul, and our
neighbor as ourselves, or we will never be
able to fulfill the Great Commission that
can be issued in one word—GO!

Oh, but now we hear many ask, "Go
where?" and, "How can we go unless we
be sent?" Is that so hard to answer? Does
not the Scripture say that even a cup of
cold water given in the name of a disciple
will in no wise lose its reward? (Matt.
10:42.) Jesus said, "Inasmuch as ye have
done it unto one of the least of these my
brethren, ye have done it unto me"
(Matt. 25:40). Is it so hard to give a cup
of water in the name of Christ? Even the
heathen can do that.

I once heard my grandfather tell of a
poor family in his community, that could
not even afford soap to wash the chil-
dren. Did the church in that community
help? No. It was the every-Saturday-
night-card-playing group that raised the
money to help.

I'm afraid many of the "Samaritans"
could be the ones to enter the Kingdom
before us, for they hear the cry of the
needy. They DO, while people who call
themselves "Christian" very blissfully
keep their ears closed and their eyes shut.
Our tongues may be loosed, but are they
loosed to say the right thing? Yes, we are
all guilty to a greater or lesser degree.

We should resolve to clear our gardens
—our lives—of the vast amount of weeds,
and clear away the rubbish, and plant the
three P's instead; pray, preach, and pro-
vide. Then may the church prepare the
way for the Lord's return. Amen.

Tell Me, Friend

Tell me, friend, will you be there,
When the day dawns bright and fair?
When the dead in Christ shall rise,
And we, too, meet him in the skies?

Tell me, friend, will you, too, reign
Thus, not again to know disdain,
But evermore in blessings share
With Christ? Will you be there?



NEWS AND PROPHECY

BY JAMES MATTISON

Native Copper in Sinai Desert

Dr. Beno Rothenberg is an Israeli archaeologist of Tel Aviv University. His expedition followed Israeli troops into the Sinai Desert in June, 1967, when the Sinai was captured from Egypt. Dr. Rothenberg claims that the Israelis have carried out the most thorough search of the Sinai Desert that it has ever known. Some of the 20,000 square mile peninsula had never been explored, even by native Bedouins.

Their findings include 82 new archaeological sites, including remains of houses and mines, and a discovery of "native copper," which is pure copper that does not require any refining process.

He said "this striking discovery would have repercussions in the geological world, since native copper so far has only been found in large quantity in northern Iran and Turkey" (Associated Press).

Here we see, as Betty Ackels puts it, "more reason for Russia to come down." As we all know, from Ezekiel 38:10-12, the great northern power will come down against Israel in the latter days "to take a spoil, and to take a prey."

We don't know how much native copper there may be in the Sinai Desert. Probably Israel herself does not yet know.

Israel is fast becoming a rich nation, for the Jews are exercising that power God gave them back in their beginning "to get wealth" (Deut. 8:18). This native copper in Sinai may be part of the spoil Russia will seek from Israel in the last days.

Mark of the Beast

Donna Marshall, of Charlottesville, Virginia, recently enclosed a clipping from the Lynchburg Daily News by Betty Canary, entitled, "End of Money Seen by 975."

Miss Canary jokingly (we think) writes, "By 1975 nobody will have money or checkbooks. We will be required by law to undergo a minor surgical operation, at which time a universal plastic credit card will be inserted into the forehead. After making a purchase, one will owe to the cash register, at the same time striking the head against the sales slip."

This brings to mind the words in Revelation 13:16, 17 about the mark of the

beast: "He causeth all . . . to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Condemnation shall come to everyone who receives the mark of the beast. (Rev. 14:9-11.)

Notice that the mark of the beast will be either in the *right hand*, or in the *forehead*. Since we do not yet know how this mark of the beast will be imposed on, or in, people's (unbelievers) skin we have no way of proving or disproving Miss Canary's idea. It could be her suggestion as to future conditions concerning buying and selling may be more accurate than we might imagine.

A Burdensome Stone

God's Word through Zechariah foretold, "Behold, I will make Jerusalem a cup of trembling [slumber, or poison] to all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces" (Zech. 12:2, 3).

A burdensome stone is a "rock too heavy for any people to remove" (N.E.B.), "and all who try to lift it shall injure themselves."

Israel is turning out to be a burdensome stone to the Arab nations who surround her and desire her annihilation. As the old saying goes, the Arabs have "biten off more than they can chew." They thought they were tangling with an ordinary housecat but the housecat has turned out to be a wildcat. The plain truth is, 40,000,000 Arabs are no match for less than 3,000,000 Jews. Israel is a burdensome stone that the Arabs will never remove. Israel is a cup of trembling, or cup of poison (margin), to those who are in siege around her. No good comes to the Arabs because of their hate and vindictiveness, only poison. Egypt's armament has been destroyed systematically. Israel has uncontested air supremacy over that whole area. The burdensome stone pinches all who try to remove it.

Israel is a burden, now, to the U.S. The U.S. has decided not to be as friendly as before to Israel. She has suggested

peace plans that are not workable for the Jews, thus creating a wider gap between the two nations. Recently the U.S. decided not to send more planes to Israel at this time because the U.S. thinks Israel does not need them.

Israel is a burden to Russia, too. Russia is aggravated at this little upstart nation which is trying to ruin Russia's prestige and "face" in the Middle East, and she will, in time, decide to wipe Israel off the face of the map.

But God said, "All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Little do earth's nations know God's plan, but the time is coming when "I [God] will be known in the eyes of many nations, and they shall know that I am the LORD" (Ezek. 38:23).

This present "burdensome stone" shall become a blessing to all nations when Jesus comes. God said, "Behold, I create Jerusalem a rejoicing, and her people a joy" (Isa. 65:18). He also said that when many people and strong nations come to seek him in Jerusalem that many will go to the Jew and say, "We will go with you: for we have heard that God is with you" (Zech. 8:23).

Israel is today a burden to her enemies; tomorrow she will bring joy to all nations.

Kung's New Weather Theory

"World scientists are talking about the latest work of Ernest C. Kung of the University of Missouri, Columbia. Kung has revolutionized thinking about world weather patterns with a theory on atmospheric energy and general circulation."—Missouri Ruralist, Feb. 14, 1970.

Mr. Kung has become convinced that energy from the sun entering the atmosphere causes the movement of air (wind, the jet stream, air turbulence) and that this energy is consumed mainly by friction in the levels from two to fifteen miles above the earth's surface.

Until Kung's new theory came out, world atmospheric scientists and weather forecasters based all their calculations and forecasts on the idea that the friction of air moving over the surface of the earth was the main cause of energy loss. Ac-

(Please turn to page 17)

SEARCH & RESEARCH

By Pastor Harry Goekler

Question:

It is often said that the fig tree, as used in Matthew 21:19 and 24:32, refers to Israel. Would you comment on this?

Answer:

Yes, it is true that the fig tree was often used to symbolize Judah, or Judah and Israel. Note Jeremiah 24:5, "Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good." It would be well to read the full chapter. Observe also Hosea 9:10 and Joel 1:6, 7. Further, when Jeremiah writes of "the Branch of righteousness to grow up unto David" (33:15), he is referring to "that good thing which I have promised unto the house of Israel and to the house of Judah" (v. 14). A branch grows out of a tree.

The incident of the barren fig tree as recorded in Matthew 21:18-22 provides a graphic sequel to the earlier parable in Luke 13:6-9 concerning the Jewish nation, unfruitful despite every advantage. The parable of the fig tree in Matthew 24:32-35 is clearly a symbol of the nation of Israel. Jesus used the example of the fig tree, and its putting forth leaves to indicate summer is near, to illustrate the truth that the coming day of judgment would be preceded by various signs to show that day was near. One of these signs would apparently be a revitalized nation of Israel. Thus, the fig tree was used as a symbol of Israel.

Question:

Several times in the Book of Revelation reference is made to the "seven Spirits of God." Is there more than one Holy Spirit? Please explain.

Answer:

There is but one Holy Spirit. "Now there are diversities of gifts, but the same Spirit" (1 Cor. 12:4). "There is one body, and one Spirit" (Eph. 4:4). The Holy Spirit is God's power. Even as God is one, so is his power or Holy Spirit. By it and through it God carries out his purpose and will. Note Luke 1:35, "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which

shall be born of thee shall be called the Son of God." There is only one Holy Spirit, but God can and has used this power in different ways to accomplish his purpose.

Regarding the "seven Spirits of God" in Revelation (3:1; 4:5; 5:6), it would be well to remember that the number seven in the Bible often refers to completeness or fullness. Thus, the phrase "seven Spirits of God" seems clearly to refer to the sevenfold power of God, or his Holy Spirit, the completeness or fullness of his power. Such a sevenfold power is indicated in detail in Isaiah 11:2, in which we are told of the coming of Christ as the Branch, and how the Spirit of God will rest upon him: the Spirit of 1) the Lord, 2) wisdom, 3) understanding, 4) counsel, 5) might, 6) knowledge, 7) the fear of the Lord.

Question:

Please explain the phrase "whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth" (2 Cor. 12:2, 3).

Answer:

Let us quote the first four verses, "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12:1-4).

In chapters ten and eleven Paul felt it necessary to make statements as to his authority and his rights as an apostle. Chapter twelve continues this teaching with the strongest possible proof of his authority and rights as an apostle by this vision which he had experienced sometime before. Who but a true apostle of the Lord could have experienced such a wonderful vision?

Verse five indicates that Paul is the man of whom he is speaking. He evidently referred to his experience on the way to Damascus. Nothing is said about a soul. He said he knew a man. Whether that man was in or out of the body he could not say. Only God knew. The man was caught up, or away, to the third heaven. In verse four this third heaven is called paradise. So then, the third heaven and paradise are the same. We have no record that paradise was taken up to the literal heaven. Paradise was lost. It is to be restored. It has always been connected

with the earth. When will the third heaven and earth exist? (Read 2 Pet. 3.) Paradise will be in the new earth. The third heaven has to do with time-paradise has to do with a place.

Paul did not know whether he was carried away simply in a vision, or whether he went bodily. In either case he knew what he heard and saw, and so wonderful were the things he heard he could not report them. So sacred and divine were they he was not allowed to tell us. Perhaps when the Lord comes and the Kingdom is established we will learn what great things he heard.

Question:

Please give your understanding of the phrase in the model prayer of Jesus, "Lead us not into temptation." Does God tempt people?

Answer:

We believe the translation in Wilson's Emphatic Diaglott brings out the true meaning of this statement, as follows: "Abandon us not to trial, but preserve us from evil." This is a plea that God, in his providence, will spare and protect his people from trial and evil. God does not lead his people into temptation. He does permit trials and tests, and even evil, to befall us sometimes. The important thing is how we face such trials and temptations. We must exercise our faith and trust in God.

We do well to recall what James has written, "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: but every man is tempted, when he is drawn away of his own lusts, and enticed" (1:13, 14). Also the words of the Apostle Paul, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer [permit] you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

Good Words

Life is a mission. Every other definition of life is false, and leads all who accept it astray. Religion, science, philosophy—though still at variance upon many points—all agree in this, that every existence is an aim.—Mazzini.

To my mind, the best and most faultless character is his who is as ready to pardon the rest of mankind, as though he daily transgressed himself; and at the same time as cautious to avoid a fault as if he never forgave one.

—Pliny the Younger. ●

TOTS 'N' TEENS

By Ruth Lewis

The Stranger on Our Street

"Voom, voom, voom." Sammy was pretending his bicycle was a big motor car. "Voom, voom," continued Sammy, but he couldn't move. He had gone off the curb and couldn't get back on the sidewalk. All of a sudden, a helping hand gave him a push and he was back on the walk.

Sammy turned around to say "Thank you," but he didn't quite manage to get out the words. Standing behind him was an old man with a great big bushy beard. Sammy plopped his bike down on the sidewalk and ran into the house.

"Mom, Mom," he called, all out of breath. "He scared me." Sammy pointed out the window at the old man who was now standing Sammy's bike up on the lawn.

"Why, Sammy, that's Mr. McClink. He's Mrs. Smith's father, and he's a very old man. He wasn't trying to scare you. What happened?"

Sammy told his mother what had happened. "Come with me," said Mother.

Together she and Sammy went outside to thank Mr. McClink for his help. When he smiled, Sammy noticed that Mr. McClink wanted to be friendly.

"I like to watch you play, Sammy," said Mr. McClink. "It makes me think of all the games and fun I used to have when I was a little boy like you are now. I wish I could have had nice toys like you have."

Sammy looked over at his bicycle and noticed it was speckled looking where he'd chipped the paint when he threw it down on the sidewalk. "I do like my toys, Mr. McClink," said Sammy. "I'll try to take better care of them from now on."

"Always remember what God told Samuel when he was looking for a new king," said Mother. "God told Samuel not to judge a person by how he looks. God judges people by their hearts. When you get to know people, you can make decisions about them. Then you can decide whether you want them for friends or not."

"Perhaps some evening Mr. McClink can come over and tell us about the games he used to play when he was young," said Father.

That's exactly what he did, and soon the stranger on the street became a good friend of the twins.

TNT

Appearances Are Deceiving

Young people today are growing up in an age when the accent is on appearances more than it has ever been before. History records that an individual's social and economic status could be determined by looking at his clothing. As a result of this outward judging, everyone wants to dress as though his father were a millionaire.

In Jesus' day wealthy individuals wore richly dyed garments to show their wealth. Today when a young person gets a job, the majority of his paycheck goes to the garment manufacturers. Clothing is no longer looked on as a necessity but as a stylish luxury, sometimes covering everything except what should be covered.

As Solomon wisely recorded, there is nothing new under the

sun. "The LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him [Eliab]: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (1 Sam. 16:7).

All of Jesse's children had been reared in the same home. When Samuel met them, the older ones might have been wearing better clothing than David—who was working as a shepherd—would have worn. God chose David.

Pretty Boy

You have probably met individuals who, because of their attractiveness, seemed to gain the esteem of teachers, ministers, and the gang. Appearances alone won't carry the day for you, however.

Absalom was David's third son. Absalom murdered his half brother, and for this crime David exiled him for three years. Joab, an advisor to David, feared that if David died while Absalom was exiled that Absalom would cause trouble in the kingdom. On Joab's advice David had Absalom brought back to Palestine, but he was not allowed to attend his father's court.

"In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him" (2 Sam. 14:25).

Absalom's hair was so long it was heavy. Every year at a scheduled time he had it trimmed. He was so proud of his hair, that he weighed what was cut off, to see how much he'd lost.

He was accustomed to having his own way, although a grown man with three children. When Joab would not arrange an audience with his father, King David, Absalom had Joab's barley field set on fire. This got Joab's attention and gained Absalom the audience with his father.

Although he was a king's son, Absalom delighted too much in pomp. When he rode in a chariot he had fifty men run down the road in front of him.

Absalom camped at the gate to the king's palace, and informed visitors that the king had no one who would hear their problems. "When any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel" (2 Sam. 15:5, 6).

Absalom led a revolt against his father, but he was defeated, and lost his own life.

Solomon knew all of this, and Absalom—a half brother of his—must not have impressed him very much. When God asked Solomon what he wanted, he didn't ask for long, beautiful hair, or other external attributes; he asked for internal beauty.

Unchanging Times

When Paul wrote 2 Corinthians 5:12 he had people with this same problem on his mind: "We commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart."

Some people wish to appear to be Christians, but they are not so. Genuine Christians are a pleasure to the Lord. Externals are unimportant; it's the heart that counts. ●

Walking Worthy of God

By G. A. Gibson

"Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory" (1 Thess. 2:11, 12).

ONCE we have come to a knowledge of the truth, it is the mark of wisdom to be grounded and settled—to be rooted and built up and established in the faith.

God does not change, and his children are expected to partake of this characteristic. But there is a growing tendency among many to look for something new.

Truth is Changeless

In a recent letter, a brother said, "The truth is progressive; why do you cling to what was written a hundred years ago? Why not bring yourself up to date?"

But that is the spirit of the Athenians who, said Paul, "spent their time in nothing else, but either to tell, or to hear some new thing."

The truth, however, is not "progressive"; it is a fixed principle, and if we are to benefit by it, we must, as Paul said, be steadfast and unmovable in our relation to it. In Ephesians 4:14 he explains why: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Is it possible that Paul is suggesting that there are some who will "lie in wait to deceive"?

Yes, it is sadly true. There is much of it found in the history of Israel. Moses had warned them: "Take heed to yourselves, that your heart be not deceived, and ye turn aside."

But they failed to take heed; and it was because of their failure to be steadfast, to fear the Lord and observe to do all the words of the law, that he caused them to be scattered throughout the world.

After Christianity was established in the first century through the labors of Jesus and the apostles, the same condition developed, and Paul's statement was confirmed by John in his second letter, where he said: "Many deceivers are entered into the world."

They did not come out suddenly and deny the teaching of Jesus and the apostles; it was on the principle of here a little, and there a little. But the changes increased as time went on while they looked for new things, and gradually, as a web is woven, it became a veil and was cast over the people.

There is an old saying that history repeats itself and, as we look abroad over the brotherhood, we discover that it is now taking place. Many have given no heed to Paul in his warning to Timothy, and have been diverted into fruitless talk. They would like to be teachers of something different from that which is revealed in the Bible, although they do not understand the words they use or the matters they insist upon.

"Worldly, Empty Phrases"

In 1 Timothy 6:20, 21 Paul said: "Timothy, guard what has been entrusted to you. Keep away from the worldly, empty phrases and contradictions of what they falsely call 'knowledge,' through professing which some people have made failure of the truth."

We hear a lot of wearisome talk about the "Mesolithic Period," and the "Neolithic," and the "Chalcolithic," and the "Palaeolithic Cultures," but the whole affair is nothing more than colossal or theoretical speculation. Although it is put forth with positive assurance, and we are expected to accept it as being true, no confirming truth has been submitted. No words could describe it better than those quoted from Paul: "empty phrases and contradictions of what they falsely call 'knowledge.'"

Only the Scriptures are able to make us wise unto salvation. There we meet on every page of God's Word, divine thoughts and ideas that are essential to keep our minds properly occupied.

Divine thoughts in their relation to human thoughts are eloquently expressed in Isaiah 55:9, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

The continual application of our minds to the things of God, if we accept them with a full assurance of faith, will transform us by renewing our minds, and

pull us out of our mundane surroundings, and elevate us to a height in which we will be able to inhabit a spiritual plane of thought where, "speaking the truth in love, [we] may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:15, 16).

What a beautiful word-picture Paul presents before us! Does it not teach us that we must develop within ourselves the mind of Christ? If we do, we will be on the alert continually as we grow in the knowledge and understanding of the truth. Watchfulness and self-examination will be the keynote of our lives, while we give ourselves no rest as we follow after the things wherewith one may edify another.

What a wonderful body of people we would be, if the whole body were "fitly joined together and compacted by that which EVERY joint supplieth"! The peace of God would rule in our hearts. The word of Christ would dwell in us richly, and we would find ourselves teaching and admonishing one another in psalms and spiritual songs, singing with grace in our hearts to the Lord.

Does that sound unreal? Does it sound impossible? It should not, for they are the words of Paul in the third chapter of his letter to the Colossians. If we had no other instruction about how to walk worthy of God, we would have in this letter the substance of all that is required.

The opening words in this chapter are inspiring and trenchant, and they stir us deeply as we read them: "If ye then be risen with Christ, SEEK THOSE THINGS WHICH ARE ABOVE, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Think what it would do to our characters and our course of life from day to day if we could but keep this glorious concept constantly in the forefront of our minds!

It is not just a question; it is a command from Paul, and we MUST keep these things before our minds, after the same principle in which Moses instructed the people of Israel in Deuteronomy 6:7-9: "Thou shalt teach them diligently

(Please turn to page 18)



Brief Messages for Busy People

Jerusalem Temple Not Yet

Reuben Gross, an Orthodox Jew, emigrated to Jerusalem from the United States in 1967.

According to Gross, the fate of the Temple Mount, where the gleaming silver-domed Al Aksa Mosque stands, "is one of the most under-discussed topics in this overarticulated age."

Gross says: "As long as the Old City was in Jordanian hands, the ancient dream of a rebuilt temple could conveniently be left in the category of dreams. But with the union of all Jerusalem under Jewish control, the dream assumed realistic outlines, and the challenge to rebuild the temple, with its host of difficult political and religious questions, loomed large."

Religious Jews have made no attempt to rebuild the temple in recent times. For one thing, the Temple Mount's state of ritual uncleanness to Orthodox Jews has made it off limits to them. Many rabbis say the time is not yet: there will be a "sign from heaven," the coming of the Messiah, before the rebuilding can commence.

But Gross, a thoughtful man who fought in the Jewish war of independence, believes that the biggest factor in the Rohan uproar is Israel's psychological unpreparedness to rebuild the temple: "Jewry is embarrassed by a rendezvous with destiny for which it is ill prepared."

"Regardless of how we rationalize our perplexity," Gross continued, "a Zionist State without Zion is a schizoid thing. The Jerusalem which our forefathers swore not to forget was not a city sans temple."

"We Jews have absorbed so much of the poison of exile, we have refused to take our own history seriously."—*Christianity Today*, from *The Christadelphian Advocate*.

The Peace of Jerusalem

By Sidney A. Hatch

"Pray for the peace of Jerusalem: they shall prosper that love thee" (Psa. 122:6).

Reports from the Middle East continue to tell of almost daily strife between Israel and her enemies. The beloved and ancient land where Jesus once walked does not yet know her peace

which God has promised. Certainly the prayer of the Psalmist, quoted above, is relevant to our times.

Psalm 122, from which this text is taken, looks to the future and portrays the opening of the Kingdom reign of Christ, when Jerusalem is the capital of the world. The nations of the earth, blessed with Israel, unite in prayer: "They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces."

Yet, the exhortation of the Psalmist also has a present application. To pray for the peace of Jerusalem is to earnestly desire the return of her King, the Lord Jesus Christ.

The Hebrew word for "pray for," *shal*, means to "desire" or "petition for." As Christians, we desire and petition God for Jerusalem's sake.

The Hebrew word for "prosper," *shalah*, means, not only to enjoy prosperity, but also to be quiet and at ease. A certain kind of quiet and prosperity is promised to those that love Jerusalem. This promise stands in contrast to Psalm 129:5, where those that hate Zion shall be "confounded and turned back."

As we read, then, of Israel's present struggle, and of strife and terror in the ancient city, let us pray for the peace of Jerusalem. "They shall prosper that love thee."

Faith and the Future

By Russell Magaw

As Christians we know that the most thrilling book to study is the Bible. We love to study this book because it is God's Word—it is the past, present, and future record of God's will, way, and work to man.

One of the most exciting discoveries we make from our study is that God's Word is as up to date as tomorrow's newspaper. Yet God speaks more accurately about the future than all the well-studied predictions of all the great minds of men combined.

In this age of social and political unrest, moral and spiritual laxity, mankind is casting about on every hand for answers to the present situation and for trustworthy information as to what the future holds. In this cybernetic age great minds are put together in a brain trust,

hopefully to answer our problems. This is commendable. Yet it is even more commendable if thinking persons pondering the course of this world would consult with the only reliable brain trust of eternity.

Only when persons will exercise their faith in God, and read his Word for answers, will there be true light and hope shed on the present and the future. Persons all over the world are making this discovery, that God's Word is that which it has always claimed to be, "a light that shineth in a dark place." Have you made this thrilling discovery? ●

WHY ARE SO MANY MINISTERS LEAVING THE PASTORATE?

(Continued from page 9)

call. Let us but remember the Prophet Elijah, who passed his mantle upon Elisha, and Samuel, who passed by the sons of Jesse until he came to David. Not all who look or act the part are called. Perhaps we, too, need to be more sensitive to the Spirit and give greater direction to those who hunger to serve God. May God guide those who present the call; those who educate the called; and the committees that confirm the called. —*Advent Christian Witness*. ●

NEWS AND PROPHECY

(Continued from page 13)

According to Kung, this "boundary layer" plays only a minor role. Already a number of eminent scientists are accepting Kung's new theory.

Job 38:24 appears to agree with Mr. Kung's theory: "By what way is the light parted, which scattereth the east wind upon the earth?" If this translation is correct, it sounds like solar energy causes the movement of the air.

For many years, weather forecasters have wondered about the how's and why's of weather causes. Now some of these questions may be answered. But Mr. Kung goes too far when he says, "When we can do that (learn the why's and how's of weather causes) we can move toward control of the weather."

With all his knowledge, man has never achieved the perfect understanding our Creator has of all things, including the weather. And, sad to say, many eminent

scholars do not acknowledge the greatness of our Almighty God. It appears from Job 38:24 that this new weather theory may be correct, and that God spoke of it ages ago. ●

JESUS' SECOND COMING

(Continued from page 5)

A beautiful home and a place on the membership list of the country club are taking the place of the church as a place of interest. Men's minds are not on the things of God, but on man's own inventions and devices that he has dreamed up to pacify himself. Surely, "my thoughts are not your thoughts, neither are your ways my ways, saith the LORD" (Isa. 55:8). Man has forgotten the spiritual development of himself. There are said to be more Buddhists, atheists, and other "things" in the United States than there have ever been before. Men ARE being seduced by wrong beliefs and material things.

Fourth, we understand that before Christ returns there is to be an apostasy, or falling away from the church. Again, we see all about us the preachers of the "church" preaching history, psychology, or social reform rather than the saving gospel that is given to us in God's Word. In 2 Thessalonians 2:3 it states that the day of the Lord shall not come, "except there come a falling away." If failure to preach God's Word is not a falling away from what we should be doing, then we are sadly mistaken and confused.

Fifth, we understand that the whole world is to receive the witness of the gospel. In Matthew 24:14 we read, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." A witness is a testimony. The world has received the testimony of Jesus Christ. It has not accepted it, but it has heard it. The Scriptures do not state that the whole world must believe before Christ comes, but that the whole world shall receive a witness of the gospel. This they have already received.

Sixth, we note that riches will abound. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for [in] the last days" (Jas. 5:1, 3). Yes, the old saying that "the rich get richer and the poor get poorer" still holds today. Men, today, more than ever, desire to accumulate money and store it to fulfill their desires of being rich.

Last, we turn to Israel for signs concerning the coming of Christ. Israel is God's "time clock" or "sundial" of all

events of the earth, since it has been chosen to be set apart as servants of the most high God. In Jeremiah 30:11 God said to Israel, "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." Israel will never come to an end. God is working with them and has established them in the land which is theirs, and will fulfill all prophecies concerning the restoration of Israel as a nation in the last days before Christ comes. Amos 9:15 says, "I will plant them upon their land, and they shall no more be pulled up out of their land."

In conclusion, we note that these surely are signs of Christ's return, and they are now happening in our midst. We should lift up our heads, knowing that Christ shall soon appear. "Even so, come, Lord Jesus." ●

WALKING WORTHY OF GOD

(Continued from page 16)

unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

A Way of Life

A little thought given to these words

will reveal to us that Moses was not instructing Israel in a form of religion, but in a WAY OF LIFE.

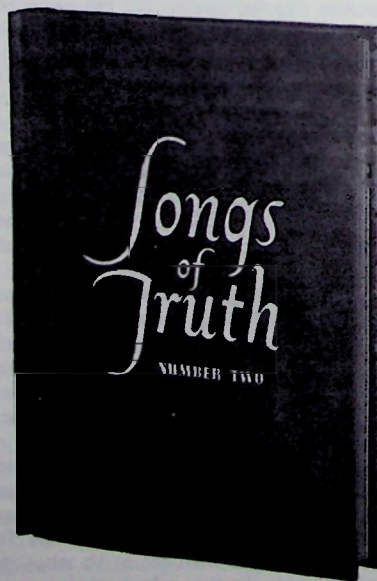
When we apply the same principle to the words of Paul just quoted, we come to realize that being a brother of Christ is not being a member of a religious organization, for everything related to the truth forms a basis for a way of life. Therefore, says Paul, "even so we also should walk in NEWNESS OF LIFE" (Rom. 6:4).

A silent contemplation on these things stirs up some searching questions. Are we joyously eager to be about our Father's business at ALL TIMES, or do we find that other things draw us away? Do we look forward with thanksgiving and anticipation towards the opportunities of assembling together to enjoy our companionship in the truth, and to strengthen one another, and to be instructed in the Word? Do we enjoy our daily readings, and are they a feast of fat things? Are our church activities the center of our lives, and do we make them the basis of all our planning?

We must strive, by constant meditation upon these things, to reach a point where they will become a fixed, continuous part of our character and consciousness, a point where these exalted ideas of the Spirit will set the pattern of all our thoughts and acts, that we "might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10).—*The Christadelphian Advocate*. ●

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- June 11-14—Arkansas-Oklahoma Conference at McGintytown Church, Greenbrier, Ark.
- June 11-14—Minnesota State Conference, Long Lake Camp, John Hearp, speaker.
- June 14-20—Annual Indiana Conference and Family Camp at Camp Mack, Milford.
- June 19-21—Annual Illinois Conference at Oregon.
- June 21-26—Southwest Youth Camp, Camp Maranatha, Idyllwild, Cal.
- June 26-28—Southwest Conference, Camp Maranatha, Idyllwild, Cal.
- June 27—Indiana Conference annual business meeting at Burr Oaks.
- June 28-July 3—Minnesota Junior Camp on Long Lake, Eden Valley.
- July 4-5—Missouri Quarterly Conference at Fredericktown.
- July 5-11—Missouri State Youth Camp.
- July 5-11—Minnesota Senior Camp, Long Lake Camp, Eden Valley.
- July 16-19—Iowa State Conference at Waterloo. Richard Smith, guest speaker; Raymond Brown, music director.
- July 19-24—Jubilee General Conference at Riverview Park, Cedar Falls, Iowa.
- July 26-31—International Berean Youth Conference at Camp Mack, Milford, Ind.
- Aug. 9-16—Maritime Conference, Digby, Nova Scotia, Youth Caravan as special workers.
- Aug. 11-16—Annual Missouri Conference at Raymore.
- Aug. 12-16—Central High Plains Conference at Holbrook, Neb., C. E. Lapp, speaker.
- Aug. 28-30—Northeast Fall Conference at Glad Tidings Church, Fonthill, Ont.
- Sept. 11-14—Minnesota Fall Youth Retreat, Long Lake Camp, Eden Valley.
- Sept. 25-27—Minnesota Fall Conference, Long Lake Camp, Eden Valley.
- Oct. 9-10—Adult Retreat, Long Lake Camp, Eden Valley, Minn.
- Oct. 17—Indiana Quarterly Conference at Hope Chapel Church, South Bend.

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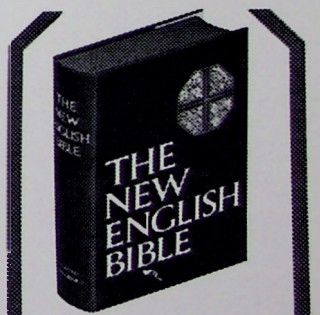
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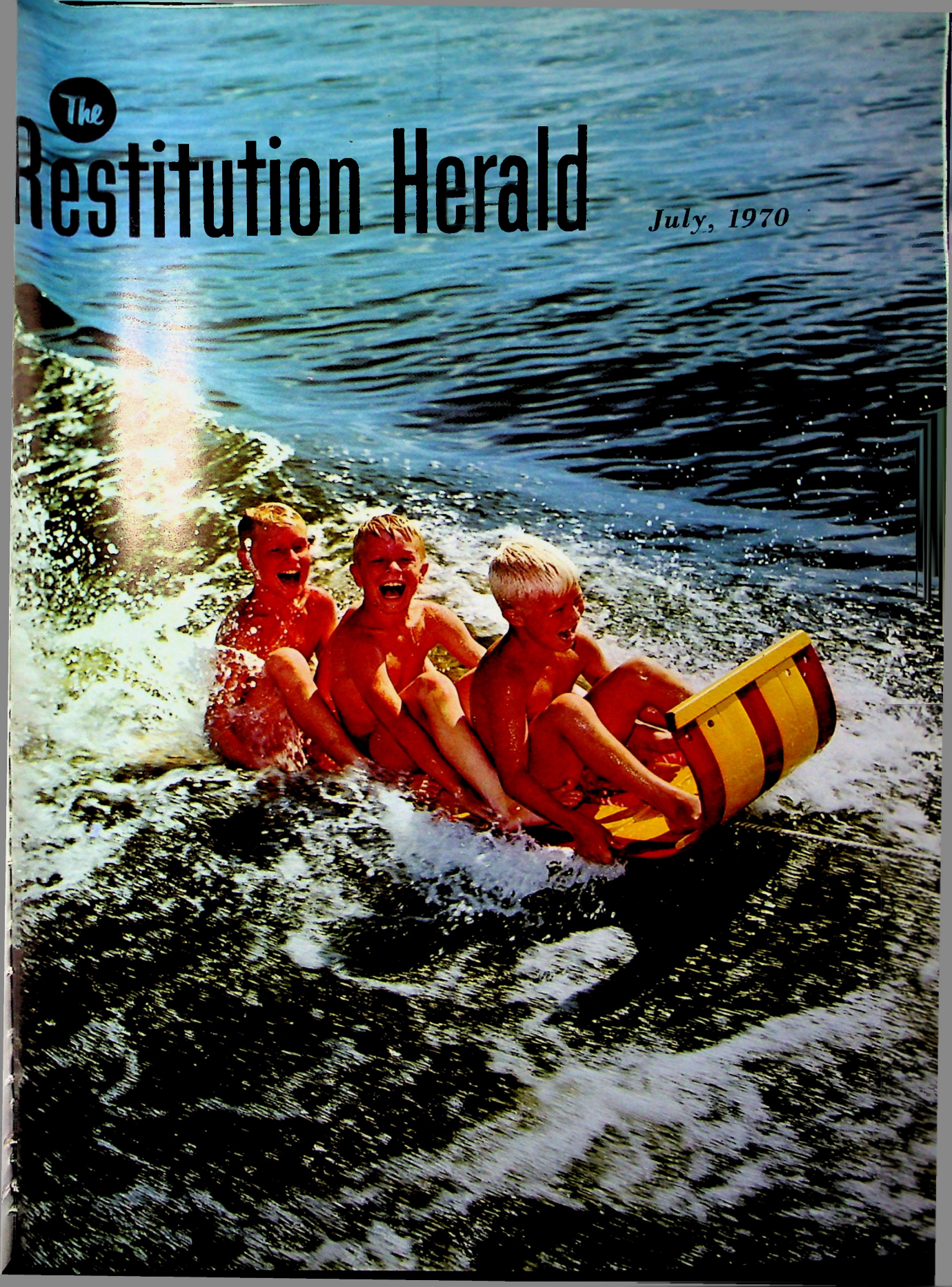
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OREGON, ILLINOIS 61061

The
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July, 1970



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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); 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

Trial Subscription

This is the last issue some 2,200 Church of God families will be receiving free as a three-month trial subscription to The Restitution Herald. If you are not a regular subscriber, we trust you have found the magazine profitable, and that you will use the enclosed form to subscribe TODAY! The price of only \$3.00 per year is less than many pay for the daily newspaper for a month. The message of hope and blessing found in the pages of The Restitution Herald is not found in your daily newspaper. Read and study your Bible. Read The Restitution Herald. Share both with your family, friends, and neighbors! Jesus is coming!

Jubilee General Conference

From July 19 to 24, 1970, the Fiftieth Annual General Conference of the Church of God will convene at Riverview Park, Cedar Falls, Iowa. Cedar Falls is a sister city to Waterloo, where the first meeting of the present General Conference organization was held August 28 to September 4, 1921. This meeting marks the completion of forty-nine years of General Conference work; the Year of Jubilee is ahead.

The ostensible purpose of the General Conference has been to do together what we could not do alone. Because of our congregational form of church government, this association must needs be voluntary. Because our fathers in the faith studied themselves out of the "denominations," it was never their plan to establish yet another.

It should be our constant aim to reaffirm the faith of our fathers, to emulate their devotion to truth, and, if possible, to surpass their zeal in the proclamation of God's truth.

The Establishment

One hears a great deal about the "establishment" these days, especially from the groups who are intent on overthrowing it. Actually, the meaning of the establishment is anything that is established. The definition goes on to include the law, the church, civil and military organizations, business, and public and private institutions. The inference of the antiestab-

lishment groups is that the established institutions are privileged and oppressive. It is true that they may be, and that some have been.

In a recent television interview, Al Capp, American cartoonist, satirist, and lecturer, noted that the groups opposed to the recognized establishment have themselves become a privileged establishment! We agree with his assessment. The radical student groups, activist blacks, "peace" demonstrators, and revolutionary clergymen have so intimidated the government, school officials, policemen, the public, and parents, that they have become the privileged and oppressive establishment. The average citizen would not dare break store windows, curse and stone the police, burn school buildings, and make a mockery of our judicial system.

Now that the antiestablishment groups have become the establishment, we find we are antiestablishment!

Vatican Envoy Named

On June 5, 1970, President Richard Nixon announced that he had named Henry Cabot Lodge as a special envoy to the Vatican. In a UPI release in The South Bend Tribune of June 5, 1970, Press Secretary Ronald L. Ziegler explained that this does not mean that the United States is establishing formal diplomatic relations with the seat of the Roman Catholic Church. He explained that Lodge will make two or three visits per year at the Vatican. Each visit could last from two weeks to a month.

The alleged purpose of this representation is to explain Nixon's views to Pope Paul VI and to solicit his views. Ziegler said the President felt it was "important to have the benefit of the Vatican's information and views on a continuing basis and to exchange views on a continuing basis." Ziegler also said that Lodge would have no formal title or formal accreditation to the Vatican.

When President Nixon announced in a news conference on March 4, 1969, that it was possible that a permanent representative might be named to the Vatican, a loud outcry was heard from the religious

(Please turn to page 10)

Christians, Awake!

By Roy G. Graham



"...WE SHOULD LOVE ONE ANOTHER" ~ 1 JOHN 3:11

AFTER God had created the heavens and the earth and had set them in order according to his own will, he created all living things to inhabit his wonderful masterpiece of creation. As he created all of the earth's inhabitants, he created each after his own kind, that is, after his own species. This fact is mentioned at least eight times within the first chapter of Genesis. God repeated this statement several times to make us well aware that he had created each species separately.

When God had created all of these living things, he said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:26-28).

Earth Subdued by Man

We see that God has set man as the king over all of his creation upon earth. The beautiful earth with all of the wonderful living things thereon is completely

subject to man. God told man to replenish the earth, which he has certainly done. "Subdue the earth," God said. Man is today doing just that as he mines the mineral and coal deposits from within the earth, as he drills for oil and gas reserves. Man has dammed the rivers of the land for hydraulic power; he has harnessed the very atom and turned it into power for the use of mankind. Electricity has certainly made our lives more comfortable, so much so that if it were taken away, we would be almost helpless. Our engineers of today have developed the wonderful natural resources and powers which God created for man's use.

Now our engineers have developed the rocket ships that afford interplanetary travel! We can say as did Daniel, "O my Lord, what shall be the end of these things?" (Dan. 12:8).

When we think of the fact that most of these wonderful inventions have come into being in our generation, we are immediately brought to a very sobering thought: it was also Daniel who said that at "the time of the end: many shall run to and fro, and knowledge shall be increased" (12:4).

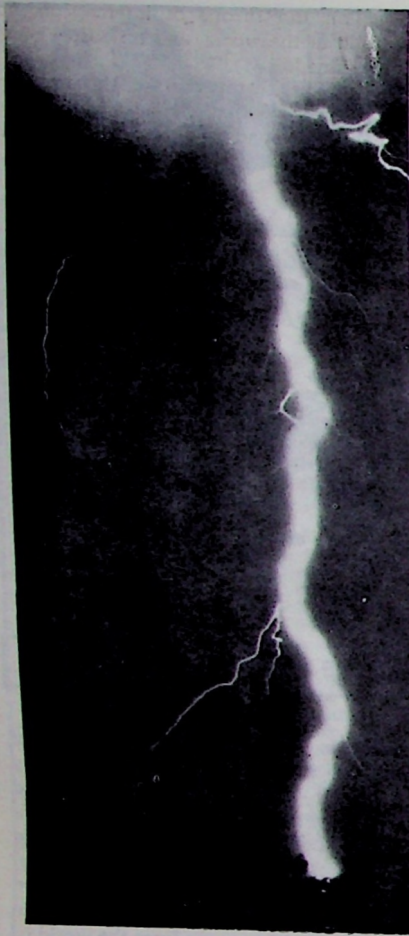
Man's Retrogression

But as man has advanced so rapidly in replenishing and subduing the earth, he has just as surely retrogressed spiritually. Today we see the human family life de-

teriorating drastically! The sanctity of marriage has been replaced among many by what we might term "barnyard morals." Presently there is in America a severe lack of patriotism. We have a large society of persons, young and old alike, who have forgotten God, who have turned to narcotics and lustful pleasure that they might escape from the world of reality.

As Christians, we should not be too startled when we see these things happening. If we read our Bibles, we are aware of the fact that God's prophets and apostles have told us that such times and conditions would exist just prior to the return of Jesus. One trouble is that many professed Christians do not study the Bible.

In this world of poor lost sinners, whose only hope is in Christ and in God's Word, it behooves us as Christians to be up and doing our duty. It is our solemn duty to be spreading the message of hope in Christ. What can we offer in our defense, when we soon see Jesus, if we have not attempted to spread his teaching? What possible excuse can we offer for not teaching our beloved children about Jesus? What reasons can we offer for not training our children in Christian principles and teaching them to be active in church work? It is time for us to awaken from our lethargy and to get to work bringing the message of salvation to others!



By Chester W. Parmley

THE purpose of this article is to examine the secret rapture theory in the light of Matthew 24, sometimes called the "Little Apocalypse." Purposely, we are limiting our discussion to the words of the Great Teacher in this important chapter. We will attempt to show how this theory confuses Bible symbolism, violates the divine law of proportion, dwarfs the grandeur of the prophecies, makes tribulation to be efficacious, and destroys the "blessed hope" aspect.

According to the secret rapture theory, Jesus is coming secretly and invisibly. Without noise and commotion, instantaneously, and on a worldwide scale, he will catch up the elect to meet him in the air. Whether he comes at midnight or at the noon hour, it will be a secret coming. This means that there are two phases of the same event, a secret coming for his saints and a bodily and visible coming with his saints. Thus, instead of having two advents, we have three. Believers

His coming will be open to universal observation. It will be like the lightning's flash, seen from one end of heaven to the other, from the east to the west.

The Secret Rapture Theory

ers in this theory are not agreed as to the length of time intervening between these two returns of Christ. A popular time period is that of seven years. Jesus comes to steal away his church, taking his people to some cloud-girt region in a sort of transfiguration, while in the world there begins a period of tribulation increased a billion times in wretchedness and suffering. Jesus stays with his saints in a state of bliss, while the heartbreak of humanity continues unnoticed and untouched. The time of unprecedented trouble spoken of by Daniel goes on, while Jesus remains away, staying on the mountaintop, and oblivious to what is taking place in the valley.

According to the secret rapture theory, with no mediator on the throne, with no church here, no salt left, no light of truth, no Holy Spirit to regenerate the human heart, people find salvation. On the one hand you have the pale horse of death running roughshod throughout the world, and on the other hand you have earth's greatest prayer meeting. On the one hand you have the sting of scorpions and convulsions of nature, and on the other hand you have 144,000 lesser evangelists. On the one hand you have the failure of water to carry off the blood that is shed, and on the other hand you have a Jew becoming the Messiah. On the one hand you have Judas Iscariot incarnate, and on the other hand you have the renewal of the Roman Empire. Moses and Elijah become two outstanding witnesses. Necessities are sold at famine prices. There are locusts with tails like scorpions. It is a picture of consternation and desolation on an earth that is unable to soak up the blood. But all this time Jesus and the saints that have been caught up in the air to be with the Saviour are enjoying bliss and happiness in some faraway place on some mountaintop of glory. To many of God's people, this seems to be a serious reflection upon the divine administration.

* * * * *

One Taken, One Left

Strange as it may seem, the believers in the secret rapture theory find some of

their teaching in Matthew 24 where, in verses 40 and 41, Jesus speaks of two in the field and two grinding at the mill. One is taken and the other left. These two verses are so interpreted as to teach the secret rapture. The chosen are taken and the unbelievers are left. Men will return at night and find their wives have gone. Wives will wait in vain for the return of their husbands. Alarms will be sounded. Telephone calls and telegrams will be the order of the day. There will be thoughts of abduction, kidnaping, and murder. It will be an awful time, with people running to the police station and to the hospital looking for their loved ones. This is not what Jesus intended to teach. All he said in these two verses is that a line of demarcation runs between communities, families, and individuals. Jesus comes at early morning for some, at noon for others, and at night for the rest of them. Some will be asleep. Some will be working in the field; some will be grinding at the mill. The number two is used. Why? Because it points to this line of distinction between the prepared and the unprepared. One of the two who sleep in one bed or grind at the mill or work in the field, in some instances will be saved. There is no suggestion that at his coming, one will awaken to find the other has gone away somewhere. The Master is saying that when he returns it will be morning for some, noontime for others, and evening for still others, and that either we are ready to be caught up to meet the Lord in the air, or we are unprepared.

Matthew 24:26-28 proclaims the truth that his coming will not be a secret affair, and neither will his presence be a secret matter. He warns of the desert as a place uninhabited and as a place that admits of deception. He warns of the secret chamber as a place of darkness and trickery. We are to keep away from these places. *His coming will be open to universal observation. It will be like the lightning's flash, seen from one end of heaven to the other, from the east to the west.* Matthew 24:23 makes clear indeed that when they say, "Lo, here is Christ or there," we are

to believe it not. The uninhabited desert admits of deception, but not so the second coming of Christ. The event for which we wait does not admit of trickery. Jesus comes with the shout, the voice of the archangel, and the trump of God.

As a Thief

Matthew 24:43 is one of the texts used in support of the secret rapture theory to teach that Jesus comes invisibly and secretly, as does the thief. How strange indeed to be exhorted to watch for the coming of Christ, when his coming is a secret affair. The fact is that the only way in which the coming of Christ is like a thief's coming is in its unexpectedness. The Saviour urges watchfulness. It is not a question of invisibility or of secrecy, but of unexpectedness. The thief comes when we do not expect him; therefore, we must be alert and on tiptoe. Whether it is the coming of the thief or the coming of the Son of Man, the two events are unannounced, and we have need of watchfulness.

Matthew 24:32 introduces an interesting metaphor, a metaphor of optimism. Winter is the symbol of pessimism and of despair. The Great Prophet might have said, "When you see the leaves begin to fall, you know that winter is near." Instead, he said, "When you see the budding trees, you know the summer is near." The secret rapture theory makes the coming of Christ an event which introduces the winter, a time of calamities, of suffering, and of despair. Jesus comes to spread the reign of terror and of death. He comes to make it possible for the antichrist to rule over the resurrected Roman Empire. He comes to increase the tribulation a billionfold. "Come quickly and let the locusts sting and let the heat scorch" is the prayer of the one believing in the secret rapture theory. No! We say, "Come quickly and destroy the antichrist. Come quickly and destroy death. Come quickly and put an end to tribulation." It is not winter, but summer. It is not the world going on in its sin, but it is the end of the world and of sin. Never should we associate such a glorious event with winter, as do some, but with summer, as did the Great Prophet.

World Evangelization

Matthew 24:14 makes world evangelization precede the second coming of Christ. Jesus returns and the end of the world takes place, but not until there is this unprecedented distribution of the Word of God. In over a thousand tongues and languages, the gospel of the Kingdom

is being proclaimed. It is not tribulation which heralds the coming of Christ, but the worldwide proclamation of the Scriptures. The world must have the witness. . . . Radio and television must combine to further spread the good news. "Then shall the end come."

In Matthew 24, we have the fall of Jerusalem as a prototype of the final judgment. The fall of the city did not take place until the believers were safely cared for. Judgment and deliverance were simultaneous. So, at the coming of Jesus when the earth is to be made new, God's people are to be delivered. Then comes the end!

Let us sum up the teachings of Matthew 24 and other prophetic insights to be found in the New Testament.

1. The secret rapture theory separates the return of Jesus from the establishment of the Kingdom. "At his appearing and Kingdom" (2 Tim. 4:1).

2. The secret rapture theory gives to us three comings of Christ instead of two. He came as a babe in Bethlehem; he comes for his saints; he comes with his saints.

3. The secret rapture theory separates the coming of Jesus from the end of the world. (Matt. 13:39-41.)

4. The secret rapture theory makes the coming of Christ to be unseen and secret, making a stumbling block of the ascension, when angels declared that Jesus is coming back bodily, personally, visibly, tangibly, and in a cloud. (Acts 1:10, 11.)

5. The secret rapture theory teaches the doctrines against which the word of prophecy warns us again and again. (Matt. 24:25-27.)

6. The secret rapture theory destroys the "blessed hope" aspect of the glorious hope of the coming of the Lord. (Matt. 24:32, 33.)

7. The secret rapture theory overlooks the three Greek words which being translated have the significance of revelation, appearance, and manifestation. The three Greek words are *apokalupsis*, *epiphania*, and *parousia*.

8. The secret rapture theory diverts attention from the Roman hierarchy, with its political ambitions.

9. The secret rapture theory obscures the personal return of Jesus and makes certain conditions to continue, conditions which Jesus comes back to destroy—death, suffering, tribulation, antichrist, war, and devastation.

10. The secret rapture theory makes it possible for men to be saved, to find heart righteousness when there is no Sav-

our on the throne of intercession, no church in the world, and no gospel being proclaimed.

11. The secret rapture theory overlooks the truth that when Jesus comes, all creation responds, so that it will be universally evident. (Rom. 8:21, 22.)

12. The secret rapture theory reflects upon Christ's character, making him selfish, forgetting what is taking place here on earth while enjoying the fellowship of the saints. It implies that the heartbreak of humanity will not be his concern.

13. The secret rapture theory involves the teaching that Jesus came to earth in 1914. We cannot imagine this secret coming when the Book declares that he will be accompanied by all the holy angels, that the dead will be raised, the living changed from mortality to immortality, with glory and power, the shout, the voice of the archangel, and the trump of God. We wait for these things to happen in fulfillment of the prophecies at the coming of Christ in person.—Advent Christian Witness.

"The Lord himself will come down from heaven with a shout, with an archangel's voice, and with God's trumpet; and the dead in Christ will be raised first; then we, the living, who are left over, shall at the same time with them, be caught away in clouds, for a meeting of the Lord in the air [atmosphere, Y.C.]; and so we shall be always with the Lord" (1 Thess. 4:16, 17, Diag.).

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NEWS AND PROPHECY

BY JAMES MATTISON

Russian Mideast Involvement Escalating

All eyes remain on the Middle East as Russia moves deeper into the Middle East conflict.

It has become clear that Moscow has changed her role from providing only arms and advisors to Egypt to *limited but active support* of Nasser's war effort against Israel.

The 3,000 Soviet military men who have recently been sent to Egypt are pilots and operators of SAM-3 missile sites. Israeli planes have already systematically destroyed the SAM-2 sites. The Russians are determined that their new outlay of equipment to Egypt to provide a modern air defense for that country will not suffer the same fate. Egypt appears incapable of using or defending her sophisticated Red weaponry.

Moscow's decision to send operational units to Egypt shows that Russia is willing to become more deeply involved against Israel, at the risk of possible confrontation with the U.S. Russian pilots are flying Russian planes over Egypt. Russian operators are manning Russian-built missile sites. Israel says she cannot stand idly by while the SAM-3 system is installed.

So there is the possibility of a more serious war between Israel and Egypt-Russia, and people in this country fear that the U.S. may become involved while supporting Israel. This possibility, plus riots on the college campuses, demonstrations elsewhere, and an increase in crime and lawlessness, causes fear to rise up in the hearts of many who do not believe in God or know his plan.

The position Russia has taken toward Egypt reminds us of Ezekiel's prophecy in 38:1-7, "Be thou a guard unto them." This word "guard" is from another word which means "to hedge about" (as with thorns), or "protect." For many years Russia has claimed to be a "guard" or a protector of small nations around her. Now Russia wants to "protect" Egypt from Israel. She supposes herself to be the mother hen protecting her chicks.

We see a progression in this. First she took the position of supplier of arms to Egypt. Now she is more deeply involved, moving toward the firing line against Israel. Soon the day will come when Russia

decides to invade Israel. (Ezek. 38; Dan. 11:40-45.) For that to happen, either the U.S. will decide not to interfere, or will be so weakened by all her problems, internal and external, she will be unable to come to Israel's aid. However, at the last God will fight for Zion. He will send Jesus to the Mount of Olives, and he will judge the nations of the world for their sins.

Then the New Era will begin, and King Jesus will reign over all the earth. The troubles of this age will fade into the background and the glory of God will begin to cover the earth in ever-increasing waves until all evil is conquered and righteousness only shall remain. Then God himself will descend to dwell with his people and be All in All. What peace this knowledge brings to the heart of a Christian! This present trouble is but for a moment, but God's Kingdom will last forever!

"O'Hair Raps Untaxed Church"

This was the front-page caption of The University Daily of Texas Tech, Lubbock, Texas, March 17, 1970, sent to us by Mrs. Jordan.

Speaking in the municipal auditorium, atheist Madalyn Murray O'Hair's subject was "Taxation and the Church." However, she deviated to her favorite theme, that of making fun of the Bible and those who believe in it.

An atheist, in Mrs. O'Hair's own words, is "one who does not believe in a or any god personal or in nature." Her stand is, "I don't believe in heaven or hell or anything in between. There is no life after death. Prayers are totally ineffective. I question anyone's intelligence who believes in such nonsense. Do you really believe a virgin could give birth?"

In what does Mrs. O'Hair believe? Simply stated, it is faith in mankind. She said, "We stand proud in our faith in ourselves."

Mrs. O'Hair's husband, Richard, saw the need for a new church, which they recently founded in Austin, Texas. It is called "Poor Richard's Universal Life Church." She says it will "liberate man, and restore his dignity and his intelligence."

This atheist believes that faith has been misplaced. "People have sought

after an illusive form that has never been. Our faith should be in mankind." Husband Richard agrees, saying it is useless to fight a dead thing, and that the corpse (today's church) only needed to be ignored.

His wife continued, "All progress has been made by man. Who else? Man may come of age as this new generation comes of age. We need to stand tall, free, and individual. One day all other faiths in this country will die because they are not relevant to the life being lived today."

One reason Mrs. O'Hair gave for the forming of the new church was the fact that churches are tax-exempt. She will be able to continue her atheistic work under this church name and be tax free.

As we said before, we are inclined to agree with Mrs. O'Hair on some points. It is true that many church organizations own property that is tax free, but is being used to net the church a profit. This causes competing businesses to rise up in righteous indignation. A recent Supreme Court ruling of 7 to 1 favored the continuation of tax freedom to churches. We would imagine the day will soon come when this blessing will be removed.

As far as there being any future in having faith in man is concerned, the future indeed appears grim. If this new generation, of which Mrs. O'Hair speaks, causes mankind to "come of age," it will greatly surprise us. If violence and destruction and lack of respect for the past generation will bring the world "to age," then Noah's generation must have been "of age."

We believe that faith in God and in his Word and Son will save those who believe. God told us not to put our trust in men, but in him. Man is mortal and soon passes away. God is immortal and will give immortality to those who put their trust in him.

"Train Up a Child"

"In this country, there are more than 4,500,000 children under six whose mothers work . . . While the mothers are at work most of these children are cared for by a neighbor or relative" (Joseph H. Reid, executive director, Child Welfare League of America, Inc., in Parent's Magazine, April, 1970).

(Please turn to page 10)

SEARCH & RESEARCH

By Pastor Harry Goekler

Question:
Would you please explain Ecclesiastes 12:7? What is the spirit that returns to God?

Answer:
This verse reads as follows: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

Perhaps some questions will help to understand this verse. To what does the term "spirit" refer? Observe carefully that it is "the spirit" that God gave. What did God give to man at his creation? Note Genesis 2:7, "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It is evident that God gave only one thing to the first man in his creation, and that gift was "the breath of life." This was the life-principle. In some marvelous way God combined the "breath of life" with the body of dust. This union produced a living, intelligent person! A living soul! Observe that man did not receive a living soul—he became a living soul.

Please note that the "breath of life" and "the spirit" are but two different designations for the one and the same life-principle. This is indicated by Job's statements: "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3). It is interesting to note that the margin reads, "That is, the breath which God gave him."

When a person dies, the life-principle, or spirit, returns to God, its giver. The body returns to its elements, the dust of the ground. The Bible describes the condition of death as a "sleep" from which all will be awakened by the resurrection power of Jesus at the end of the age. (John 5:28, 29.)

Question:
Does 1 Corinthians 3:14, 15 teach that some Christians will not receive any reward?

Answer:
The verses preceding these two discuss God's building and how one must rightly build, remembering that Jesus Christ is the one and only foundation. (V. 11; Acts 4:12.)

Verses 13-15 speak of the judgment seat of Christ. We quote, "Every man's

work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

This section of Scripture reveals that all the works of believers will be tried as to whether they have been done for the glory of Christ or the glory of self. The works done for him will be rewarded, but those done for self will be burned. The basis of judgment is quality, not quantity. The thought of the passage is not so much that of some believers being rewarded and others receiving no reward but, rather, that every work will be tested by the Lord himself. Every person will be rewarded in proportion to his faithfulness. All that the Lord requires is that we be faithful stewards. (1 Cor. 4:2.) The fact is that every believer will have some reward, as indicated in 1 Corinthians 4:5, "Judge nothing before the time, until the Lord come, who both will bring to light

the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

Question:
Does the Bible state there were three wise men who came to see Jesus after his birth? Nearly all Christmas songs, poems, and programs refer to three wise men, but I cannot find the verse that says there were three.

Answer:
It is true that Christmas songs and poems that refer to the wise men speak of three in number. It is also true that Christmas programs in school and church nearly always have three wise men.

The Bible, however, does not say there were three. Observe Matthew 2:1, 2, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." The Bible simply says, "There came wise men from the east."
(Please turn to page 10)



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TOTS 'N' TEENS

By Ruth Lewis

Home Again

"When are we going to be home, Daddy?" asked Sammy.

"Pretty soon," answered Dad. It seemed to Dad that both Sammy and Sandy had asked that question at least a hundred times just that one day.

The twins and their parents had been away for their vacation and were on their way home. The hot sun was beating down on them, and it made the road in front of them shine with reflected light.

They played many games—finding along the road animals that went into the ark, looking for pictures in the clouds, and even looking at car license plates from different states. Time still went very slowly.

Although Sammy and Sandy tried to do what was right, sometimes they forgot and argued about the simplest little things, like who was taking up more than half the seat in the back of the car.

Mother noticed that Dad had a very tired look. "How would you like to have a year-long vacation, or even a two-year vacation to look forward to?" she asked.

"Don't mention it," laughed Dad. "I think two or three weeks is long enough. Would you believe I'm eager to get back to work?"

"Do some people get a long vacation?" asked Sandy.

"I'd like another vacation," said Sammy, "but right now I want to get home."

"We'll be home soon," said Dad. "Why not let Mother tell you about the people who had the long vacation."

Sandy and Sammy settled back in their seats and Mother told them about the Israelites and their Jubilee year. Just as she finished telling them about it, Dad drove into their driveway.

"We're home!" shouted the twins. "Let's get out and stretch."

"I'm glad the Israelites had their long vacation and learned to depend on God," said Sandy, "but I'm glad to be home."

The Long Vacation

God made many rules for the Israelites to follow after he had given them their country in which to live and work. One of the laws God made was that every seventh year the people had to stop their work and depend on him for everything.

He took care of them by giving them enough food the sixth year so that no one would go hungry.

This was what the Israelites did every seven years, until they had lived in their land for forty-nine years. On the fiftieth year, also, they were not to work. This gave them a two-year vacation from their labors and they learned to trust God to supply the things they needed.

Vacations then were not like vacations now. Now people try to think of faraway places that they can visit. Then they stayed at their own homes and spent their time enjoying family life and praising God for his watch-care over them. Because they were free from their working responsibilities, they could spend their time in a truly religious celebration.

TNT

Original Economic Life

When God created Adam and Eve he placed them in a garden full of edible plants, and also those that simply delighted these

ancestors of ours by their beauty. After his expulsion from the garden, Adam was given the instruction to till or plow the soil and care for the world. This proved to be a little more acreage than Adam could handle, so his sons, grandsons, and other descendants helped him in this work.

Until almost the time of Christ men were still agriculturally minded. When God decreed that every seventh, or multiple thereof, year and the fiftieth year should be a year of rest, it affected every family. Everyone was able to cut down on the amount of work he did.

Not only was the soil replenished, but the people were refreshed.

The Times of Christ

Near the time of the birth of Jesus Christ, the world's people were finding more and more of their employment inside the city. God could no longer grant men a rest from their labors that would benefit everyone.

Shopkeepers, physicians, teachers, pastors, and many other types of professional services were needed by people every year. It would not be right to grant only part of the population the time to recoup its strength. Perhaps God also thought men had learned that they needed alternating periods of work and rest and would realize this need themselves. God may have had other reasons also for not establishing this practice with the church age.

This was a time for change; a time when fewer rules were given to men; a time when reasoning and intelligence were to be used by each individual person.

The time in which we are now living is called in the Bible the "age of grace." During this age we can notice that men are continuing their flight from rural areas to the city.

People have a need to be with other people. Although people in large cities may not know their next-door neighbors, just the fact that they are there removes much fear from their lives. They depend on others to provide for their needs and wants. Each individual may then live a life that is "specialized" in whatever field of employment he so desires.

Even though people have moved to the cities to be with others, there is still an unseen barrier to cooperation. This is the barrier of sin.

It is now evident that man's experiment in community living is a failure. Where the people should be the closest, they are becoming more distant in attitudes and actions. Another change is needed.

The Perfect City

In Revelation 21, John records the information regarding the perfect city planned by God; built according to his specifications and finally filled with his glory. "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (21:27).

This city's prosperity will be built on faith, love, and trust. Rather than being saddened by the condition of the cities in the world today, Christians should be thankful to the Lord for his promise of life in his ideal city, where every day of every year men will be free from work and able to praise the Creator of all good things.



Brief Messages for Busy People

Is the Church Relevant? By Harold Doan

Inside and outside the church there is much dialog about the role of the church in modern society. Has the church become irrelevant? Has it lost its mission? Has it become an unnecessary institution? Is it one of the parts of a corrupt establishment that should be dispensed with by man in revolution?

The nominal church has done much to bring criticism upon itself. In many cases it has lost its sense of direction and over-emphasized trivia while it lost sight of its most important values. But the true church and the gospel will endure and always be relevant. "The gates of hell shall not prevail against it." "The word of the Lord endureth for ever." Man may come to a state of self-importance where he cannot relate to the gospel, but the gospel is never irrelevant to the real needs of all mankind.

"As for Me and My House" By J. R. LeCrone

"Fear the LORD, and serve him in sincerity and truth . . . And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the LORD" (Josh. 24:14, 15).

With the above words, Joshua challenged the people of Israel. The people had just heard a brief summary of the wonderful works that God had done for them, beginning with the choosing of Abraham to be the father of the nation, and ending with Israel in possession of the land that Jehovah had promised to him. In view of all this, Joshua demanded of them a decision as to whether or not they would continue to serve Jehovah, or whether they would adopt the pagan gods which other nations worshiped. This choice, Joshua conceded, was up to them, but he boldly claimed the right to make the choice for himself, and flatly declared, "As for me and my house, we will serve the LORD."

In declaring for both himself and his family, Joshua was well within his right and responsibility as head of the household, and in perfect harmony with the will of the Lord. For the Scriptures plainly indicate in many ways that God holds the father of a family responsible for the

spiritual training and welfare of the members of his household.

But, in a day when it has become the easy custom to permit the children to make the decisions for the family, or else to permit this responsibility to go, by default, to the wife and mother, it takes a great deal of faith and courage for any man to say, "As for me and my house, we will serve the LORD." Especially is this true if he is determined that it shall be so.

But, in the eyes of the Lord, no man who lacks the courage to make such a decision and then see that it is carried out, is fit to be the father of a family. Young men who are considering marriage, and young women who are about to consent to become wives and mothers will do well to give this matter some serious thought.

Transplanted People By Sidney A. Hatch

"He shall be like a tree planted by the rivers of water" (Psa. 1:3).

Being moved from one place to another is somewhat of a shock to a tree or plant. Yet, if the transplanting is done correctly, the plant resumes its growth quickly, and becomes something far more beautiful than was possible in the old location.

So it is when a man is taken out of the world and, through faith in Christ, is transplanted into the garden of God. There is the shock of change, the miracle of a new creation. (2 Cor. 5:17.) But what a beautiful life may now develop from that experience.

David describes the man of God who meditates in the law of the Lord as like "a tree planted by the rivers of water." The composer of Psalm 92 declares: "Those that be planted in the house of the LORD shall flourish in the courts of our God" (v. 13).

In each of these passages, the Hebrew word rendered "planted" (*shathai*) actually means to be "transplanted." The man of God is like a tree transplanted from its original crowded or arid location, to a spot beside a stream. There, drinking living water, it becomes beautiful with fruit and foliage.

Christians, then, are transplanted people. For every human life to reach its greatest potential, it must be trans-

planted. It must be taken from the world's dry and crowded field, and put in a place where it may enjoy the water of life in the garden of God.

"Zionism—not the Jews" By C. H. French

This was the title of a news item published in the Sydney Morning Herald of May 5, 1970, and reads:

"Tripoli, Monday: The Arabs are at war with Zionism, not the Jews, the Libyan leader Colonel Muammer Gaddafi, told the visiting Jewish writer, Alfred Lillienthal here last night. If the Jews got rid of Zionism, there would be no Arab-Israeli problem, he added."

What is Zionism? Hutchinson's New Century Encyclopedia defines "Zionism" as "A Jewish movement aiming at the establishment in Palestine, of a Jewish state with its capital at Jerusalem, the City of Zion."

Gaddafi's claim that Zionism and the Jews are separate movements is a clever ruse to throw dust in the eyes of those who do not think, or who do not know the Jewish Bible. He might well have said, "Get rid of Bible prophecy, and the hope of Israel (Acts 26:6), and all will be well."

Jesus wept over Jerusalem! He saw the dreadful scenes of A.D. 70—the siege of Jerusalem under Titus and Vespasian, and said, "If thou hadst known . . . the things which belong unto thy peace! but now they are hid from thine eyes." He saw their long dispersion, but he also saw their regathering. (Isa. 66:20.) He foretold what Israel would say to him—in Jerusalem—when he returned: "Blessed is he that cometh in the name of the Lord" (Matt. 23:37, 39).

Jesus knew about Psalm 147:2, "The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel"; also 14:7: "Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people." Have we not witnessed this in our day? THAT IS ZIONISM. The return of Israel from more than one hundred lands and ZIONISM are ONE and the SAME.

Further, the reader should consider Zechariah 8:1-3, "I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the

LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem." But, why fury? The answer is to be found in Ezekiel 38:18-23 and Zechariah 14:1-3, 12-14.

And let us remember, it is not of the Jews, nor of Israel, but OF GOD, for he says, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land" (Ezek. 36:24), and then in verse 22 he adds, "I do not this for your sakes, O house of Israel, but for mine holy name's sake."

And finally, God issued the challenge to all ages, that if men could alter the ordinances of day and night, or count the stars of heaven, then he would cast away Israel for all that they had done. (Jer. 33:20-26.) **SUCH IS THE CERTAINTY OF ZIONISM.**—Present Day Events.

An Essential Belief

By Arlen F. Rankin

It is eternally imperative that one believe that "Jesus is the Christ, the Son of God" (John 20:31). There can be no hope of eternal life without such belief. (John 17:3; 1 John 5:20.)

The man who does not believe "in the name of the only begotten Son of God" (John 3:18) is under the condemnation of the second death. There is no "salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The testimony of the apostles was that they were sure that Jesus was the Son of the living God. (Matt. 14:33; 16:16; John 6:69.) We must have that same certainty of faith.

The gospel preached by the Apostle Paul included the tenet that Christ is God's Son. (Acts 9:20.) This one fact of Jesus' divine sonship does not constitute the whole gospel, but it is an essential part of it. To believe another faith is to place ourselves under the apostle's inspired anathema. (Gal. 1:6-9.)

To actually deny the fact that Jesus is the Son of God, or to believe other things which by inference make the same denial, is to eliminate ourselves from the promises of the life to come. Let us be ready, in childlike faith, to believe exactly the testimonies of both the Father and the Son. **JESUS IS THE SON OF GOD!**

Contend Earnestly for the Faith

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1).

I have never yet heard a man—thoroughly imbued with the truth and

love of it—cry out against a hearty and uncompromising castigation of error as being bitter and too severe. Where men's faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you will find them full of charity, and sensitively fearful of the truth being too plainly spoken. All their sympathies are with the feelings of the corrupters and transgressors of the Word. They do not want their feelings hurt lest it should do harm. The fact is, they don't want the truth too plainly demonstrated lest it should make them unpopular; or they should be themselves obliged to defend that of which they are not fully assured.

—Selected by Kenneth Milne.

SEARCH & RESEARCH

(Continued from page 7)

The number of wise men is not given. There may have been three, or more. We presume the number three is so used and believed because they brought three different kinds of gifts to present to the young child Jesus — gold, and frankincense, and myrrh.

Question:

In discussing the immortality of the soul with a person who believed the soul to be immortal, this person said the soul did not die because the Bible said, "Dust thou art to dust returneth, was not spoken of the soul." Does the Bible say this?

Answer:

No, this statement cannot be found in the Bible. What the Bible does say is found in Genesis 3:19, where God's words to Adam read: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

The teaching of the immortality of the soul is found in songs and poems, but not in the Bible. The statement, "dust thou art to dust returneth, was not spoken of the soul," can be found in the poem, "A Psalm of Life," by Longfellow. The complete verse reads:

"Life is real! Life is earnest!
And the grave is not its goal;
'Dust thou art to dust returneth.'
Was not spoken of the soul."

Believers in the immortality of the soul would do well to read Isaiah 53:12, where it says, "He hath poured out his soul unto death," and Acts 2:31, 32, "He seeing this before spake of the resurrection of Christ, that his soul was not left in

hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

NEWS AND PROPHECY

(Continued from page 6)

Is there a connection between working mothers and the lack of training manifest in some of today's "now" generation?

It appears that lack of respect for elders, or for the property of others, stems from a lack of discipline and responsibility in the formative years. In other words, the unruly college student of today must not have had devout Christian parents, for it is obvious he has not been brought up "in the nurture and admonition of the Lord," for the Lord's children don't burn or strive. In one way we feel sorry for these young people. What chance have they? The instilling of integrity and moral excellence at an early age is of utmost importance.

We sympathize with those working mothers who must supplement the family income in order to exist in these trying times. However, even under such conditions, Christian parents still find time to "train up" their children "in the way" they should go.

THE EDITOR'S OPINIONS

(Continued from page 2)

press and the groups interested in preserving the separation of church and state. In our opinions in the April, 1969, issue we commented on the possibility that the President felt that the Vatican might be of help to him in solving problems in the Mideast and Southeast Asia? As a politico-religious power there is no doubt that the Vatican has an intelligence network. But, with its vested interest in promoting the Roman Catholic Church at all costs, how can we hope that the United States or the world might be benefited?

We cannot Scripturally believe in a papal antichrist, but certainly the politico-religious combinations we see emerging in the world today are typical of the Babylonian system which God hates. The last great world power is predicted in the Bible to be this type of a system, represented by "the beast" and the "false prophet."

We denounce this U.S.-Vatican union as opposed to the spirit of the U.S. Constitution, and religiously on the basis of the "beastly" aspects. We cannot see where the cause of truth, or the political life of the U.S. or the world can be better served by this union.



CALENDAR OF EVENTS

- uly 16-19—Iowa State Conference at Waterloo. Richard Smith, guest speaker; Raymond Brown, music director.
- uly 19-24—Jubilee General Conference at Riverview Park, Cedar Falls, Iowa.
- uly 26-31—International Berean Youth Conference at Camp Mack, Milford, Ind.
- ug. 9-16—Maritime Conference, Digby, Nova Scotia, Youth Caravan, special workers.
- ug. 11-16—Annual Missouri Conference at Raymore.
- ug. 12-16—Central High Plains Conference at Holbrook, Neb., C. E. Lapp, speaker.
- ug. 28-30—Northwest Fall Conference at Glad Tidings Church, Fonthill, Ont.
- pt. 11-14—Minnesota Fall Youth Retreat, Long Lake Camp, Eden Valley.
- pt. 25-27—Minnesota Fall Conference, Long Lake Camp, Eden Valley.
- t. 9-10—Adult Retreat, Long Lake Camp, Eden Valley, Minn.
- t. 17—Indiana Quarterly Conference at Hope Chapel Church, South Bend.

JUBILEE GENERAL CONFERENCE

This is the Fiftieth Annual Conference of the Church of God, headquarters at Oregon, Illinois. The organizational conference was held at Waterloo, Iowa (a sister city of Cedar Falls), August 28 to September 3, 1921.

This Conference will feature many special events to commemorate the occasion. One is a banquet on Thursday evening in charge of the Jubilee Committee.

The Annual General Conference is a time of Christian fellowship, prayer, devotion, classes, singing sessions, messages, and the conducting of the Lord's business.

We hope that every church and every state conference is represented and that this will be the finest conference ever held.

BOOKLETS

The Abrahamic and the Davidic Covenant, a study booklet by Pastor James Mattison on these two important prophetic covenants. 25 cents each, postage paid when payment accompanies order.

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Russia, Israel, Christ and You, by Percy Brown, 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 100, Oregon, Ill. 61061, postage paid when payment accompanies order.

BIBLES AND STUDY BOOKS

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The Wycliffe Bible Commentary, one volume, \$11.95.

Zondervan Pictorial Bible Dictionary, one volume, \$9.95.

Concordances

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Strong's Analytical Concordance, \$15.75. (With thumb index, \$17.00.)

Cruden's Complete Concordance, \$4.95.

Church of God Books

Systematic Theology, \$5.95, by Alva G. Huffer, 600 pages, hard cover.

One God—God of the Ages, \$1.25, by R. H. Judd, 155 pages, plastic binding for easy study.

(All prices above include postage when cash accompanies order.)

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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); 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

Special Issue on Prophecy

A special issue of *The Restitution Herald* devoted to Bible prophecy is being planned for November. These are important times in prophecy, and the believers need to be aware of what is transpiring. Several facets of the past, present, and future will be explored. Advance orders must be in by September 15 to insure delivery.

World Conference of Religions for Peace

A World Conference of Religions for Peace will be held at Kyoto, Japan, October 16-22, 1970, according to Dr. Maurice Eisenbrath, president of the Union of American Hebrew Congregations.

In an article in the *Rockford Star* of May 23, 1970, Dr. Eisenbrath announced that this first conference of its kind would include about three hundred delegates from the world's major religions—Judeo-Christian, Buddhist, Hindu, Shintoist, and others. The aim of the conference is to find a common ground of belief on the matter of peace for our time. An attempt will be made to influence the world's political leaders through this meeting. Dr. Eisenbrath said, "There are more members of some religious faith, including nominal members, than there are people outside of any faith. If all seek to emphasize the priority of peace of the various religions, we might get it."

This preoccupation of the world's religions with "peace" has been predicted in the Bible. In Revelation 13, John saw in a vision "a beast rise up out of the sea" (v. 1). From this text and Revelation 17:15 we gather that this represents a *political force* involving people of many nations and tongues. Revelation 13:11-14 speaks of a second "beast coming up out of the earth," styled "the false prophet" in 19:20—symbolizing world religion. In its worship of the beast, the world says, "Who is able to make war with him?" (13:4).

We are living in the preparation period of the time "when they shall say, Peace and safety" (1 Thess. 5:3). (We believe the actual period of peace and safety to be the seventieth week of Daniel's prophecy, guaranteeing security to Israel by a false covenant with the "prince that shall

come," according to Daniel 9:26, 27.) The Scriptures indicate that all segments of the world will be saying peace—Israel, world government, and world religion. This coming conference awakens us to the realization that it is not just the world "church" (in the "Christian" sense) that we should be watching, but world religion; a form of religion that denies the true Power.

Oh, that men might seek the true means of peace for our time! The reign of Jesus, the Prince of Peace, here on this earth, is the answer. Meanwhile, may the inner peace of God be ours!

Christianity, a Mushroom Cult?

Wise King Solomon said, "Of making many books there is no end" (Eccl. 12:12). An Associated Press release from London, in the *Los Angeles Times*, May 18, 1970, tells of the book "The Sacred Mushroom and the Cross," by British philologist John Marco Allegro. The ideas presented are about the wildest we have heard in a long time.

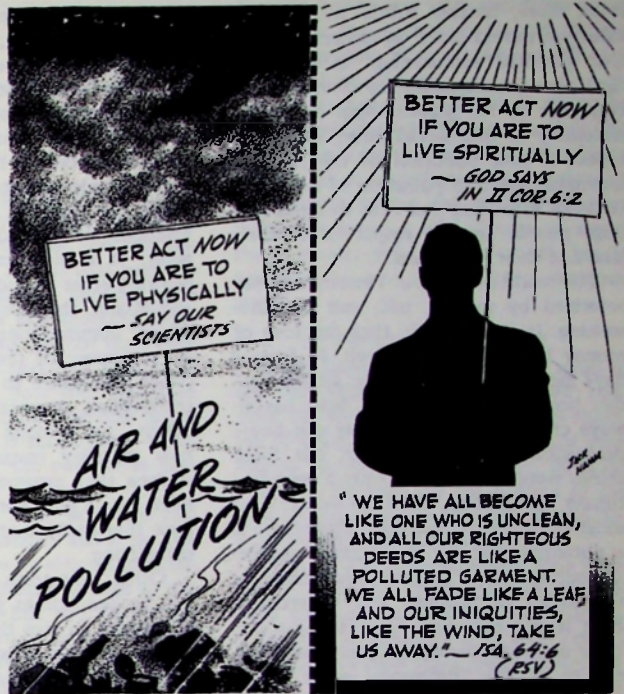
Allegro claims that the Jewish and Christian religions sprang from a drug-taking mystery cult in the Near East that worshiped the "sacred mushroom." Among other things he claims that Moses, Abraham, and Jesus never existed; that Christ represents the mushroom. He said, "Every aspect of the mushroom's existence was fraught with sexual allusions, and in its . . . form the ancients saw a replica of the fertility god himself. It was the son of God. It was in fact, God himself manifest on earth. To the mystic it was the divinely given means of entering heaven."

Allegro was trained as a Methodist minister, but is now an agnostic. His work is based on philological affinities between Biblical Hebrew, Aramaic, Arabic, Greek, and Sumerian.

Allegro and his book have come under fire by his own countryman. Michael Green, principal of the London College of Divinity, said, "The author is by his own confession an expert on words, comparing one ancient language with another. But how, by comparing words, can you prove or disprove history?" Mr. Green says Allegro's book "neglects the non-
(Please turn to page 10)

Symptoms of the Last Days

By Arthur D. Fletcher



YOU must face the fact: the final age of this world is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful and abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandal-mongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance. They will be men who put pleasure in place of God, men who preserve the outward form of religion, but are a standing denial of its reality. Keep clear of men like these" (2 Tim. 3:1-5, NEB).

Have you ever wondered what forces might bring about the perilous times spoken of in this passage of Scripture? No better description of the characters of the vast majority of contemporary Western man is obtainable. The selfish, pleasure-loving, materialistic man is not unique, but is as old as history. What is modern is the extent to which this characteristic now prevails. It is valid to argue that materialism is rampant today because in an urban, industrialized society it is possible for most people to seek and to find riches and possessions. When possessions are nearly impossible for man to amass, such as in a subsistence farming environment, man will naturally turn to the spiritual things and engross himself in the non-material pursuits to obtain favor in the "next world." This implies that man is subject to very strong forces in his envi-

ronment and must be on guard constantly to avoid being subtly enticed by materialism. What forces are at work today successfully leading vast numbers of people down the path of self-centered, pleasure-seeking at the expense of more valuable pursuits?

Pressures and Enticements

Sociologists have noted various pressures and enticements in the modern world, especially in our more "developed" Western world, that in combination are an almost irresistible force. Industry has reversed almost completely the environment of Western man, and even sections of the East, since 1700. In some countries like our own, cities so dominate the lives and values of the citizens, that rural living has almost disappeared. Cities have historically been synonymous with worldliness and materialism, and the home of only a tiny minority of the people. Babylon, as the Biblical symbol of sin itself, is very accurate and significant. In the United States and Canada today seventy percent of our people are urbanites, and only six percent live in a truly rural setting. This trend toward megalopolis is expected to continue. A newer factor is the tremendous impact on our senses through the media, especially television. A post-war factor, generally not subject to the scrutiny that the other forces face, and associated with the media, is advertising. The advertising agency employs talented people who use

the modern techniques of how to manipulate people through the application of knowledge learned by the behavioral sciences of psychology and sociology. Our government, far from protecting us from these pressures, actually supports businessmen in their enterprise, through the various cabinet posts that are set up to promote business interests. The unguarded individual is nearly helpless unless he is aware of this combination of forces—city values, the media, advertising, and government agencies—that can easily select his values for him.

Pollution and Crime

In a recent Gallup Poll (May 15, 1970), Americans indicated that the two biggest problems in our country are pollution and crime. Physically, America the Beautiful has been allowed to become a polluted junkyard with blighted cities and an unsightly countryside. Commercialism has taken over all our scenic wonders. The air we breathe is full of noxious ingredients. Our waterways are a national scandal. Beautiful Lake Erie, a place of great recreational delight in my childhood, is closed now to my children because the public allowed industry to destroy it. Selfishness knows no concern for the public interest. One third of our topsoil has eroded away and with it, no doubt, part of our character. Endurance and quality in the goods we buy have declined greatly. Many of the goods we buy barely survive their transportation to the

retail store, hinting subtly at the true value we should place on material goods. Our physical environment is polluted. God placed a responsibility on man to be caretaker of his garden. Man has failed miserably in this sacred duty. The worst aspect is that pollution of the physical inevitably leads to pollution of the spirit. It is not surprising that with this new heritage people are not respectful of their land nor their fellowmen.

The world pictured in Timothy is characterized by money, self, and pleasure-seeking. It is axiomatic that the love of money is the root of all evil. In former days money followed power, whereas today power follows money. Man has always craved the things money can buy—possessions, pleasures, power, but these things were accessible to only a very fortunate few. Today, these are available to most of us if only in degree. Thus there is a potential now for hedonism to permeate our society, a fact not overlooked by the forces of business and advertising. First it was necessary to undermine our basic national character, sometimes referred to as the "Protestant ethic." This ideal of John Calvin holds that work and profit are good, but pursuit of pleasure and gain for their own sakes is ungodly. The product of this value system was an industrious, responsible, sober citizen, who served God through good conduct. Advertising had to undo this ingrained trait by convincing us that pleasure in itself is innately good and that material goods are its source. We are bombarded on all sides by the notion that materialism is the thing. Notice how many commercials advise us to "enjoy yourself," "reward yourself, you deserve it," "live every minute." By implication, buying and enjoyment are coexistent.

God or Mammon?

The crux of the problem is the dilemma that man cannot possibly serve God and mammon simultaneously. So many of us attempt to walk a path straddling the two, or to convince ourselves that God expects us to enjoy ourselves, or that pleasure is somehow our birthright, such as it is to a Muslim. However, man does not seem capable of making the necessary adjustments that serving two masters would require. The temporal seems always to win over the spiritual in this unequal battle. In our world the forces of hedonism are so strong, that one can be ensnared unawares. Consumption is geared not toward enduring things but toward the throw-away and the frivolous. Americans spend more on smoking, drinking, and gambling than they do on

education; more on sports and pastimes than on foreign aid; and more on jewelry and watches than on books and research. Our main satisfactions have shifted from the productive role to our consumptive one. The author Vance Packard has written, "Pressures are bringing forward such traits as pleasure-mindedness, self-indulgence, materialism, and passivity as conspicuous elements of the American character. It is significant that our fastest growing areas are Los Angeles, Las Vegas, and Miami, the most blatantly hedonistic of our communities." He views the typical consumer of the eastern megalopolis (New Hampshire to Virginia) as restless, conforming, aggressive in relations with others, and hungry for hard goods. The new morality consists of an easy conscience that assumes a high standard of living is a right, not something earned, a view that easily leads to activities such as shoplifting.

Other symptoms of this amorality are the broken homes produced by mothers who work to give the family more status, not for needed food and shelter. In *The Waste Makers* (Pocket Books) a quotation by a Justice Department official is worth repeating: "When children, without discipline and without moral standards implanted in a stable home, are thrust into a culture which pressures from every direction promote the principle of self-indulgence, what reaction can be expected? The juvenile delinquent in the U.S. is a by-product of our self-indulgent age." Idealism has gone and service professions are shunned by most of our young people. We who teach can testify that the typical student of today evaluates his classes in terms of "fun activities." They verbalize, "What's in it for me?" not, "What can I contribute?" The ideas of work and discipline, and of earning a grade are overshadowed by various devices to avoid responsibility. Apparently young people are reflecting adult values.

Decadence

Any schoolboy knows that decadence was a major cause for the fall of Rome (and most other empires). Decadence is the main result of dissipation, loss of values, loss of discipline, and above all the pursuit of pleasure. The roots of American decadence are spreading rapidly. America, a land abundantly blessed by God in physical things, cannot escape the fate of others who wasted their physical and human resources in the pursuit of pleasures. They all have passed their glory. Collectively she is casting her lot with materialism at the expense of her spiritual nature. There is very strong evi-

dence that Americans are becoming callous and cold people. Joseph Wood Krutch (p. 204, *The Waste Makers*) declares that the transvaluation of moral values is as drastic a change as when Christianity proclaimed humility, and not pride, to be the main source of all virtue.

We believe the description depicted in our text, because we can see it. Such inevitable conditions no longer require great faith to believe. Authority is challenged today. No doubt it is to be expected in an age when God, the main source of authority, is denied. I recently heard a psychiatrist turned educational authority say that the main difference between students of today and those of ten years ago, is fear. Children today don't fear authority. The arrogance and boastfulness of our day is a result. The modern church stands indicted. It has denied its main function, the spiritual needs of man. By implication most agree with the minister who told his audience that buying and consumption were its Christian duty. Consumer-Christians are the expected result.

A Modern Condition

The letter to Timothy gives evidence of a condition not known to any but very recent times. The seventh verse describes the intellectual conditions of the last days. Along with the population bomb, another bomb is quietly proliferating in both rate and number. This, of course, is the information bomb. The amount of available knowledge is doubling about every thirty years. It is simply impossible to even keep up with the recording of new knowledge, let alone learn most of it. This, I believe, is the surest evidence we have that we are experiencing the last days. People demand, "Teach me," then ironically either "turn off" or ignore the instruction. Men are more concerned with their own little world, unconcerned for the world at large and the widened spiritual vistas new learning makes possible. We have no excuse to labor under old prejudices new knowledge has revealed to be myths. But the myths persist. This new knowledge is useless because it is not applied. Arrogance and egotism defeat the benefits that are available.

We are grateful for the message of our text. We have been given the opportunity to see commercialized life and reject it for what it is, a very cheapened variety. Let us use the great advantages of the modern world for good, fortified with the knowledge that commercialism and materialism are sure symptoms that God's plan is unfolding before us, and that we are among the fortunate to be its witnesses. ●

Reflections: Past, Present, and ?

By D. B. Watkins

HAVE you ever wondered about yourself? What's all this leading to—birth, life, and death? Does it have a meaning, or is it all for nothing? Is this life only an odyssey? If not simply an odyssey, where do you stand in this life? The answer is easy to find. In fact, it is so easy that most people find it nearly impossible to find. It can be found right in the comfort of your own home.

There is a room in the house in which you live that has a mirror in it. Go into that room and shut the door behind you and take a long hard look into that mirror and you will see the reflection, or shadow, of your past and present.

Take a good look at that mirrored image you see and think back as far as you can in your past. For the moment, while you are remembering, pretend that that person in the mirror is someone other than yourself so that you can honestly evaluate his past. Act and respond as though you were seeing the deeds and thoughts of another individual. What do you see? A bed of roses and violets? or a field of thorns and thistles? Is there by chance a skeleton or two in that person's past that he would rather not have made public? Just what do you see?

This is what you see! You see a person in great need of something far better and more perfect than what he is. You see a depraved and unrighteous being, having a form and yet being empty. But through the course of time he filled himself. With what did he fill himself? With pride, envy, lust, and all manner of sin. You see a person that is limited. You see a DYING creature. If you do not see this you are not being honest in your appraisal of that man in the mirror; "for all have sinned, and come short of the glory of God" (Rom. 3:23).

Shadows of the Past

This is the past that all men—regardless of race, color, creed, or environment—possess, and which all mankind must face today or eventually on a day that is yet to come. You may have been born a pauper or a prince, but you were still born into this.

But for you the time of pretending is over. Or, at least, it should be. Life is far too short and precious to waste it in fantasy. The person that you have been see-

ing and appraising in that mirror is not someone else. It is you, and the past is yours. You lived that life and not another. The question is, has that past life caught up with you and become your present? If you have not accepted Jesus Christ as your personal Saviour then your past most certainly is also your present. It makes no difference how well you have been trying to treat others or how much good you have done. Without Christ there is no break between the two; your past and present are one.

And what about that skeleton you saw? If it is not washed away by the blood of Christ before he returns to judge the world it will no longer be safe in the closet of your mind but will be public; "for nothing is secret, that shall not be made manifest" (Luke 8:17), and "there is nothing covered, that shall not be revealed" (Luke 12:2). The thought of that skeleton becoming known to others causes you much worry and grief and

thereby keeps you separated from many people. It can at times cause you to have a fear complex. Why not rid yourself of it through Jesus Christ?

If there is nothing better in life to be offered and obtained than that which you already have, as the agnostics and athiests preach, then the future really doesn't seem worth having. But if there is something better, even a slim chance of something better, you should search for it carefully as you would for a precious stone.

Reflection of the Present

Now, looking into the mirror again to see the reflection of your present, consider the works of your hands, the thinking of your mind, and the speech of your mouth for the past seven days. What do you see? Do you see the shadow of the past in the present reflection? If you do, your future is easily foretold.

First of all, it is safe to say that your future is short. Twenty, forty, maybe sixty years or more. That's not much, is it, when you compare it to time unending? You will have those years of life, but then what? You will stand before the God of heaven and earth (Rev. 20:11) and be judged according to what you
(Please turn to page 10)

The Man in the Glass

When you get what you want in your struggle for self
And the world makes you king for a day,
Just go to a mirror and look at yourself,
And see what THAT man has to say.

For it isn't your father or mother or wife
Who judgment upon you must pass;
The fellow whose verdict counts most in your life
Is the one staring back from the glass.

Some people may think you a straight-shootin' chum
And call you a wonderful guy,
But the man in the glass says you're only a bum
If you can't look him straight in the eye.

He's the fellow to please, never mind all the rest
For he's with you clear up to the end,
And you've passed your most dangerous, difficult test
If the man in the glass is your friend.

You may fool the whole world down the pathway of years
And get pats on the back as you pass,
But your final reward will be heartaches and tears
If you've cheated the man in the glass.

—Selected.



NEWS AND PROPHECY

BY JAMES MATTISON

U.S. Attitude Toward Israel

According to the article "Israel in Siege" in the April, 1970, *Reader's Digest*, the general attitude of the average American toward Israel has changed.

Before June, 1967, when Israel was the underdog, fighting to survive, only four percent of Americans were pro-Arab. With Israel's victory, the American attitude changed. Now Israel has become the ruthless aggressor. Recent talk has been, "Why should we send arms to an aggressive nation, when this is against the principles for which we stand?" Of course, with the new Russian threat in Egypt, the U.S. will probably try to keep a balance of power, but the attitude is still there.

It is little wonder Israel feels alone. The article says, "President Eisenhower had guaranteed Israel that America would keep the Straits of Tiran open. Before the Six Day War of 1967, Nasser closed them—and America did nothing. Today, the United States promises planes to Israel one day but takes back her promise the next.

"Britain, back in 1948, did everything in her power to deny arms to the Israelis; then, when the Arabs attacked, she stood aside and watched. France, whose arms were virtually the only effective aid Israel got in the '56 war, became adamantly pro-Arab at the end of the DeGaulle era; late last year she agreed to sell 100 jet fighters to Libya.

"Russia, once friendly, has in recent years become Israel's deadliest threat. Even the United Nations, originator of Israel, can no longer be counted on."

Why are we so interested in Israel? Because Israel is God's signpost of the times. She is God's ancient people and will be exceedingly blessed when Jesus comes. Those who help her will be helped, and those who curse her will be cursed. We need to "pray for the peace of Jerusalem: they shall prosper that love thee" (Psa. 122:6).

Is the U.S. in Prophecy?

Though not mentioned by name, it is indisputable that the U.S. is included in many passages in the Bible.

Take, for instance, Jeremiah 30:11: "Though I make a full end of all nations whither I have scattered thee [Israel and Judah], yet will I not make a full end of

thee." It is evident that the U.S. is included in the term "all nations whither I have scattered thee," for a great many of the Israelitish people have found their way to the U.S. from other places during the past two hundred years, and now reside here.

This passage says clearly that all such nations, where the Israelites have been scattered, will come to a "full end." The U.S., as a nation, will in time, by the hand of God, cease to be.

Zephaniah 3:8 is another passage in which the U.S. is included. The Lord God has said, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." When God's wrath is poured out on earth because of sin, there is no verse that indicates that our nation will escape; rather, "all the earth" shall feel God's judgment. This includes our nation.

Haggai 2:22 speaks of the time when God will "destroy the strength of the kingdoms of the heathen." When Haggai wrote this prophecy, Judah was God's people and the rest of the world, the Gentiles, were known as "heathen." It appears at present that the U.S. people are reverting back to becoming heathen again. Undoubtedly our country is included in this prediction.

These three particular passages refer to the very last days of this age, when God's wrath is revealed in many physical ways upon the nations.

There is another prophecy we think is of great significance, because it indicates that the U.S. will be subdued, or overcome by an evil influence before God makes a "full end" of her.

The U.S.A. Overcome?

Revelation 13 speaks of a seven-headed, ten-horned evil beast or system that shall rule the world for forty-two months just prior to our Lord's return.

The verses concerning our subtitle are 7 and 8: "Power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him," except those whose names are in "the book of life."

If this power or system has control

over "all . . . nations," and "all . . . on earth . . . worship him," how shall the U.S. escape? Evidently our country will not escape, but will be overcome by this evil force.

What is this power? Rather than being one particular nation, it seems to be an evil ideology, an evil way of life. At present, Communism seems to be the most logical explanation of this passage. This beast may not be Communism alone, but it seems probable that godless Communism will be part of it at least.

We all know that an organized effort to control the world is under way by the Communist Party. Our own country is being influenced for the worse by many Communists in this country. If such a system were to gain control of the U.S. and of the world, would this not fulfill this text?

Another beast power, a religious one, is to work with the first beast in the last days. This beast is called "the false prophet" in Revelation 19:20. This evidently refers to a false religious system. This system is to have "all the power of the first beast before him," or worldwide power.

This sounds like a world church. The two evil forces shall work together, and will bring great evil upon the world. However, the Lamb will return, conquer this evil and the men that are involved with it, and will establish everlasting righteousness on earth for his people.

It is sad to think of our great country about to be swallowed up by evil forces, but this appears to be the road America is taking. God has been good to this country and his true people appreciate it and follow him. These will be saved when the others perish.

Will the U.S. Support Israel?

Present questioning in the U.S. (June 13) is, "Shall the U.S. sell Israel the 125 war planes she requests?" with the tide turning in favor of doing this to counteract new Russian assistance in Egypt.

The past four presidents, Truman, Eisenhower, Kennedy, and Johnson, made it clear that U.S. policy was to support such nations as Israel where democracy is practiced. However, that policy is now becoming uncertain because of U.S.

(Please turn to page 10)

SEARCH & RESEARCH

By Pastor Harry Goekler

Question:

Do people speak in tongues now in this age?

Answer:

There are some segments of Christendom today who believe they can speak in tongues and who lay great emphasis on this part of their faith, claiming it is proof they have received the Holy Spirit and are children of God.

We do well to note that in the New Testament, the first notable manifestation of speaking in other tongues occurred at Jerusalem on the Day of Pentecost. It was on this day that the waiting disciples were baptized with the Holy Spirit, giving them the ability to preach to Jews of other lands in their native languages. Please observe the disciples spoke in many different languages, not in an unknown tongue. (Acts 2:1-11.)

A later baptism with the Holy Spirit upon the early church, also with similar miraculous manifestation of speaking with tongues, occurred some years later when the first Gentiles were received into the body of Christ. (Acts 10:44-47; 11:15.)

Other evidences of speaking with tongues came upon the early believers only through the laying on of hands by one or more of the apostles, who themselves already possessed this power and ability. (Note Acts 8:14-18; 19:6.)

We read in 1 Corinthians 13:8, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." According to our understanding of this verse, the day would come when the gift of prophecy under God's power would fail, the miraculous gift of speaking in tongues would cease, and special inspirations of knowledge would vanish away. In the early life of the church these special gifts were important and necessary because the Bible had not been fully given. Later, after the church had been firmly established, and the inspired Scriptures had been fully given, these special gifts were no longer necessary.

It is important to note also that there is no record of any other than the apostles conferring the "gifts" of the Spirit. They themselves had been given this special power and ability and only they could transfer it to others. Thus, when the last of the apostles died, these gifts,

including that of speaking in tongues, ceased.

Our understanding, then, is that we are not able to talk in tongues today as the early apostles did. To those who do believe it is possible to talk in tongues like the apostles, we would point out that the apostles talked in other languages so that each was able to understand in his own tongue. It was not an unknown tongue. Those who believe they can talk in tongues, let them talk in different languages as did the apostles, and then there would be evidence of a special power being given.

Question:

Please explain John 13:36, 37.

Answer:

This text is used by some people as proof that Jesus promised the Apostle Peter that he should follow him to heaven. Those who so believe would do well to reconsider the matter. The full text reads: "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake."

The Lord earlier had said (v. 33), "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you." It is evident from this language that Jesus had in mind his going into heaven to be with the Father.

In answer to Peter's question in verse 36, "Lord, whither goest thou?" our Lord evidently had his death in mind. We conclude this by the language which follows. Peter was certain he could follow his Master even to death. Jesus told him that he could not do that now, but that he should do so afterwards. This thought is also indicated in John 21:18, 19, "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

Only the high priest went once a year into the holy of holies in the tabernacle. No other priest was allowed to go into that holy place. The high priest went into the holy of holies to accomplish the forgiveness of sins for the people. When he had accomplished that, he came forth into the holy place first, bringing blessing to the waiting priests, and then to the people. Christ has gone into the holiest,

even heaven itself, and we are waiting for him to return to bring us the blessing of eternal life. Neither Peter nor any other child of God has ever gone into the holiest (heaven), but we are awaiting him who has gone there, for when he comes we know that life eternal will be ours. When the people saw the high priest come from the holy of holies, they rejoiced. So will those who are faithful rejoice when they see Christ, the great High Priest, come from heaven itself, bringing life and immortality.

Question:

Where in the Bible is the following statement found: "The time will come when you cannot tell summer from winter except by the putting forth of the buds and the falling of the leaves"?

Answer:

The above statement or saying is often used as a Bible sign of the end of this age. But it is not in the Bible and I do not know its origin. In fact, the Bible seems to express just the opposite idea in Genesis 8:22, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Question:

Please give your understanding of the verses in Philippians 1:21-23.

Answer:

These verses read as follows: "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

Turn to Philippians 1, and note what the apostle says in verses 20, 21, that Christ shall be magnified in his body, whether it be by life or by death, and therefore for him to live is Christ, and to die is gain for Christ. In either case God would be glorified—in either life or death. Therefore, the apostle declares he did not know which to choose between the two. If he were to continue living, suffering awaited him; if he were to die, still God would be glorified in his death, and he would rest from all his suffering. But there was a third thing he desired, and that was "to depart, and to be with Christ; which is far better." This departing, and being with Christ, would be far better than either living and being with the brethren, or dying and going to the grave.

When the Apostle Paul expected to be with Christ, he has very clearly shown in other places, such as 1 Thessalonians
(Please turn to page 10)

TOTS 'N' TEENS

By Ruth Lewis

Sunny All the Time

"Look what I have!" exclaimed Sammy. "Just look, Mom and Dad!" Sammy held up a little Bible bank.

"How did you get that, Son?" asked Dad.

"Our new teacher, Mrs. Black, gave it to him," said Sandy. Although she was happy for Sammy, Sandy looked a little disturbed.

"I was helping her," responded Sammy. "I put the chairs along the wall, so we could play a game, and then I put them back under the table," said Sammy.

"He did it without being asked," said Sandy. "And besides that he was smiling as he did it."

"Why don't you tell us about it, Sammy," said Mother. "We'll all listen to your story."

"It was hot in our classroom, so when we finished our lesson, we pretended we were fishing in the Sea of Galilee. I caught all kinds of paper fish," said Sammy, "and I thought it was fun."

"When we put the chairs back, Mrs. Black told us that Jesus enjoyed being with his disciples. He wanted them to be happy and it made him happy to see them doing what they liked to do. She said that we were his disciples, too, and he needed us to help," continued Sammy. "I helped just like the disciples did, so I was a helper of Jesus, and because I was smiling it made Jesus happy, too."

"What a wonderful lesson to learn," said Dad. "Too many Christians go through life not enjoying their work for the Lord. Sometimes I become too sorrowful about the problems of the world. You've helped us all, Sammy, and I hope you never forget this lesson."

"Mrs. Black gave me a reward because Jesus' disciples were rewarded by Jesus. He gave them promises."

"If Jesus just gave his disciples promises, why did Mrs. Black give Sammy a bank?" asked Sandy.

"Sammy is not quite as old as the disciples were," laughed Mother. "Mrs. Black thought he'd remember to be joyful in serving Jesus all his life if she helped by rewarding him now."

"I'm sure you can be joyful, too, Sandy," said Dad. "Why don't you try smiling a little more. Soon it will become a new good habit. Let's all go get the reward of a soda."

"Oh, boy!" chorused the twins. And both of them smiled.

TNT

Joy in Jesus

At Jesus' birth, the angels chorused the good tidings of great joy; the announcement that finally, after thousands of years of promise, the Son of God was born. During all the past ages of history all the people had was a promise of future redemption. When the day finally arrived, only some angels, shepherds, and some wise men seemed concerned; the rest of humanity continued to grump along, complaining about taxes, the weather, and political problems.

When Christ preached, he was aided by some disciples whom he was training to spread the good news of the joyful Kingdom of God. A problem, however, arose. Jesus was not going to establish that Kingdom right away, and, furthermore, he was not going to be physically present with his followers.

Just as young people must prepare for their departure from home, so Christ had to prepare his disciples for his departure from them.

The Joy of the World

Jesus was an irritant to the people of the world. He kept showing them all of their mistakes. In John 16:20 John wrote, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy."

After the Jews crucified Jesus they thought they had ended his message as well. Instead, commencing with his resurrection, they had only aided its spread. Instead of battling one man, they now had to contend with numerous disciples, who traveled to many foreign countries, preaching about Jesus and his joy.

People of the world today try to find joy in their lives. They seek any sort of entertainment they can discover. All they are doing is "covering up" for the lack of the real joy in their lives.

How to Have Joy

Christians are specifically told to have joy, but people are prone to be thinking about their problems when they could just as well be praising!

Although you have not personally walked with Jesus, you can follow the same instructions he gave his disciples. First, they were instructed to *abide in Christ*. This does not come from just a casual meeting with an acquaintance, but, after baptism, a continual communion, through prayer and Bible study, with the Lord.

Second, if we abide in Christ we will bear *much fruit* as a Christian who is a true disciple. Jesus said, "So shall ye be my disciples" (John 15:8).

It is not enough to abide in Christ and bear fruit, but Christians must also *continue in his love*. Part of Christ's ministry in heaven is interceding for the saints. Even though Christ is at the right hand of God, he is not far removed from you and your problems. He still loves you and expects you to return that love.

If you do these three things, Jesus will add joy to your life. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

Show Your Joy

When Paul was preaching he emphasized the Christian's life. "Rejoice evermore" (1 Thess. 5:16), and, "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4) were not just idle suggestions.

In Proverbs 15:15 Solomon records, "He that is of a merry heart hath a continual feast." He also states in verse 13, "A merry heart maketh a cheerful countenance." In the seventeenth chapter, verse 22, he states, "A merry heart doeth good like a medicine."

Because of our knowledge of the promises of God we should not only experience the joy of Jesus, but share it with others.

FILL IN THE BLANKS

1. "O let the _____ be glad and sing for joy" (Psa. 67:4a).
2. "Joy shall be in heaven over one _____ that repenteth" (Luke 15:7b).
3. "I have no greater joy than to hear that my children walk in _____" (3 John 4).
4. "_____ ye my joy" (Phil. 2:2a).



Brief Messages for Busy People

A Pinch of Clay

By Sidney A. Hatch

"I also am formed out of the clay" (Job 33:6).

We are indebted to the eighteenth century British writer, Edmund Burke, for his expression, "A chip off the old block." Burke once described another famous Englishman as "not merely a chip off the old block, but the old block itself." Time, apparently, has changed the word "of" to "off."

The Bible contains a similar expression in the Book of Job. When the young Elihu presented himself to Job as a mediator, he said, "Behold, I am toward God even as thou art: I also am formed out of the clay" (ASV).

The Hebrew word here for "clay," *corner* or *chomer*, referred to a kind of reddish clay used by potters in molding vessels. (Isa. 29:16; 64:7; Jer. 18:4, 6.) The word for "formed," *qaratz*, meant, in this instance, to tear off, to nip off, or to pinch off. Elihu literally said to Job, "I also have been nipped off [or, pinched off] from the reddish clay."

In asserting his common humanity, Elihu resorted to a verbal image taken from the potter, who would pinch off a piece from the mass of clay to make a vessel. Elihu had in mind what Isaiah wrote a thousand years later: God is the potter; we are the clay. (64:8.)

In these days of intoxicating human exploits, it helps us to keep our balance by remembering this sobering fact. Every man is still just a chip off the old Adamic block or, as Elihu would say, "A pinch of clay."

"Girt About With Truth"

By J. R. LeCrone

"Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and take . . . the sword of the Spirit, which is the word of God" (Eph. 6:13-17).

In all the spiritual armor mentioned by Paul to the Ephesian brethren, there is only one offensive piece—"the sword of the Spirit, which is the word of God." It is also worthy of serious thought that the Word of God is also mentioned as a part of the defensive, or protective armor,

"having your loins girt about with truth."

For Jesus identified the Word of God as being the "truth" with which he and his disciples are chiefly concerned, when he interceded for them with the heavenly Father with the words, "Sanctify them through thy truth: thy word is truth" (John 17:17).

He who leaves God's Word of truth out of his spiritual armor is vulnerable in his defense against evil, and completely lacking in the only effective weapon against it. He is helpless before its attack, and unable to mount an effective counterattack.

It is not mere coincidence that the tendency to substitute sincerity for truth, and to place "togetherness" at the forefront of Christian aims, has been accom-

panied by an increase in all manner of evil which has not spared the membership of the churches. Church membership is no longer an effective defense against the attacks of evil, nor an effective weapon with which to attack it, because the truth of the Word has been set aside as unimportant.

If you believe that the truth of God's Word is of primary importance, you cannot escape your obligation to know and practice its truth. The Church of God wants to help you to do just that!

A Testimony

A woman testifying at a prayer meeting: "I ain't what I ought to be; and I ain't what I'm going to be; but anyway, I ain't what I was."—*Northern Lights*.



MISSION BUILDERS APPEAL Number 24

GRAYTOWN CHURCH OF GOD Graytown, Wisconsin

The Graytown congregation began meeting in various homes as early as 1924. The present structure was built and dedicated in 1956.

An addition twenty feet by forty feet will be added across the back, providing a new entrance, two classrooms, a study, restrooms, and basement social room.

This congregation numbers eighteen active members, and is a member church of the Minnesota Conference. Bro. Vivian Kirkpatrick II will begin as regular pastor following his graduation from Oregon Bible College.

Mission Builders Appeal Number 24 is in the mail to all members of the League.

If you are not now a Mission Builder, and agree to send at least \$5.00 for each church designated for assistance (two per year), we urge you to enroll now.

NEW MISSION MEMBERS

- 1149. Miss Sharon Guiles
- 1150. Mr. & Mrs. Larry L. Johnson
- 1151. Mr. & Mrs. Wayne L. Ewald
- 1152. Mr. & Mrs. Gary A. Miller
- 1153. Larry Gaskill
- 1154. Mr. & Mrs. M. D. Robinson
- 1155. John R. Hollis
- 1156. C. Gene Davis
- 1157. Mr. & Mrs. Ed Bender

Please enroll me in the Mission Builders League.

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Box 100, Oregon, Ill. 61061.)

THE EDITOR'S OPINIONS

(Continued from page 2)

Christian evidence about the birth of Jesus, his miracles, his death, his resurrection; it fails to explain the moral power of Christianity; it fails to explain why, if Christianity was just another sexy nature religion, its followers cheerfully went to their deaths rather than deny their Lord."

While we report the existence of this book, we do so with the observation that this kind of nonsense should be ignored as unworthy of our time and attention. It shows what "scholarship"—the wisdom of this world—can do for some men. It is foolishness!

The Bible as Culture

Since the U.S. Supreme Court outlawed devotional Bible reading in public schools in 1963, very few school systems have offered Biblical studies of any sort. In the majority opinion, written by Justice Tom C. Clark, it was recommended that the Bible should still be studied for its "literary and historic qualities."

Time Magazine for October 3, 1969, reported the attempts of various school districts to teach the Bible objectively—as culture, and abide by the Supreme Court's decision. Singled out for the most consideration was a book called *The Bible Reader: An Interfaith Interpretation* (Bruce). It was written by a Roman Catholic priest, a rabbi, and two Protestant scholars. As one would expect, the views of the different faiths are represented, but, reportedly, in an objective manner.

It is a sad commentary on American life to note the efforts to which those who believe in the Bible must go to teach it, and yet stay inside the law. The Bible is more than "culture"; more than "literature." It is the living Word of God, by which the will of God is conveyed to dying men, and by which a man can be saved. We are in a poor condition if the Bible becomes only "culture." Might we not expect that by that time our churches will be only museums, as in Soviet Russia?

Adopt Liberalized Sex Ethic

On July 2, 1970, in a meeting at Minneapolis, Minn., the Lutheran Church in America adopted the document "Sex, Marriage, and Family," prepared by a ten-member commission of the church. The decision to call it the "official stance" of that 3.25-million-member church was almost unanimous.

According to an article in the July 3, 1970, issue of the Rockford, Ill., *Morning Star*, the document on sex, although it upholds the value of the legal marriage

contract, maintained that a "covenant of fidelity" is more important than a legal contract. The document says the "covenant" should exist in a legal marriage, but could exist outside of it. It also allows Lutherans to look favorably on the development of a sexual relationship of a married person and someone other than his marriage partner, if the "covenant" had ceased to exist in their legal marriage.

The document also called for more understanding and acceptance of homosexuals.

When major "Christian" churches break with the Bible on moral standards of conduct we can easily see why the world is in such a condition. The Bible does not condemn sinners, but it does not condone sin, either. God's standard of sexual ethics does not change with every whim of man. Rather than the church abandoning its Biblical position in this important area of life, it should stand as a beacon to light the way for confused mankind. "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:22).

REFLECTIONS

(Continued from page 5)

have done during your life. If it is something other than righteousness you will be thrown into a fire and be burned up. (Rev. 20:12, 15; Psa. 145:20; Mal. 4:1.) Such is not a very pretty picture, but neither are sin and wickedness in the eyes of God.

Your future can be entirely different. It can be beautiful, serene, and blessed. It can be a time when you no longer cry or feel pain or sorrow; a time when life will be endless, a time when you will be perfect and whole. (Rev. 21:4; 1 Cor. 15:52-54.)

Which Future is Yours?

Which future is yours? Just look steadily and long into the mirror and honestly see what is reflected. Is it you that you see? or is it mysteriously someone else? Do you see a faint presence of someone other than yourself mirrored in the glass? If you can, you can say as did the Apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20).

You can know the meaning of life and its purpose. You can know yourself and where you stand. Just go into that room alone and look into the mirror with the Bible open in your hand.

NEWS AND PROPHECY

(Continued from page 6)

involvement in Korea, Vietnam, and Cambodia.

Many think our involvement with Israel may lead to another Vietnam, so the U.S. people are backing off from such possible situations, hence the wondering whether or not to support Israel. The whole U.S. foreign policy is undergoing reappraisal, and appears to be swinging from one extreme to the other; from giving away huge sums of money and men's lives to unappreciative nations, to withdrawing from the problems of other nations.

Probably the U.S. soon will sell planes to Israel, since the Russians have provided the Arabs with such an overwhelming air force. At the end of the Six Day War (June, 1967), Israel had 280 planes against about 300 for the Arabs. Now Israel has about 300, but the Arabs have 1230.

In the long run, we believe the U.S. will abandon Israel. Speaking of last-day Israel, Jeremiah 30:13 says, "There is none to plead thy cause." This means, we believe, that no one will support Israel near the end.

When this time comes, and Israel is left alone to defend herself against the overpowering hordes, she undoubtedly will do exploits, but will fall beneath the weight of the northern juggernaut, only to rise again when Jesus comes. This will be the time, according to Zechariah 12 and 13, when Israel will become right with God. She will become the mightiest nation on earth.

SEARCH & RESEARCH

(Continued from page 7)

4:13-18. Paul here declares that when Christ comes the second time, the living faithful shall be changed, and the dead in Christ shall be raised. He further declares, "and so shall we ever be with the Lord." The same truth is taught in 2 Timothy 4:8. It is "at that day" when Christ shall come. The same teaching is brought out in Matthew 16:27, "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

We might point out one further thought—the original word rendered "depart" comes from the same root as does "return" in Luke 12:36. The word "return" in that text clearly refers to the second coming of Christ.

BIBLES AND STUDY BOOKS

King James Bibles

Inexpensive World Bible, (230), \$4.25. Black leather cover, red letter edition, red edges, concordance, maps. A good award Bible. (5½ x 7½ x 1 inches)

Oxford Concordance Bible (04333x), \$9.75. French Morocco leather cover, concordance, center column references, self-promoting black-face type, India paper, maps, family record. (5x7¼ x 1 inches)

Collins Concordance Bible (3801X), \$7.00. Leatheroid cover, center column references, concordance, maps, gold edges, compact size. A fine Bible for young people.

Inexpensive Award Bible from the American Bible Society, \$1.25. Hard cover, red edges, maps.

Oxford Long Primer, number 04883x, \$13.95. This is a good quality Bible, with large print, concordance, center column references, maps, India paper, and French Morocco leather cover.

Cambridge Concordance, number 26XD2, \$17.50. A fine reference Bible, Morocco leather cover, India paper, large print, concordance, maps, and center column references. This same Bible is available in beautiful Saddle-Brown Calfskin cover, leather lined, for \$20.00; order number 8X.

Revised Standard Versions

Genuine Leather Binding (3807), \$12.00. Text edition, fine binding, Bible paper.

Buckram Binding (3800), \$6.00. Large type, same edition as genuine leather except for buckram (hard) cover.

Inexpensive Award R.S.V. Bible (2800), \$3.50. Hard blue buckram cover, presentation page. A good award Bible.

Other Versions

The New English Bible, Old and New Testaments, in one volume, \$8.95.

Emphatic Diaglott, Wilson, \$2.25.

Commentaries

The Companion Bible, Bullinger, \$12.50.

Halley's Bible Handbook, \$4.50

The Wycliffe Bible Commentary, one volume, \$11.95.

Zondervan Pictorial Bible Dictionary, one volume, \$9.95.

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- Aug. 11-16—Annual Missouri Conference at Raymore.
- Aug. 12-16—Central High Plains Conference at Holbrook, Neb., C. E. Lapp, speaker.
- Aug. 28-30—Northeast Fall Conference at Glad Tidings Church, Fonthill, Ont.

PUBLICATION DEADLINES

The Restitution Herald solicits material from its readers—articles, poetry, and items for the Calendar of Events; to be printed at the editor's discretion. The deadline for a given issue is the twentieth of the second month preceding publication. (E.g., August 20 for the October issue, etc.) Copy should be double-space typewritten, with forty characters (spaces) per line. Share your faith through the written word!

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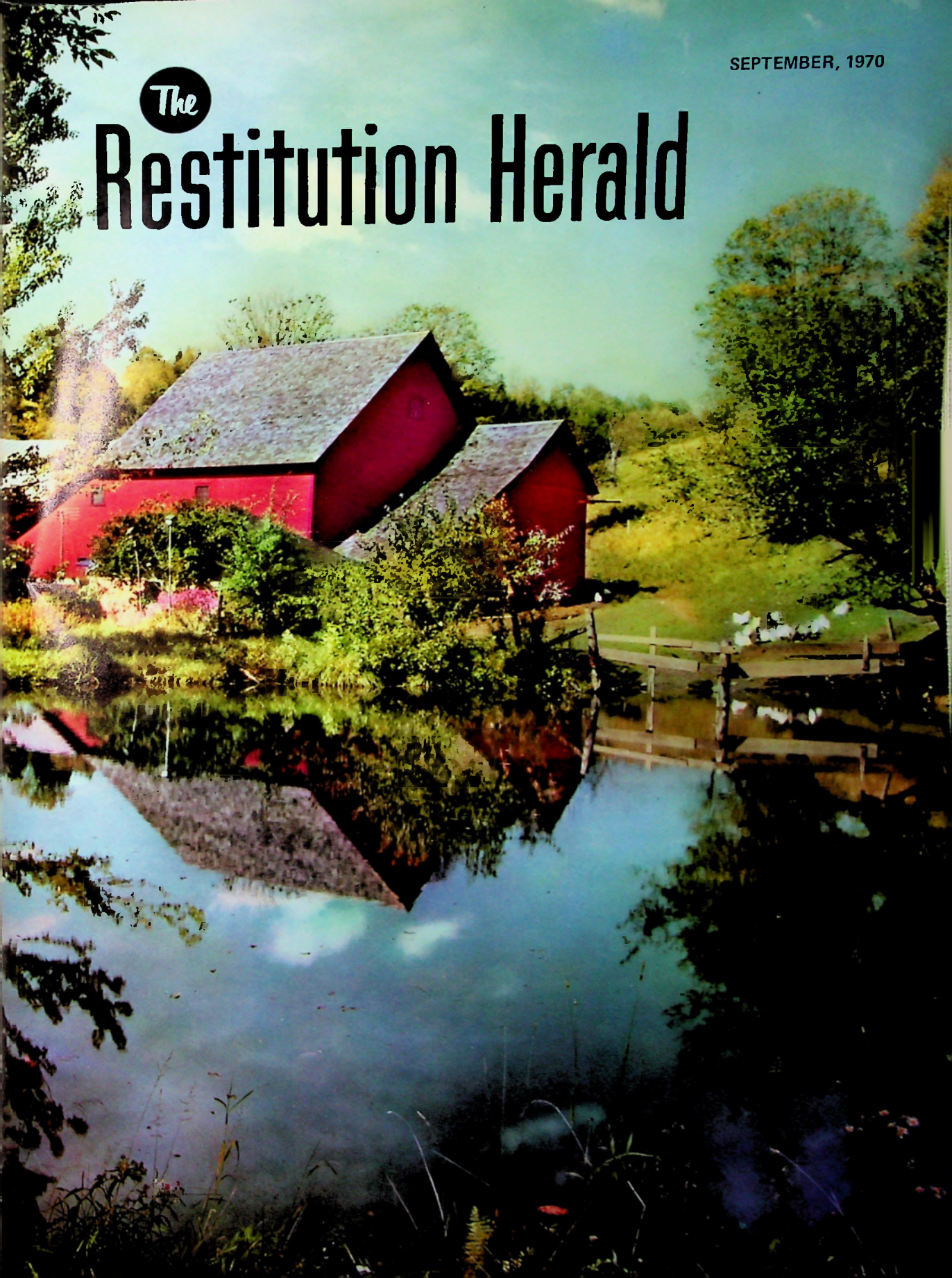
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The
Restitution Herald

BOX 100
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SEPTEMBER, 1970

The Restitution Herald





THE EDITOR'S OPINIONS

Prophetic Issue in November

The November issue of *The Restitution Herald* will be devoted to a review of the prophecies that affect us, as Christians. These are momentous times! We know you will want extra copies of this issue to share with your friends, neighbors, and family. Order by September 15 to insure delivery. Extra copies are 25¢ each, postage paid when payment accompanies the order.

Historical Sketch Available

In honor of the fiftieth annual Church of God General Conference meeting, held July 19-24, 1970, at Cedar Falls, Iowa, a neatly printed 24-page booklet was prepared to recall the history of the organization.

Included in the booklet are clear pictures of the officers and committees of the first General Conference organization at Philadelphia in 1888; a gathering on the Iowa Conference grounds in 1908; the early Bible Training Classes; the first Oregon Bible College class; General Conference buildings; and individuals and groups associated with the General Conference. These booklets are available from this office at 75¢ each, postage paid when payment accompanies the order.

Peace in the Mideast?

On August 4, 1970, Israel announced she was formally accepting the American proposal for peace in the Mideast. The plan had been accepted earlier by Egypt and Jordan. On August 5 the Big Four powers formally endorsed the American plan. Since then the machinery of the United Nations has begun to roll. Gunnar V. Jarring, U.N. special mediator for the Mideast, resumed his mission with preparations in New York.

In the meantime, the acceptance of the American plan for a ninety-day cease-fire brought real problems to the parties involved. In Israel the right-wing Gahal Party quit the government because it opposes withdrawing from the territory occupied in the Six-Day War. The Palestine commandos are refusing to recognize the cease-fire and are continuing their attacks on Israel along the Jordanian frontier. The Arab world is divided, with

Syria, Iraq, and Algeria opposing Nasser's approval of the plan.

After twenty-two years of trouble in the Mideast it is understandable that many observers are pessimistic about the prospects for peace. Nevertheless, efforts are being made in hope of settlement; on the military front and then on the political. Of the two the latter poses the greatest difficulty, because it involves the territory won by Israel, the problem of the Arab refugees since 1948, and Israel's right to exist as a nation in the land of Palestine.

A Question

We have been asked by several, "Is this present agreement in the Mideast the 'peace and safety' the Bible predicts?"

A text that speaks of peace and safety is 1 Thessalonians 5:1-3: "About dates and times, my friends, we need not write to you, for you know perfectly well that the Day of the Lord comes like a thief in the night. While they are talking of peace and security, all at once calamity is upon them, sudden as the pangs that come upon a woman with child; and there will be no escape" (NEB). In trying to determine who "they" are in this text we realize this is spoken of more than one group in the Scriptures: 1) the nations, along with the world church, and 2) Israel.

The Nations and Israel

The nations—represented by "the beast," the "king of fierce countenance," the "vile person," the "little horn"—come to the time when they think war is impossible. "Who is like unto the beast? who is able to make war with him?" (Rev. 13:4). According to verses 11-14 and chapter 19:20, it is world religion—represented by the "false prophet"—that helps to "sell" the people the falsehood that peace and security have arrived. Never has there been a time when people talked more about peace and security, but time will prove it to be just talk.

That Israel will seek a guarantee of peace and security is plain in Scripture. The rulers in Jerusalem say, "We have made a covenant with death, and with hell are we in agreement; when the overflowing scourge shall pass through, it shall

not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves" (Isa. 28:15). But, God said their false covenant would be disannulled, and when the scourge passed through they would be trodden down. An even more familiar text is Daniel 9:27, "The people of the prince that shall come [not Messiah] shall destroy the city and the sanctuary; . . . and he shall confirm [a] covenant with many for one week."

A False Covenant

This false covenant ushers in the seventieth week of years in Israel time. The nature of the covenant is best understood in the light of the past. According to 1 Maccabees 1:10-64, "In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us . . . and made themselves uncircumcised, and forsook the holy covenant." This was in the days of Greek rule over Israel, during the reign of Antiochus Epiphanes. As a result of this false covenant there was peace for awhile for those who went along with it, but Antiochus then forbade sacrifices in the temple, and set up the abomination of desolation on the altar. There was terrible persecution—tribulation—of those who refused to enter the false covenant. In the end "there was very great wrath upon Israel."

The reason why so much importance is placed on the false covenant the Jews will make, is God's own instructions to the Israelites as they were about to enter the Promised Land. "When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, . . . thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them" (Deut. 7:1, 2). God then reminded them of his mercy and his covenant, and how he would care for them and protect them, IF they trusted in him. Trusting in themselves or other gods was an abomination to God, and called for his punishment upon them.

Even though Israel has been restored to the Land, and the Land is being restored under Israel, Israel has not yet been restored to God. She is trusting in herself, her arms, her ability to bring about peace by negotiation with her neighbors and the great Gentile powers of the world.

The Present Situation

The present attempt at peace and security does not appear at this time to be deep enough to constitute the false cove-

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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); 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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nant Israel will yet make. It is important! We have heard various individuals in the Israeli government indicate that for a guarantee of recognition and security they would be willing even to surrender the Holy City! Have they come to that place yet? Watch with us, for we expect it at any time. These are important times, and every event in the Mideast has significance in the light of prophecy.

LETTERS

SYRIAN ANTI-ISRAEL FEELING

Dear Terry,
A few months ago a young Palestinian refugee doctor of the Moslem religion received post-graduate education in the United States. He was summoned by his government to his home at Damascus, Syria. He was met outside the border by his parents who warned him not to enter Syria. He was then told that if he were to enter the country that he would be put in the army for the duration. Upon questioning the significance of the statement "the duration," they said this was until all the Jews were killed. This is the feeling in Syria, and all those that go into the army are now going in with this "duration" in mind. This man was fortunate enough to be able to return to the United States, but it will cost him his Syrian citizenship, and he is now a man without a country.

This doctor is a good friend of ours and we know this to be a fact, because he is back in Phoenix and was recently over to the house telling us about his experience. Yours sincerely, Bill and Mardy Lawrence, Phoenix, Ariz.

• Thank you for your letter. It is just such hatred for Israel by her Arab neighbors that complicates any possible solution to the Mideast problem.—Ed.

CHURCH OF GOD "UNITARIAN"?

Dear Sir:
I wish to protest the use of the word "unitarian" to describe the Church of God [Get-Acquainted Issue].

In the public mind the word "unitarian" carries the idea of the rejection of the unique inspiration of the Bible and of the supernatural events related therein; particularly to reject any supernatural origin of Christ or his miracles and his resurrection, rather that he was merely a good man, not the world's only Saviour.

I do not believe that, nor is there any preacher in the Church of God who teaches those ideas. Every preacher of the Church of God believes in and teaches the unique inspiration and authority of the Bible, and that Jesus had a divine nature imparted by a miraculous birth and the presence of the Holy Spirit, and that he worked miracles, and rose from the grave literally, visibly, and tangibly; all of which unitarianism denies.

Because one rejects a trinity of persons in God does not make him a unitarian. The more nearly correct term is Socinian, which no one understands. To apply the term unitarian to the Church of God is an unfortunate choice. Sincerely yours, Gordon Smith, Clarence, Iowa.

• Thank you for your letter. First of all, we are sure Harold Doan would not wish to convey the idea that the Church of God is in any way

associated with the Unitarian-Universalist organization. He used the words "baptist," "adventist," and "congregational" in the same way.

Webster's Collegiate Dictionary gives as the first meaning of "unitarian": "one who believes that the deity exists only in one person." We are unitarians, then. The definition goes on to include the Unitarian denomination and its beliefs, which we cannot endorse.

Actually, the question resolves itself as a matter of semantics, and how one associates the word "unitarian" in his own mind.—Ed.

"RAPTURE" ARTICLE

Dear Sirs:
We have a friend in Hawaii to whom we wish to send the Systematic Theology book and study course. . . . I had written him and was also sending our church paper but after the last Herald am not sending a subscription to him as the issue of July was not up to par as to quality of articles (especially page 4) also it was very diminished in size. Will determine later as to whether a subscription of Herald will be sent him. Will say we have thought the format and articles were fine until last issue. Sincerely, Mildred N. Huey, Tempe, Ariz.

Dear Brother Terry,
At this time I want to thank you for publishing the article in the July issue of The Restitution Herald under the heading of "The Secret Rapture Theory." An article like that has been needed to be published for some time. I really enjoyed that article. Sincerely, Clyde Long, Holbrook, Neb.

Dear Brother Ferrell,
Paul Holden is my name, and I am looking for my Jesus to return. I would like to tell you how much I appreciate . . . the piece you put in The Restitution Herald in the July issue on the Secret Rapture Theory. . . . Brother Ferrell, I am looking for Jesus to come, and I expect to see him. I am looking for him to come just the way he went away, because the angel said he would, and I believe that. Your Brother in Christ, Paul Holden, Lenoir, N.C.

• Thank you for the letters. We recognize that in the area of future things there is a wide latitude of opinion. We feel there is room in our study for opinions different from our own. We should be willing to consider different views in the light of the Scriptures, and what does not measure up should be rejected. We should "Prove all things; hold fast that which is good" (1 Thess. 5:21).

We felt the article on the "rapture" (not a Scriptural word) was well written, and worthy of being presented to our readers for their consideration. We know this for sure, Jesus is coming! May we search the Scriptures to learn the how, why, and when.—Ed.

HERALD SIZE

To whom it may concern:
I have been a subscriber for The Restitution Herald for some time and liked the articles very much, but beginning with the July issue the magazine has been cut down from nineteen pages to eleven. Would you please let me know the reason. Thank you. Charles McMurtrie, Coshocton, Ohio.

• Thank you for your letter. Both the July and August issues were reduced from twenty pages (including the cover) to twelve pages. There were at least three reasons for this: short- (Please turn to page 18)

Abraham's faith-- and ours today

By H. K. Stothard



IT IS fundamental to the nature of faith to take God's word for things; acceptance on the authority of God is the biblical analysis of faith on its intellectual side." The truth of this statement by J. I. Packer is nowhere better demonstrated than in the life of Abraham, the great exemplar of faith in both Old and New Testaments. In these days when faith is faltering in both pew and pulpit, we might do well to take a look at Abraham's faith.

What were the grounds of Abraham's faith? The answer is simple: the words—or, more specifically, the promises—of God.

When we ourselves are asked to believe certain things on the grounds that they are revealed to us in the Bible, the Word of God, we often jib, feeling that we need more evidence. How much easier things would be, we think, if only we could see. Living by sight comes naturally to us, and in an age of science we have become conditioned to seeking tangible proof for everything we are called on to accept.

In Genesis 12, where Abraham's life story is first told, we read: "Then the Lord appeared to Abram, and said, 'To your descendants I will give this land'" (v. 7), a promise that was renewed on various occasions later. Consider Abraham's position once he had received this promise. For a start, he was a mere sojourner in the land, a nomad. In the words of Hebrews 11:9, "he sojourned in the land

of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise." Having camped briefly between Bethel and Ai and built an altar, he then moved on toward the Negeb. He knew in advance that the land was occupied territory, the home of the Canaanites (Gen. 12:6), and this was not a very hopeful sign. We now know that it took hundreds of years and the rise and triumph of Joshua before the promise could be fulfilled.

There were also other factors to disturb Abraham's assurance. Twice he was driven away from the area by famine to an uncertain existence in Egypt. What was perhaps even more upsetting was the knowledge that his descendants too were to be sojourners in a foreign land (15:13), and slaves to boot! In chapter 14 we learn how the territory was invaded by distant rulers. And when Sarah died he had to buy a plot of ground for her burial place. (Chap. 23.) It appeared that all visible evidence for his cherished belief that his descendants would inherit the land was crushed. Any hope he had left stemmed from the word of God alone.

Furthermore, there was something frustratingly intangible about the promise of God so far as Abraham himself was concerned. It hardly satisfied any selfish personal desires he might have had, for initially the land was pledged not to him but to his descendants. And if we find believing the word of the Lord difficult in

the twentieth century, we need to remember that Abraham had far less grounds for confidence than we have. For us the revelation is complete; Christ has already come in the flesh; he has died, risen, and ascended. We have a whole cloud of witnesses, greater even than that known to the writer of the Epistle of the Hebrews. God grant us a faith like Abraham's to believe the great and wonderful promise of new heavens and a new earth in which righteousness dwells. (Isa. 65:17; 2 Pet. 3:13.)

Two other promises were made to Abraham that called for the exercise of faith. God told him that he would make him a great nation (13:16): "I will make your descendants as the dust of the earth; so that if one can count the dust of the earth, your descendants also can be counted." This was a great promise, but one that must have seemed so remote to a man in Abraham's position. Sarah, his wife, was barren; and as she and Abraham grew old the idea of having a child must have seemed more and more absurd. Sarah especially tended to waver, and she schemed to ensure that the promise would be fulfilled through her slave-girl, Hagar. When told she should bear a child at the age of ninety, she laughed at what seemed to her a fantastic suggestion. But she failed to reckon with God, who is faithful to his word and capable of bringing it to pass, and in due course Isaac was born.

Ahead lay an even greater test. Abraham was told to offer his only son—the very linchpin in the line of succession that was to bring blessing to the world—as a burnt offering on the mountains of Moriah. Once again reason would say that the game was up; the promise and the covenant were both futile. But as Abraham raised his death-dealing dagger, God, the ever-faithful God, stepped in once more, this time to provide a substitute ram for the sacrifice. Abraham's faith had brought him through the extreme crisis; he had been prepared to risk all for God and to give him his most prized possession.

Surely we need to be ready to exercise a similar faith at critical times today. God has already provided the supreme sacrifice for us—his only Son, and in his case there was no last-minute effort to stay the executioner's hand. His Son died as a lamb without spot for our sakes and for a multitude that no man can number (Rev. 7:9, 10), so that through faith in him we might be presented faultless before God to rejoice in his presence forever.

The final promise made to Abraham again involved not himself directly but others through him—"in you all the families of the earth will be blessed" (12:3b RSV margin). Now with the hindsight of more than three thousand years we know just how true that was. But Abraham had only a word from God to base his faith on, and this appeared to be in constant danger of contradiction. For a start, Abraham, characterized by all the familiar weaknesses common to mortal men, jeopardized the promise through his own vacillation at critical moments. In the interest of self-preservation he twice tried to pass off Sarah as his sister and almost ruined the plan and purpose of God. He had to separate from Lot, partly because both of them had grown prosperous and had many possessions, and partly because their respective herdsmen were constantly quarreling. This did not augur well for the future blessing of "all the families of the earth." Later Abraham was involved in fights with neighboring kings. Having emerged unscathed from these troubles, he became embroiled in a dispute with Abimelech.

Several lessons of Abraham's life seem particularly relevant today.

First, if we are to be Abraham's spiritual children and heirs of the promise, we need to recognize that faith is true only when based on the objective word of God. (Gen. 15:6; cf. Rom. 4:3, 9, 22, 23; Gal. 3:6; Heb. 11:8.) In an uncertain world, faith as biblically understood is

the only foundation for life. (John 5:24; Rom. 4:23-25.)

Secondly, Abraham was a man of flesh and blood like ourselves and triumphed only after a tremendous struggle. This struggle was poignantly described by Calvin (Inst. II, x, 11) whose own experience was in many ways similar: "He is torn away from friends, parents, and country, objects in which the chief happiness of life is deemed to consist, as if it had been the fixed purpose of God to deprive him of all the sources of enjoyment. No sooner does he enter into the land in which he was ordered to dwell, than he is driven from it by famine. In the country to which he retires to obtain relief, he is obliged, for his personal safety, to expose his wife to prostitution. This must have been more bitter than many deaths. After returning to the land of his habitation, he is again expelled by famine. What is the happiness of inhabiting a land where you must often suffer from hunger, nay perish from famine, unless you flee from it? . . . He wanders up and down, uncertain for many years . . . Wherever he goes he meets with savage-hearted neighbors, who will not even allow him to drink of the wells which he has dug with great labor. . . . Thus, in fine, during the whole course of his life, he was harassed and tossed in such a way, that anyone desirous of giving a picture of a calamitous life could not find one more appropriate. Let it not be said that he was not so very distressed,

because he at length escaped from all these tempests. He is not said to lead a happy life who, after infinite difficulties during a long period, at last laboriously works out his escape, but he who calmly enjoys present blessings without any alloy of suffering."

Thirdly, if we are inclined to be daunted by the prospect of the fight of faith (cf. Heb. 13:13), we need to recall that Abraham was sustained, guided, and kept (cf. 1 Pet. 1:5) by a faithful, merciful, loving, and sovereign God who first gave the word and then ensured its ultimate victory by overruling every weakness in the one to whom he had given it and every thwarting turn of events. Doubt, says Pareus, "has two arguments—will God do this? and can God do this? Faith has also two arguments—God will do it, because he has promised; and he can do it, because he is omnipotent." In our own battle of faith, as we struggle with our weakness, we should be fortified by the knowledge that many others have faced the same sort of problems and found success.

Finally, just as Abraham was promised that God himself would be his "exceeding great reward," we should not lightly throw away our confidence (Heb. 10:35); for when Christ who is our life appears, then we also will appear with him in glory. •

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ECOLOGY

and the Church of God

By Gerald L. Cooper

A short time ago the only ones who knew, or cared much, what the word "ecology" meant were biologists and dedicated conservationists. Suddenly—almost overnight—the word took on new meaning and it has become one of the best-known topics of conversation in the United States and perhaps in the world. The actual meaning has not changed, from "a rather obscure branch of the science of biology which treats of relations between organisms and their environment," but it has been so broadened in its usage that many who speak casually of ecology have little idea what the original science was about. In its broad sense it is used interchangeably with such expressions as "man and his environment" and, indeed, has become synonymous with that to most of us. This includes the natural or created environment and that which is the result of man's inventiveness and his recklessness. Environment means "surroundings, especially the conditions and influences under which one lives." Even this has been broadened to such an extent that such seemingly unrelated topics as: the population explosion; polluting of water, land, and atmosphere; the proliferation of plastics and other artificial goods are all lumped together.

This preoccupation is no longer confined to scientists and conservationists. Everybody wants to get into the act. Sportsmen, newsmen (of all media), humorists, satirists, cartoonists, politicians of all sorts, ministers and other theologians, and the inevitable do-gooders who are always alert for any cause in which they might gain some publicity.

What brought this about so abruptly? One of the first men to talk of ecology on a T.V. talk show was Paul R. Ehrlich, who told of some of the things he had written in the book, *The Population Explosion*. Such as: within a few years (unless population is controlled) famine will be as commonplace in the whole world, including the United States, as it is now in India, Nigeria, and China, for example. Another author stated that he was so cer-

tain that the earth and its inhabitants could not survive the plaguing pollutants that he had no savings account or life insurance. A sports-minded conservationist wrote, "I would have to honestly say that unless a complete reversal takes place soon, that the people planning on retirement fifteen years from now are wasting their time." These are not wild-eyed prophets of doom, but hardheaded, well-educated scientists and conservationists who are completely frank and sincere about the matter.

A Last Chance?

Is there a "last chance for Mother Earth"? In his State of the Union message on January 22, 1970, President Richard Nixon said, "The great question is, Shall we surrender to our surroundings, or shall we make peace with nature and begin to make reparations for the damage we have done to our air, to our land, and to our waters?"

The statistics are overwhelming. Just to collect the garbage in the United States costs \$2,800,000,000 per year. Such as 7 million junk cars, 100 million old tires, 20 million tons of paper, 28 billion bottles, and 48 billion cans. The United States also produces 50% of the world's industrial pollution—into the air, water, and land.

The pollutants into the air may affect the largest number of people. A crucial point to remember is that the "envelope" of atmosphere over the earth is but approximately six miles thick, and earth pollutants have been detected on its outer fringes. Smog is a world-wide problem, being very bad in Tokyo, Japan. In Sweden, black snow fell as a result of soot in the air. But the pollutants which cannot always be seen or smelled are equally damaging to the atmospheric environment and to man himself.

Water pollution may be even more pronounced and more dangerous, for mankind gets a large supply of his food, as well as his drink, from water, either directly or indirectly. As this was pre-

pared, there were two rivers in widely scattered areas where fish were dying and/or were unpalatable because of insecticides and mercury in the water. The insecticide was intended for agricultural usage, and the mercury was a discharge from a factory.

Knowledgeable persons tell us that pollution of the water will eventually reduce the earth's supply of oxygen to an alarming degree. Indeed, most of the pollutants which go into the lakes and streams of the world find their way to an ocean which, while it has great powers of self-purification, can absorb only so much filth.

The pollution of the land is of equal importance. Herbicides, insecticides, fertilizers (natural and synthetic) are now recognized as pollutants, and are closely regulated by law in many places.

To drive the more than 100,000,000 cars in our country requires a vast network of roadways. In addition to the occupied space of the actual road, many additional acres are needed for rights of way, off-and-on ramps, medians, and landscaping; in some cases, as much as forty acres per mile. This land is permanently "retired." Strip mining is another polluter. Efforts to reclaim some of this land have been moderately successful in some areas. Poor planning of new communities; excessive cutting of trees for lumber, or for increased water run-off are all considered to be an important part of the ecological problem.

The Cause of the Crisis

Now, what has been the cause of this vast environmental crisis? a crisis which, if not conquered or at least slowed down, may lead to the extinction of all life forms (as we now know them) within a short period of time?

When God had created the earth and all things in it, he pronounced it "good, and very good." Shortly afterward, man, the epitome of the creation, disobeyed God and thereby sinned. By so doing he brought about the mandatory sentence of

death, of which God had told him earlier, plus the curse on the ground itself. Thus, wherever man has gone—from the Garden of Eden to the South Pole on the planet earth—this curse has gone with him; taking “thorns and thistles” as he settled new lands; causing floods and dust storms as he tried to get more and more from the land; taking diseases and plagues to areas which had previously been free of them.

We are all acquainted with the so-called “seven deadly sins” of man: 1) pride, 2) avarice, 3) envy, 4) gluttony, 5) sloth, 6) lust, and 7) anger. All of these have contributed to the present ecological situation—but avarice (or greed) seems to me to have contributed more than others. Though it pertains to all the inhabitants of the earth, we note only our own country. For forty to fifty years we have been more concerned with our “Gross National Product” than with the pollution of air, land, and water.

Polluters of People

In addition to this greed, a bit of which may be found in all of us and which has contributed to the sad state of the ecology, there are the people polluters and/or pollutants—the embodiment of all the “seven deadly sins.” Within recent years I have observed these people polluters as they appear on television from time to time. I have read some of their books and heard their observations. One fellow, actor Peter Fonda, told one night that he believed the institution of marriage was doomed. It was his movie, “Easy Rider,” about two fellows on a motorcycle delivering a shipment of heroin to New Orleans and being shot by the police, which won the “Oscar” for best movie of the year 1969. Crowds turn out everywhere to see it. He is a hero to many youths, but actually is a menace to civilization. Another man, recognized leader of many blacks, Harry Belafonte, was given time on the same program with Fonda to heap adverse criticism on President Nixon and the Congress. Yet these and their ilk are among the leaders of movements such as “earth day.” My point is that the people polluters, masking as do-gooders in sociological activities, can do more harm to other people, especially the youth, than all the smog, herbicides, insecticides, garbage, freeways, and autos which are the targets of ecologists.

Our Attitude Toward Ecology

What should be the attitude of the Church of God toward ecology? We know that most ecologists of any reputation are men of scientific background, and much of the research material used was written

by those who are also ardent evolutionists and, in many cases, do not believe in the God of the Bible. We also find some of them blaming the Judeo-Christian concept of religion for many of the earth's ills. They state that the domination by man of the earth and “all things therein” has contributed to the deterioration of the ecology of that earth. We believe this is not true, but why cast our “pearls before swine,” figuratively speaking, to prove it? They further state that the command to “be fruitful, and multiply, and replenish the earth,” is also from the Judeo-Christian concept, and is the cause of the population explosion. Yet, the predominantly pagan nations of the world—China, India, Japan, and Africa—are the real culprits of overpopulation.

Should we do anything at all? As a body, or a group, my answer is “no.” We have no time for such involvement with those whose lives are mostly worldly ones. As individuals? Perhaps! Surely, one of the great compliments paid to Jesus was that of Peter who said in Acts 10:38, “he went about doing good,” and doing good is not confined to Jesus. We are told in Galatians 6:10, “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” Surely, one good thing we can all do is to obey the laws of the land (if not in conflict with God's laws) which pertain to the broadened base of ecology. Be examples, as one couple I know who refused to buy soda pop unless it was in returnable bottles. Inconsequential, you say? Perhaps! I recall the late, beloved Sydney Magaw telling one of his boys, “Now if you will just sweep off the sidewalk in front of our house, the neighbors will see you, and be seen by others, and pretty soon all the walks in Oregon (Ill.) will be swept clean.” Theoretically, *it could work!* The simplified version of the Golden Rule—“Do unto others as you would have them do unto you,” applies in every case. If it had been practiced only by those who profess to believe it, the ecological imbalance would never have reached its present state. Above all, if you are a church pastor, don't neglect the “household of faith” while doing good to others.

But there is obviously more to it than this! What an opportunity to preach and teach the gospel of the Kingdom of God to those who are fearful of their very existence; to those who fatalistically await dooms-day. (A cartoon showed the proverbial white-robed, bearded old man with his sign saying “Repent.” Another man is saying to the first, “It's worse than

I thought. You mean it's *not* going to be destroyed?”) We can tell these people about God's covenant with Abraham—simplifying it as necessary—and relate it to their fears and anxieties as never before. We can tell them that the many things which are going on today are fulfillments of Bible prophecy; and that the Bible indicates that at just such a time as we now experience, when man reaches the depth of inability to help himself, God must and will intervene. Most will not believe us, but some who see with their eyes and know in their minds that the civilization of man is rapidly approaching an insoluble situation might believe. The social gospel, struggling first with politics, then with economics, and finally with ecology, trying to adopt each into Christianity, has miserably failed.

The hour is late. Already some are calling this decade the “post-Christian” era. It is later for some of us than for others. I challenge each of you to shun a “gospel of clichés” (which Paul, the apostle, would term “another gospel”) and use all of your talents and strength to preach and teach the gospel of the Kingdom, which was the main topic of Jesus during his preaching ministry. (See Matt. 4:23; 9:35.) This gospel preaching is the highest degree of “doing good unto all men,” ESPECIALLY unto the HOUSEHOLD OF FAITH! This, I believe, is our prime responsibility!

(Please turn to page 16)

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The Sex God

By Z. B. Duncan

WE ARE living in an age of beauty. Beautiful is the country in which we live, and how gorgeous are the women and girls of our generation. And just look at the handsome men and boys of today.

The number one factor controlling the lives of most people today is not the Almighty God, neither the love of his Son, our Lord Jesus Christ, but in our modern world of mini-skirts and the pill, Sex—with a capital "S"—has fast become the god of this generation. In all the history of mankind there never was a generation which turned from God to the flesh god of sex without paying a terrific price.

The World

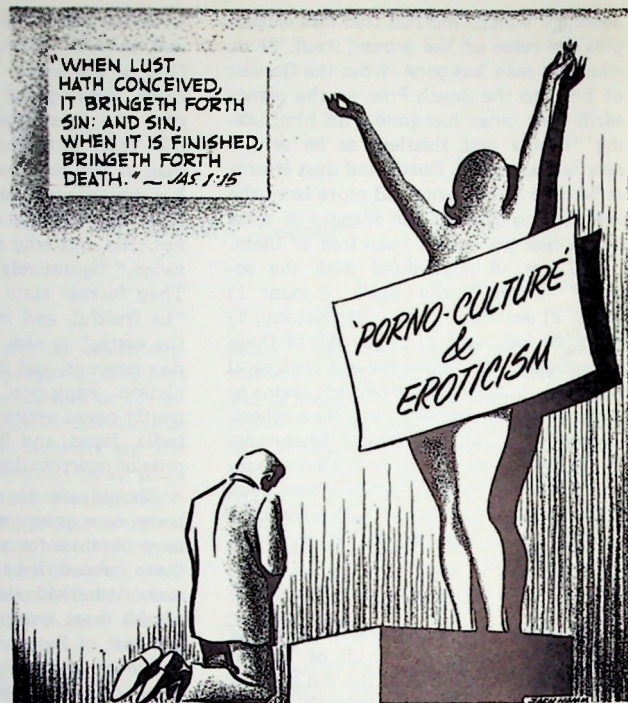
In 1 John 2:15-17 we are told, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." The lust of the flesh, and the lust of the eyes, and the pride of life form a "triune god," and the only one I know of which takes people down the broad road to destruction.

One looks at the beauty of the opposite sex and is inflamed with lust that is buried within the flesh. What provokes

this? Some display the beauty God gave them by wearing indecent clothing, because they are proud—have the pride of life, and desire to be attractive to the opposite sex. In order to appeal they will go to all extremes: short shorts, short mini-skirts, topless clothing, and all types of indecent exposure, which they feel sure will have power over those who see and those who look just long enough to be inflamed. On the other hand, men seem to encourage such as they look, whistle, call, and makes passes. Even our high schools—and younger—are affected by this great god called sex.

As the Days of Noah

To Christians today I give a very sure warning, as Jesus our Lord said, "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). Let us see what brought in the Flood on a world that had gone to the god of sex. "It came to pass, when men began to multiply on the face of the earth, and daughters [those good looking things that attract so] were born unto them. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old, men of renown. And GOD saw that the



wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart" (Gen. 6:1, 2, 4-6). I do not think this needs any explanation to make it plainer than it is. In those days sex was in the imagination and in the thoughts of men's hearts just as today.

As Sodom and Gomorrah

Why do you suppose God rained fire and brimstone on Sodom and Gomorrah? In Jude 7 we read, "As Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despising dominion, and speak evil of dignities." This word "dignities" comes from a Greek word meaning "reputations." As long as these can lust with their eyes, and satisfy the burning lusts of the flesh, they have no respect for the dominion which God should have over their lives, nor the reputation of themselves or the opposite sex which they defile. When we truthfully analyze why God destroyed Noah's world, and Sodom and Gomorrah, it can be brought down to one big word: SEX; (Please turn to page 17)

What is Hell?

By Beth Briggs

Words Translated "Hell"

The word "hell" as used in the Old Testament is translated from the Hebrew word *sheol* and means simply the place of the dead, without reference to happiness or the reverse. It is translated "grave" 31 times; "hell" 31 times; and "pit" 3 times.

In the New Testament the word "hell" is used to translate three words: *hades*, which in the Greek means the same as the Hebrew word *sheol*, the place of the dead; *gehenna*, the place of retribution for evil deeds; and *tartarus*, darkness.

Usage of Sheol

Here are a few of the passages in which *sheol* is translated "hell," and which we know could not possibly mean a hell of fire.

Jonah 2:2. "Out of the belly of hell cried I." Now we know that Jonah cried from the whale's belly, a covered, shut-in place, which no doubt was hell enough for him, but it wasn't eternal fire.

Psalms 16:10 and Acts 2:27, 31 speak of Jesus: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Here we see that Jesus went to hell. We know, of course, that he was not in a fiery hell for three days, but was in the grave from which he was resurrected.

In 2 Samuel 22:6 Samuel said that the sorrows of hell compassed him about. Since Samuel was one of God's prophets, a holy man, we know he did not go into a burning, fiery hell.

In Psalm 18:5 David said the same thing, and he was a man after God's own heart. In Psalm 139:8 he said if he made his bed in hell God would be there. We know God would not be in a burning hell, and neither would David, being one of the saints. In Psalm 116:3 he stated: "The sorrows of death compassed me, and the pains of hell gat hold upon me." They were no doubt excruciating pains, but were not hell fire, nor were they everlasting.

Usage of Hades

The Greek word *hades* is translated hell eleven times in the New Testament. It is the equivalent of the Hebrew *sheol*, and is connected with death, never with

life. In Revelation 20:13 the marginal rendering is "the grave."

One of the favorite passages used to prove a fiery hell is the account of the rich man and Lazarus. (Luke 16:19-31.) But does this really teach a fiery hell? We know that the Bible often speaks in parables, and this is one of them. The rich man in purple (v. 19) represents the nation of Israel which at that time were a privileged people; in verse 20 the beggar represents the Gentiles who were outcasts as far as the Jews were concerned. Verses 22 and 23 state that the beggar died and was carried into Abraham's bosom, and the rich man went to hell (*hades*).

We know that Abraham's bosom cannot be literal because it would be impossible for him to hold all the saints there. Abraham, the Bible tells us, was called from his homeland to an unknown country, and God promised him that in him and in his seed all nations of the world would be blessed. (Gen. 12:1-3.) So, to be in Abraham's bosom represented favor with God. The Israelites, however, because of their many sins and rebellions were cast out of favor for many years. (Ezek. 21:25-27.) The positions of the Jews and Gentiles were reversed. The Jews have been persecuted and looked down upon by the Gentiles for many years, but will return to favor when the times of the Gentiles are fulfilled. (Luke 21:24.)

Now if this parable were literal, which of course it isn't, could any of us be happy in a blissful state in heaven and look down and see the tortures of others in a burning hell? We would be miserable, even if none of our loved ones or friends were there.

Gehenna and Tartarus

"Gehenna" is a Greek word, a contraction of the Hebrew word "Valley of the son of Hinnom." It is the only word translated "hell" with which fire is associated. It represents judgment and destruction to be rendered the wicked. (Mark 9:43-47.) These verses refer to a valley to the south of Jerusalem used as a city dump, and where the Israelites sacrificed their sons and daughters to Moloch, (Please turn to page 16)

THE WORD "hell" comes from an old English or Teutonic word *helan* and means any covered place. The hell of the Bible is the grave, and all who have died—good and bad, with the possible exception of Elijah—have gone there. All now living, except those alive when Christ returns, will go there.

Appeal to Reason

Before we give Scriptural evidence, let us reason for a few moments on this subject. If God is going to torment many people in a burning, fiery hell, why did he create Adam and Eve in the first place? and why was temptation placed before them so they would be most likely to fall? If hell is what many think it is, it would have been much better for a number of us if we had never been born.

When we pick up a newspaper or magazine and read that a fire burned one or more people alive, we exclaim in horror at the suffering they must have undergone. Now multiply this suffering by millions and billions of years; more than we can ever count, because they comprise eternity. What kind of a monster would cause such suffering as that? Would any of us cast even one who had greatly injured us into an eternity of fire? Of course we wouldn't! Yet we accuse God of torturing by fire thousands, millions, and perhaps billions of mankind forever.

The author was brought up on hell fire and brimstone by an aunt. Whenever we rebelled against an unjust punishment she would always say: "You belong to the church, and are supposed to be a Christian. The Bible says that children should be obedient and respectful to their elders. Do you want to go to hell and burn forever?" We wouldn't sleep much on those nights. We were deathly afraid of such a hell, as are so many others. We tried to be a Christian, not because we loved God but because we were afraid of him.

The majority of people today no longer believe in hell fire, but in repudiating hell they have cast aside the entire Bible which they think teaches such a terrible doctrine. The grave is hell enough for some people who fear death all their lives. And when a loved one is laid in the grave, that is a hell of suffering for them.

Is War with Russia Inevitable

PROPHESIED over two thousand years ago in the Bible, the threat of war with Russia is all too real.

Right before our eyes the ancient prophecy, that the countries north of Israel (Ezek. 38) would join forces with Arabic states, is now being fulfilled. Prophesied also is the fact that certain other countries will come to the aid of Israel. The lines have been drawn, the plan divinely foretold. Nothing can alter what God has ordained.

England and Israel

The "Tarshish" of Ezekiel 38 we understand to be England, and the "young lions" apparently are Canada and the United States.

England first began assisting the Jews by issuing the Balfour Declaration, November 2, 1917, in response to the Zionist movement. Just one month later Gen. Edmund Allenby, commander in chief of the British-Egyptian Expeditionary Force, invaded Palestine (then under Turkish rule), and captured Jerusalem without a single gunshot. Given jurisdiction over Palestine by the League of Nations in 1923, Great Britain opened the door for the Jews to go home after their long dispersion throughout the world. Jewish-Arab hostilities caused Great Britain to renounce her Balfour Declaration and sharply curtail Jewish immigration in 1939.

On November 29, 1947, the United Nations adopted the partition plan of Palestine, dividing the land between the Jews and the Arabs.

On May 15, 1948, Great Britain renounced her mandate over Palestine, and almost simultaneously Israel announced the formation of the new Jewish State.

The Jewish Homeland

Since then, the small but energetic State of Israel has transformed arid deserts into fertile gardens, and built cities that flourish and industries that prosper.

Arab nations look jealously and covetously at the land given to the Israelites, desiring it for themselves. What they fail to realize is that God himself has bequeathed the land of Canaan (Palestine)

to the Jews in the Abrahamic promises for an everlasting inheritance. NEVER, even remotely, did he make such a promise to the Arabs.

The Arabs—even with Russia's help—cannot prevent God's promises from being fulfilled.

Turn to your Bible, and see for yourself that Israel is indeed the **RIGHTFUL OWNER** of the part she now possesses (including all of Jerusalem), and much more! "The LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18).

All that is happening today in the Middle East, and the involvement of the U.S. and Russia, is under the watchful eye of the Lord God who "ruleth in the kingdom of men" (Dan. 4:25).

The great confrontation which is shortly to occur in the land of Israel is at God's behest. He has said of this mighty confederacy yet to come with the speed of lightning: "I will bring thee against my land" (Ezek. 38:16).

How will it all end? According to this same biblical prophecy the modern "Assyrian" who has backed and supported the Arab nations will be overthrown, but not by man.

By inspiration the Prophet Isaiah wrote a statement of God: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:9, 10).

NOT YET DONE! Think on this. How can anyone say that the inspired Old Testament is past history?

True, many prophecies have been fulfilled, the birth of Christ, his crucifixion, the scattering of the Jews throughout the earth, to name but a few. More recently, fulfilled prophecy concerns the "birth of a nation," Israel, after 1900 years of dispersion. (Ezek. 38:8-18; Jer. 30:1-11.) It was also foretold that Palestine would be divided (Joel 3:2), and Israel come into being at once (Isa. 66:7, 8). Israel literally came into existence as a nation overnight.

Confederacy Against Israel

Confederacies against the new nation

were likewise 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 foretold of these wars against his ancient people (v. 1), and Israel with the help of God has amazed the world with her swift and decisive victories. "The nations shall see and be confounded at all their might" (Micah 7:16). In June, 1967, Israel in six days defeated the combined Arab might, astounding the whole world.

Egypt is deeply indebted to Russia far beyond her means, even as God prophesied would happen in the last days. (Dan. 11:43.)

The U.S.S.R. has supplied Egypt with jet fighters, tanks, and weapons with an estimated value of \$2.2 billion. Reportedly, Israel destroyed or captured Soviet weapons valued at \$2 billion during the now famous "six day" war.

These are, indeed, "the last days." Even now many prophecies are unfolding, and we are told to **WATCH!**

King of the North

It is written in God's Holy Word that the "king of the north" will make war on Israel. "In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. . . . to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezek. 38:8-12).

By Hazel Cramer

In that day "God's fury" will arise (Ezek. 38:18), and God will call for a sword against him.

Who Will Defend Israel?

Who will wield that sword? Who will come to Israel's defense?

The answer is there for all to see; the United States and her allies (Tarshish and the young lions thereof).

Peace demonstrations or not, the U.S. is already involved in the affairs of Israel. By providing Israel with a few jet planes, the U.S. has incurred vicious verbal attacks via Arab radio stations. Israel is termed the U.S. imperialists' "tool of murder." Hate campaigns flourish, blaming the Americans for their recent trouble with the Israel air force.

It was hinted by one diplomatic source that if Egypt keeps up its anti-American campaign, it might have an opposite effect to the one they desire. It might well act as a spur to accelerate U.S. help to Israel, which no doubt would trigger more aid to Arab nations by Russia. Such tactics could easily involve the U.S. and Russia in a nuclear war, both in the Middle East and in their own respective countries.

The contemptuous snatching of Russian-supplied radar stations and the bombing of military camps at the very gates of Cairo by the Israelites has resulted not only in the humiliation of Nasser, but of the Kremlin, who is both his arms supplier and military adviser.

Israel is aggravating the already precarious situation by continuing its deep penetration raids into Egypt whenever provoked by Jordan guerrillas or Egyptian attacks. This she has done in spite of dire Russian warnings that the Kremlin's sympathy lies entirely with the Arabs.

The *London Times* warned: "Americans and Russians should have every reason to fear that they are being sucked into a situation which could become a proxy confrontation like Cuba or a quicksand like Vietnam."

War With Russia

How will it all end? There certainly will be war. Russia and the Arabs versus Israel and the U.S. and her allies. Russia

will also surely bring many nations controlled by her forcibly (or by propaganda) against Israel.

The fight will be bitter, but God himself will insure victory for his chosen nation by divine interference. "I will plead against him [Israel's enemies] 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 I will be known in the eyes of many nations, and they shall know that I am the LORD" (Ezek. 38:22, 23).

So great will be the destruction of Israel's enemies that "seven months shall the house of Israel be burying of them" (Ezek. 39:12).

At some undetermined time during this great tribulation Jesus will have returned to earth to set up his Kingdom. We know that this is during the era of the "ten toes" (kingdoms) of the statue seen by Nebuchadnezzar in his dream; part of iron, and part of clay. So the kingdom (or age that we live in) is said to be "partly strong, and partly broken." Surely a remarkable likeness! (Dan. 2:42.)

The Kingdom of God

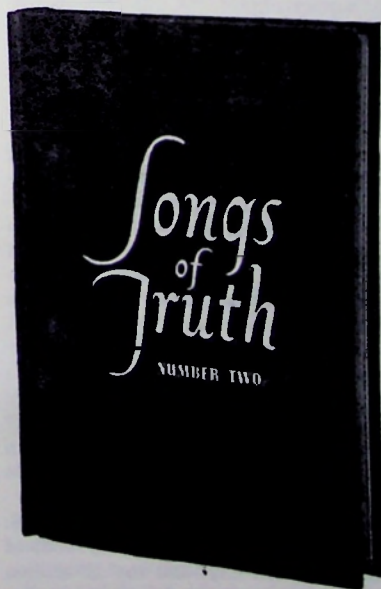
"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but

it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44). The stone (in the dream) that broke the statue into pieces and became a great mountain that filled the whole earth, we know is to be the setting up of the Kingdom of God by Christ.

Christ is to rule a thousand years with the resurrected saints in this Kingdom. (Rev. 20:4-7.) "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:24-28).

This is the final great event foretold in the Bible. God's Word is true, so this and all the other great prophecies will surely come to pass.

WATCH! Take heed to Christ's last warning: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). ●



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NEWS AND PROPHECY

BY JAMES MATTISON

The Growing Colossus

Though Israel is back in the land—undoubtedly the greatest sign that we are living in the last days of this age—and though Libya has now turned to the Arabs and Russians, it seems evident that the expanding influence of Russia in the Mideast amphitheater is an ever-present announcement to the devout that the end is near at hand.

The Growing Threat

Anyone who reads the newspapers cannot help but notice the growing Russian influence in the Mideast. There is at present a major Soviet increase in military strength. According to U.S. intelligence, "Soviet forces . . . have much bigger missile warheads than the U.S., better low-altitude radar, superior electronic countermeasures, more sophisticated lasers, newer bombers, a better armored personnel carrier, and a more modern naval fleet that includes helicopter carriers.

"Intelligence agents indicate Russia has achieved a 'first-strike capability' with nuclear weapons against Red China, though not against the U.S." (*U.S. News & World Report*, June 29, 1970).

Russia is making full use of her new naval power in both the Mediterranean Sea and in the Indian Ocean. She is giving huge amounts of aid to the Arab nations, including planes and pilots to Egypt. She is dominating the Near East. This, of course, is her intent. Even the world will not be surprised to see Russia invade Israel in time.

At the Time of the End

Ezekiel 38 is coming to pass before our eyes. Verse 15 speaks of the location of the force that will move against Israel: "out of the north parts." Chapter 39:2 repeats this location. Daniel 11 speaks of "the king of the north."

Ezekiel has two designations about the time the northern giant will invade Israel. Verse 8 speaks of it being "in the latter years," and verse 16 describes this as happening "in the latter days." Daniel designates the invasion as being "at the time of the end" (11:40).

Of course Russia has not invaded Israel yet. But it certainly looks today as though she is building up to do just that. Russia is plainly Israel's enemy. This has

been revealed openly only since June, 1967.

When the invasion will take place we do not know, but it seems evident that events are moving toward that goal.

Two things appear evident: 1) that the Lord is building up Zion, and 2) that the northern monster is moving toward the south. David prophesied, "When the Lord shall build up Zion, he shall appear in his glory" (Psa. 102:16). This will be the day when our hope of immortality will be realized.

Libya's Lot

The last American left the giant Wheelus Air Base in Libya the second week of June, 1970.

This illustrates Libya's irrevocable decision to side with Ishmael's sons and with the "north" against Israel. She does so to her own peril. God has announced in Ezekiel 38:22 that pestilence, blood, overflowing rain, great hailstones, fire, and brimstone await the people joined to the "north" power.

Earth Day

April 22, America turned its thoughts toward a vital question: Can America progress without destroying the environment that supports life?

April 22, 1970, was the first Earth Day, a day when it was hoped the whole world, but especially America, would become so concerned about pollution in air, waters, and earth that drastic steps would be taken to combat the ever-increasing dangers to human life from this contamination.

It is estimated that about ten million school children in this country took part in "teach-ins" about environment. Numerous speakers pointed out that the present U.S. population of 205 million would rise to 285 million by the year 2000, with earth's population rising then to around seven billion. The questions asked were: Is this the saturation point? Can earth support any more people than this, especially with present pollution problems increasing?

It was stated that 87 million U.S. autos each put out about 1½ pounds of pollutants each day, and the 13 million trucks and buses discharge twice that amount. In some cities carbon monoxide

is now a very serious threat to people's lives.

Waste is now piling up in the U.S. at the rate of 3½ billion tons a year. (*U.S. News & World Report*, May 4, 1970.) Town and city dumps can hardly accommodate the huge piles of trash people bring. This is a grave problem in countless cities.

We suppose steps will be taken to compress, incinerate, or reuse much of this debris. At least, the attempt will be made.

God's Cleanup Day

How does God view present human litter and debris on this good earth he made? I am sure he takes a very dim view of it.

God has provided in his plan the necessary purification of earth from its piles of human garbage of all kinds. When Peter said the works of earth will be burned up, could he not refer to some of the physical human contaminations as well as other works of man? Perhaps the "fervent heat" of 2 Peter 3:12 that is to "dissolve" all these things may be more literal than some suspect.

We feel sure that cleansing earth from man's pollution will be one of the minor problems of Christ when he returns. His great work will be to establish God's Kingdom of righteousness and pureness on earth (2 Tim. 4:1; 1 Cor. 15:24-28), but to do so it will be necessary to "restore" the earth.

The New Age to come with Christ is called "the times of refreshing," and "the times of restitution of all things" of which God has spoken. (Acts 3:19-21.) When one sees some of this nation's dirty rivers, filled with tires, trash, cans, and sewage, he can see the value of Jesus' coming to cleanse the earth. It appears that this task of cleansing earth will be of such magnitude that only Jesus Christ, with "all power . . . in heaven and earth" will be able to accomplish the task.

We love to read the Bible promises like, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. 55:13), and kindred promises showing the exceedingly great beauty of earth in Christ's day.

About the earth God said that it
(Please turn to page 17)

SEARCH & RESEARCH

By Pastor Harry Goekler

Question:

Recently I heard a minister over the radio state several times that Jesus was God—that he was very God. Such statements confuse me, as I had always understood that Jesus and God were two separate persons or beings, and that Jesus was God's Son. Please comment on this.

Answer:

Those who tell us that Jesus was and is very God would do well to answer some questions that arise in our minds. If Jesus was God, how can he be God's son? Was he his own father and his own son?

Jesus said, "I go unto the Father: for my Father is greater than I" (John 14:28). How can that be, if Jesus was God? Jesus further stated in John 10:36, "I am the Son of God." And in Mark 1:11 God states that Jesus is his Son. How are we to understand these texts if Jesus was very God?

Jesus could not be the Christ or Messiah without receiving authority from a source higher than himself. When Jesus prayed, did he pray to himself? If he was very God, why did he spend so much time in prayer to himself? Prayer is made by one who is acknowledging that there is someone greater than himself. God is immortal, therefore cannot die. If Jesus was God, by what means did he die? Did death hold dominion over God for three days and nights? If so, was not the power that broke that dominion stronger than God?

Over and over again the Scriptures declare that Jesus is the Son of God. His Sonship is made a vital part of our faith. (John 3:16-18, 36; 20:31.) As the Son of God he was born into the world. (Luke 1:30-35.) On two different occasions the Almighty God bore witness to men that Jesus was his Son. (Matt. 3:11; 17:5.)

God is our Creator, our heavenly Father. He is the one true God. Moses set forth the great truth that "the LORD our God is one LORD" (Deut. 6:4). He sent his Son in due time. (Gal. 4:4.)

At the beginning of almost every letter Paul wrote, are the words, "from God the Father and the Lord Jesus Christ." He well understood they were two persons.

Do not become confused over statements that Jesus is God. The truth is far more simple to believe. Jesus is the Son of God. He was born the Son of God. He lived and taught as the Son of God. He died as the only begotten Son of God.

Because he was God's divine Son, God raised him up from the dead. (Acts 2:32.) He ascended into heaven as God's eternal Son, being by God's right hand exalted. In due time God shall send his Son back to earth to accomplish restitution and bring in everlasting righteousness and peace. (Acts. 3:19-21.) Praise be to God the Father and his Son Jesus the Christ!

Question:

Give your understanding of Job 19:26.

Answer:

This verse reads, "Though after my skin worms destroy this body, yet in my flesh shall I see God." The marginal reading of this text is: "After I shall awake though this body be destroyed, yet out of my flesh shall I see God."

Job was in the midst of great afflictions when he uttered these words. His body was being consumed away with disease, and his words are the triumph of faith rising out of and above the conditions in which he was placed. In verse twenty-five he had stated, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Job was saying words to this effect: "When my Redeemer stands up to vindicate my cause, even though this flesh be completely destroyed, yet shall I see him." Resurrection power would give him the immortal body that is promised so clearly in the Word of God; and even though he should go down in death, and the body that he then possessed should be completely destroyed by decay, yet the infinite power of the great Creator would give Job life and a body of immortal flesh, so that with his own natural eyes he should see God. (V. 27.)

We believe that Job was contending that he was not dependent for his existence upon the flesh that he then possessed, but he was dependent upon the resurrection power of the mighty Redeemer.

Question:

There are some who teach that Judas Iscariot, raised from the dead, will be the Antichrist. Where is this teaching found in the Bible?

Answer:

We do not believe such is taught in the Scriptures. The theory that Judas Iscariot will be the Antichrist is built largely upon the fact that Jesus refers to him as the "son of perdition" (John 17:12), and that "the man of sin" is also called "son of perdition" (2 Thess. 2:3). This is rather weak evidence on which to build a teaching or doctrine. All persons out of Christ might be called sons of perdition, being "by nature children of wrath, even

as others" (Eph. 2:3). Further, it is only after God's power is taken out of the way, the restraining power, that the Antichrist will be revealed. "Then shall that Wicked be revealed" (2 Thess. 2:8). We believe the Antichrist will be someone now living, or someone yet to be born.

Question:

Does the Lord's Supper have saving power? If not, why do we keep it?

Answer:

The Lord's Supper or Communion service does not have saving power. We are saved by the Lord Jesus Christ and the gospel which he taught. Paul declared in Romans 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The great commission states, "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Baptism, as a part of the gospel message, is a saving ordinance to those who obey in sincerity and truth.

We keep the Lord's Supper because Jesus said, "This do in remembrance of me." It is a memorial by those who partake in remembrance of Jesus, and to show the Lord's death, until he comes again. Read the words of the Apostle Paul in 1 Corinthians 11:23-26.

Question:

Do you think it is correct to use the expression or statement, "The Fatherhood of God and the brotherhood of man"?

Answer:

It may be correct to use the above expression, but as to whether it is biblical is another matter. The language would imply that in the sight of God all men are brothers and he the Father of all regardless of their religious beliefs. We do not believe this is a biblical doctrine. God is the Father only of such as he accepts as his children. They are his heirs. God had but two sons of his own to whom he gave estate. The one was Adam, who lost his estate by way of transgression; the other is Jesus who redeemed the estate. These are the only ones who ever had any right to the estate the Father had to give. They were the direct heirs. By transgression, Adam and his descendants alienated themselves and were no longer heirs. But God, in his mercy, and having a desire to the work of his hands, developed a plan whereby they who were no longer sons because of sin, might become sons by adoption. Being sons by adoption, they became joint-heirs with the true Son. (Read Rom. 8:14-18; Gal. 3:26-29.) ●

TOTS 'N' TEENS

By Ruth Lewis

Never Give Up

"Mom, Sandy, come watch me!" called Sammy. "Look at me go!"

Mom and Sandy rushed to the door. Dad was standing out in the yard, and he had a big smile on his face. Sammy was balancing himself on his small, two-wheeled bicycle. Although he wobbled back and forth a little, he managed to keep going.

Sammy was beaming from ear to ear. "This is fun, Sandy. Why don't you try to do it on your bike?"

"It was his idea," explained Dad to Mom. "He asked me to take the training wheels off of his bicycle. I wasn't sure he could do it, but he was determined. I had to help him get started a few times, and then he was anxious to go on his own."

Sandy didn't say a word. She just turned around and quietly went back into the house. It was a few minutes before anyone even noticed she had disappeared.

"Where's Sandy?" called Sammy. "Doesn't she like to watch me ride my bike?" Sammy kept pedaling, and improving all the time.

"I'd better find her," said Mom.

Mom went into the house. Sandy was sitting on the davenport. Her lower lip hung way down. "He's just an old show-off. I hope he falls off."

"Why, Sandy, that's no way to talk!" said Mom. "Sammy is doing very well. He made up his mind he wanted to try to ride without the training wheels, and he did it. I'm sure you could do as well, if you wanted to do it. Wanting to do something well is half the battle. When people want to do something, they work at it until they are a success.

"Just think for a minute, Sandy," continued Mom, "can you think of a person in the Bible who decided he couldn't do something before he even tried to do it?"

"Was he in our Sunday school lesson last week?" asked Sandy.

Mom nodded her head "yes."

"Was it Moses?" asked Sandy. "He thought he couldn't help God, but in the end he did."

"That's right," said Mom. "He thought he couldn't. God gave him a helper, his brother Aaron, but sometimes Aaron wasn't much help!"

"Who'll help me get started?" asked Sandy.

"Dad helped Sammy, and I'm sure he'll help you, too, when you decide you want to ride without the training wheels. Just because you and Sammy are twins doesn't mean you'll always do the same things in the same way or at the same time. Each of you has to grow up to be individuals. Some things will be easy for Sammy to do, and some things will be easier for you to do."

"Just like Moses. He finally did the things he said he couldn't do, didn't he?" asked Sandy.

"Yes," said Mom. "He finally gained confidence in his own ability and he learned to depend on God to supply what he didn't have, so in the end he gained many new abilities."

"I think I'll ask Dad to help me," said Sandy. "Maybe I won't be able to do it tonight, but pretty soon I'll be able to do it."

Sandy ran out the door, yelling, "Hey, Dad, will you help me, too? I want to learn to ride my bike like Sammy did!"

"Come on, Sandy," said Sammy, "I'll help you, too."

TNT

When God calls people to work for him and serve him they often have great doubts about their ability and worth as servants of the Lord. This is nothing new, but has been going on in the minds of men for ages. Take Moses' call to service as an example.

Who Am I?

It seems as though Moses was saying, "Look, why are you picking on me? Here I am, minding my own business and raising my family, living peacefully, and you want me to leave it all."

Who are you to the Lord? What do you mean to him and what does he mean to you? God takes a personal interest in everyone who belongs to him. He expects everyone to be an individual, and to serve him as only he is equipped to serve.

Individuality is not wrong. It is necessary. Each individual must, however, use this individuality in the best service of the Master.

Who Are You?

Moses' second question was, "When people ask who sent me, what shall I say is your name?"

Each individual who serves God must know him personally. You are not equipped for service until you know God and understand his plan for the salvation of the human race. It is not right to live your life as though God needs to know and love you, and feel that you have no responsibility to know and understand God. Knowledge of God is important, and Moses recognized this.

They Won't Believe

"I'm willing to know you, Lord, but I can't tell others about you, because they just won't believe me." Moses' argument about unbelievers is the same as it is today! So what if Pharaoh wouldn't believe? Moses first had to tell what God asked him to tell. Maybe you'll meet some "Pharaoh's" in your life who don't believe God's Word, but remember, Moses was able to bring a "mixed multitude" out of Egypt.

I'm Not Eloquent

Moses, convinced that God knew and needed him, certain that he now knew God, and convinced that he should speak to unbelievers, was held back by something else. He did not consider himself in the top ten orators. He felt he lacked the ability to be a leader of men.

Maybe you do have a tendency to mumble or slur words, but God's message is so simple that anyone can proclaim it. The more you proclaim it, the easier it becomes to speak.

Remember Moses? At first Aaron had to do the speaking, but before the end of Exodus was written Moses was giving eloquent speeches of his own.

It wasn't that Moses had become polished, but that God was with Moses and Moses learned to depend on God rather than on his own abilities. Together they did great things. God could not leave his throne and lead his people. Moses could not lift the nation up to the heights of God's glory.

Learn to live a life of confidence in the Lord. Paul wrote, "I rejoice therefore that I have confidence in you in all things" (2 Cor. 7:16). Put your confidence in the Lord, and the Lord will have confidence in you. ●



Brief Messages for Busy People

Teach Us to Pray

By J. R. LeCrone

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen" (Matt. 6:9-13).

In the sample prayer that he gave to his disciples, our Lord made it clear that effective prayer is more a matter of the proper spirit than of the proper words. This is very evident in his comments about praying for forgiveness. Even though he taught them to pray that God would forgive their sins, he solemnly assured them that they would be forgiven only if they forgave others. Indeed, he incorporated that thought into the wording of the prayer: "Forgive us our debts, as we forgive our debtors."

How thoughtlessly we pray "Thy kingdom come" if we have not heeded the very first command that he gave in heralding that Kingdom. "Repent: for the kingdom of heaven is at hand" (Matt. 4:17).

How inconsistent, and foolish, to pray, "Thy will be done in earth, as it is in heaven," if we constantly seek excuses for not doing his will.

How utterly foolish to pray that we be not led into temptation, and then deliberately seek our amusement in manners and places in which temptations abound!

If we truly wish to be "delivered from evil," will we initiate, or participate in, habits and practices that can only produce evil results?

Lord, thou hast taught us the words of the perfect prayer. Teach us also, we pray, to receive its spirit!

Pious Doubting

By Sidney A. Hatch

"If our heart condemn us, God is greater than our heart, and knoweth all things" (1 John 3:20).

Some Christians are afflicted with guilt complexes. Not knowing their secure position in Christ, as outlined, for example, in Ephesians, they seek to erase their feelings through various forms of

"renewal," such as "rededication," "consecration," or "full surrender."

Stability in the Christian life, however, does not come through "altar experiences," but through the Word of God. The Apostle John assures us that even if our heart "condemn" us, God is greater than the heart and knows all things.

The Greek word translated "condemn," *kataginosko*, is a combination of two words, *kata*, meaning "down," and *ginosko*, "to know." Hence it means to "down know," in the sense of blaming, finding fault with, or thinking ill of oneself.

In moments of deep depression and self-condemnation, the Christian needs to turn to the Word and believe it, rather than trusting his "heart" or "conscience." There, in the Scriptures, he will learn of a greater God than "self," and of a heavenly Father who knows all things. There he may learn, also, that Christ died for all of his sins, not merely for part of them.

In the Christian life, feelings are not a safe guide. They must not be allowed to contradict the great truths of the Bible. We are "in Christ," with all that that implies, not because we *feel* it, but because he said so. The breast-beating, self-condemning Christian is not more spiritual than his brethren. He is simply engaged in pious doubting.

Dwarf Trees

A pine tree, no more than three feet high, growing out of a shallow dish—it sounds incredible, but Japan is famous for her dwarf trees. They look exactly like their larger counterparts. Their small trunks are gnarled and twisted. The pine needles are perfect but smaller.

Or it may be a maple tree, with tiny autumn-tinted leaves . . . or a rosebush with wee petals. The secret of this miniature beauty is in the roots. The young plant is put into a small dish, and from time to time, taken out and the roots trimmed. The plant grows in beauty and naturalness, but it cannot grow larger than its roots permit.

Actually, it is pitiful to see a tree that could be tall and majestic, cramped into this small size. Yet, some Christians are like these dwarf trees. They have the potential to grow tall and stately, a person with whom the Lord could be pleased.

But instead they are miniature Christians. They are fine, as far as they have grown, but their roots are cramped. They have not followed the Scripture to "take root downward, and bear fruit upward" (2 Kings 19:30).

The secret of all growth, is not to have your roots cramped. Reach out into the things of the Lord, into his Word, into Christian service, into a greater interest in missions, that you may be, not a dwarf Christian, but a full-grown one.—Dorothy C. Haskins in *The Bible Advocate*.

The Time Has Come

By Harry Sheets

"The time will come when they will not stand wholesome teaching, but will follow their own fancy and gather a crowd of teachers to tickle their ears. They will stop their ears to the truth and turn to mythology" (2 Tim. 4:3, 4, NEB).

The Greek word translated "mythology" means to "instruct in tales, fictions, and myths." Last-day leaders will teach myths because the people demand it. Israel made the mistake of demanding leaders of this nature. They demanded of the seers, "See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits" (Isa. 30:10). "If a man should go about and utter wind and lies, saying, I will preach to you of wine and strong drink, he will be the preacher [dropper of words] for this people" (Micah 2:11).

Paul warned of these days when he said: "Now the Spirit speaketh expressly, that in the latter times some shall depart from [rebel against] the faith, giving heed to seducing spirits [imposters, misleaders, deceivers], and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2). "In the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more [rather] than lovers of God; having a form of godliness, but denying the power thereof . . . But evil men and seducers [wizards, imposters] shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:1, 2, 4, 5, 13).

Kenneth L. Woodward, Associate Editor, writing in *Newsweek*, gave a very fine resume of the progress of "Christian reli-

gion" in our modern world. He said: "Most Protestant ministers have lost the courage to challenge their congregations to an examination of their faith. . . . In truth, for two decades U.S. Protestantism, with few exceptions, has been telling Americans exactly what they wanted to hear. Dr. Norman Vincent Peal assured them of God's aid in Everyman's drive for success. . . . The old, demanding, judgmental God of early American Puritanism went through a final transformation as a permissive jolly good fellow, amiably underwriting the great American future."

Charles Y. Glock, director of Research Center at the University of California at Berkeley, and Rodney Stark, in a survey to measure the differences and similarities within American Protestantism discovered that only 38% of one large denomination considered "that belief in Jesus was absolutely necessary for salvation." Over half of the same denomination rejected the statement: "I know God really exists and I have no doubt about it."

Glock and Stark concluded: "The new cleavages are not over such matters as how to properly worship God—but whether or not there is a God it makes sense to worship."

Little wonder that the nominal church should have so little appeal to people today when we consider the attitude of so many modern church members.

Jesus saw our day and asked: "When the Son of man cometh, shall he find [the] faith on the earth?" (Luke 18:8).

ECOLOGY

(Continued from page 7)

When God's Kingdom is firmly established, the ecology or environment will no longer be that of man, but it will be God's ecology, God's environment. And it will never change! Heavenly Father, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10)!

WHAT IS HELL?

(Continued from page 9)

a pagan god. (2 Chron. 33:6.) This valley will be used in the latter days to receive the carcasses of the unrepentant rebels against God. "They shall . . . look upon the carcasses of the men who have transgressed against me" (Isa. 66:24).

"Hell" is translated from *tartarus* in 2

Peter 2:4. The angels (messengers) that sinned were cast into *tartarus* or chains of darkness.

The Fate of the Righteous

It has been stated that all go to the grave, both saints and sinners. Then, some may ask, if the same fate awaits all of us, why strive to serve and please God? Yes, all go TO the grave, but many are resurrected FROM the grave to life. Since death is a sleep until the second coming of Christ, the righteous are awakened out of sleep when he comes, and live and reign with him. (Rev. 20:6.)

The Wicked Destroyed

What is to become of the wicked then? The responsible wicked will be raised, judged, and punished with everlasting DESTRUCTION from the presence of the Lord. (2 Thess. 1:9.) They never will see light again, they will receive none of the blessings of the righteous, and it will be as if they had never been born. This will be an everlasting punishment, but it is not eternal torture.

A Merciful God

Most of us shudder to think of even a murderer being hanged or electrocuted, and would not go to see it done. His suffering is but temporary, and the victim deserved his fate, still we do not like to think of the suffering that he must undergo. We pass laws and have humane societies to keep scientists and others from causing needless suffering to dogs and other animals. We indignantly report a man seen whipping a horse or dog, and many have done everything in their power to help suffering children, underprivileged people, and the victims of war, earthquake, famine, and other disasters. Are we then so much better than God?

But, some say, Christ died to save sinners, we make our choice, and no one need go to hell. We make our choice, certainly, and some of us make the wrong choice. Still we do not want to think of even the very wicked being tortured forever in a blazing hell. Think of the mother who follows a wayward, sinful son to the scene of death, suffering unspeakable anguish for the just punishment inflicted



MISSION BUILDERS APPEAL Number 24

GRAYTOWN CHURCH OF GOD Graytown, Wisconsin

The Graytown congregation began meeting in various homes as early as 1924. The present structure was built and dedicated in 1956.

An addition twenty feet by forty feet will be added across the back, providing a new entrance, two classrooms, a study, restrooms, and basement social room.

This congregation numbers eighteen active members, and is a member church of the Minnesota Conference. Bro. Vivian Kirkpatrick II will begin as regular pastor following his graduation from Oregon Bible College.

Mission Builders Appeal Number 24 is in the mail to all members of the League.

If you are not now a Mission Builder, and agree to send at least \$5.00 for each church designated for assistance (two per year), we urge you to enroll now.

NEW MISSION MEMBERS

- 1149. Miss Sharon Guiles
- 1150. Mr. & Mrs. Larry L. Johnson
- 1151. Mr. & Mrs. Wayne L. Ewald
- 1152. Mr. & Mrs. Gary A. Miller
- 1153. Larry Gaskill
- 1154. Mr. & Mrs. M. D. Robinson
- 1155. John R. Hollis
- 1156. C. Gene Davis
- 1157. Mr. & Mrs. Ed Bender

Please enroll me in the Mission Builders League.

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Box 100, Oregon, Ill. 61061.)

THE RESTITUTION HERALD

on him. Is she more loving than God

God is our Father, and the Bible tells many times that his "mercy endureth forever" (Psa. 106:1). Would he be merciful if he tortured people forever?

We know that Jesus is love incarnate, forgave even the worst of sinners, and never rebuked any but the self-righteous scribes and Pharisees who made an outward pretense of being good, but inwardly were "ravening wolves" (Matt. 23:15) and gross hypocrites. Since Jesus is the express image of his Father's person (Heb. 1:3), we know that God must be equally loving and kind. Can we imagine Jesus sending anyone to a fiery, eternal hell? Can we imagine a loving God doing this?

May all who read, think, and reason cease dishonoring the holy name of our God, and give him the worship and homage due to a righteous and loving Father.

THE SEX GOD

(Continued from page 8)

the wrong application, the wrong use, the wrong emphasis on sex.

I have had the privilege to travel through Pompeii, Italy. One of the most noticeable things in the excavated ruins of that city was the houses of whoredom, with pictures yet remaining to this day for a witness of followers of sex. To walk through the excavated ruins of a city destroyed by a volcanic eruption and behold the large wine bars and the pictures and advertisements of whoredom, one can feel that they were destroyed because they became followers of the god sex.

Sex in the Scriptures

Let us now study the Scriptures concerning sex, especially from the Proverbs of Solomon. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding . . . then shalt thou understand the fear of the LORD, and find the knowledge of God" (2:1, 2, 5). For what purpose? "To deliver thee from the strange woman, even from the stranger which flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life" (vv. 16-19). These, my beloved, are strong words.

Again let the preacher of the Bible speak. "The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell. . . . Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way from her, and come not nigh the door of her house: lest thou give thine honour unto others, and thy years unto the cruel" (5:3-9). We can see this is meant for both boys and girls. How often young girls give their honor to some boy and end up with cruel and bitter years; because of sex, and because they failed to let God rule their lives in righteousness and in holiness.

Advice to the Married

Divorced and married people having affairs with others is also contrary to God. He said: "Drink waters out of thine own cistern, and running waters out of thine own well. . . . Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man are before the eyes of the LORD, and he pondereth all his goings" (5:15-21).

Jesus our Lord said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27, 28). Strong men have confided one to another that with the stress today on the female figure, with dress styles as they are, and with the fair beauty of our generation like unto the days of Noah, it causes them to fail in their hearts.

When you women and girls dress and overexpose your God-given beauty which should be kept for your husband only, and by that overexposure use your attractiveness to cause some man who loved the Lord to be inflamed and to think evil and commit adultery in his heart with you, are you not then responsible? Will not God deal with you accordingly? If I continue to offer and entice my friend with a drink until he takes it, am I not as guilty as he?

We Appeal to You

To all young people today who are caught up in the midst of the sex appeal

age, turn to the Lord and live above the standards of beasts. If you want to understand more about these things get your Bibles and read Leviticus 18, and all of Proverbs. Let the Word of God be your guide and light.

Why do I beseech you to live for the Lord in righteousness and holiness? and why do I remind you of the days of Noah and the land of Sodom? Because there is coming a day when you will have to stand before God. If you are found to be followers of the sex god, here is your final destiny: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). If you do not want this to happen to you, then turn with all your heart and seek Jesus and the Bible. Do it today. Tomorrow may be too late. May God bless all of you.

NEWS AND PROPHECY

(Continued from page 12)

would be "waste," and, "the land shall be . . . utterly spoiled," and, "the earth . . . is defiled under the inhabitants thereof" (Isa. 24:1, 3, 5). The main reason earth is defiled is because of man's sin. But is not the present pollution a part of man's mismanagement and misuse of the good earth God has given him?

The Kingdom of Jesus on earth will see earth cleansed in more ways than one. New Jerusalem will have no dump. (Rev. 21:27.) It will need none. God never contaminated heaven or earth, nor will he permit it any further after Jesus comes.

Men, in their present Earth Day clean-up attempts, do not realize how completely Jesus will cleanse earth when he reigns as King of kings over earth's nations from his coming until a thousand years later.

Not only can man do nothing by himself without the Lord's help, but also man makes a mess of what he tries to do by himself. Jesus will clean up many messes when he comes, including air, waters, and earth contamination. How beautiful God's good earth can be. And it will be! This beauty even today can be seen in God's mountain wilderness that is still untouched by man. Earth's beauty is one of God's blessings to man.

When God's beautiful Kingdom spreads over earth under Jesus, and when the earth itself once again is restored to Edenic beauty, how great that beauty will be!



CALENDAR OF EVENTS

- Sept. 11-14—Minnesota Fall Youth Retreat, Long Lake Camp, Eden Valley.
 Sept. 20-27—Special meetings at Blessed Hope Church, Rockford, Ill., Harry Sheets, speaker.
 Sept. 25-27—Minnesota Fall Conference, Long Lake Camp, Eden Valley.
 Oct. 9-10—Adult Retreat, Long Lake Camp, Eden Valley, Minn.
 Oct. 10, 11—Illinois Fall Conference at Eldorado
 Oct. 17—Indiana Quarterly Conference at Hope Chapel Church, South Bend.

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LETTERS

(Continued from page 3)

ness of good copy, the fact that people don't read as much during the summer, and to save money. The decision to reduce these two issues was a joint decision of the publishing department and the Executive Secretary. We felt no explanation was necessary as the subscription fee pays for only about sixty percent of the actual cost of the magazine. We are sorry if anyone felt shorted by these smaller issues, and you will be happy to notice that this issue is back to full size.—Ed.

BOOKLETS

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.

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