

The

October 15, 1958

Restitution Herald

VOLUME 48, NUMBER 1

ARTICLES AND FEATURES
TO INTEREST THE WHOLE
FAMILY!

OF THE FAITH OF ABRAHAM

A simple explanation of the
promise of God through Christ
to those of faith.

THE GOSPEL

What is the gospel to be
preached to all the world?

HOUSE-CHURCHES

A challenge to use the home
for the spreading of the gospel.
An answer to a modern space
problem!

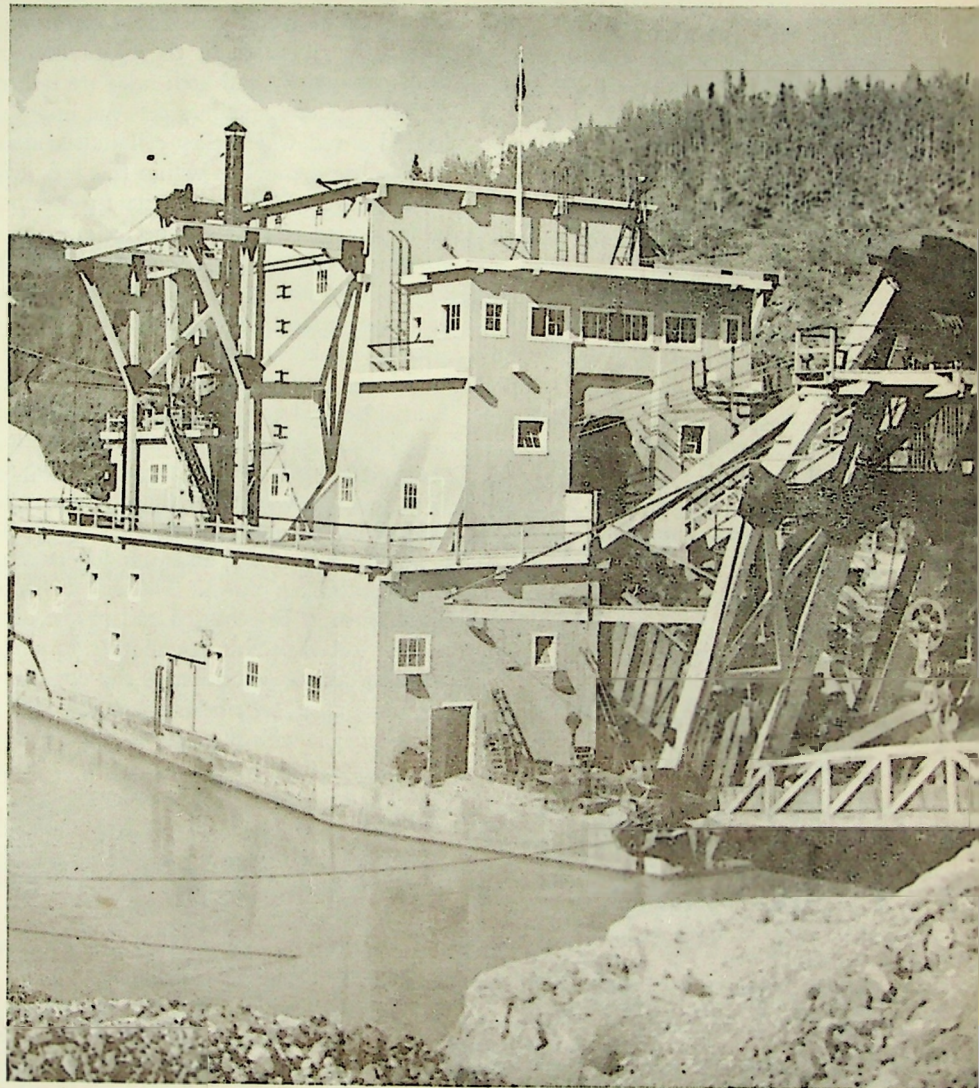
THE GIVER AND HIS GIFT

Giving glory to God and honor
to His Son for the hope of
salvation.

THE YUKON TERRITORY

Pictured is a dredge used in
the Yukon Territory for min-
ing operations by the Consoli-
dated Gold Corporation. North-
western Canada and Alaska are
goldmines of opportunity for
the establishment of Christian
missions and pioneering with
the gospel.

—Authenticated News Photo.



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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 "restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor
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Pa can't stay away from auction sales. One day he brought home a mirror from an old dresser. I could see why he got it so cheap, because there wasn't a spot that was perfect enough that I could recognize my own face. I kept it around a while for the grandchildren to play with. When we look around to see what other people think of us its like looking into that old mirror—all we get is a twisted view of ourselves.



BEHIND THE VEIL

We have all heard of the Iron Curtain and the Bamboo Curtain, behind which the Communist governments hide their activities from the rest of the world. These imaginary curtains, which are actually barbed wire boundary lines, keep the people behind them isolated from the truth of activity in the outside world and keep those in other nations from accurately evaluating the condition of the Communist nations. The curtain is pulled aside occasionally and both sides are rather surprised at what they see.

Your editor sometimes gets the impression that some churches operate behind a veil which they call independence. Zealous of local autonomy they isolate themselves within this veil. Within the veil, suspicions grow. Co-operative efforts such as state conferences and the General Conference are suspected of trying to get behind the veil to change ideas or to gain support of work outside the veil. When the veil is drawn aside occasionally, those within and without are often surprised.

Those behind the veil look out and find that there are others of "like precious faith" who have similar problems, similar hopes, and often new and better methods to accomplish the will of God. Those outside look behind the veil and see churches where there are wonderful people, strong in faith and doctrine, but hungry for effective means for evangelism and missionary work. When the veil is removed and the people move freely back and forth between the churches and conferences, they find much mutual benefit and interest.

There is need for understanding within the Church of God. Barriers must be broken down. The veil of suspicion, of misunderstanding, of isolation must be removed and people of the Church of God encouraged to join forces, to visit one another, to attend conferences for better understanding and appreciation of the opportunities that are before us.

Many areas, once behind a veil, have come out into full fellowship and have brought with them the benefits of their doctrinal strength. They, in turn, have been blessed with new fellowship, new ideas, and an outlet for their evangelistic and missionary zeal.

There is danger in separating ourselves from others of like precious faith. Separate from the world? Yes! From brothers and sisters of the faith? No! Jude warned, "These be they who separate themselves, sensual, having not the Spirit." There must be openness, unity, co-operation, love, mutual burden-sharing within the membership to accomplish the purposes of God in His church.

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1). It is good and pleasant to have unity in a specific congregation and between all those of like faith. Let us tear down the veils that separate us and in mutual understanding, respect, and Christian love move forward together in the service of the Lord. "Keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

THE CHURCH of God of the Faith of Abraham." Thus we are known. Who was Abraham? What was his faith? Why are we at all concerned about what this man Abraham believed? Because we are told, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). Therefore, something about Abraham, and a promise, must have to do with us if we are Christ's. Let us trace the story.

We believe that the Bible is the inspired Word of God, and that what is told us therein is infallible. Therefore we believe that what is said about Abraham, and a promise, is true; and that it concerns us and our salvation, because if we are Christ's, then we are Abraham's seed, and heirs according to a promise made to him.

Now God talked with Abram, whose name was later changed to Abraham. God told Abram that He was the Almighty God. (Gen. 17:1.) He told Abram to get out of his country, which was Ur of the Chaldees, to leave his father's house and his kindred, and to go into a land that God would show him. (Gen. 12:1.) Abram believed that it was God who was talking with him, and so, in faith, he followed God's instruction. He was a man of wealth and standing in his community, so it was not a simple and easy thing to "pull up stakes," as we would say, and go, not knowing whither. But God had made some promises to Abram, and because he believed God, he acted.

God gave Abram a sevenfold promise, and perhaps there is significance in that, because seven is God's number of perfection. We find the promise in Genesis 12:2, 3. 1) I will make of thee a great nation; 2) I will bless thee; 3) and make thy name great; 4) and thou shalt be a blessing; 5) and I will bless them that bless thee; 6) and curse him that curseth thee; 7) and in thee shall all families of the earth be blessed.

God directed Abraham to the land of Canaan, and here He added to the promise with another seven: 1) I will make thee exceeding fruitful; 2) I will make nations of thee; 3) kings shall come out of thee; 4) I will make a covenant with thee; 5) and with thy seed after thee; 6) and I will give to thee and to thy seed, all the land of Canaan for an everlasting possession; 7) and I will be their God. (Gen. 17:6-8.) Notice that the gift of land was for an everlasting possession to Abraham and his seed. God's promises are infallible, so surely Abraham and his seed will sometime possess that literal land.

God repeated the promise to Abraham at the time when he again showed his faith in his willingness to sacrifice his son Isaac. God said, because thou hast obeyed my voice: 1) I will bless thee; 2) I will multiply thy seed as the stars of heaven; 3) and as the sand upon the seashore; 4) thy seed shall possess the gate of his enemies; 5) in thy seed shall all the nations of the earth be blessed. (Gen. 22:17-19.)

Of the Faith of Abraham

● *By Mrs. F. L. Austin*
Oregon, Illinois

To make these promises still more sure, God repeated them to Abraham's son, Isaac, and to his grandson, Jacob. To Isaac, He said: "I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake" (Gen. 26:24). To Jacob, God reiterated the promise of land, of great growth in numbers, scattering abroad, regathering, and blessing to all families of the earth. (Gen. 28:13-15.)

Now Jacob had twelve sons. Jacob's name was changed from Jacob, which meant "supplanter," to Israel, meaning "prince with God." The sons became the heads of the twelve tribes of Israel. God made of these tribes a nation which He called His chosen people—a people to carry out His plans concerning His promise to Abraham.

As time went on, God gave the Abrahamic promises to heads of the nation of Israel. To King David, God said: "Thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Sam. 7:16). To David's son, Solomon, God promised, "If thou wilt walk before me . . . in integrity of heart . . . then . . . there shall not fail thee a man upon the throne of Israel" (1 Kings 9:4, 5).

Israel was a stiff-necked people. "Thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people" (Deut. 9:6). They disobeyed God over and over again, so God said: "Remove the diadem, and take off the crown . . . I will overturn, overturn, overturn, it [the kingdom]; and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:26, 27). As a punishment for disobedience, God scattered the people of this kingdom among the nations, where they are to this day. "They were dispersed through the countries: according . . . to their doings I judged them" (Ezek. 36:19).

Now we find the kingdom overthrown, and the people scattered. But God's promises were "for ever," so in our story, we must find the rightful heir to this kingdom throne, and gather its people again. God promised to re-

gather Israel, and to return them to the land that was promised to Abraham. "I will bring again the captivity of my people Israel and Judah . . . and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. 30:3). All of Israel will be re-gathered: "I will take the children of Israel from among the heathen, whither they be gone, and will gather them into their own land . . . and they shall be no more two nations" (Ezek. 37:21, 22).

These promises, which we have quoted, are mentioned in the Old Testament over and over again, following through it like a thread interlaced through its books, and on over into the New Testament and through its books, thus making a complete story from cover to cover of our wonderful Bible with its salvation message.

Now let us go over into the New Testament and pick up the thread. Here it is in Luke 1:32, 33. The angel, in his annunciation to Mary, told her that her Son would be called the Son of the Highest; that the Lord God would give unto Him the throne of His ancestor David; that He would reign over the house of Jacob (Israel) forever; and of His Kingdom there should be no end. That fulfills the "for ever" promise to Abraham.

"But what of the promised land of Canaan?" you ask. Part of the children of Israel, Abraham's seed, are already returning to that land, and are possessing it as the nation of Israeli, which is recognized among the nations of the world today. This is one of the signs of the consummation of this dispensation. The "fig tree," spoken of in Luke

21:29, is symbolic of Israel, and "trees" are symbolic of nations. When the fig tree "shoots forth," then know "that the kingdom of God is nigh at hand" (21:26-32).

The most far-reaching part of the promise to Abraham was, "In thee shall all nations of the earth be blessed." Jesus the Christ shall return to earth. "Ye men of Galilee . . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). When Jesus comes, then the eyes of Israel shall be opened, for "blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:8). They will look upon Him whom they pierced, they shall mourn for Him, and they shall receive the spirit of grace. (Zech. 12:10.) They will recognize Jesus as their Messiah for whom they have been looking to fulfill the promises made to Father Abraham.

This Israel kingdom, God's Kingdom, shall be re-established on earth. That is national salvation for Abraham's multitudinous seed. The apostles expected it when they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

But Christ's salvation power is twofold: national and individual. He is Abraham's singular seed as spoken of in Galatians 3:16; the one Seed who is the rightful Heir to David's throne. He is also the Son of the Highest, the Saviour of the world. It is through faith and obedience to Him that we obtain our individual salvation, and become a part of God's great church, "joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). And, "if ye be Christ's, then are ye Abraham's seed" with Him, to inherit Kingdom rights.

What a beautiful kingdom picture we have. 1) Christ will be King of Kings. (Rev. 17:14.) 2) The church, Christ's bride, joint-heirs with Him, will be co-workers with Him as He restores all things to their Edenic beauty—the "restitution of all things" (Acts 3:21). 3) The nation of Israel will be judged by the twelve apostles. "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28), and, acting as the missionary nation to draw all nations to Christ's rule. 4) The Gentile nations will learn God's will. "Ten men shall take hold . . . of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23).

Then "the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

Would you like to live on earth under these conditions? It is promised!

Printed in Over a Thousand Tongues



The Gospel

THE USUAL meaning given to the word "gospel" is not incorrect. Indeed, "gospel" is "good news." We believe, however, that the understanding of a vast majority of those who use the term is so limited that it amounts to no understanding at all. In Scripture, the word does not stand alone. Certain events and qualifying words are connected with it to make it "the gospel" which "is the power of God unto salvation."

First use of the word is in the opening chapters of Matthew and Mark. Mark introduced his record with the words, "The beginning of the gospel of Jesus Christ, the Son of God" (1:1). He continued in verses 14 and 15, saying, "Now after that John was put in prison, Jesus came into Galilee, preaching *the gospel of the kingdom of God*, saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe *the gospel*." Matthew 4:23 informs that "Jesus went about . . . teaching . . . and preaching the gospel of the kingdom." Luke's testimony (8:1) is the same: "He went . . . preaching and shewing *the glad tidings of the kingdom of God*." We conclude from this that everything Jesus said and did pertained in some way to the Kingdom of God.

Many of the prophecies about Jesus associate Him with kingship. Following are a few of them.

"Sceptre" has to do with a king and his authority. Jacob, in blessing Judah, spoke of a king to come. "The sceptre shall not depart from Judah . . . until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). Jacob prophesied of Jesus as the coming King.

Baalam, too, prophesied of Jesus as a king, saying, "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. . . . Out of Jacob shall come he that shall have dominion" (Num. 24:17, 19).

God was talking about Jesus when he promised David: "I will set up thy seed after thee . . . and I will establish his kingdom. . . . I will stablish the throne of his kingdom for ever" (2 Sam. 7:12, 13).

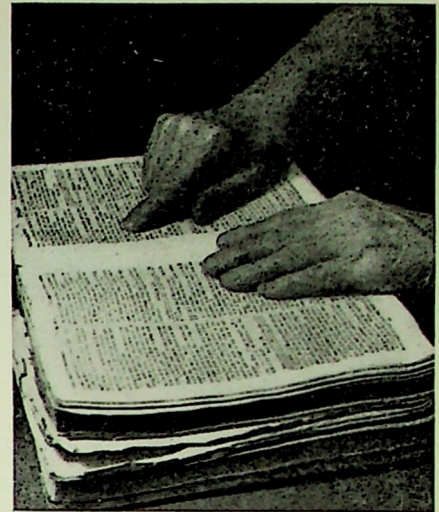
Other portions of the Old Testament which refer to the coming One who was to be King are familiar to all—Psalm 2; Psalm 72; Isaiah 9:6, 7; Micah 5:2.

Returning to the New Testament, we find that from before His birth to after His resurrection Jesus was associated with kingship and kingdom.

Speaking to Mary, the angel said, "Behold, thou . . . shalt bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33). Thus it was confirmed by

By
Paul C.
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Associate
Editor



the angel that Jesus was the One to come out of Jacob who was to have dominion. He had right to the throne of David which was to be established forever.

Matthew 2:2 records that wise men from the East came to Jerusalem and inquired, "Where is he that is born King of the Jews?" The chief priests and the scribes knew the answer, for they knew that Micah had prophesied: "Thou Bethlehem, in the land of Juda, art not least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (v. 6).

Knowing that He was the King, the One who was to deliver His people, is it any wonder that Jesus "went about all Galilee . . . preaching the gospel of the kingdom" and demonstrating by his works the wonderful things which were in store for those who would believe what he said and qualify to enter into the Kingdom.

Among His messages, Jesus gave the parables of the Kingdom. He also told about the Kingdom and His position as King by saying, "When the Son of man shall come in his glory . . . then shall he sit upon the throne of his glory" (Matt. 25:31).

Pilate had heard so much about Jesus being King that during Jesus' trial he asked, "Art thou a king then?" Jesus answered, "To this end was I born, and for this cause came I into the world" (John 18:37). After Jesus had been hung on the cross, Pilate placed above His head the sign, "JESUS OF NAZARETH THE KING OF THE JEWS," and refused to remove it or change it at the request of the Jews. (19:19.)

Among the last words of Jesus to His followers before He was taken up into heaven, were words of "the things pertaining to the kingdom of God." That is to say, He was preaching the "gospel of the kingdom" to the very end of His ministry. Not only that, but He commanded His disciples: "Go ye into all the world, and preach the

(Please turn to page 13)



House-Churches

● By Pastor Harry Sheets
South Bend, Indiana

THE CHURCHES of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house" (1 Cor. 16:19). Paul also wrote of "Nymphas and the church which is in his house" (Col. 4:15). This same apostle sent his salutation to "our beloved Apphia and Archippus our fellow soldier, and to the church in thy house" (Philemon 2).

In these three instances we have direct evidence that churches were started by individuals who met in their homes. Indirect evidence indicates that this was the origin of many apostolic churches. The church *in your home* can exert a more concentrated influence than a large impersonal church group.

People are beginning to rediscover the influence and value of the *church in a home*. Getting people to attend services in a church is becoming increasingly difficult, especially in the Old World.

Scotland is returning to the homes, where the house-church is proving its value in practical service, Bible study, and evangelism.

Oslo, Norway, is making progress in neighborhood groups. These were started originally in new suburban areas as a means of getting acquainted. Soon the groups came to grips with community problems. This led them into Bible study.

Amsterdam found the house-church so effective that some church leaders prepared a booklet to help lay members to form and lead Bible discussion groups.

The bombing of wartime Britain forced Christian people to form house-church study groups. But for these study groups it is doubtful if some churches would have survived the war.

In Soviet East Germany, in Russia, in Soviet satellite countries, in Russian prisoner-of-war camps, the small Bible study group is a necessity. Through these study groups the Word of God is spreading.

Small discussion groups are becoming increasingly more popular in France and Germany, especially among

those who feel that the churches are failing to meet their personal spiritual needs.

The people of the world are frightened and afraid; they are uneasy, uncertain, and unsettled. "Men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

In times of stress we turn to a trusted and true friend, or a small circle of friends, where we can "let our hair down" and really express what is in our hearts. We are looking for understanding and encouragement. We find this in the small group of understanding and sympathetic friends. This is the attraction and power of the house-church. The small group can "get down where people live" and thus give more real help to the individual than can a larger group.

God chose the family as the instruction unit for Israel. The temple service had its place, but the real work of instruction was centered in the family. Even the Passover was eaten by families—one family to a lamb, if the family was large enough to consume the entire lamb; otherwise two or more families were to unite.

"Christ, our passover is sacrificed for us" (1 Cor. 5:7). If we are to return to the spirit of the Passover feast we will have to "consume" (study?) Christ in small family units. This may be contrary to man's wisdom which dictates that everything must be large and well organized, but "God hath chosen the foolish things to confound the wise," and "weak things . . . to confound the things which are mighty" (1 Cor. 1:27).

Jesus must have had the small house-church groups in mind when He said: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). The church has its place in the spreading of the gospel, but it can never replace the home. We should ponder this well!

A Church in Your House

With attention again turning to the home as a center

of family interest, many religious people are using the home as a unit for Bible study. Individual families are setting aside time for Bible study and problem solving, others are using the evening meal as a time for serious discussion. Others are forming Bible discussion groups which include close friends or relatives. In this way the gospel of the Kingdom is spread.

One religious group is spreading its "gospel" at a rapid pace through the home study class. This group conducts approximately two hundred weekly Bible classes in Brooklyn alone.

The home study group is becoming so important that leading religious leaders are devoting more and more time to planning in this field.

The *Prophetic Word* (Sept., 1958) carried two articles relative to these classes. One article warned the churches against making home study classes next to impossible by monopolizing every evening of the week. The second article was: "How to Start a Home Study Class."

We feel that it is time for the Church of God to consider home study classes. We are sure we can advance both spiritually and numerically if we will use our homes effectively for God. Young people can form discussion groups among chums.

If you would start a study class, *don't* be afraid of small numbers! The most effective personal work is done in small groups of five to ten persons. Even the business world is finding this out. The National Sunday School Association teaches that when a Sunday school class reaches ten it is time to divide it into two classes if at all possible, then each class will grow spiritually and numerically. The timid person will be more willing to express himself in a small class, thus he will be strengthened and uplifted.

Here is the answer to state conference evangelism. Help our isolated members to take root and start Bible classes in their homes.

How about it, isolated? Can't do it? How many ever talk about the troubled times in which we live? Do you ever hear people express fears about the future? Doesn't this present an opportunity? I know that some have time for bridge parties and other gatherings. Why not a discussion group?

Afraid to start? Don't know how to go about it? Ask the Lord for courage and guidance. He has helped people with much more difficult problems. Didn't Jesus say: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20)?

We have a great and vital message. Time is drawing to a close. It is still not too late to help someone gain eternal life. God may be expecting you to take the message of the gospel to some individual only you can reach.

Home Bible study seems worthy of a fair trial. Who will be willing to try?



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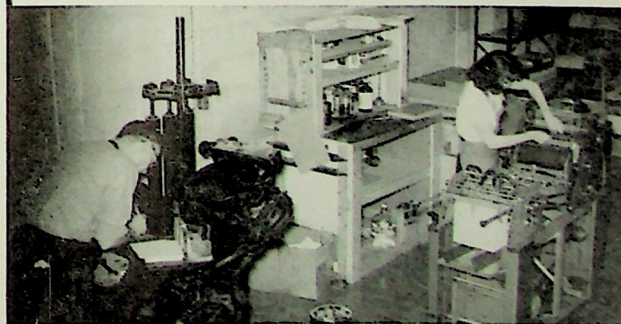
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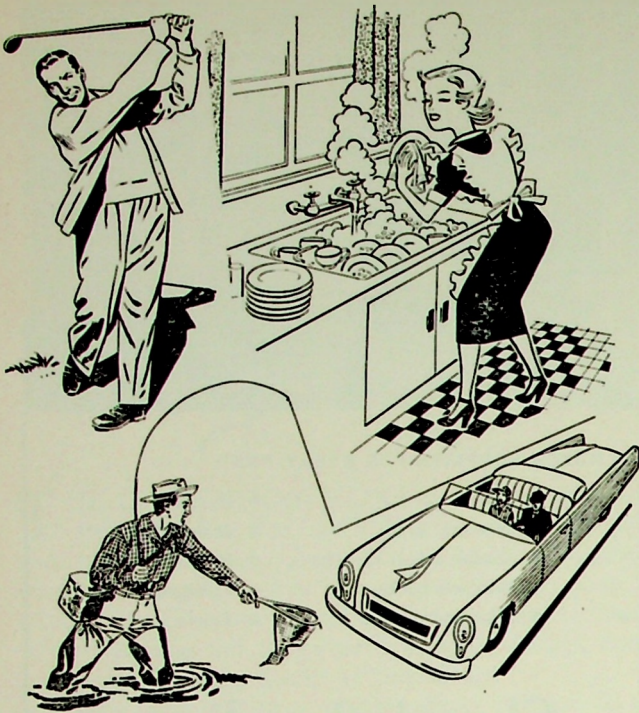
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● By Pastor J. R. LeCrone
Fredericktown, Missouri



to see that one or more was built near where he lives and carries on his business and social activities. Indeed, the chances are a little better than even that his name appears upon the membership list of one of the churches within easy driving distance of his home.

It is only when we ask our average man how often he attends the services of the church and otherwise participates in its activities that he becomes evasive and vague in his answers. "I know that I don't go as often as I should," he will confess, somewhat uneasily.

At this point it is easily observable that he is getting somewhat embarrassed and would like to turn the topic to something a little less personal. But we pursue our questioning because we feel that it is vital to his own spiritual welfare that he squarely face the implications of the answer that his own innate honesty forces him to give. So we repeat our question, "How often *do* you go to church?"

"Well," he answers, a bit defensively, "I go as often

Busy Here and There

ASK Mr. Average Man if he believes in God, and he will reply that of course he does! Question him further with regard to his belief in Jesus, and he will answer that he believes that Jesus is the Son of God and the Saviour of the world. If we are persistent, and pursue our interrogation to the point of inquiring whether or not he believes that the Christian church is an agency divinely appointed for the purpose of disseminating knowledge of God among men, and of pointing men to the way of salvation and of assisting men to walk in that way, he will answer in the affirmative. In fact, he will usually concede that much, if not all, of what there is in the world of love, honesty, morality, and compassion originated in, and is fostered by Christianity as represented by the churches.

He would not want to rear his family in a community where there were no Christian churches. Neither would he choose such a community as a suitable location in which to practice his vocation, business, or trade. He recognizes the church as an indispensable asset to the business, social, and spiritual life of the community. If there were no churches, he would, in all probability, contribute liberally to and participate actively in a campaign

as I can. But you realize, of course, that it is necessary for me to keep the social contacts which contribute so much to the success of my business, and that after working hard all week I need extra rest and relaxation on Sunday. Besides, that is the only chance that I have to do many of the odd jobs that must be done to keep up a home. But my wife goes sometimes and the children are in Sunday school almost every Sunday, when we are at home."

It is a familiar story, but we carry it out to the bitter end. "But how often do *you* go to church? When were *you* there last? And when do *you* expect to go again?"

"Well, I went to the program on Christmas Eve, and we always attend the Easter morning service as a family."

One last question: "How long do you think your church could survive and carry out its function of giving spiritual leadership and guidance to men and women, boys and girls, if everyone attended its services as regularly, and participated in its activities to the same extent that you do?"

"Not very long, I suppose. I should like to take a more active part in church work, but I must leave that to others who are not as busy as I. You can see how it is."

Yes, all of us can "see how it is," and I have no doubt that the Lord can see even more clearly than we. But there are some passages of Scripture which strongly suggest that, though the Lord "sees how it is," He is not too sympathetic toward those who are too busy about other things to have time for His work.

One of the prophets of God once rebuked a king of Israel for failing to do the will of God by speaking to the king in a parable. The prophet first had a friend smite him and wound him, then he put ashes upon his face and soiled his clothing in order to give himself the appearance of a soldier fresh from the battlefield. "As the king passed by, he cried unto the king: and said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself has decided it. And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people" (1 Kings 20:39-42).

What had actually happened was that King Ahab had seen what appeared to be an opportunity to gain political advantage by sparing Benhadad, king of the Assyrians, whom God had delivered into his hand, instead of destroying him as God had commanded. So he made a pact with Benhadad and let him go. But in principle, there was no more excuse for Ahab to ignore the command of God for his own gain, than there was for the soldier of the parable to be "busy here and there" and let the prisoner escape. Each had been more concerned with his personal affairs than with obedience to a superior.

We cannot help wondering about God's reaction when we stand before Him to be judged and explain our failure to do His bidding by saying, "Your servant was busy here and there, and soon it was too late!"

We often justify our neglect to obey the commands of the Lord by saying that it is necessary that we provide for the security of our loved ones by giving them a comfortable home, plenty of insurance to provide for them when we are gone, and adequate money in the bank to provide for the education of our children. We readily agree that these things are desirable and not evil in themselves. But we must point out that Jesus insisted that there is something even more important, and if we fail in that we have failed not only our families but Him as well. Either God or gain will take first place in our lives. The only question for us to answer is which one we are going to subordinate to the other in our thinking and in our actions.

"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). This is a law as inescapable and inevitable in its results as the law of gravity. To ignore it is to invite our own destruction.

Hence Jesus' advice, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:31-34). No amount of gain justifies neglecting or ignoring our obligation to seek first the Kingdom of God and His righteousness.

(Please turn to page 13)

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The Giver and His Gift

● By R. H. Judd
Colborne, Ontario

"A light to lighten the Gentiles and the glory of my people Israel."

AT THE time these words were spoken by Zacharias some two thousand years had passed since Israel had been made God's chosen nation as a witness to a specific purpose. What that purpose was is plainly stated in Isaiah 43:10-12 and 44:8. It was chosen to be a *witness* to the fact that the Lord Jehovah is the only true and living God and that in very truth there is no God beside Him, that apart from Him "there is no Saviour."

Let any unprejudiced mind go back in survey to the conditions existing from the dawn of Israel's history to the time when the father of John the Baptist gave expression to the words of our text, and he cannot fail to acknowledge that every nation upon the face of the earth had forsaken the worship of Jehovah and was steeped in the worship of a degrading polytheism.

This sad fact is not accounted for by the view so commonly held that man is a creature of evolution and that his religion has also evolved from a lower to a higher plane, beginning with idol worship of created objects in

the heavens and on the earth. Beyond all question of doubt, the Scriptures are the earliest authentic records we have regarding the beginnings of man's history. It is abundantly clear from them that man began with the worship of the one living and true God above and beyond nature itself. Hence, the indisputable proof of the Bible statements regarding man's fall, especially in this particular respect. This is clearly brought out by Paul in Romans 1:20-23, where he charges that mankind had "changed" from the glory of the incorruptible God to images made like to corruptible man and had "served the creature more than the Creator."

Take a look back through the prophets and see if this is not the great burden of the message: Israel was meant to be God's witness of *Himself* in the midst of a world where few worshiped Jehovah as the only true God, so far had it departed from Him. Notice, too, how every other sin God freely and frankly forgave, but would not tolerate the worship of any other than Himself; and for this sin of Israel's in forsaking God, His judgments were terrible upon it. Again and again God pleaded with Israel to "return" to Him. Let the reader turn to Isaiah, chapters 40 to 44, where these facts are portrayed in wonderful contrast and terminate in passionate plea to return to Him. "Return unto me, for I have redeemed thee."

In nearly all these passages in both Old and New Testaments the fact that God Himself is Creator and Giver of *all* good things is linked to the urgent call to worship Him only. (See Isaiah 40:28-31 and 44:21-24; also Acts 17:22-30, where Paul makes this the very subject of repentance.) If He is in truth the Creator of all things, then all things must indeed be had from Him and through the channels of His choice. He *alone* can open the windows of heaven and pour forth a blessing so that there will not be room enough to contain it.

In the light of present-day teaching and prevalent worship of a trinity, of whom even the personality of one is, to say the least, doubtful, it may well be asked, "Did Christ come to introduce a fresh object of worship (namely, Himself), or did He come that He might make known Him that sent Him?" Most emphatically He came to make known "the truth . . . there is one God; and there is none other but he" (Mark 12:32). He came to make this known as a fact, a living, "bright reality" in the lives of those to whom He came. Realizing the greatness of the issue and the impossibility of its accomplishment in this life, "he asked life of thee, and thou gavest it him, even length of days for ever and ever." In view of this, He



Himself declared in John 17:3, "This is [the purpose of] life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." (It may be remarked here that the word *that* has in this instance the meaning of "in order that," as in verses 11, 12, 13, 19, 21, 23, and others in this same chapter.)

The truly great things in this world have not been done by nations, but by individuals. It was those who stood alone with Jehovah who accomplished great results, and their names stand out like stars in the firmament of history. No race of men has moved the world as did the prophets of Israel, and "last of all he sent unto them his Son."

When the world of nations lost their knowledge of the one true and living God and were steeped in idolatry and on the way to individual and national destruction, "God sent forth his Son"; and, oh, what a change has come upon the world! He came, not to declare Himself, but God. His first recorded utterance was characteristic of His whole life, "I must be about my *Father's* business." Later He said, "I am not come to do mine own will, but the will of *him* that sent me." He put *God* first in the hour of His great temptation in the wilderness (Matt. 4:10), and He put *God* first in the last scene in the garden—"Not my will, but *thine*, be done." (Luke 22:42; Matt. 26:39.)

No wonder John bursts forth with the ultimate climax that God shall be all in all. Then will the knowledge of the Lord cover "the earth as the waters cover the sea," and saints and angels will follow on to know the Lord. What, indeed, will this earth be when God is known? Knowledge and progress were almost dead before the coming of Christ; but since He became known, and through Him the knowledge of God, in that proportion has "knowledge increased."

When sin no longer separates us from God, oh, what will the issue be? And He came "to save his people *from their sins*." Do you catch the thought? A world without *sin*, and a world brought back into *contact and relationship with the living God*. "Last of all he sent unto them *his Son*." It was God's "last," and it was *God's best*. "Thanks be unto God for his unspeakable gift."

COMMENT ON THE TIMES

I. P. Allen, in a U.P.I. story on the disappearance of burlesque theaters in America, gave as one of the reasons for the closing of the old burlesque shows the fact that "You can see more on the streets nowadays than what we could get away with on the stage." Allen is a former burlesque theater owner.

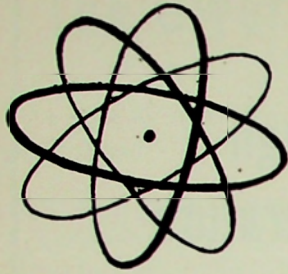
This is certainly an indication that the nation's morals have suffered a change for the worse.

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The Bible and the News

By the Editor

COST OF LEARNING

Higher education costs more than double what it did in 1940 and will double again by 1970, *Behind the Scenes in American Business* stated recently. Besides the increase in cost to the individual student, the enrollment is expected to double. An enrollment of 3,036,938 in the fall of 1957 is less than half the estimated 5,796,000 by the fall of 1969.

MURDER TO OVERCOME BOREDOM

A brilliant high school senior girl in Houston, Texas, shot and killed her fourteen-year-old brother recently, because she was bored that nothing ever happened around her quiet home and neighborhood.

One must wonder how much society is to blame in this case for fostering in teen-agers' minds the idea that life must be one long thrill. We are fostering a generation to believe that they must be constantly entertained, amused, thrilled, doing something, on-the-go, if they are to find happiness.

Quiet pleasures, the joy of work, the satisfaction of home and peace, are overlooked in today's mad scramble to fight boredom.

"SNEAK THROUGH" GIFTS

The October issue of *Church and State* points out that Representative John McCormack, Democratic majority leader of the House of Representatives, has succeeded in having bills passed in the United States House and Senate which have given the Roman Catholic Church \$35,590,000.00 since 1946. These bills, referred to by congressmen as "sneak through" bills, were mostly passed in the last frantic hours of congressional sessions when little or no thought is given to the bills being acted upon.

These bills have given the following amounts:

For "war damages" to Catholic institutions in the Philippines	\$30,000,000.00
For the Pope's summer palace	1,000,000.00
Providence Hospital	4,000,000.00
Georgetown Hospital	1,590,000.00

Total	\$35,590,000.00
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CITY OF MAMSHAT FOUND

Since the establishment of Israel, the government has been very interested in archacology in this land of Bible history. One of the latest diggings has been in the area of Gath, in a large mound (tell) that has always been regarded as the Philistine city of Gath, home of Goliath. In fact, the mound of debris has been known as Tell Goliath.

In 1956, according to *Time*, one hundred men started digging on the site and have since dug through several layers of civilization from an Arab cemetery, to Persian, Greek, Israel, and finally on the bottom layer, a Canaanite city. Nowhere did they find evidence that this had ever been a Philistine city.

Finally, through relics in the Israel layer it was discovered that this may be the ancient city of Mamshat, a city of Israel located on the plains usually controlled by the Philistines. The find would prove that ancient Israel was not all made up of mountain men and herdsmen, but some lived on the plains where the Philistines usually dwelt.

TOURIST BUSINESS IN ISRAEL TRIPLED

Israel income from the tourist trade the first six months of this year has been nearly seven million dollars, triple the amount of the first six months of last year.

Tourists are tending to stay longer in Israel and there seems to be no slack season. Hotels are overflowing and reservations have been made for months in advance.

CARTHAGE RUINS REVEAL ANCIENT TEMPLE

In the ruins of Carthage in modern Tunisia an ancient temple of Moloch has been found. Here the tradition that babies were offered in human sacrifice to the idol Moloch have been confirmed. Hundreds of urns containing the ashes of the children have been found in the temple of Tanit, where the great statue of Moloch stood.

Worship of Moloch and the burning of children was one of the heathen practices into which Israel fell at one time in history. Moloch worship is mentioned in several places in the Old Testament, and also by Stephen in Acts 7:43.

THE GOSPEL

(Continued from page 5)

gospel to every creature." That being Jesus' command, we can be sure that Peter and John and James and Philip and Paul all continued to preach and teach the things pertaining to the Kingdom of God—the gospel of the Kingdom of God. It is recorded of Paul in Acts 28:31 that he, near the end of his ministry, was "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." In other words, he preached the gospel of the Kingdom of God.

I believe that the foregoing is sufficient evidence to lead one to believe that no matter what name the gospel may be given in the Acts or the Epistles, it is still "the gospel of the kingdom of God." The Kingdom and the coming King cannot be left out of it. It is "the power of God unto salvation" to everyone who believes it (Rom. 1:16); it is "the gospel . . . by which also ye are saved" (1 Cor. 15:1, 2). Leaving the Kingdom out of the gospel nullifies all its other precepts.

BUSY HERE AND THERE

(Continued from page 9)

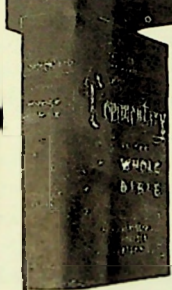
The church is not the huge and beautiful building of steel, stone, hardwood, and stained glass which stands so proudly upon the city street. Neither is it that neat little frame building which looks so friendly and inviting amidst its setting of fruitful farm lands.

A church is a group of people who have accepted the invitation to come out from the evils of the world and consecrate the balance of their lives to actively serving the Lord. A church is not wood and stone; a church is people. And unless we are faithfully and actively serving the Lord, we are not members of His church.

Have you time to go to church and take an active part in worshiping and serving the Lord today? Or are you "busy here and there" with no time to take your place in the church?

We speak in love and from the very depth of our heart when we say to each of you, "If you are too busy to go to church, you are much too busy."

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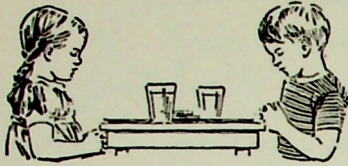
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Children's Corner

By Your Storyteller Muriel Hass

Pass the Salt, Please

DO YOU read your Bible each day? Many of you cannot read yet, but you can listen to your mother or father read. Some of you probably think the Bible is too hard to understand. There are some parts that are difficult. However, some verses are very simple. We are going to talk about a verse today that is very simple and plain. It was spoken by Jesus, so you know it is important.

Jesus had to say the same thing over and over to get the people to understand His teachings. You know sometimes how you have to ask over and over for something from your mommy. She doesn't seem to hear or understand you right. Of course, Mommy many times asks us over and over to do or not to do something before we mind her. People are like that—we need to be told again and again before we seem to believe what we hear.

Jesus was trying to tell His listeners how important their example was to others.

Even little boys and girls decide they like someone so much they want to be just like him or her. You try to walk and talk just like your ideal person. If he is a doctor, you are just sure you are going to be a doctor. Or, if she always wears red, that becomes your favorite color. Big boys and girls do the same. They try to be exactly like their example.

Sometimes you even do and say naughty things because the person you are trying to be like does that.

Now Jesus knew that people are this way. So He tried to teach Christians the importance of their example or pattern to others. Somehow or other it is easier for people to follow an example they can see, rather than something they are told about.

Jesus said to the disciples, "Ye are the salt of the earth." Just what did He mean? Did your mommy ever forget to salt the potatoes or the roast? It surely didn't taste right, did it? So you added some salt at the table and, my, the food tasted better! It didn't take much salt, did it? Jesus said, "Disciples, you are what make the world better; you are like salt to food."

Now salt has another use besides flavoring. It preserves food. Fresh meat can be salted and kept for a long time. Jesus meant His disciples were able by their Christian ex-

ample to preserve or keep good the part of the world they influenced.

What a responsibility we Christians have if we are to salt, flavor, and keep good the world.

About this time you boys and girls are thinking, Well, I can't be the salt of the earth. But you can! Have you ever been playing with other children and someone suggested doing something you knew was naughty? What did you do? Did you go along with your playmates and do the wrong deed? or did you tell them it was bad and you couldn't do it? If you did the right instead of the wrong, you were being the salt. Maybe next time they won't suggest doing something wrong. Or maybe next time, some other boy and girl will be the "salt" along with you.

You can always tell if you are salt or not, by asking yourself, "What would Jesus do if He were I?" If you do as you think Jesus would do, that is usually the right way.

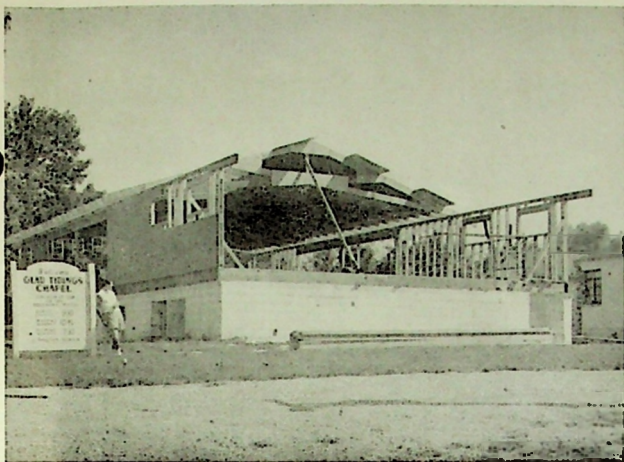
Somehow, everyone didn't seem to understand the meaning of being the salt of the earth, so Jesus gave another verse telling much the same thing. He said, "Ye are the light of the world." There is no connection between the salt and the light except that both were good, and we as Christians are to do good.

Have you ever stepped into a dark room, turned on the switch, and there was light? How welcome that light was! So our lives should be so much like Jesus that wherever we go, whatever we do, others will see that we love Jesus. We will be the light.

Do you remember the song that we sing about "this little light of mine"? We want our lights to shine; we don't want to put them under a bushel or cover them up, but we want them to shine for Jesus everywhere.

Now Jesus finished these verses by saying that we are to be the salt of the earth, the light of the world so that we may bring honor to our Father in heaven. Just as you like to please your father, so we must do things to please God.

Just think how many ways there are for us to be the salt or the light. We can sing about Jesus; we can tell others about the love of our heavenly Father; we can invite others to learn of Jesus; we can pray for others.



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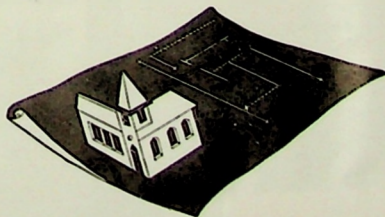
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The

Restitution Herald

VOLUME 48, NUMBER 2

ARTICLES IN THIS ISSUE
FOR ALL THE FAMILY

- Prophecy
- Christian Living
- Bible Doctrine
- Salvation
- Children's Corner

INSPIRING AND BENEFICIAL
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These pictures were both taken in Caracas, capital of Venezuela. Like most of South America, this beautiful capital city is a contrast of beauty and wealth, with poverty and ignorance.

South America is a new frontier and the object of intense missionary work by the Protestant missions of America. It is a fertile field for the preaching of the gospel.

—Grace Line photos.



"Ye Must Be Born Again" (Page 8)

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Si Hubbard has a terrible case of hay fever every summer. The biggest day of the year for him is after the first frost in the fall, when all of a sudden his hay fever symptoms are gone, and he gets a good night's sleep. Nobody argued, or made a motion or passed a law, the frost just put an end to it. Men spend a lot of time trying to do something about things that God's laws will take care of in due time.



Radio Pastor Loses Time

Recently, Pastor Walter Wiggins of the Southlawn Church of God in Grand Rapids, Michigan, lost the time he had been purchasing on Saturday afternoons from Station WFUR, because of his doctrinal position. His program, *Voice of Truth*, is now heard at a better time (8:15 a.m., Sundays) over a larger station, WOOD. Grand Rapids, which has become, with Wheaton, Illinois, and Winona Lake, Indiana, a headquarters for the new heresy of "fundamentalism," will still be able to hear the truth preached in spite of "evangelical" efforts to silence it.

Preaching Prophecy

With world events centering in Israel, with moral conditions degenerating, and with the advances in science in our time, prophecy is again coming into its own in the pulpits of the Church of God. There was a short era when prophetic preaching was thought unnecessary, or at least of less importance than the preaching of Christian living and present blessings. But it has been found that nothing inspires to service and stabilizes one's life like the knowledge that the coming of Christ is drawing near, that the consummation of the age is at hand, and that our redemption is drawing near.

Three Ways to Witness

There are three ways by which the Christian can witness to others of his faith. They are: lip, life, and literature.

With his lips the Christian can tell others of the way of salvation, the blessings to be found in Christ, and the hope of eternity which is in Him. As Paul said, "With the mouth confession is made unto salvation" (Rom. 10:10).

With his life the Christian shows the way of salvation and demonstrates the fact that in Christ "he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). The life is the example of the truth of the testimony of the lips. If one's life does not measure up to his testimony, he may be branded as queer rather than sincere. Lips and literature cannot compensate for a life which gives a poor witness.

With literature the Christian shares with others the facts of his faith. By placing in the hands of the one to whom we witness a copy of the Bible, tracts of truth, Christian magazines, and special articles of interest, we may stir up his mind and prepare his heart for the witness of the gospel. These may become tools through which the Spirit of God will work to lead to salvation. After one has witnessed to another with his lips, and continues to demonstrate the truth of his testimony with his life, he may, through literature, help to nurture the seed planted that God may bring forth increase.

Do you use these three ready means of witness? Lips, life, and literature can convey the message of salvation to the lost and help them find life in Christ.

The Necessity of a Cross

• By Pastor Harry Sheets
South Bend, Indiana

WE FREQUENTLY talk about Jesus and His death upon a cross, and in a vague sort of way we understand that this sacrifice was necessary for the atonement of our sin. We even express our thanks to God for the sacrifice that was made, but do we really understand the meaning of the cross for us.

Jesus Died for Us

We cannot escape the fact that Jesus died for our sins, not His own, for He was without sin. Even the great Roman government did not possess enough power to take His life. Jesus gave His life. (John 10:15-18.)

Jesus had the right of choice. He could refuse the cross and live alone, or He could accept the cross, redeem mankind, become the first to receive immortality, and become earth's future King. However, He could not obtain the crown without first accepting the cross. In this He had no choice—no cross, no crown. It was that simple and definite!

The road to the cross is the only one which continues on to a throne in the Kingdom of God. All others are "dead-end" roads. If we would reign with Jesus in the Kingdom, we must be willing to follow this road. In this we have no more choice than did Jesus. "If we suffer, we shall also reign with him" (2 Tim. 2:12). We can be "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17).

We Must Accept Our Cross

Jesus was positive in telling His followers what was expected of them. Notice how emphatic and clear His instructions were:

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me" (Matt. 10:37, 38). "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 10:24). "Whosoever doth not bear his cross, and come after me, cannot be my disciple. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost its savour, wherewith shall it be seasoned? It is neither fit for the land,



nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear" (Luke 14:27, 33-35).

Which Cross?

What constitutes a cross? To some it is a little bauble on a chain to be worn around the neck. It is a piece of jewelry to be worn, not a burden to be borne. To them religion is a bit of pageantry, a repetition of committee meetings, class parties, and fellowship suppers. We are sure that Jesus had no such things in mind when He asked us to take up our cross and follow Him.

To the rich young ruler it meant selling what he had and giving to the poor. To others it meant giving preference to Christ over relatives and friends. To others it meant hunger, beatings, stonings, hardships of all kinds for the sake of the gospel.

To Jesus the cross meant many weary, dusty miles, little rest, disbelief, false reports, hatreds, envy, a crown of thorns, and a cruel death.

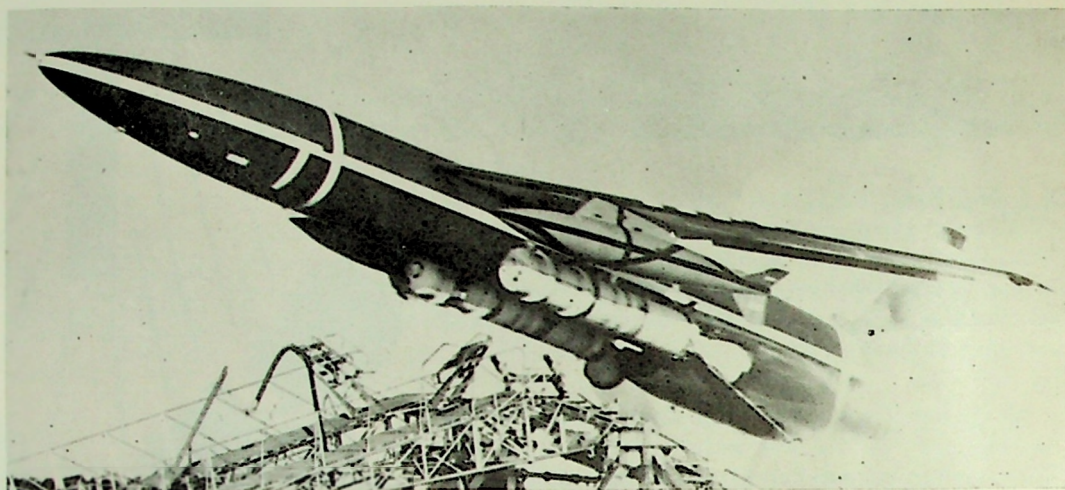
To Paul the cross meant imprisonment, stoning, shipwreck, peril of waters, robbers, and false brethren.

The cross also means peace with God and peace with oneself. It means happiness and joy. Paul and his fellow prisoner could sing within the prison because of the joy of their cross. When the apostles were imprisoned for teaching and healing in the name of the crucified One, they "rejoiced that they were counted worthy to suffer shame for his name." If we accept a cross we will receive a crown when King Jesus returns to this earth.

The Times of the Gentiles and . . .

By
Pastor
Gordon Smith

Clarence
Iowa



WHEN you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it; for these are days of vengeance, to fulfil all that is written. Alas for those who are with child and for those who give suck in those days! For great distress shall be upon the earth and wrath upon this people; they will fall by the edge of the sword, and be led captive among all nations; and Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled" (Luke 21:20-24, R.S.V.).

The term "times of the Gentiles" is found only once in the Bible. The phrase is used by Jesus Himself in His prophecy of the destruction of Jerusalem. The Jews shall fall by the sword; they shall be led captive into all nations; Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled. This suggests several thoughts about the matter of Gentile dominion over Palestine and Jerusalem.

1) *There are limits to Gentile domination.* Jerusalem shall be trodden down until times of Gentiles be fulfilled. There is coming a time when Jerusalem will be delivered from Gentile domination. Certainly it is not yet completely fulfilled, because the Arabs control a part of the city. They control the Mosque of Omar, the site of the temples of Solomon and Herod. That domination will not last indefinitely. There will be an end to that. It is evident Jesus intended to convey the idea that some day Jerusalem would be delivered from the Gentile yoke!

2) *This will be followed by a different order of control.* The times of Gentiles will be fulfilled. When a prophecy is fulfilled, then some other order of events follows. When a contract is fulfilled, it is no longer in force. When the times of the Gentiles are fulfilled, then the Jews will be in control of Jerusalem and Palestine. We can look for another order of events to take place.

3) *If the times of Gentiles have an end, they must have a beginning.* As they are characterized by the domination of the city of Jerusalem by Gentiles, it is proper to ask when Jerusalem began to be dominated by Gentiles? We read in Daniel 1:1, "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah unto his hand."

That Babylonian captivity marked the beginning of times of the Gentiles. God gave them, the Jews, into the hands of their enemies to remain there till the times of Gentiles be fulfilled. True, the Jews returned, they set up a government, rebuilt temples, offered sacrifices, but they were always under domination of Gentile governments. Even in the New Testament times the worship of God was carried on by permission of Gentile authority. The people of Israel never have been free from the days of Babylonian captivity till the present time.

In Daniel 2 is found Nebuchadnezzar's image of the four world empires represented by the head of gold which symbolized Babylon; the chest and arms of silver, the Medo-Persian; the belly and thighs of brass, the Greek; the legs of iron; the feet part of iron and clay, the Roman Empire and modern autocracies and democracies.

Dominion was taken from Jerusalem and transferred

The Fullness of the Gentiles

to the Gentiles. The dominion of earth is in the hands of the nations. In Jeremiah 27:6, we read: "I have given all these lands into the hand of Nebuchadnezzar the king of Babylon." God permitted Gentile control. It will be God, not man, who will restore these lands to His nation.

Those ancient governments represented by the metallic parts of the image—gold, silver, brass, iron, clay—were cruel and despotic in their rule. This Gentile-dominated period of time, 2,520 years, has known a succession of men who have tried to unite nations into world supremacy. Every one has failed. The times of Gentiles is a continuous movement of the nations seeking dominion and power. These have poured out persecution on weaker peoples, particularly against the chosen people of God, the Jew. These times of the Gentiles have definite qualities or characteristics.

1) *Cruel persecution of God's chosen people.* It began with the Babylonian captivity. It continued with ever-increasing hatred through the years. There were persecutions in the Middle Ages by the Turks; by Russia in the Jewish parts of Poland in the nineteenth century; in this century the systematic butchery of Jews by Hitler in central Europe, whereby he reduced Jewish population by seventy-five per cent. In addition, there has been the indifferent attitudes and unkind treatment by the so-called Christian nations toward the Jew. Truly, Jesus' prophecy has been fulfilled that they would be "hated by all nations for my name's sake." Truly the Jew has been the most disliked of all peoples.

2) *The rebellion of the nations against God.* History has certainly not been characterized by righteousness. One generation does not seem to learn from another or profit from another. We seem to solve our problems only in the expensive, bloodthirsty way. Every generation has to pass from the stage of action leaving a host of unsolved problems. Certainly the nations have not in any marked degree ever turned toward God and good. (Psa. 83:1, 2, 4, 5.) These words describe this age very well. Life is a matter of endless toil and endeavor.

3) *The times of Gentiles are political.* God gave His people over to the Gentile nations at the time of Babylonian captivity. There they remained and will remain till He deals with them again. This is a national matter, it refers to the Jewish nation as a whole, not as individuals within a nation. But that time has an end at the fullness of the Gentiles. We find this phrase in Romans 11:25: "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

We must think of the times of the Gentiles as politi-

cal in nature; the fullness of the Gentiles as religious. In order to understand the fullness of Gentiles, we first have to understand about Israel's blindness. This question has a place in Paul's argument in the Book of Romans. In the beginning of this Book he talks about salvation by grace and by faith, not by deeds of the law. It is the true way of salvation for both Jew and Gentile. Both are to be saved in the same way and receive the same blessings.

If it be the case that both Jews and Gentiles stand on the same basis, then what about the promises made to the nation: of a land, and of one to sit on David's throne in glory and great power? What becomes of these promises and covenants? Has God changed His purposes toward Israel and set aside forever His nation? Has God cast off Israel?

Is there no hope of the future for the Jews except to become Gentiles? Has the church taken the place of Israel, while literal Israel has no hope of destiny? Paul gives an answer to these questions in Romans 11. He points out that Israel as a nation, not as individuals, has been cut off from enjoying God's blessings provided through Christ by their unbelief. Blindness in part has happened to Israel. The Jew cannot see the fulfillment in Christ of the prophecies of old. If he did, he would accept Jesus as the Messiah and Christ. In Isaiah 53, he does not see how Jesus fulfills such words as, "He was despised and rejected of men, a man of sorrows. . . . We hid . . . our faces from him. . . . He has borne our griefs."

They say, "This is not personal but applies to national Israel." This is blindness, for the presence of a personal Redeemer is plainly presented. It is strange that Christians can see more in the Bible than Jews can. The Jew can see only its moral truths, but Christians can see Christ as well.

There is blindness in part numerically. This blindness as to Christ characterizes the nation as a whole, yet here and there in every age and generation are Jews who acknowledge Christ and are saved thereby. There is a remnant of Jews according to the election of grace, who are elected because they believe.

No, God has not cast away His people! Those who believe are still accepted. There is no permanent blindness. When Paul speaks of the elect remnant, he thinks of all whether in past, present, or future who accept Christ. When he speaks of the rest being blinded, he means the rest who remain in unbelief. As the nation rejects Christ, judicial blindness comes on the nation, not

(Please turn to page 14)

The Bible Hell

● By Pastor J. R. LeCrone
Fredericktown, Missouri

● Secretary Church of God
General Conference
Board of Directors

FEW BIBLICAL topics appear to have intrigued the mind and imaginations of mankind quite so much as that of hell. Perhaps there is a bit of the sadist in all of us. At any rate, most of us find it easy to accept the doctrine that those whom we dislike will be condemned to an eternity of torment somewhere in the fiery bowels of the earth. The average person's conception of hell seems to be based more upon that literary work of the thirteenth century author and poet, Dante, which we call *Dante's Inferno*, than upon the Bible. For this gifted man of letters depicted it as a place of fiery torment, with several different levels where different degrees of torment were meted out according to the degree of sin committed by the individual during his lifetime. The whole arrangement is depicted as ruled over by a satanic ruler who takes unholy glee in the sufferings of the wicked.

Dante's picture of hell, however vividly and convincingly he may have drawn it, is a far cry from the picture presented in Scripture. Let us consider the Bible hell, not as men have imagined it to be, but as the Bible itself presents it.

In the Old Testament the English word "hell" appears thirty-one times, and is always translated from the same Hebrew word. This Hebrew word (*sheol*) is defined by Young's Analytical Concordance to the Bible as meaning "the unseen state." It is significant that this word is translated as "grave" exactly as many times as it is translated "hell." In addition, it is three times translated as "pit."

Smith's Bible Dictionary, as revised and edited by Pelobet, offers this comment under the heading "Hell." "In the Old Testament this is the word generally and unfortunately used by our translators to render the Hebrew *sheol*. It really means the place of the dead, the unseen world, without deciding whether it be the place of misery or of happiness. It is clear that in many passages of the Old Testament *sheol* can only mean 'the grave,' and is so rendered in the Authorized Version. . . . In other passages, however, it seems to involve a notion of punishment, and is therefore rendered in the Authorized Version by the word *hell*, but in many cases this translation misleads the reader."

Funk and Wagnall's New Standard Encyclopedia also points this out. We quote briefly from this work. "Hell, commonly the place of torment of the wicked after death, or the abode of evil spirits. Among the early Teutons the term signified the place under the earth whither all men, good or bad, went after death, and consequently denoted

a conception similar to the Hebrew *sheol*. As in other Semitic nations, in Israel the existence in *sheol* was in marked contrast with existence in the land of the living and could not be called life at all. In *sheol* there were no moral distinctions and no rewards for virtue or punishments for crimes. 'The wicked ceased from troubling, and the weary were at rest.' This attitude towards the future was preserved throughout the Old Testament. There is not a single passage in which *sheol* is represented as a place where the wicked are punished."

If space permitted, we could cite a long list of examples, but we will simply say that there is no other word translated as either "hell" or "the grave" in the Old Testament. If you are interested, you may look up the examples for yourself.

When we turn to the New Testament, however, we find a somewhat different situation. There we find two different Greek words commonly translated as "hell." With one exception, the word "hell" in the New Testament is the translation of one or the other of these words. The two words are *hades* and *Gehenna*.

Concerning the word *hades*, Smith's Bible Dictionary says, "The word *hades*, like *sheol*, sometimes means merely 'the grave,' or in general 'the unseen world.'"

This is the word that is used in Acts 2:31, where the Apostle Peter, on the Day of Pentecost, quoted David, saying, "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." He was quoting from Psalm 16:10, where we read, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Now if David used the Hebrew word *sheol*, and Peter used the Greek word *hades*, it is evident that Peter understood the two words to have the same meaning. We have at least some justification for concluding that the Greek *hades* is equivalent to the Hebrew *sheol*, at least insofar as Biblical usage of the two words is concerned.

With the possible exception of the parable of the rich man and Lazarus, *hades* is never connected with punishment, except when death itself is the punishment. This possible exception we hope to consider later in this series of studies. This word is translated as "hell" ten times, and as "grave" once. In addition, grave is once pointed out in the margin as an alternate rendering for "hell," and the one time that it is translated "grave," hell is sug-

gested in the margin as a possible alternate translation. The Revised Standard Version avoids expressing an opinion concerning the proper translation of the word by simply inserting the word *hades* into the text, except for Matthew 16:18 where, instead of the "gates of hell" used in the Authorized Version, the words "powers of death" are substituted.

The other word commonly translated as "hell" in the New Testament is the Greek word *gehenna*. Young's Analytical Concordance to the Bible tells us that it has reference to the Valley of Hinnom. To this Strong's Greek Dictionary of the New Testament agrees. Smith's Bible Dictionary adds the information: "The word most frequently used (occurring twelve times) in the New Testament for the place of future punishment is *gehenna* or *gehenna* of fire. This was originally the Valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their destruction."

This Valley of Hinnom, or "the Valley of the Sons of Hinnom," is the place where the fires burned through which children were passed in the worship of the heathen god Moloch. In the Old Testament it is sometimes called Tophet, which was a place in the valley. To put an end to these abominations Josiah polluted the place, rendering it ceremonially unclean by spreading over it human

bones and other corruptions, from which time it appears to have become the common cesspool of the city, into which its sewage was conducted, to be carried off by the waters of the Brook Kidron. In our Lord's day, the idolatry had ceased, but the fires were still continually burning there for the destruction of the refuse of Jerusalem. This is the word from which the New Testament word "hell" always comes when the thought of fire or burning is connected with it. This is evidently the place referred to as the "lake of fire" in the Book of Revelation.

In all of this, we find no hint of a subterranean realm ruled over by a devil and his demons, who delight in the torments of those who pay for their wickedness upon earth with an eternity of suffering. Neither do we find any suggestion that God's wrath against sinful men is so great that it will take an eternity to satisfy it. Rather, we find another piece of the picture which fits perfectly with the Scriptural teaching that man is naturally mortal, and receives immortality only as a reward for his faith in and obedience to Jesus. Those who do not receive this immortality are cast into *gehenna* and destroyed. We do not mean to imply that they escape suffering for their sins. We simply mean that we do not believe that the Bible teaches that such suffering will take the form of never-ending torments in fire. The end of the sinner is to be burned up in *gehenna*, which is the Bible hell.



The Glory of Divine Sonship

● By Pastor
C. E. Randall
Omaha, Nebraska

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3).

HERE is a special class of people called the sons of God. There is a growing tendency today to consider everyone as a son of God. It is true the Bible speaks about all having one father, and Paul in his sermon at Athens quotes a Greek poet as saying, "For we are also his offspring." There is a sense in which God is Father of all mankind through creation, but the sons of God of our text are a special group—purified and made clean from sin through redemption which is in Jesus Christ. The interpretation placed on the current saying, "Fatherhood of God and brotherhood of man," leaves out the plan of redemption as set forth in the Bible.

Paul describes the sons of God as being a class led by the Spirit of God. "For as many as are led of the Spirit of God, they are the sons of God (Rom. 8:14). Sonship is conditional on being led by the Spirit of God, and this Spirit does not operate independent of the Word of God. Being led of the Spirit is the equivalent of "walking after the Spirit" of Romans 8:1, where walking after the Spirit is set forth in contrast to walking after the flesh.

Heirs of God

One of the great truths in connection with sonship is heirship. The promise of being heirs of God and joint-heirs with Christ, is above and beyond anything ever offered to the children of men. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17).

What a marvelous promise! Here is something which the world has absolutely nothing by way of comparison to offer. It is a high honor to be president of our great
(Please turn to page 14)

“Ye Must Be Born Again”

THE IMPORTANT message of the entire Bible, as far as we as individuals are concerned, is the same as the angelic message delivered to the shepherds as they were abiding in the field. This message was: “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.” An angel had previously appeared to Mary with a similar introduction of himself and said, “Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

It seemed clearly evident to some, at the time of Jesus' birth and soon thereafter, that Jesus was the Redeemer God had promised in Genesis 3:15, and the seed of Abraham, through whom the promises made to Abraham in Genesis 12:1-3 were to come. It was also evident that these promised blessings were to be enjoyed in the Kingdom of God, restored and reigned over by Him whose right it was, Jesus, the son of David, the son of Abraham, and truly the Son of God. (Luke 2:25-38.)

If we were asked to summarize the Bible story in as few words as possible, we might say that it involves God, man, a kingdom, and a king. The Kingdom of God was not something imaginary or fantastic to the people of God. This kingdom had been established with Israel approximately one thousand years before Christ, but was ruled over by mortal men who were dominated, in most instances, by the flesh. Man in this unregenerated condition could not possibly inherit the Kingdom of God forever. The Apostle Paul says in his Epistle to the Corinthians that “flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” The Kingdom of God, in its perfected condition, will be one of incorrupt power and of eternal duration. The kingdom established through David was soon filled with corrupt rule which caused God to declare, “I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him” (Ezek. 21:27).

The Message of the Kingdom

The message of the Kingdom of God was preached by John the Baptist in the wilderness of Judea as he was saying, “Repent ye: for the kingdom of heaven is at

hand.” The call to God's Kingdom and glory was the message of Jesus as He began His ministry in Galilee, after that John was put in prison. Hear Him as He said, “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:13-15). Luke says Jesus went through every city and village, “preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him” (Luke 8:1).

Nicodemus must have been attracted to “come to Jesus” and, through fear of his position and life, came by night, to inquire into the things He was teaching. It is highly possible that Nicodemus, being already a ruler among the Jews, came to Jesus seeking to learn more concerning the Kingdom that He had talked so much about, and seeking to secure for himself a continuation of his rulership in the Kingdom which Jesus had announced. He readily accepted Jesus as a teacher sent from God but, perhaps, was more amazed when Jesus answered the question that, no doubt, was in the mind of Nicodemus, even before he had opportunity to ask the question. Jesus evidently perceiving the thought of his heart, said to him, “Except a man be born again, he cannot see the kingdom of God.” This statement from the Master Teacher was so shocking to Nicodemus that all he could think of was the natural process of birth, and asked, “How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?” Then Jesus proceeded to make to Nicodemus the statement that has caused controversy among Christian teachers and Bible students for many centuries.

Jesus was explaining to Nicodemus the difference between the kingdom of God under the Mosaic constitution of things, and the Kingdom of God under the constitution of things to be established by Jesus. Jesus wanted him, as well as others, to understand that a position in the Kingdom of God under the rule of Jesus Himself would not be given to natural man as a direct descendant of Abraham, through the flesh, but to the spiritual man who had become a seed of Abraham through faith. (Rom. 4:13-16; Gal. 3:26-29.) This position was to be given to overcomers, as joint-heirs with Christ, when Christ received the Kingdom for Himself. (Matt. 19:26-30; Rom. 8:16-23; Rev. 3:21.) We are then to understand that, while it had been possible for corruption to inherit the kingdom under the fleshly “house of David” it was necessary to become incorruptible in order to inherit and rule in the Kingdom of God with Christ. The process whereby we become incorruptible beings is mentioned by Jesus in

- *By Pastor C. F. Pryor
Cleveland, Ohio*
- *Vice President
Church of God
General Conference
Board of Directors*

Luke 20:34-36, but explained more fully by the Apostle Paul in 1 Corinthians 15:42-58.

Natural Symbolizes the Spiritual

It is also noticeable here that John introduces us to the method of teaching used by Jesus in much of His ministry—the use of natural things to represent or symbolize a lesson He wished to teach concerning spiritual things. Notice the numerous events which followed this in which Jesus relates a literal happening and gives it a greater interpretation: “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 everlasting life” (John 3:14, 15).

Again, when Jesus came to Jacob’s well and asked the Samaritan woman for a drink of water from the well, the incident was used to teach a spiritual lesson. Jesus said to her, “Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:10-14).

Again He said to the multitude that had been fed by the five barley loaves and two fishes, after they sought for Him again, “Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. I am the bread of life: he that cometh to me shall never hunger and he that believeth on me shall never thirst” (John 6:26, 27, 35).

When Jesus said in verse 51, “I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world,” again a similar mistake was made to the one made by Nicodemus. The Jews began to argue one with another, saying, “How can this man give us his flesh to eat?” Jesus, knowing the thoughts of their hearts, said to them, “Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.”



“There is not a person living on this earth today that does not need to be born again, if he is to see and live in God’s Kingdom.”

In another place He said, “I am the good shepherd, and know my sheep, and am known of mine. . . . I lay down my life for the sheep” (John 10:14, 15). And again, “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (v. 9). Finally, Jesus said, “I am the resurrection, and the life: he who believes in me, even though he die, he shall live. And whosoever is alive and believes in me shall never die. Do you believe this?” Martha answered and said, “Yes, Lord; I do believe that you are the Christ, the Son of God, who is to come to the world” (John 11:25-27, Lamsa Translation).

Natural and Spiritual Birth

The foregoing texts should be sufficient proof that a greater part of Christ’s method of teaching was to use natural lessons to illustrate spiritual truths. We also find that the spiritual lesson illustrated had a partial fulfillment or beginning in this present life, or age, but will



“Ye Must Be Born Again”

Continued

have its great climax in the age to come, in the Kingdom of God when Jesus, with overcomers, shall reign.

I wish here to quote from the New Testament According to the Eastern Text, by George M. Lamsa, the text from which our subject, “Ye Must Be Born Again,” is drawn. Beginning with John 3:3, we read, “Jesus answered and said unto him, Truly, truly, I say to you, if a man is not born again, he cannot see the kingdom of God. Nicodemus said to him, How can an old man be born again? Can he enter again a second time into his mother’s womb, and be born? Jesus answered and said to him, Truly, truly, I say to you, if a man is not born of water and the Spirit, he cannot enter into the kingdom of God. What is born of flesh is flesh; and what is born of Spirit is spirit. Do not be surprised because I have told you that you all must be born again. The wind blows where it pleases, and you hear its sound; but you do not know whence it comes or whither it goes; such is every man who is born of the Spirit.” The purpose of the Spirit birth is that those who attain it may be incorruptible and have an inheritance in the Kingdom of God. Speaking of mortal man and his condition in death and resurrection, Paul wrote, “It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body.” It was a resurrection of this nature that Jesus was permitted to be the first to participate in that He might be the firstborn of every creature. He was raised to this type of Spirit life, and thus made the head of the body, the church, and has pre-eminence over it. (Study Rev. 1:5; Rom. 8:29; Col. 1:18.)

Two Births

When we take the position that Jesus was speaking of two births, instead of one, and that the very purpose in illustrating the manner in which we are to be delivered into His Kingdom and glory is similar to that of natural birth, it becomes important that we make an effort to understand when and how these births become effective. All men with mature minds realize that certain steps are

necessary in natural birth. First of all there must be a time of begetting; second, a period of growth, known to us as the period of gestation; and, finally, the birth or out-showing. Can we find a manifestation of these steps in the person who is to inherit the Kingdom of God? If so, when and how?

Water Birth

As we consider these steps in the water birth it will first be necessary to show when and how the individual is begotten, and by what, to lead him to a water birth. In James 1:18 we are told, “Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.” In Acts 18:8 we read, “Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.” Again, in Acts 8:12 we are told, “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.” The process is always the same: hearing, believing, and finally baptism.

We know, too, that repentance is necessary. What about yourself? You heard the Word taught, either by parents, Sunday school teacher, or minister, or possibly by all three sources. This word of truth entered into your heart and there it was conceived. As you understood more of the gospel of the Kingdom and the name of Jesus Christ, there came a time in your life that there must be an outshowing of your inner emotions. This led you to obedience in baptism.

This outshowing was a water birth, at which time you became a new creature in Christ Jesus. However, you were neither a Spirit being, incorruptible, nor were you made partaker of the divine nature, nor had you assumed your position in the Kingdom of God. Also, there was the possibility of a miscarriage from the time of conception until birth. This is true in the spiritual sense also. All who hear and conceive the word of truth will not submit to baptism. Therefore the water birth is never accomplished in them. (Luke 8:11-15.)

Birth of the Spirit

As an individual is born of the Spirit by resurrection from the grave to an incorruptible life, leaving behind him his corruptible, sinful, fleshly nature, so when he is born from a watery grave he leaves behind him his sinful character, the old thoughts and doings of the flesh, and walks in newness of life. Such an individual, if he continues to be nourished by the Spirit, by continuing steadfast in the word of truth, being led by the Spirit of God, and producing the fruits of the Spirit, will, when Christ comes, be born of the Spirit by a resurrection from the dead, or translated if living, to incorruptibility of life and an inheritance in the Kingdom of God.

If we are to enjoy this birth to an incorruptible life in the Kingdom of God, we must first be begotten by incorruptible seed. When we have purified our souls in obeying the truth through the Spirit unto unfeigned love of the brethren; when we truly are led by the Spirit of God, submitting our lives to His will and seeking first of all the Kingdom of God and His righteousness; then we are begotten of the Spirit and are in the process of "being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever" (1 Pet. 1:22, 23).

If we are to conclude that it is by the Word of God that we are begotten by the Spirit, it becomes more important to understand what the Word of God teaches. Peter continues in chapter 1, verse 25, by saying, "The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." The Apostle Paul told the Corinthian brethren that "in Christ Jesus" he had begotten them through the gospel. (1 Cor. 4:15.) If we turn to Acts 28:23, 30, 31, we find a summary of the gospel message Paul preached, for which he said he was not ashamed. Here we are told, "There came many unto him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." We find then that the gospel Paul proclaimed was the glad tidings of the Kingdom of God in connection with the things which concern the Lord Jesus Christ. I believe we are safe here in concluding that the gospel message Paul preached was the same message by which he had caused the Corinthian brethren to be begotten by the Spirit.

In Acts 28:24 we are told, "Some believed the things which were spoken, and some believed not." This is still true, but Paul had fulfilled his part of the Great Commission.

Just as it is possible to have a miscarriage before the water birth becomes effective, it is also possible for one to be begotten of the Spirit and fail to experience the birth to incorruptible life. There must be continuous growth in the Spirit if there is to be a birth. When the fetus ceases to develop there is much alarm and danger of a life lost. When a Christian ceases to grow in grace and love of the Word of God, there is much danger that he may lose eternal life. In Hebrews 10:23-27, 35-39, we are given this warning, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled and cleansed of evil thoughts, and our bodies washed

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with pure water. Let us remain firm in the profession of our faith without wavering: for he who has promised is faithful. And let us consider one another to arouse love and good works: not forsaking the assembling of ourselves together, as is customary for some; but exhorting one another: and so much the more when you see the day approaching. For if any man sin wilfully after he has received the knowledge of the truth, then there is no more sacrifice to be offered for sins, but he is ready for the fearful judgment and fiery indignation which shall consume the adversaries. Do not lose, therefore, the confidence that you have, for it has a great reward. For you have need of patience in order that you may do the will of God and receive the promise. For the time is all too short, and he who is to come will come, and will not delay. But the righteous shall live by faith: and if any draw back, my soul shall have no pleasure in him. But we do not belong to those who draw back to perdition, but to the faith which restores the soul."

"My beloved, now are we the sons of God, and as yet it has not been revealed what we shall be: but we know that when he shall appear, we shall be in his likeness; for we shall see him as he is. Let every man who has this hope in him purify himself, even as he is pure" (1 John 3:2, 3). (Above quotations from "The New Testament According to the Eastern Text.")

May we be faithful in proclaiming the gospel of the Kingdom of God and the things which concern the Lord Jesus Christ, realizing that while we do, this gospel message will be conceived in some true hearts and will cause them to be begotten by the Spirit of God. Then they are heirs of promise and, if faithful until death, will receive a crown of life, through a resurrection to incorruptible life, at the coming again of Jesus Christ. This crown of life will never fade away.

In conclusion, we make again the statement Jesus made when He said, "Ye must be born again." Friend, there is not a person living on this earth today that does not need to be born again if he is to see and to live in God's Kingdom. Many must yet experience the first birth which is by water through baptism in the name of Jesus Christ for remission of their sins. Those who have experienced this water birth are waiting patiently, some in the dust of the earth, for the second birth, or the birth of the Spirit, that they might receive an incorruptible life, through a resurrection or translation into the Kingdom of God when Jesus comes again the second time, not to deal with sin but to save those who are eagerly waiting for Him.

(This message may be secured in tract form by writing the author, Pastor C. F. Pryor, 13808 Argus Ave., Cleveland 10, Ohio.)



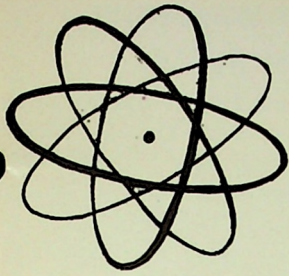
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The Bible and the News

By the Editor

THE END IS COMING

"This is a time for prayer," Evangelist Billy Graham said in a press conference in Los Angeles. "We are seeing a shuffling on the stage for the last great drama of history. The Bible indicates that the last war of history will involve a fight against the Israelis, with the possibility of the West coming to the aid of Israel. The outcome—God will destroy the enemy of Israel.

"History began in Iraq, and the Bible teaches, I believe, that history will end in the Middle East."

PRIVATE SCHOOL ISSUE MAY AID PAROCHIAL SCHOOLS

Should tax money be used to support the private school system being suggested in Arkansas and Virginia, and being considered in other areas, a precedent might be set that would open the way for tax support of parochial schools. Catholic spokesmen state that any support of private schools in the South would bring a reassessment of the parochial school situation. Father McCluskey, education editor of America for the Catholic Church, says that it would be a "flagrant case of discrimination to withhold aid from any qualified private school whether all-boy, coed, brick, wooden, parochial, or otherwise."

Richard Joyce Smith, a New York attorney who is an expert on the church-state legal issue says that recent Supreme Court rulings on integration make it clear that any state-supported private school system must be wide open. If and when this comes to pass, some Protestant churches might be tempted to begin a parochial school system.

MORE MONKEY BUSINESS

In July (1958) another missing link got demoted. It was at a meeting of the International Congress of Zoology. The skull of the chimp-size primate "Proconsul Africanus" had been presented for years as the ancestor of both humans and apes. But, the recently found bones of "Proconsul's" forearm and hand spoiled this theory. Anatomists John Napier and Peter Davis of the University of London showed that "Proconsul" belonged to a brachior, a creature that swung by its hands from bough to bough and certainly was no ancestor of man.—*The Plea*.

VOICE OF TEMPERANCE

Beginning Monday night, November 3, "The Voice of Temperance" will be heard over the coast-to-coast radio network of NBC. The program will be by Sam Morris, national temperance speaker, at 9:45 E.S.T.; 8:45 C.S.T.; 7:45 M.S.T.; and 6:45 P.S.T. Sam Morris is an outspoken opponent of the alcohol menace hanging over America.

ASSORTED STATISTICS

American women spent an estimated *four billion* dollars for cosmetics and beauty aids last year. . . . In 1957 Americans spent more than one and one-half billion dollars for medical prescriptions and more than one billion dollars for non-prescribed drugs. . . . A survey by the Department of Church and Economic Life of the National Council of Churches, revealed that the average cash income of clergymen totals \$4,432.00 for a sixty-to-eighty-hour week. . . . A Gilbert Youth Survey shows that sixty-eight per cent of young Protestants between seventeen and twenty years of age do not attend church regularly, and fewer than twenty-eight per cent consider themselves "religious."

THE FATHER'S INFLUENCE

A study of juvenile delinquency by Harvard University concerned itself with the influence of the father on delinquency. Of the cases studied, eighty per cent of the delinquents either had no father at home, or had a father whom they rarely saw. Another study revealed that the average father spends less than *seven and one half minutes per week* alone with his children.

When a father fails to take his rightful place in the home there is an unfilled gap in the development of the children. The Scriptures say, "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Gal. 6:4).

HOUSING IN RUSSIA

According to *Newsweek* most Russian families live in only one room. The elite have two rooms or more. Russian planners are working on the housing problems and hope to have about 115 square feet of housing per person by 1965.

THE TIMES OF THE GENTILES AND THE FULLNESS OF THE GENTILES

(Continued from page 5)

physical blindness. Every generation of Jews in refusing to consider the claims of Christ shares in that blindness, that sin of rejection of the Messiah.

But this blindness is not permanent. "Blindness in part is happened to Israel, *until* the fulness of Gentiles be come in. And so all Israel shall be saved." There is coming a time when that blindness will be lifted. The Jews will turn to Christ. A national conversion will result. Not that every Jew who ever lived will necessarily be saved, but that the nation as a whole will accept Christ. Now it is only a remnant, a scattered few, but then the nation as a whole will turn to Christ. When? When Christ returns! In Romans 11:26, and 27 we read, "And so all Israel shall be saved."

Paul was a type or example to his nation. As he was convinced by a vision of his glorified Lord, so will the nation of Israel be convinced when they see Him coming in power and glory to reign.

This blindness should be the occasion for our thanks, for as a result of this blindness God will have a people, if not among the Jews, then among the Gentiles. That blindness has worked to our advantage. God set the Jew aside to save us Gentiles.

"God . . . did visit the Gentiles, to take out . . . a people for his name" (Acts 15:14). That is going on now. The gospel is being given to Gentiles. The church is being formed out of the nations. God, by the preaching of the gospel, is calling the church composed of Jew and Gentile out of every tribe, nation, and people. When the full number of those who would be saved by faith and obedience is complete, then the fullness of Gentiles will be accomplished. Christ will sit in judgment; Israel will be converted; and the fullness of the Gentiles will be a reality.

Now to summarize: the times of Gentiles is temporal reality; it is the rule and struggle of the nations of the world for power and domination of others. The fullness of the Gentiles is a spiritual reality. We can be a part of that by being part of the church. We can become a part of that called-out people.

The times of Gentiles began before Christ, and will end when He comes to set up the Kingdom of God. When the fullness of the Gentiles is reached (and it may be very soon when the last member is accepted into the body of Christ), both the times and the fullness of Gentiles will have their consummation in Christ's return. We can partake in this fullness by our accepting Christ as Saviour and Lord. Will we?

THE GLORY OF DIVINE SONSHIP

(Continued from page 7)

country. The queen of the British Empire commands the greatest of respect from her subjects. Yet, the dignity, honor, and worldly renown which these high offices bestow are of little moment in comparison to being an heir of God and a joint-heir of Jesus Christ.

Inheritance

Inheritance comes from heirship. As long as we are heirs, we have not come into the inheritance. This inheritance is not a promise concerning which we have no information. The Bible gives detailed description of the inheritance of the saints.

This inheritance concerns the "world to come." Peter states it plainly when he says, "Nevertheless we, according to his promise, look for a new heaven and a new earth" (2 Peter 3:13). It is not in this present order of heaven and earth which are to pass away that we receive our inheritance. We do have an earnest or down payment in this present time. "In whom ye trust, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy spirit of promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13, 14).

In a small way we, during this life, partake of the powers of the world to come. It is the "hundredfold" life. But the main inheritance will not be received until the Kingdom of God is set up following the return of Jesus.

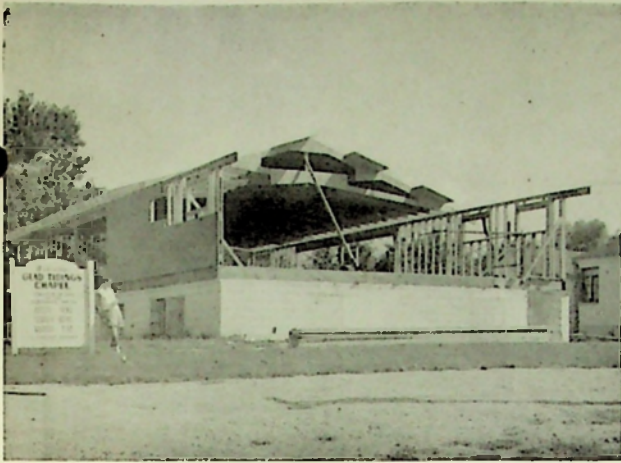
Earthly Inheritance

Where will the inheritance of the saints be spent? There are only two places, as far as I am aware, where living creatures live. One is heaven; the other is the earth. Of these two, which will be the place where the sons of God will live? Jesus gave a plain answer in His Sermon on the Mount. Said He, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). Another plain promise is found in Psalm 115:16: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."

This inheritance will be eternal. Eternal life is spoken of as "that which is to come." Every person that devotes all his efforts and time to the "life that now is," is dead to any hope of the life that is to come. Sonship offers a great inheritance. The price is not too high!

WORDS OF WISDOM

An old Negro preacher said to his audience: "Some folks think they hurt the church when they get mad and quit, but they are wrong about that. It never hurts the tree for the dried-up apples to fall off!"—*The Plea*.



MISSION BUILDER'S LEAGUE

Members of the Mission Builder's League have responded to the first appeal for assistance, and have contributed about \$3,600.00 toward the completion of Glad Tidings Chapel Church of God at Dayton, Ohio. Worship services will soon be conducted in this attractive new church.

The Mission Builder's League is an opportunity for you to help build new Churches of God in mission points in the United States and Canada. Contributions of Mission Builders make possible the actual construction of church buildings from which the gospel can be taught and preached.

Membership in the Mission Builder's League is urged for individuals, Sunday school classes, youth groups, churches, missionary societies, and any others who have an interest in this evangelistic challenge. Members agree to contribute at least \$5.00 each time an appeal is made by the Board of Directors of the General Conference in behalf of a new church. Appeals are limited to two or three a year. We hope soon to have 1,000 members in the Mission Builder's League. Send the coupon below and become a Mission Builder!

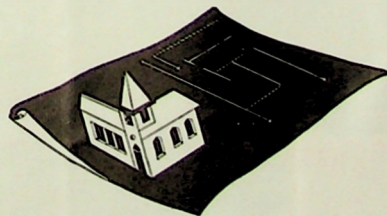
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November 15, 1958

The Restitution Herald

VOLUME 48, NUMBER 3

"I LEAVE HER IN
YOUR CARE!"

The Pilgrim father seems to be saying to us, "I leave her in your care." Truly, we have a rich heritage left us by the courageous colonists who settled our nation and who later brought forth ideals and instruments of freedom by which we live.

The Bible-based ideals of the dignity of the individual, the inherent rights of man under God, the joys and responsibilities of freedom, have been handed down to us by generations of God-fearing, freedom-loving Americans.

This rich heritage is in danger today because the moral and spiritual base upon which it is built is being neglected. Will this generation pass on to the next the same love of liberty, the same strength of character, and the same spiritual vigor that it inherited from our forefathers?

—Picture by Jack Hamm.



HONOR GOD WITH THANKSGIVING!

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Elmer is always teasing his wife about liking to eat by candlelight. "I'm suspicious you're trying to give me food I wouldn't eat if I could see it," he says, laughing. Vivian usually answers, laughing right back at him, "But things look so much more glamorous when you can't see the patched tablecloth. You can even imagine I am beautiful." The Bible, on the other hand, throws a strong, searching light into every nook of a person's life, giving no chance to hide anything.



"Abounding . . . with Thanksgiving"

The Apostle Paul expressed what is probably the fountainhead of the Christian's thanksgiving when he wrote, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:6, 7).

While every Christian is thankful to God for the material blessings of life, knowing that "every good gift and every perfect gift is from above, and cometh down from the Father of lights" (Jas. 1:17), we are more thankful for the eternal blessings of God available to us through His Son Jesus Christ. More and more we see the temporal nature of possessions and conveniences and the eternal value of the spiritual gifts. While we rejoice in the comforts and conveniences of the times, we are more and more burdened with the complexities of life that accompany them. In the frantic scurry of daily life we long more and more for the intangible blessings of peace, contentment, security promised to the children of God.

The child of God abounds with thanksgiving for the delights of life he has found in Christ. Because he has "received Christ Jesus the Lord," he walks in the way of the Lord. Rooted and built up in Him, and established in the faith, he abounds with joy and thankfulness for the resulting peace, happiness, and contentment that he realizes.

This deep-rooted thankfulness is not like that of the Pharisee in Jesus' parable, who said, "God, I thank thee, that I am not as other men are" (Luke 18:11). This is a self-righteous, hypocritical thankfulness that ascribes to self the glory for blessings received. The person who thinks he has been blessed of the Lord because he deserves to be will have little thankfulness to God. On the other hand, the person who realizes his own sinful and mortal estate and realizes that God has blessed him and given him great and precious promises because of His grace and love will indeed abound with thanksgiving. When we understand that it is because we have "received Christ Jesus the Lord" that we are established in the faith and are heirs to eternal life, our hearts overflow with gratitude for the mercy of God and the love of Christ.

We can thank God for a bountiful harvest, for a land of plenty, for the liberty which is ours, for the peace that we are enjoying, for our homes and prosperity, but even more, we can abound in thanksgiving that Jesus died for us and through Him we have hope of immortality in the Kingdom of God to be established on the earth. Peace, contentment, hope, faith, and the joy of salvation from sin, are the immeasurable gifts which make us abound in thankful appreciation to a merciful God. Our thankfulness looks forward also to the wondrous blessings which are promised us when Jesus comes to establish the Kingdom of God. Walking in Christ, we can look back and ahead and appreciate what Jesus has done, is doing, and will do for us and in us.



Thank You, Lord!

• By Harry Sheets and Harold Doan

This is the script of a radio broadcast given by the writers from South Bend, Indiana.

Sheets: The President of the United States has designated November 27, as a National Day of Thanksgiving. I think it is commendable that the head of a nation can set aside a day to thank God for His goodness to us. A mere "Thank you, Lord" is small return, indeed, for such wonderful generosity.

Doan: If we were to compare our blessings with those of some other parts of the world we would realize how much we have to be thankful for. There are large segments of the world's population that do not know what it is like to sit down to a table and eat till they are filled. It is said that portions of India and China are perpetually hungry. How they would gasp just to see a typical American Thanksgiving table with turkey and all the trimmings! But how many in America will be truly thankful, and tell the Lord about it?

Sheets: When I think of our electric lights, home freezers, and automatic heat, to say nothing about the cars, telephones, radio, and television, I sometimes stop and ask: "Why has God been so good to us?" I know that in many thousands of homes the people do not have fuel for heat. Stems of weeds and blades of grass are carefully stored for fuel to cook their meager meals. Even the so-called wealthy can do no better than that because there

is no available fuel for the heating of homes. My parents were among the early settlers in our part of Michigan. I was born and raised in a log house. I had more than two miles to walk to school, and frequently walked nearly five miles to high school. I never saw a basketball until I entered the Michigan Central State Teacher's College. When I think of what we have today, and remember having to carry cold pancakes to school for lunch when a boy, I feel I can truly say, "Thank you, Lord."

Doan: If someone holds a door open for us, or does some other small act of kindness, we say, "Thanks." Even a clerk in a store will say "Thank you" after you have made a purchase. It seems to me we should be thankful to our heavenly Father for His goodness. Everything we possess or enjoy came from the hand of our God. The pure air we breathe, the sunshine, and the refreshing rain, are all a part of His thoughtfulness. The farmer who plows the fields, plants the seeds, and applies the fertilizer thinks the crop is the result of his own efforts. His is the smallest part of the effort. He could do nothing without sunshine and rain and the elements in the air and soil. Even the fertilizer came from elements made by God when He created the world. He saw man's needs and provided for them, even before man knew his own need.

Sheets: The seeds we plant, or the cattle, chickens, and other stock we raise, have been improved by careful selection. We feel we have done much, but we had to start with something God had given us. Man has not been

able to create a new and different plant or animal. New varieties of plants have appeared, but these have come as sports, or freaks, from the hand of God, and were not the result of man's efforts. God not only made these things, but He "built into" them the possibility for improvement.

Doan: Even the tractors that do our work, or the cars that transport us, are all made from metals and other materials which God created. The plastics we are using more and more are from materials from the hand of the Creator. Our new materials are merely new combinations of the basic elements God gave us at creation. We owe everything to God. Should we not give Him thanks?

Sheets: We should take time to thank God for knowledge. According to Daniel 12:4, we are told that at "the time of the end: many shall run to and fro, and knowledge shall be increased." The increase in knowledge has given us our modern conveniences. We are able to run to and fro with ease and great speed. Think of the thousands of years the world made very little progress in the increase of knowledge. See what has happened in the last fifty years! Are we thankful for what God has given us? Let's tell Him so!

Doan: The running to and fro, and the increase in knowledge are to be at the time of the end. We would remind you that we are in the last days before the return of Jesus to be King of this world. This is another reason to give thanks. With His return, we will experience blessing undreamed of. Paul wrote in Colossians 1:12, "Give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." I am thankful for the hope of salvation. Are you?

Sheets: God gave Israel three feasts which they were commanded to keep. The third one was the Feast of Ingathering, or as it is more commonly known, the Feast of Tabernacles. It was their Thanksgiving feast. It came about the last of our September. These three feasts are enumerated in Exodus 23:15, 16. In Leviticus 23:39, 40 God gave the command: "When ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath . . . and ye shall rejoice before the Lord your God seven days." God wanted Israel to be ever mindful of their Creator and Benefactor.

Doan: This feast of ingathering was more than a mere recital of the goodness of God. At this feast, it was customary to invite in the poor and needy to share of the abundance of God's grace. It was a time of great rejoicing, and God wanted all to be able to rejoice together. This was the spirit of the first Thanksgiving held by the Pilgrims. They not only shared with each other, but they invited the Indians to share in the feast with them.

Sheets: Jesus asked His followers to keep the spirit of the Jewish Feast of Tabernacles, or Thanksgiving, by in-

viting the poor and needy. His words were: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed: for they cannot recompence thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:12-14). This is the true spirit of thanksgiving. It is the best way to say, "Thank you, Lord."

Doan: If that principle were carried out at Christmas time, think of the change that would take place in America. How many of us give gifts to only those who give to us? How many will continue to give gifts when we receive none in return? We merely exchange gifts. The true spirit of both Thanksgiving and Christmas is to help the needy.

Sheets: We know that when Jesus returns to this earth many things will change. There will be no need for the old Jewish feasts, except one. God will still be helping His people. There will still be a need to thank Him for His goodness. The Feast of Tabernacles will be a required feast. Zechariah 14:16-21 tells us about the keeping of that feast. "It shall come to pass, that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." There may be some that will not want to go to Jerusalem to thank God for His goodness. There is a punishment for them. Let us read further. "It shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

Doan: It is time that we Americans put the "thanks" back into Thanksgiving. We cannot honor God until we do. God, speaking to Malachi, said: "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear?" (1:6). "Fear" is here used in the sense of reverence.

Sheets: Solomon said: "The fear of the Lord is the beginning of knowledge." The marginal translation is: "The fear of the Lord is the principal part of knowledge." And he tells us again in Proverbs 14:27: "The fear of the Lord is a fountain of life." He makes another remarkable statement in Proverbs 10:27: "The fear of the Lord prolongeth days." We will be doing ourselves a favor to honor God with our lives and our thanks this Thanksgiving Day.

● *By Pastor Hollis Partlowe
Macomb, Illinois*

● **T**HE BIBLE is a mirror in which man may see himself just as he is. Any person who wishes a true picture of himself may find it therein. God is the great Photographer and, strangely enough, He has only three photographs. However, one of these pictures fits each individual on the face of the whole earth.

The Natural Man

The first picture is the natural man. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him" (1 Cor. 2:14). This man is not a Christian because he is not rightly related to God. Furthermore, he does not know God and cannot discern spiritual truth. This is the man of whom the Apostle James speaks. (Jas. 1:23-25.) He looks in a mirror and wishes that his imperfections were removed, but he goes



Three Kinds of Men

● his way and forgets all about it. This is a simple but expressive metaphor. The doctrines of God are such a mirror. Likewise, the natural man hears God's Word, and for a moment would like to live up to it, but he goes away and forgets the whole thing.

To see the condition of this man makes one very sad. He is dead; that is, dead while he lives. He is dead to God—dead in "trespasses and sins" (Eph. 2:1). He has no part in the covenant that God made with Abraham. In fact, natural men are "strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12).

Furthermore, the natural man condemns himself. (John 3:18.) He will not perish in the end because he inherited a sinful nature from Adam (although this is true), but because he refused the salvation God provided by His Son Jesus Christ. Yes, the natural man is helpless and hopeless. He does not recognize the seriousness of his condition.

The Carnal Man

● The carnal man favors the natural man very much. In fact, there is little difference between the two. Paul is speaking to carnal Christians in 1 Corinthians 3:1-4. Observe that he refers to them as "babes in Christ." Apparently, they had been converted for some time but had not grown. They walked after the lust of the flesh, al-

though they had heard the call of God. In fact, they were trying to walk two ways at once. Carnal Christians are sitting on the fence; they might fall either way.

Moreover, the carnal man has no capacity for strong meat, but rather is nourished on milk. Paul could not unfold to them the things he wanted to unfold. They were too weak. Observe, among them were envying, strife, and divisions; they walked according to the natural man. They were Christians in name only. They had not put off the old man with his deeds. Hence, the carnal man cannot please God.

Once again, the carnal man is in a miserable condition. (Rom. 7:20-24.) He has given one hand to Christ and is hanging on to the world with the other. No peace or contentment can be had in a life of this kind. He is an enemy of God! (Jas. 4:4.)

The Spiritually Minded Man

Finally, we see the Christ-centered man. He is the exact opposite of the natural man. To the world he is queer and odd, but to God he is dear and most precious. Paul calls him the "new man," while Peter calls him the "hidden man of the heart." The natural man cannot understand the things of God, "but the spiritual man appraises every thing" (1 Cor. 2:15, Wey.) He knows that the things seen are temporal, but the things not seen are eternal.

(Please turn to page 11)

Living Conditions in the Kingdom of God

● *By Pastor J. R. LeCrone*
Fredericktown, Missouri

THE VACATION season for the summer of 1958 is over. Lured by the prospects of a change in scenery, the opportunity to make new friends, the chance to indulge in our favorite hobby, the desire to revisit the scenes of previous happiness, to renew old acquaintances, or perhaps by a combination of many reasons, millions of us have taken to the road in our automobiles for more or less extended vacations. We return home, tired, sun-burned, and in many cases, broke. The vacation that we had anticipated for so long and for which we made so many sacrifices is behind us.

Though we would never admit to an error in judgment, I suspect that the huge majority of us were secretly a little disappointed with our vacations. They did not turn out to be the glittering, carefree experiences that we had anticipated. We were left with a little nagging doubt in our minds as to whether or not our vacation was really worth all that it cost us. We found, to our dismay, that we could leave our work behind us, but not our worries. The unbounded and unfettered joy and relaxation that we had anticipated were, in actuality, bounded and fettered by the limitations of our strength and health.

In our enthusiastic plans, we failed to consider the possibility that sickness might overtake us while vacationing, or that the automobile might break down, or that prices might be higher than we had expected, or that inclement weather might turn the bright days of fishing, or boating, or swimming, or mountain climbing into dreary hotel or cabin-bound days of waiting for the rain to cease.

We assured ourselves that next year it will be different. We will profit by the mistakes that we made this year, and choose a different resort, or different companions, or a different time to take our vacations. Next year everything will be perfect. We will return from our vacations refreshed in spirit and restored in health, and no regrets will cause us to question its worth.

Eventually, we learn to take the glowing language of the travel folders and resort ads with a grain of salt and, becoming more moderate with regard to what we expect from our vacations, are not so often disappointed. This is admittedly a realistic compromise between what is ideal and what experience has proved to be possible.



This skepticism with regard to paradises or utopias where we may vacation for a few days or weeks is natural and healthy. We must not permit it, however, to carry over into the realm of our religion and make us skeptical concerning the promises that the Scriptures make with regard to the conditions under which the faithful Christian will live in the Kingdom of God.

To begin with, no ill health will mar our capacity to enjoy the blessings and beauties of that time. The Prophet Isaiah painted a beautiful picture of that time and place—one that rivals the glowing descriptions of any resort folder—and Isaiah's description is true and accurate in every detail. Hear him! "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (Isa. 35:3-6). In this same book is found the promise that "the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (33:24).

John the Revelator was granted a preview of that time, and wrote down what he saw. "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Rev. 21:3-5).

A hint of the beauties upon which the redeemed shall be able to feast their eyes is also found in Isaiah 35. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. 35:1, 2). Then, reading from verses 7 through 10, "The parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

If you like your spectacles more glittering, we invite you to consider the description of the "great city, the holy Jerusalem," which is pictured in the Book of Revelation as descending from God out of heaven. "The building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass" (Rev. 21:18-21). This is only a partial description of this city of God which shall descend to the earth for the glory of God and the delight of those who are redeemed through Christ. We invite you to turn in your Bible to Revelation 21, and read the entire description. (Turn to page 12)

Let God Be Praised

● By Pastor William Dick
Pomona, California

IN DAVID'S prayer before the congregation of Israel (1 Chron. 27:11), he listed five attributes of God that should inspire us to praise Him.

Greatness

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Psa. 145:3). Compared to the greatness of God, we are very little (1 Chron. 29:14, 15), and like a "drop of a bucket" (Isa. 40:15). If we are great, God makes us so. Whatever strength we have, it is God who gives it to us. (1 Chron. 29:12.)

Power

"Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power" (Psa. 21:13). The Almighty is a God of "power and might" (1 Chron. 29:12), and nothing is too hard for Him (Jer. 32:17). All power in the earth, such as the sun, electricity, gasoline, atomic energy, comes from God.

Glory

God's glory shows in all His creation, but few appreciate it. Since "all that is in the heaven and in the earth" was created by the Lord, He is the owner and possessor of all. (1 Chron. 29:11.) When the princes of Israel contributed generously to the temple, David guarded against pride, and told them that all those gifts really belong to God. (1 Chron. 29:12-16.) God's glory may not be recognized now, but in the Kingdom it will receive full knowledge as the "waters cover the sea" (Hab. 2:14).

Victory

God is the "Strength of Israel" (margin, "Victory"). (1 Sam. 15:29.) David praised the God who led their fathers out of Egypt, through the Red Sea, and conquered their enemies. God is pre-eminent and surpasses all. He is able to conquer and subdue all things.

Majesty

God sits as King over all the world. "Thine is the kingdom, O Lord, and thou art exalted as head above all" (1 Chron. 29:11), and "thou reignest over all" (v. 12). All people and kings of the earth will be His subjects. (Psa. 138:4.)

When David concluded his prayer, all the congregation "bowed down their heads, and worshipped the Lord" (1 Chron. 29:20). May we, too, worship and praise Him!

WHAT is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psa. 8:4), is the question that the Psalmist David once asked. This is the question that man is still asking. Too frequently he gets the wrong answers, because teachers philosophize about it rather than take the strict statements of Scripture.

David gave somewhat of an answer to his question, when he added, "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Psa. 8:5-8). Thus, David summed up the purpose of the creation of

● By Pastor V. E. Kirkpatrick
Holbrook, Nebraska

PART ONE of a study of the whole nature of man.

"WHAT

man as God has recorded in the creation story of Genesis. We read in Genesis: "God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. 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. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And 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, I have given every green herb for meat: and it was so" (1:26-30). Thus God gives to us the story of man's creation, and the purpose of it: to have dominion over His handiwork.

The writer of the Hebrew letter agrees with Psalm 8, which he quoted, and added one significant statement, "But now we see not yet all things put under him" (2:8), thus suggesting that something somewhere went wrong with the original purpose for which man was created.

To the above statements, Isaiah 64:8 presents the picture of God as a potter, with man the resultant work, when he says, "But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of

thy hand." We learn, then, from several sources the fact that we are created beings, and our creator is our heavenly Father. Thus, from the standpoint of creation, we are the sons of God. However, we must keep in mind the difference between created beings and natural sons. That which is created may be created in any form desired by the creator, and given whatever characteristics desired. Natural sons must have the characteristics of their father.

His Creation—Body

As we have noted, God's decision to crown His creation was couched in the following language, "Let us make man in our image, after our likeness" (Gen. 1:26). Then, fulfilling the decision, "God created man in his own image, in the image of God created he him." In these verses we find that man was made in the likeness of God; that is, in resemblance, shape, and fashion, as a representative figure.

We are to take both words, "image," and "likeness," to suggest that fact—that we are in the physical shape of God. Thus, God crowned His creation by creating man to look like Himself, and gave to that man the right and privilege of having dominion over all of the rest of the creation. Because we are made in the form or shape of God, however, does not in any sense imply that man is made from the same material as God and has His immortal characteristics, for the Bible is specific in telling of man's physical make-up. This we find in Genesis 2:7, where we read, "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." Later in the same

chapter we find this additional information, "Out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof" (v. 19). We could also add Psalm 146:4, which tells us that "his breath goeth forth, *he returneth to his earth*; in that very day his thoughts perish." Stopping to note the one common idea in these three verses, we find it to be the statement that man, in common with all animals, is an earth creature. Specifically, man is from the dust of the earth so far as his creation is concerned. We can boast only that we are His *highest* creation, but so far as the substance from which we were created is concerned—dust—we are no better than the animals. The verse

as Isaiah suggested in 64:8. To these David added his voice in Psalm 103:14, when he said, "He knoweth our frame; he remembereth that *we are dust*."

We ought not to leave out the Wise Man's additional testimony of man's nature, and he again emphasized our common origin with all the rest of God's animal creation in these words, "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. *All go unto one place; all are of the dust, and all turn to dust again*" (Eccl. 3:18-20).

S MAN?"

from the Psalms tells us that we are to return to the dust.

God at no time during His creation promised to man that he should have an eternal existence in any form, shape, or manner. In fact, in the beginning when God placed man in the garden, it was with the specific warning that man was not a long-lived creature, and that to prolong life, or to keep life, it would be necessary to eat the fruit of one of the trees in the garden—the tree of life. He was also given law, and the result of the breaking of that law would be death.

This law was specified by the Almighty in the words, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17). Thereby does God declare that man is a mortal, dust-being, and that it is by the grace of God that man lives from day to day. When his race is run, he returns to the earth from which he was created.

When Adam transgressed and stood before the judgment of God, his penalty was, "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." We are all Adam's descendants, as Paul emphasized in Romans 5:12.

Eliphaz, in Job 4:19, also emphasized man's origin and destiny when he declared, "How much less in them that dwell in houses of clay, *whose foundation is in the dust*, which are crushed before the moth?" Thus, again, we find a body foundation of dust; that we are but "clay,"

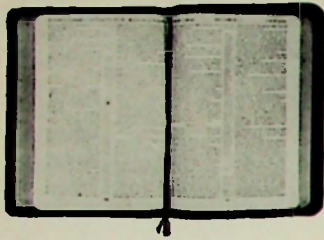
Thus, we find that while God created man in the form and shape of Himself, He made him from the same substance from which He made all the rest of His creation—the dust of the earth; that He did not make man of the same substance as Himself in that man is mortal, and is under a law which returns man to his original elements at the close of life.

His Creation—Spirit

Dust was not alone, however, in the creation of man. In our original creation verse, Genesis 2:7, we find that after man was created from the dust of the ground, a second element entered into the picture—the breath of life. We can suggest that it was not just a lump of dust in the general shape of a man that God had made. Rather we might have a better image in mind if we think of the creation which we find about us at all times. The child comes into the world; the heart is beating; it has every manifestation of life, but if no breath is taken in there is in reality no life there. Our picture of Adam is the same—a man who, at the time of creation, might have had a heart beating, but who was of a mortal, short-lived nature, and without something to sustain life, shortly would have begun the deteriorating process. Thus, we have the second element—the breath of life.

Here is probably where the major error enters theology in regard to the creation and nature of man, for the breath of life is not, as is taught, an immortal soul. Rather, the meaning of the expression can be summed up in saying that man began to breathe, even as the child be-

(Please turn to page 12)



THE BIBLE AND THE NEWS

By the Editor

RELIGIOUS LIBERALISM A FAILURE

Writing a column for the *Corpus Christie Caller*, October 17, William E. Gilroy, D.D., condemns the liberalism of modern Christianity for lack of "precision." Himself a minister long connected with the liberal cause, Dr. Gilroy states, "Official liberalism, if one might think of it as such, seems diffuse and lacking in precision. In addition to strong humanism among liberals, who find in man himself all the religion he needs, there seems to be a suggestion of replacing, or extending Christianity, by a sort of eclectic association of world religions.

"It does not suggest that one religion is as good as another, but it does suggest that all religions are good. It seems to commend religion without much regard for what religion should be and do. . . . There is need for precision."

The great weakness in religious liberalism is its lack of definite and absolute terms. All things are relative and there is no persuasion for absolute right and wrong, and absolute truth and error. This has resulted from a refusal to accept the Word of God as wholly inspired and the only and final authority for truth and righteousness.

WAS COLUMBUS A JEW?

The *New York Mirror*, in its Columbus Day edition, set forth what it considered indisputable evidence that Christopher Columbus was a Jew. Accompanying the article was a signature of Columbus, including a series of letters which, in the Hebrew alphabet, constitute an ancient Hebrew prayer. The outstanding Spanish historian, Salvadore de Madariaga, in his biography of Columbus, points out convincing evidence that Columbus was a Jew by birth.

MORAL LAXITY CONDEMNED BY RABBI

In a paper delivered before the sixteenth annual convention of the Rabbinical Alliance of America, Rabbi Solomon Weinberger of Congregation Tifereth Israel, Passaic, N. J., described moral laxity as "the gravest social ill of our day which is responsible for the appalling delinquency of young and old which pervades our society." Castigating our society as "a huge burlesque house," he spelled out this vital need: "Moral law must be taught as God-given and not a social phenomenon that is subject to the changing values of society."

THE MINISTER'S SALARY

According to a salary study recently completed by the Department of the Church and Economic Life of the National Council of Churches, America's Protestant ministers are being forced into debt and their wives are being compelled to work to supplement family income. The cash income of clergymen in nine major denominations averages \$4,432 annually for a 60-80-hour work week. While this is an increase over the average \$3,783 found in a 1953 study, higher costs for food, clothing, medical care, and automobiles have more than offset this net gain. Although gratuities, plus housing and automobile allowances, average \$1,600, heavy professional expenses counterbalance these extras and impose a drain upon most ministerial salaries. Two thirds of the clergymen surveyed are in debt.—*Dateline*.

CLOSED CHURCHES

The *Bible Beacon* has reported that there are sixty thousand closed churches in America. They are either standing idle and abandoned or have been converted to secular purposes. Many of these churches have, of course, been replaced by new buildings in newer residential areas of cities. We would guess that most of these are downtown churches or country churches which have been replaced by new suburban buildings.

CHURCH NAME CHANGED

The name of the *Disciples of Christ (Christian Churches)* has been changed to *International Convention of Christian Churches (Disciples of Christ)*. The church includes almost eight thousand congregations, with two million members, and is seventh in size among Protestant denominations in America. Generally speaking, the Disciples group is the most liberal of the many elements that sprang from the movement which centered around Thomas Campbell in the early 1800's.

OBSCENE LITERATURE IN MAIL

Chief Postal Inspector David H. Stephens has reported, "There have been particularly serious increases in the mailing of filth and obscenity." A total of 358 arrests have been made by postal inspectors for this offense in the past year, compared with 247 arrests in the same period, ending June 30, 1957.—*Action*.

TEEN-AGE DELINQUENCY WORLD WIDE

Dr. Alfredo M. Bunye, Philippine director of prisons, who has just attended a meeting of the United Nations Committee on crime prevention stated that juvenile crime is on the increase on a world-wide scale and not just in the United States. He stated that the problem does not seem to be connected with economic conditions or the political stability of a nation, or even to intellectual levels. Shanghai, Paris, London, New York, Cairo, and the Scandinavian countries have all been plagued by crimes of violence by teen-age gangs.

The United Nations group had no definite answer to the problem. We might suggest an answer presented by a television program on the subject. Respect for authority must begin in the home, and in the home it must begin with the head of the household.

VOTE OF CARDINALS CHALLENGED

Protestants and Other Americans United for the Separation of Church and State has challenged the right of American cardinals of the Roman Catholic Church to vote in the Vatican for a new pope. It is claimed that since the Vatican is a foreign state and the pope claims temporal as well as spiritual powers, that it is illegal for the cardinals, as American citizens, to participate in the election. The State Department has not yet ruled on the controversial issue.

WINE CELLAR IN THE WHITE HOUSE

Last winter a wine cellar was built in the White House, at taxpayers' expense, to store the thirty-seven varieties of wine kept in stock. The wine industry then stocked the cellar with about \$6,000 worth of premium wines as a "patriotic" gesture. The advertising will naturally be priceless.

The State Department is now having a wine cellar built into Blair House, where dignitaries from other countries are entertained.

PASTOR'S SOCIAL SECURITY WEAKNESS

According to *Washington Religious Report*, a major handicap in Social Security coverage for clergymen has been uncovered by Robert Van Deusen of the National Lutheran Council's Washington Public Relations Division. Because of the late date at which the clergy became eligible for coverage and the statutory requirement of five years' coverage as a condition of eligibility for disability benefits, if a clergyman "has a disabling heart attack or is otherwise incapacitated before he reaches sixty-five and before he has been covered for five years, he is not eligible for disability benefits." Moreover, "If his interruption of coverage because of his disability lasts longer than the period during which he has been covered, he loses his death and security benefits."—*Dateline*.

CHURCH PWA

Dr. Clate A. Risley, executive director of National Sunday School Association, said before its convention, that currently ninety per cent of the church work is being done by ten per cent of the membership. "The greatest *ism* in the world," he said, "is not Communism, Romanism, or any cult, but *indifferentism*. In many of our churches we have a growing number who have joined the PWA—Pew Warmers Association." This situation, he explained, has added to the burden of the ministry and has resulted in the pastors having to hire directors of Christian education, music directors, and even organists.—*Bible Advocate*.

THREE KINDS OF MEN

(Continued from page 5)

Furthermore, the spiritually minded man has accepted Christ as Saviour and has been obedient to the commands to believe, repent, and be baptized. The Holy Spirit dwells in him and leads him. (1 Cor. 3:16; Rom. 8:9, 14.) This new man is also dead to sin, having yielded to Christ (Rom. 6:1, 2, 7.) His life is hid with Christ in God. (Col. 3:1-4.) He was dead, but now he has been quickened to a higher plane of life and is sitting in heavenly places in Christ Jesus. As the glory of Christ is hid from the world, so the believer's life is hid in God.

Yes, our real life lies in the world to come. (V. 4.) Let us make haste to place Christ in the center of our lives, having hope of the life that now is and also of that life which is to come.

HERALD RECEIPTS

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LIVING CONDITIONS IN THE KINGDOM OF GOD

(Continued from page 7)

Neither shall the pleasure of the redeemed in these beauties and blessings be destroyed by the dangers brought about by careless, rude, or incompetent drivers on the road, or those inconsiderate people who spoiled things for us at the hotel or the camp. The Kingdom of God shall be marked by safety, friendliness, and love. This shall extend right down to the animal kingdom, so that there shall be no need to confine or cage any of the animals, nor to post warnings regarding the dangers of feeding or becoming careless about the wild animals. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

The minds of those who enjoy their perfect health in the beauties of these ideal surroundings shall be at rest. None of the worries that spoil so much of our enjoyment of what is beautiful today shall intrude at that time. It is again the Prophet Isaiah who expresses the promise of God in this regard. "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying" (Isa. 65:17-19).

Vacations may disappoint us and force us to compromise idealism with realism, but the Kingdom of God shall be perfect, with nothing to mar the eternal pleasures of those who dwell there. To gain a place in that Kingdom is worth any sacrifice!

WHAT IS MAN?

(Continued from page 9)

gins to have real life only as it begins to breathe. Air, or more specifically the oxygen in the air, is that which unites with the dust to make the living creature, or soul. In many scriptures we discover that the words "spirit" and "breath" are from the same source. Job 27:3 says, "All the while my breath is in me, and the spirit of God

is in my nostrils." Here the margin tells us we should read "the breath which God gave him" rather than "the spirit of God." "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (33:4) is another example.

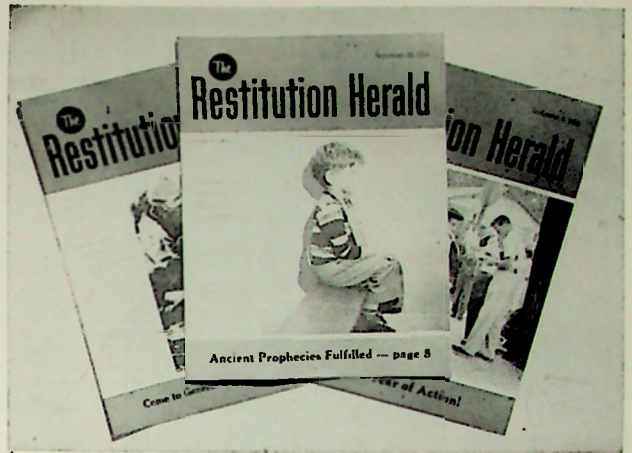
Thus, we discover that the second element in the make-up of man is breath, wind, or oxygen. The breath without the dust is lifeless; the dust without the wind is lifeless; but the two together make a living soul, or living creature. When either is taken away, the remainder becomes again what it was before.

We should note, too, that as we, and the animal creation, have a common origin in the dust, we have a common breath. Genesis 6:17 tells us that God declared, "Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die." If we can go back in remembrance, we will note that all that was created, except what was in the ark, died. Both man and animals on the earth died a common death—the waters closed over them; they were cut off from the air. They no longer had access to the breath of life, and died as a consequence.

To this we might add Genesis 7:14, 15, "They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." Thus, again, God's inspired Word tells us that man and the animal creation have the same breath. If one can be immortal, then we must, of necessity, say that all of God's creation has an immortal something. Man and beast share the earth creation and the breath of life in common.

To these words agree the Wise Man in the verses previously quoted from Ecclesiastes 3:18-20, for therein we find him telling us: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, *they have all one breath*; so that a man hath no preeminence above a beast. . . . All go unto one place; all are of the dust, and all turn to dust again." All, men and beasts, have the same breath (spirit, wind); all are of the dust, all go to one place. Somewhat facetiously we might suggest that if we should be a believer in immortality, we might be under the necessity, after reaching that heavenly abode, of facing and being greeted by every cow, pig, chicken, deer, that we have eaten as well as all the mice, rats, and gophers, that we have killed in our lifetime, for the Scripture specifically states that *all*, animals as well as men, go unto one place. However, the Wise Man has told us where that place is—all turn to dust again.

(To be continued November 30)



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Giving Thanks

● *By Madge Savage*

THANKSGIVING AND JOY

Thankfulness and joyousness go hand in hand. One seldom is very thankful for bad things or sicknesses, at least not at the time when they happen. Happy hearts are thankful about things that make them happy or forget their burdens.

A question we often should ask ourselves is, "Do the words I speak, the thoughts I express, tell the hearers I am a follower of Christ?"

DO WE GIVE THANKS CARELESSLY?

Here is a poem that may express how we forget to say what is in our hearts:

"I found a pretty feather,
As blue as anything;
A blue jay sent it to me;
He dropped it from his wing.

"I tried to thank him for it,
But he flew very high,
And disappeared far out of sight
Against the bright blue sky.

"The only way that I could think
To send him thanks, you know,
Was my shiny red balloon,
And so I let it go.

"And up and up and up it went,
Until it found the bird;
But I'd forgotten in my haste
To send a single word."

"Pleasant words are priceless,
The cost of one is small—
Use them most sincerely,
Or use them not at all.

"Cultivate the habit
Of saying pleasant things;
Words can sing like thrushes;
Words can fly with wings!"

Boys and girls cannot read each other's minds any more than the bird could have read the child's note, had the child sent one along with the balloon.

God can read our thoughts. He knows when our thanks are true and from our hearts, or when they are empty words. The heavenly Father likes words of praise and thanksgiving. He likes girls and boys to live in thankfulness and joy. He likes to have us say, "Thank you!"

GOD'S UNSPEAKABLE GIFT

God's unspeakable gift is not one we cannot talk about, but it is one that is difficult to describe. It is difficult to see and tell it in its fullness. The precious gift each one of us hopes to receive is "eternal life" through Jesus. (Rom. 6:23.) The Lord God put this gift in store for us by giving a gift. God gave His Son. (John 3:16.) His Son brings us the opportunity to become a part of Him, and to be saved by the favor, or grace, of God.

If we have no faith, we cannot please God. We are to be saved by grace, through faith in God's Son. "Faith without works is dead." Therefore, we must show our faith by our works. We must teach others of Christ and His Father, and about the Kingdom of God that will be established upon the earth.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. . . . Enter into his gates with praise: be thankful unto him, and bless his name" (Psa. 100:1, 2, 4).

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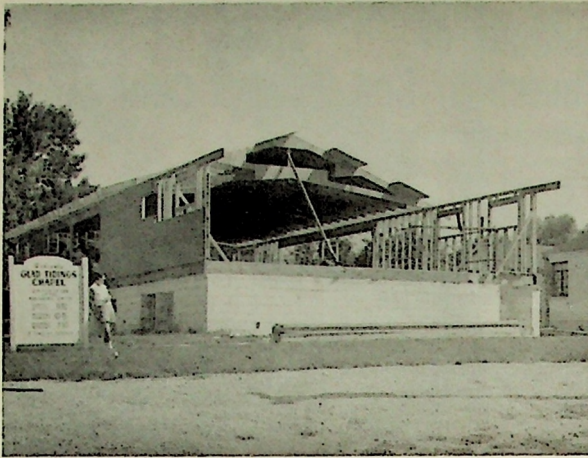
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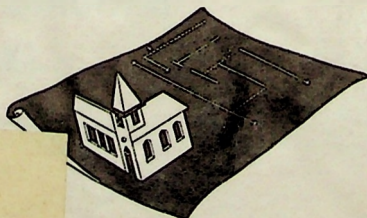
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November 29, 1958

The

Restitution Herald

VOLUME 48, NUMBER 4

THE CHURCH AND THE CHURCH MEMBER IN THESE TIMES

Articles in this issue feature the place and work of the church and the church member in these days which are closing the age.

WHAT THE CHURCH HAS TO OFFER

GOD'S EVALUATION OF THE CHURCH

TITHING, AN OBLIGATION CHURCH OR STATE?

And other articles and features of current interest

OPPORTUNITIES EVERYWHERE

The picture suggests the opportunities that exist for the Churches of God which sit on corners in progressive communities everywhere. School buses bring the children for Christian education in the Sunday school, the vacation Bible school, and released-time classes. Christian colleges, printing of literature, and evangelism which results in baptisms into the body of Christ, offer opportunities for service through the Church of God.



A TRIP TO THE MOON (Page 11)

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

Subscription rate: per year, \$3.00; two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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NEW SUBSCRIBERS NEEDED

About three thousand individual copies of the membership issue are mailed each month to Church of God homes. Of this number, only about thirteen hundred of the homes are subscribers to the regular twice-monthly issues of The Herald. Simple arithmetic shows that between sixteen and seventeen hundred Church of God homes do not subscribe to The Restitution Herald.

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Calling Evil Good

In the days of the Prophet Isaiah, God reminded the people of Israel that they had departed far from His ways. Through Isaiah He said, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward" (Isa. 5:20-23).

In the light of these words we read with better understanding the report on "Alcohol, Alcoholism, and Social Drinking" by the Joint Committee on Alcoholism of the Protestant Episcopal Church. The report was read to the delegates of the triennial general convention of the church at Miami, Florida, October 14, 1958.

The report was given full play in the newspapers and magazines which make much of their money from the booze interests. *U. S. News & World Report* (Oct. 24, 1958), could hardly contain its glee in being able to report that a sizeable denomination apparently had come to the conclusion, "If you can't lick 'em, join 'em." Impressed by the fact that "seventy million Americans use alcoholic beverages today" the Committee evidently concluded that it is "difficult to kick against the pricks" and so many people should not be offended.

The Committee said, "Things of the flesh are not to be despised; they are good." It maintains that "a Christian who drinks moderately with due regard for the . . . claims of God can drink with thanksgiving to Him for His blessings." Surely we are not to blame God for the broken homes, maimed and killed on the highways, crime, mental anguish, and ruined lives which have resulted from social drinkers becoming alcoholics!

The report states that the "prevailing tradition of the Episcopal Church is clearly against all abuses of beverage alcohol, but does not insist that the only remedy for this abuse is total abstinence for all Christian people at all times. . . . We believe that each Christian must make the decision himself as to whether or not he will drink alcoholic beverages."

In a reply to the report of the Committee, Mr. Herbert H. Parish, National Executive for Temperance Education, Inc., wrote in the *Chicago Tribune*, "It should be remembered that all alcoholics, which the Episcopalians deplore, are recruited from social drinkers. Alcohol is a habit-forming and addictive drug, which by nature calls for repeated and increased dosage. It is not something to be treated lightly."

The greatest damage of this report will probably be to those young people and adults over the nation who read only the headlines, "Social Drinking Condoned in Report to Episcopalians." We would hate to carry the burden on *our* hearts for those who will go over the line, begin to drink, and become alcoholics because "the church says it is all right to drink."

What the Church Has to Offer

By Pastor Harvey U. Krogh, Jr.
Oregon, Illinois

THE CHURCH is a group of people who have been called out from among the rest of the people of the world. They are not perfect, but with God's help they hope to be better. Those who make up the Church have faith in God and are trying to do His will. The Church of the living God is "the pillar and ground of the truth" (1 Tim. 3:15). Much more could be said regarding the Church, but let it suffice to say that true Christians make up the true Church.

Just what does the Church have to offer? We may offer only that which has been given to us, for all that we have has either been given to us or we have been enabled of God to acquire it. What, then, has been given to the Church? The Apostle Paul, speaking of himself and other Christians, said that God had given to them the ministry of reconciliation. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Cor. 5:18).

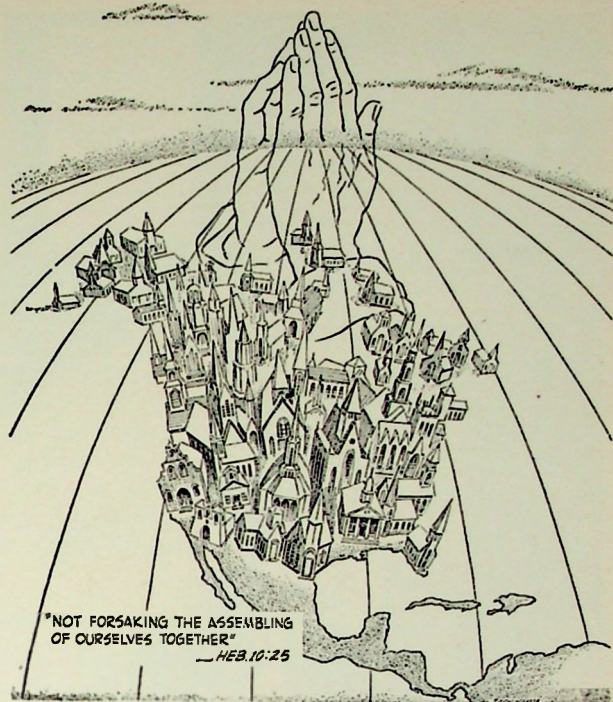
Reconciliation is the bringing together of those who have been separated because of some differences. God and man have had some differences. Man has estranged himself from God by his sin and has not returned to God by the way which God has provided.

Nevertheless, God has reconciled us to Himself by His Son Jesus and has given to us the ministry of reconciliation. That is, it has been given into the hands of the Church to offer reconciliation to others by bringing them into accord with God through Christ.

Let us see what this really means. Before man had sinned, he was in good favor with God. God had said that what He had made was very good. Man had the right to eat of the tree of life and live forever, if he did not sin. Man did sin, however, and lost this right.

What could reconciliation mean but the bringing of man back to the position that he had with God before he sinned? It amounts to this and more. Paul said that God had reconciled us to Himself by Jesus Christ. God was really starting a new race when He raised Christ to immortality. No one besides Christ has ever been able to say what Christ said in Revelation 1:18, "I am he that liveth, and was dead; and, behold, I am alive for evermore."

We might say first, that the Church is offering eternal life to all who really want it. Of course, this life must



come through Jesus Christ. Man does not now have eternal life. It is offered by no other religion. Some assume that man now has eternal life as a present possession, but the only proof of eternal life is Christ, the only one thus far to have been raised from the dead to immortality.

Immortality is promised to the Church in 1 Corinthians 15:51-53. "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."

Death is the result of sin. Adam's sin brought death upon the whole human family. Only by being reconciled to God by Jesus Christ His Son can man be freed from death by resurrection from the dead to immortality. What greater thing could be offered to man than to live again, and not only to live again, but to have eternal life? It is more than to live again eternally. It is to be forever freed from sin and all of its unpleasant and painful results.

Further, there is the promise of rulership with Christ in the coming new age in which the work of undoing sin will be accomplished. All of this is offered to those who are willing to accept it.

The more I study this offer in God's Word, the more
(Please turn to page 13)



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 3:10

my gold, not a mite would I withhold"? We sing with vigor, but do we believe what we sing?

As we study the Bible and the different happenings, we are quick to state that we would have done differently. For instance, in the case of Ananias and Sapphira, we would be strong in our conviction that such deception would not be done by us. (The account is found in Acts 5:1-10.) This act was brought about because the early church was so interested in the gospel that the people were selling all of their possessions and putting them into a common treasury. God had not required them to do this. Neither did He require Ananias and Sapphira to sell all they had to give to Him. But God does require honesty. The sin of these two people was in the fact that they had lied, for they had kept back part of the price of the land, though they told Peter they were giving all. If they had come and said, "Here is three fourths of what we had, for the Lord," God would have been pleased.

People of today say, "I have nothing for the Lord; I must help myself." In reality, are we not lying to God? Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take no thought for the morrow" (Matt. 5:33, 34).

Tithing an Obligation

• By Pastor Francis E. Burnett
 Tipp City, Ohio

ARTICLE ONE

ONE of the goals set forth in the Decade of Development program and adopted by our General Conference and by many of our churches was to teach that tithing is the Scriptural way to give. In recent months our General Conference Board of Directors and manager have been encouraging our churches at large to adopt a budget for the individual church that would be sufficiently large to include the tithing of that budget to the General Conference. We believe that too little is said or written about this subject. It is God's way! It is Scriptural! It is not done by most Christians mainly because of lack of teaching and because of selfishness. We will present a series of three articles, the first being the one you are reading; the second, Offerings—Voluntary, of Free Will; and the third, Sacrifices—the Giving Up.

How often do we pledge our lives? Sometimes we do it without thinking. We may do it with an oath, or by merely saying, "I will do it," or by expression because of enthusiasm that has not been developed. Let me explain this latter statement. How often do most of us sing the hymn, which contains these words: "Take my life and let it be consecrated, Lord, to thee, Take my silver and

Do we believe this? Or are we lying to God and do yet defraud God by doing the opposite?

In Leviticus 27:30 we read, "All the tithe of the land . . . is the Lord's." We cannot get away from this fact, *the tithe is the Lord's*. In addition to the tithe, Israel was to give many offerings. (See Lev. 23:37, 38.)

The tithe is the Lord's and ten per cent is the rule. This has been a fundamental from the time of Adam and Eve. History shows that the nations of the world recognized this principle to be good and their citizens were levied ten per cent for religious worship even though it was for idols.

We look to some of our great figures in Bible history. Outstanding to the Church of God is Abraham. We look to Abraham because God set Abraham apart as the "father of the faithful." We look to him because of the examples he set forth in his life. We rejoice at the statement made in Galatians 3:29, "Ye [are] Abraham's seed, and heirs according to the promise." We cherish the *great* promises made to Abraham, knowing the foundation of the gospel is laid on those promises of God. But are we followers and examples of Abraham?

We read in Genesis 14:20, that Abraham "gave him tithes of all." We know that Abraham paid tithes to God through Melchizedek, "the priest of the most high God." We have also the record of Jacob, the grandson of Abraham, promising the tithe in Genesis 28:22. These faithful men paid tithes to God. If Abraham paid tithes to God, why should not we, the "children of Abraham and of God by faith," pay tithes just as faithfully today?

We have heard often that tithing was a part of the Mosaic law. Abraham lived four hundred thirty years before the law when God gave him the promises, and he tithed. Tithing was not a part of the law which was given to Israel on Mount Sinai. It was added to the laws and ordinances that were given to Israel; but it was added because it was already a part of their lives. God simply gave instructions as to how the tithe should be used and where.

If a man rented a house and then did not pay the rent, we would think very unkindly about him. God has

given us this world and all of its blessings. He provides for us day by day and He has provided for us a future. Still many refuse to pay their *rent*.

Paying ten per cent of our income to God will not insure eternal life, but it is an obligation of everyone who has an income. It is a command of God. Through the Prophet Malachi, God said, "Ye have robbed me. Wherein have ye robbed thee? In tithes and offerings" (Mal. 3:8). These are God's words. Who are the robbers? We are, if we do not tithe. None of us would want God to call us robbers and thieves in the Judgment Day! Yet, what else can He do if we have failed to obey His Word?

How many have proved God by bringing "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. 3:10)?

(Please turn to page 14)

Church or State?

THE Roman Catholic Church has long upheld its prior right to demand that a Protestant, who marries a Catholic, must agree to a Catholic wedding ceremony, surrender all religious rights in the home, and promise that the children shall be raised and educated as Catholics. Controversies on this issue often arise, but few have been willing to put them to a legal test. Recently, however, two court decisions have placed the onus of unconstitutionality on the dogmatic demands by the Roman Catholic hierarchy in connection with "mixed" marriages—*restrictions that are severely maintained in all Catholic countries.*

One well-known court test concerned a child born to an unwed Catholic mother in Massachusetts and adopted as an infant by a Jewish couple. Later, after the mother had married and started a new family, she tried to reclaim the child—not to live with her in her home, but to be placed with a Catholic institution to receive a Catholic education or possibly be re-adopted into a Catholic home. The foster parents fled to Florida, hoping to retain possession of their adopted daughter; the courts of Florida refused to turn the child over to a Catholic institution on the grounds that the mother's claims were insufficient to justify voiding the legal adoption.

This case received nationwide publicity, but another court test, involving Catholic pre-marital agreements, was even more significant, though it was generally suppressed in the newspapers. In this instance Superior Court Judge Charles H. House, in predominantly Catholic Connecticut, ruled that the pre-marital agreements (in which a

non-Catholic accedes to Catholic Church demands before being permitted to marry) have no legal standing in that state.

In this particular case, the Methodist bride of E. J. McLaughlin made the usual concessions to Mr. McLaughlin's priest. After three children were born, the couple separated and the wife asked for a divorce. The husband initiated proceedings before the Superior Court, claiming that, since the children were to be reared as Roman Catholics, they must be given to his custody although he did not question the fitness of their mother to care for them. The judge awarded custody of the children to the mother and ruled that she could not be legally held to her pre-marital pact with the Roman Catholic Church.

In innumerable edicts and statements of record, the hierarchy regards the right of the Catholic Church to dictate religion in the home as superseding all civil law. Will the church press this issue and permit it to be carried to the higher courts? Liberal Catholic laymen believe not, suggesting that the church will, instead, seek to elect those who will reinterpret the law.

The prime question that is bound to arise with increasing fervor in the future will be, "Do Catholic candidates running for office in the United States—as judges, congressmen, or even as President—accept the church's position that church dogma should have precedence over all civil law?" In all Catholic countries, the church is relentless in this demand. In the United States, this question will gather increasing momentum during coming months. For one of the most likely candidates for the Democratic nomination for President in the next election is a New England Catholic.—*Between the Lines and Advent Christian Witness.*



By
Pastor
Milon Hall

Fonthill
Ontario

God's Evaluation of the Church

THE DECEIT of Ananias and Sapphira is a dramatic incident in the growth of the Church of God. We might even call it extreme in judgment. Let us consider it, however, for the value of estimating God's evaluation of the church. We read this story in Acts 4:32-5:11. Notice verse 34: "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto every man according as he had need."

We do not find any God-given law whereby the early Christians conducted themselves in this manner. Yet, because the church was united and had agreed on this principle of owning all things in common and supplying each man as he had need, when there came one deceiving, he was struck dead! What did Peter say? "You have not deceived men; you have deceived God! You have been lying against the Holy Ghost, against God, and against the Spirit of the Lord."

What was God's attitude toward the agreement man had made? He honored the laws of that church, and He struck men dead because they refused to honor that law!

I am afraid of what would happen today! We make a pledge to the church, or to the conference, stating, "I will give so much in helping to build the new Sunday school." Suppose we default! Suppose we withhold and refuse to pay our pledge! Suppose God dealt with us in like manner! We notice that those who sold possessions and lands brought the money and they laid it (where?) at the apostles' feet and at the feet of the officers of the church. Where did Ananias and Sapphira die? At the feet of the apostles! They paid their pledge with their lives. God honors the church. He will honor the church and our debt will be paid, even if it is with our own lives.

At our recent General Conference certain definite pro-

grams were set forth to carry on the work of Jesus Christ. If we fail, if we default, if we refuse to do our best and to put our all into that work, I am afraid we will suffer. Someone else will take our place; someone else will come and fill in where we lack, but we will suffer the loss. Ananias and Sapphira certainly suffered the loss! They made a pledge, and it was paid, as far as they were concerned, for there is no thought, device, nor wisdom in the grave to which they went. Their hoarded possessions were lost to them.

God values the faith-relationship of men. The church was established upon the faith of Peter, upon that rock,

because what Peter said, he did. Upon that principle the Church of Christ was built.

Turn back just a moment to Malachi, the last book of the Old Testament, verse 16. It speaks of those who believed God, and who feared God, and who talked about it together. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name." Notice the occasion upon which that book of remembrance was written: when men feared God and spoke one with another about God. What does it say? "The Lord hearkened and heard." The Lord heard as men talked together about Him, as men honored His name in their conversations. As they talked together about Him, He honored their talk and names.

Do you believe God knows that we are here this morning? Do you think God is listening as I am speaking? Do you think that God is looking into our hearts and knows what we are thinking and how we are reasoning? Yes, He is! and He does! He is considering how we are talking about Him this morning, how we are respecting Him in godly fear. That book is open. Is our name written there as one who fears the Lord and who speaks often about Him? Those who feared the Lord spoke often one to another, and the book of remembrance was written because God hearkened and heard what they said.

We are a church, banded together for a specific purpose. When we do anything that alters that purpose, we are held accountable; and when we do anything to impair that service and that project, we are held accountable.

We elected several new officers at our General Conference last summer. It was not something done in a moment. As a matter of fact, in the Conference itself officers are nominated one day and elected at a later day. Time,

sincere prayer, and thought are given to the selection of the right ones. These men are selected because they have given testimony of a desire to serve the Lord. We are united for a specific purpose. Because we have a hope of the Kingdom, we have a responsibility to take to the Lord the names of our officers. We must take before Him the work and ask for inspiration for each one in the work of Jesus Christ, the work of the church.

What truly is the value of church fellowship? In Matthew 17 we have the story of the transfiguration, the occasion on which Christ took Peter, James, and John, and went up into the mountain and there was transfigured before them. They, as it were, saw Moses and Elijah with Christ, and they were communing and talking together. Many times I have heard Bible students and teachers condemn Peter for speaking up, for apparently Christ completely ignored what he said. They condemn his impetuous nature for wanting to do something and say something (as Peter always did). Here we find that he did say something. "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias" (v. 4). While Peter spoke, the voice came from the cloud, completely ignoring what Peter had said: He probably felt like quite a dud, as sometimes we do in speaking up without fully grasping the situation, and are ignored. But notice part of what he said: "Lord, it is good for us to be here."

Do we leave church (regardless of the poor quality of the sermon or of the organist, or the singing, or whatever it may be) feeling it is good to have been here? to have been sitting beside others of like precious faith? to have been stimulated by knowing there are others who love your God, and serve your Christ? Why did Peter say, "Lord, it is good for us to be here"? He knew that he could see the power of his Saviour, his Messiah, for they saw the glory of Jesus Christ. "Lord, it is good for us to be here." May we see Jesus today. May we see Him in the songs we sing, and in the prayers we utter, in God's Word. "Lord, it is good for us to be here."

Then Peter wanted to do something. Oh, may we be as determined, experiencing the goodness of our being here, and then leave here determined to do something about it! May we want to do something in the work of the Lord, in carrying our worship on to the world, building

tabernacles where others also may draw close in worship!

There certainly is a great value in uniting, and Peter must have felt it. I wonder why Jesus took Peter, James, and John. We know that they were very close to Him! We know that they were the leaders of the church after Christ's ascension. He wanted them to be thoroughly convinced. He took these three because they had vision, because they had perspective, because when they saw a situation they recognized it. "Lord, it is good for us to be here." Peter probably spoke the very thoughts of James and John. "Lord, it is good"—good for us to have this fellowship. It is strengthening.

In Romans 1, Paul spoke similarly of the value of companionship and fellowship in the church, of being strengthened and strengthening one another. "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me" (vv. 11, 12). Is it not beautiful? Paul wanted to go to them that he might strengthen them and that they might strengthen him. By their mutual faith they could strengthen one another. I hope and pray that your church affiliation means that to you.

We recognize that God honors the church. God respects it. God respects the laws and decisions we make in our organizations. We can strengthen one another in realizing that God is beholding and blessing. God is giving grace and power for the working of the church of His Son. Yes, there certainly is a mutual strength!

In the prayer of Jesus (John 17), He spoke about this mutual relationship one with another. Notice how Christ emphasized that oneness of fellowship. "Now I am no more in the world, but these are in the world, and I come to thee" (v. 11). Let us stop here just a moment. Jesus is looking at the situation very practically, just as we said Peter saw the previous situation. Christ said, "I am no more in the world"; in other words, "I am coming to you, but these are in the world." "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

Then we read further: "The glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that

(Please turn to page 14)



E. Milton Hall, author of this article, is pastor of the Church of God at Fonthill, Ontario. Pastor Hall is one of many pastors who has discovered that co-operation with the work of his district and General Conference has been of benefit to his ministry and to the local churches which he has served. As our vision of the work of the Lord is broadened, our desire to serve and give is enlarged and all phases of the Lord's work receive the resulting benefits.

Man's Make-up—the Soul

HERE AGAIN is where philosophy, man's desire, and misreading of the Word of God can bring difficulty in understanding the plain truth of God's Word. The word "soul" is not a term applied to some immortal portion of man that survives after the body goes back to the dust from which it came. Rather, it is a term applied to the whole man. Go back to Genesis 2:7 again for this suggestion. Dust plus breath makes a living soul—not dust plus breath plus a soul making a living being.

The word "soul" here merely means a breathing creature. Take either of the elements from the other, and you have but two separate elements left. We might compare it with a common substance—water. Water is made up of two gasses, oxygen and hydrogen. When the two

are combined we have water, but if oxygen is taken from the water we do not have water left, or a still different substance; we have just the hydrogen, the original element that combined with the oxygen. Thus, dust and air make a soul; but if either the dust or the air is removed from the soul, we go back to the original elements. *We do not*, when that happens, *have* some immortal something left that is the real creature and that "is more alive than when we were alive."

We realize that we might have Matthew 10:28 pointed out to us as a proof of a difference between body and soul. But here the soul simply implies life. We are told we need not fear that one who can destroy this body—send it back to its dust again—so long as he has not the power to destroy life—the hope we have of eternal life. Life is here being used in the eternal sense, the result of the resurrection, in which we shall be changed that we might be like unto the resurrected Christ. It is looking into the future, and has no connection to the make-up of the present physical being that we are now.

We might note something else, however, in passing. We are told not to be afraid of man or what he can do to the present physical body. We are told to fear God, who can destroy not only this present physical life, but blot out of existence hope of an eternal life to come.

That the word "soul" largely meant "life," the same as the union of "dust" and "breath," might be shown by such verses as Genesis 36:18. "It came to pass, as her soul was in departing (for she died)." The conclusion is jumped at that the soul was some immortal substance

● By Pastor V. E. Kirkpatrick
Holbrook, Nebraska

● PART TWO of a study of the whole nature
of man

"WHAT

that left a body, that the body might return to the dust. However, the parenthetical expression gives us the clue we need—she died; her life ceased to be. It is a simple statement that the breath departed from the dust, and with the two elements of man returning to their source, the soul (the life) departed and ceased to be. We could add, in case this were not enough to suggest that the soul and life are quite synonymous terms, such verses as Joshua 10:28, wherein we read, "That day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain." Thus souls or lives were destroyed by the use of the sword. Note that the souls were destroyed and not sent to any "happy hunting grounds" or to any *Valhalla*.

"The words of Genesis 2:7 show that primarily the man is the soul. After God breathed into his nostrils the breath of life, 'man became a living soul.' He was a soul without life before that. The term 'dead soul' occurs about seven times in the original Hebrew of the Old Testament, but is rendered 'dead body.' In Ezekiel 18:4, 20 it is said, 'The soul that sinneth, it shall die.' So, you see, there are such things as dead souls.

"The term 'soul' was applied to all animal creation before it was applied to man. God said, 'Let the waters bring forth . . . the moving creature' (Heb., 'soul'). 'God created great whales, and every living creature [Heb., 'soul'] that moveth.' 'God said, Let the earth bring forth the living creature' (Heb., 'soul') (Gen. 1:20, 21, 24).

"Numbers 31:28 shows that animals are souls. 'Levy

a tribute unto the Lord of the men of war . . . one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep.'

"There are many texts that show that the person is the soul. 'The sons of Joseph . . . were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten' (Gen. 46:27). 'Take it [the lamb] according to the number of souls; every man according to his eating' (Ex. 12:4).

"The term 'soul' has a derived meaning, which is, life. Let me quote from Leviticus 17:11, 14: 'The life [Heb., 'soul'] . . . is in the blood. . . . For it [the blood] is the life [Heb., 'soul'] of all flesh; the blood of it is for the life thereof.' These texts show that the soul is common to all flesh.

all animal creation, including man, live. And it is very evident that there is nothing immortal about the spirit."

—James A. Patrick.

Man's Nature—Mortal

After the creation of man, God placed him in the Garden of Eden to "dress it and to keep it" and "God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2: 15-17). Therein we get a key to man's nature—that it was not immortal, but that it was subject to decay, dissolution, and that there was but one way of sustaining life in man, and that was to partake of the tree of life. To this he had access in the garden, but had not partaken

IS MAN?"

"The term 'soul' is translated in many different ways. If the translators had translated the Hebrew and Greek words for soul uniformly throughout the Bible by some one word, there never should have been any question as to the mortality of the soul.

"Now as to the spirit: primarily the spirit is the air we breathe. I can give only a few texts. 'In the cool [Heb., 'spirit'; margin, 'wind'] of the day.' 'All flesh, wherein is the breath [Heb., 'spirit'] of life.' 'All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath [Heb., 'spirit'] of life.' 'They . . . said, O God, the God of the spirits of all flesh.' (See also Gen. 3:8; 6:17; 7:21, 22; Num. 16:22; Ezek. 37:5, 6, 8, 10.)

"Now let me quote Ecclesiastes 3:19, 20: 'That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other: yea, they have all one breath [Heb., 'spirit'] so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.'

"We see that Job 34:14, 15 reads, 'If he [God] set his heart upon man, if he gather unto himself *his* spirit and *his* breath; all flesh shall perish together, and man shall turn again unto dust.' Psalm 104:29, 30 reads, 'Thou [God] hidest thy face, they are troubled: thou takest away their breath [Heb., 'spirit'], they die, and return to their dust. Thou sendest forth thy spirit, they are created.' It is very evident that it is God's breath or spirit that makes

of it before he sinned and was brought to judgment and condemnation. After this, Scripture says that Adam was sent "forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:23, 24). This is language clear enough that anyone should be able to understand. Man, now a sinner, was driven from the garden that he might not have access to a means of sustaining life indefinitely. Man, or no part of man, was immortal in creation, or in life. He forfeited right to, and was denied access to, the only means of sustaining life indefinitely. Thus his only hope was in fulfilling his days and returning to his original elements.

Actually "the word 'immortal' occurs but once in the Bible, and then it is applied to God. The word 'immortality' occurs five times, and when applied to man always refers to the future life, never to this life. And, beside all this, it is said in 1 Timothy 6:16, 'Who [God] only hath immortality, dwelling in the light which no man can approach unto.' God's Word attributes immortality to Him alone. Why should men try to appropriate to themselves that which God says He alone possesses?"

"My uncle once asked me what difference it made whether we went to heaven immediately at death or slept in the grave until the resurrection.

"Since writing the foregoing I have read an article in *Collier's* (April 23, 1938), describing an Easter service that was held in a churchyard. The closing part of the

service was held in the 'graveyard, God's acre.' The article tells of the tombstones, all lying flat. I quote the following: 'These tombstones do not remind the people here of death but, on the other hand, remind them of everlasting life. Death? It is merely the beginning of a glorious life. It is not the end; it is a rebirth.' The article is entitled, 'The Lord Is Risen.' But why? What was reborn? Not the body! According to the author's idea, it was the spirit that was reborn. Birth means life, not death.

"If Christ went with the thief to Paradise on the day of crucifixion, and while there preached to the spirits in prison, then Christ did not die. He did not lie in the tomb three days and nights, as He said He would. The angel was mistaken when he said, 'Come, see the place where the Lord lay.' The Lord had not lain there. He was off on a missionary tour, preaching to 'spirits in prison.' When people who believe thus say, 'The Lord is risen,' they contradict their own belief. Their belief makes resurrection impossible. If Christ did not lie in the tomb, He never was resurrected. Dr. Young, in his concordance, defines 'resurrection' as 'a standing or rising up.' If Christ did not die, then He never was laid in the tomb; therefore, He could not stand or rise up therefrom. People who believe such things may say they believe in resurrection, but they do not. There never was anything in the grave to arise. It may be said that the body was there and arose. But, according to the idea expressed in the foregoing quotation, the body is not the individual. It is only the house in which he lived.

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved' (Rom. 10:8, 9.)

"Does it make any difference whether we believe that Christ went off somewhere to preach and was never raised; or that He was in the tomb three days and nights between the time He was crucified and the time He rose from the dead? Salvation depends upon it!

"We have been trying to prove in the foregoing that the physical being is the conscious, living entity and that in death it goes to dust."—James A. Patrick.

To what we have noted so far, and to what the late Brother Patrick has written, we might note other verses which insist that man is a mortal being, subject to death, and, in this life, has no other destiny than a return to his dust and air. These verses are in agreement in that one respect, and we quote.

"All the days that Adam lived were nine hundred and thirty years: and he died" (Gen. 5:5). Plain, blunt, but truthful: at the end of life one dies and returns to his dust.

"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). Paul plainly states that because of Adam's transgression he died and took with him into death the entire race of man. No one is exempt from the taint of sin; no one is exempt from death. None has inherent immortality, or any part of him which is immortal.

"Shall mortal man be more just than God? Shall a man be more pure than his maker?" (Job 4:17). Need we anything more plain than the blunt statement that man is mortal?

"I am come that they might have life, and that they might have it more abundantly" (John 10:10), is the statement of Jesus. If man had inherent life, it would eliminate the need for Jesus; but God sent Jesus into the world that man might have a hope of life.

The promise Paul discloses to us in Romans 2:6, 7, is that 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." There would be no need to seek for immortality if it were inherent in us.

"Let not sin therefore reign in your *mortal* body" (Rom. 6:12).

Man "changed the glory of the uncorruptible God into an *image made like to corruptible man*, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:23).

"It is appointed unto men *once to die*, but after this the judgment" (Heb. 9:27).

"The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth" (Isa. 38:18, 19).

Paul, in his letter to Timothy, makes this statement, ". . . our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10). But we see death still with us, so we must seek to understand what Paul had in mind by these words. We should note that he does not say that since the coming of Christ we have natural, inherent immortality, or that on the acceptance of the Son of God we acquire an immortality which has replaced the Adamic nature that was and is ours; rather, he has stated that Christ has brought (eternal) life and immortality to light—brought it to us in such a way that we can see it in prospect, anticipate it, and work for the day when we shall have it. Only when we have received it, at the resurrection, can the first part be true; death will be abolished. We should, however, understand that with an acceptance of Christ, and a walk in his way, we have abolished the second death, and have assured to ourselves eternal life, which we now have, only in prospect. (*To be continued*)

Hear the News!

● By Pastor C. F. Pryor
Cleveland, Ohio

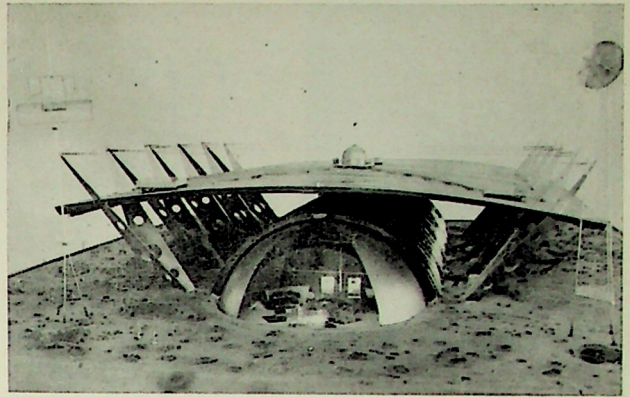
U. S. ROCKET SPEEDS TO MOON. This recently was the headline of *Cleveland Press* and daily newspapers all over the world. The story read like this: CAPE CANAVERAL, Fla. (UPI) "A picture-taking rocket today streaked toward a rendezvous with the moon after breaking free of the earth's gravitational pull at 25,000 mph." It was expected that, as it neared the moon, it would be captured by lunar gravity and go into orbit of the moon. If this had been accomplished then it was hoped that pictures of "the other side of the moon" would be transmitted to earth. But this was yesterday's headline news. Pictures of the launching of the Pioneer and its travel through space were televised on news broadcasts throughout the day, Saturday, October 11.

The failure of this project did not make headline news, but it was expressed that scientists were confident that they could correct *minor* flaws which caused the rocket to crash after making only a little more than one third the distance to the moon. Other attempts will be made to reach the moon. What the results will be are yet unknown to man. This is the news of yesterday and today, but what about the news of tomorrow?

Some day the headlines will be something like this: STRANGE PHENOMENON IS SIGHTED BY SKY WATCHERS. The story might be like this: *Anywhere, U.S.A. & International*. "Astronomers today have located what they call the most spectacular display of a heavenly body in the history of mankind. When this celestial body was first spotted it was about the size of a man's hand but very brilliant. It is passing through the heavens at a terrific speed and seems to be heading toward the Middle East. Telescopes all over the world are keeping a constant watch on this object. 'Could it be an invasion from outer space?' is the cry heard all over the world.

"If it does not change its course, it will land on Mount Olivet, a mountain east of Jerusalem. Jerusalem and the entire Holy Land are now engaged in the most bitter war of all ages. It seems that, literally, all nations have come against the people of God with no one to help. This is not the first strange event that has taken place recently.

"Only a short time has passed since strange sounds were heard coming from the heavens. The sounds were as the sound of a trumpet in the far distance and a voice was heard as the sound of a voice calling. It was described as being similar to the Bible story of the birth of Christ when the voice of an angel announced this great event to



Scale model of a "moon building" designed and engineered by the Wonder Building Corporation of America, Chicago, as a permanent structure to house living quarters for moon explorers, laboratory and scientific research, maintenance shops for space vehicles, and stations for earth-moon communications.

the shepherds of Judea about two thousand years ago.

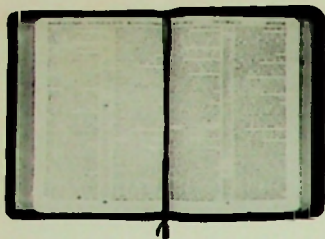
"The report of these strange sounds might have been ignored and declared to be hallucinations of an overworked and worried mind, but other events equally as fantastic have been reported to have occurred at the same moment. It was reported that many factory, office, and other workers and professional men and women suddenly disappeared. Also boys and girls have failed to report at schools and colleges all over the world. No trace can be found of any of these people. Many automobiles piled up on the highways but no drivers can be found.

"Other reports say that many cemeteries have been plundered and bodies are missing. The whole world is in a state of war and panic."

LATE NEWS DISPATCH. "The strange object coming from outer space and moving toward Jerusalem is now clearly visible to the eye and all eyes are trained upon it. It is truly a sight stranger than fiction. It is a body of people arrayed in white linen. Their brilliance is greater than the sun and their glory is filling the earth.

"The heaven is beginning to depart as a scroll when it is rolled together, the mountains are moved out of their places. The armies around Jerusalem are falling from fear, but the people of Israel are crying out for joy and saying, 'This is our Messiah, Jesus the son of David.'"

This is the end of the age, and those who are with Christ are the overcomers of the ages. They will live and reign with Christ one thousand years, having received immortality through a resurrection or translation. Are you prepared for this news? If not, you should prepare now. When you read this in your daily newspaper it will be too late to escape the tribulation that is coming upon the world!



THE BIBLE AND THE NEWS

By the Editor

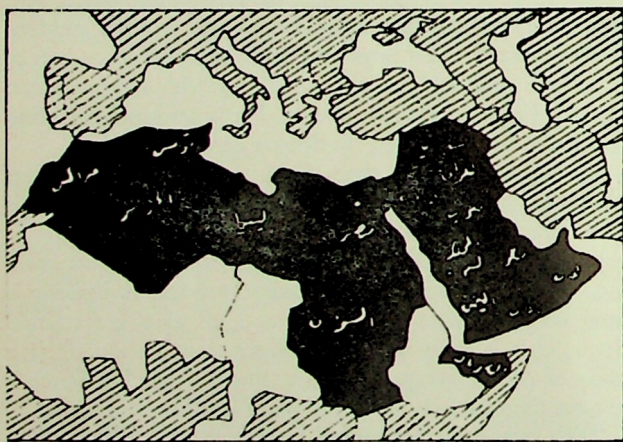
"CREATURES IN THE SEA"

United Press International has reported that British scientists have discovered a deadly sea microbe in Plymouth Sound that could turn the sea blood red, kill every living thing in it, and render sea spray dangerous to humans. The microbe, a dinoflagellate, is believed responsible for the incident recorded in the Old Testament book of Exodus.

The microbes are dangerous only when they "bloom." What conditions are necessary to make them bloom is not exactly known. They did bloom along our Florida coast a few years ago in what is known as the "red tide." They are in "bud" in British waters.

We ask, Are conditions becoming favorable for Revelation 8:8, 9 to be fulfilled?—*Pastor Harry Sheets.*

NASSER'S TARGET—1998



Above is the "Map of the United Arab Republic in the Year 1998," if the plans of Egypt's Nasser are completed. The map accompanied an article in the *Cairo Weekly*, March, 1958. In the article, Nasser stated, "If anybody tells me that the place for us means this capital where I live, I differ with him. And if anybody tells me that the place for us means the political boundaries of our country, I also differ. . . . No country can escape looking beyond its boundaries."

Nasser is aggressively attempting to bring all the Middle East and North Africa under his control.

UNDERGROUND SHELTERS

Swedish engineers have created the world's best civil defense shelters in the city of Stockholm. The huge underground caverns will provide relative safety for up to twenty thousand people per shelter. The shelters are used for underground parking garages in peace time. Many American cities are planning to solve a double problem by building under-the-city garages which can double as shelters. We are reminded, of course, of the day to come when men will hide in the caves of the earth seeking shelter in the day of tribulation. (Rev. 6:15, 16.)

WORDS OF PASTERNAK

People who wonder why Boris Pasternak, the Russian author who won the Nobel prize, had so much trouble with the Russian government over accepting the prize, will get an insight from this excerpt from his book, *Doctor Zhivago*. "All customs and traditions, all our way of life, everything to do with home and order, have crumbled into dust in the general upheaval and reorganization of society. The whole human way of life has been destroyed and ruined (in Russia). All that is left is the naked human soul stripped to the last shred."

EXCESSIVE SMOKING

A British doctor recently listed "excessive smoking" as cause of death on a death certificate for Percy Lawrence. The certificate said, "Carcinoma of bronchus due to excessive smoking." The man had died of cancer at the age of fifty-one.

The coroner, an unreformed smoker, raged at the certificate, and had it changed to read, "Death from natural causes." It was too late, however; too late to save the patient, and too late to stop the newspapers from playing up the first death officially recognized as caused by smoking.

PROTESTANT MEETING DISRUPTED

Christian Heritage reports that on July 31, 1958, in Battle Creek, Michigan, a Protestant church with a Protestant pastor speaking on the subject of Roman Catholicism was invaded by three priests, forty Roman Catholic laymen, and an off-duty police lieutenant. The meeting had to be canceled. Local police were called but refused

to grant any help, and at the station house ignored the request to have read the State laws on the matter. In addition, no publicity was given the incident by the papers, television, or radio. It was reported later that an appeal to the Governor resulted in State police moving in to assure guarantee of public meeting.—*Advent Christian Witness*.

MINISTERS FAVOR INTEGRATION

Pulpit Digest, an interdenominational minister's magazine, reports that four out of five ministers in southern states favor integration. Ministers in border states were reportedly almost one hundred per cent in favor of integration.

MISSIONARY OPPORTUNITY

Floodtide reports that in Thailand there are only twenty-five thousand professing Protestant Christians out of a population of twenty-four million people. There are eighteen thousand temples and one hundred fifty thousand priests of Buddha.

WHAT BOTHERS MINISTERS?

In an effort to find answers to the question, "What bothers clergymen in the United States?" the Ministers Life and Casualty Union of Minneapolis sponsored a survey. The poll revealed that some of the foremost problems were: lag in church finances, their own inadequate salaries, how to handle demands on their time, and that churches expected too little of them in counseling.—*Advent Christian Witness*.

SIGNS IN THE HEAVENS

The possibility that a shot at the moon fulfills Biblical prophecy was suggested by Dr. Harold J. Ockenga, pastor of the historic Park Street Congregational Church, Boston. Dr. Ockenga pointed out that Acts 2:19 and Luke 21:25 predict certain phenomena in the physical heavens. "For the first time in history," he said, "these may be fulfilled."—*Advent Christian Witness*.

TV A DETRIMENT?

Evangelist Billy Graham recently said that he thought television was having "a detrimental effect on Christians. I think that television has brought the nightclub into the home, along with violence and sex—things that Christians looked upon ten years ago with abhorrence . . . they have become desensitized."—*Advent Christian Witness*.

GYPSY SMITH AND CHURCH FAIRS

"I think it is a disarrangement when you have suppers to run your churches' financial program. The man who won't give fifty cents to God without being fed for it is not much of a Christian. When you have to have a supper

to pay the pastor's salary, it is disarrangement. There are some churches that I could name that ought to have a stained glass with a chicken in the center, or an oyster, and it wouldn't be a bad idea if special prayers were made for the chickens and the oysters and a special day set aside for them in our saints' calendar, for they have built more churches and renovated more churches than anything else I know. You show me a church that runs her financial policy and bazaars and suppers and I will show you a disarranged church. Do you think I would insult my mother by giving her a present that I had bought with money that had been raised by a few friends coming to my home and paying for a supper that I had prepared? No, and I wouldn't insult God that way either."—*The Plea*.

WHAT THE CHURCH HAS TO OFFER

(Continued from page 3)

difficult it is for me to understand how people can neglect that which is offered by the Church through Christ. If there were no present tangible evidence of the reality of these things which the Church professes to offer, I could see how people could question it, or say, "How do we know we shall be given eternal life?" or "What proof is there that the Word of God is true and the Church is not misrepresenting these things?" To many, these things must be idle dreams, wild fancies, or wishful thinking.

Before we go too far in wondering why more people do not accept, perhaps we should consider how well we are presenting this offer to others. How about you?

There is proof of the reality of the Church's offer. The proof is in that which one may have right now. It is a present blessing that no other organization or group can give. It is peace with God and man! It is because so few people have real peace with God and their fellows that tranquilizers are sold by the ton every year. Much of the mad rush in this world is because men are seeking peace and they do not know where to find it or do not believe they would find it by accepting the offer that God is presenting to them by the Church.

God never meant for His creatures to be at odds with Him, their fellow man, and themselves. The Church is trying to present Christ to all who will accept Him. Hear the inspired words in Romans 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." When we have real peace with God, then, and only then, can we have real peace with our fellow men and ourselves.

Through God's Word, the Church offers a realization of the true values of life. Jesus said, in Luke 12:15, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he pos-

sesseth." A person's happiness and peace may be measured by that which he is seeking. Some men seek things, others seek ideas, but Jesus taught men to seek men, that is, to be "fishers of men."

If more men in the world had a true sense of the real values of life they would not slay one another for possessions which cannot bring happiness and contentment.

There is something else which the Church is offering. It is fellowship with others who are not perfect and who know it, but who are trying to be better and help others also to be more like God wants them to be. This fellowship can do much to encourage us to do our best. It can also make the burdens of life much easier to bear.

We will mention just one more thing which the Church has to offer now. It is the satisfaction in life based upon our Creator's standards. This is one of the most priceless possessions that men may have in this life.

Consider these briefly. The Church is offering something for the future. It is offering eternal life through Christ and rulership with Him in the coming glorious age. The Church is offering, right now, peace with God and man. There is no promise of these things outside of the Church.

Christ and His influence in the lives of men are proof of His resurrection to immortality, and the peace and satisfaction that Christians find in following Christ are proof that these things are really offered by the Church through Christ, the Son of God.

If you are not a member of the body of Christ, the Church, claim the offer by confessing Christ as Saviour and by being baptized in His name for the remission of sins. It will be the most important thing you ever did. Don't put it off!

TITHING—AN OBLIGATION

(Continued from page 5)

Jesus approved of tithing. We read in Matthew 23:23, "For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Paying ten per cent of our income to God is only a part of our service, but it is a vital part because it is a test of our faith.

The Apostle Paul discussed tithing at length in Hebrews 7. We find that the first twelve verses are very important in this study. He referred to the matter of Abraham paying tithes to Melchizedek. Then, later, they were paid to the Levites. He pointed out that Melchizedek was not of the "descent" of the Levites, yet he received tithes. In verse eight we have the key to the whole thought, "Here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth."

Jesus was after the order of Melchizedek. No longer were they to pay tithes to the Levites *but* to Jesus, the One who lives! The command is given in Hebrews 7:12, "The priesthood being changed, there is made of necessity a change of the law." Paul never said not to tithe, but he did say to change from paying the tithes to the Levites and pay them to Christ!

Christian, we have never been relieved from our *obligation* to pay the *tithe* to our God. Tithing is as much a service to God as any of His commandments. We expect His blessings; let us serve!

GOD'S EVALUATION OF THE CHURCH

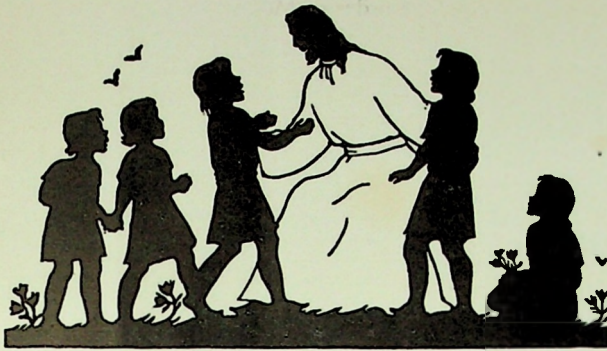
(Continued from page 7)

thou hast sent me, and hast loved them, as thou hast loved me" (vv. 22, 23). We have Christ praying that all of His followers may be one and that even as Christ, the Messenger of God, is one in purpose with God, and as they are one, that we all may be one. One! What does that do to us in our relationship, knowing that God honors the church, knowing that God blesses the church, brings us together in a oneness of spirit? "One God, one faith, one baptism." Oneness of love and devotion! Oneness of determination! Oneness of worship! Oneness in fellowship!

We come here and sit in individual pews, and yet our whole mind, our whole reasoning, are united in oneness of purpose. We can readily see how, if there are Ananias and Sapphiras in our group, we are not one. When we make a pledge to the Lord, let us keep it! When we determine in our own organization to accomplish certain things, let us do them! Let us all work with one accord to accomplish these things! Let us do them!

Let us join in the oneness of heart where we expect to find it—in our faith in God. Joining in the oneness of service and love, dispelling and rejecting all selfish thought, let us look for the cause of the good of the Church of Jesus Christ. It was for the purpose of establishing that church that Christ worked with His apostles. It was their work to go out through all the country and establish those central cores of work, whereby men may unite in one to work for the cause of Jesus Christ.

We pray, sincerely pray, as we did at our General Conference; as we do at our own election of officers and business meetings; as we do at each worship service; that the Lord will direct and guide. Let us not call the hand of God short. Let us not bar ourselves from that direction by unwillingness to co-operate, or by our unwillingness to throw our full ardor and service into the work of the church. Let us not belittle the church. Let us not condemn it by our word of mouth or by our actions. It is blessed of God!



The First Advent

By Your Storyteller
Muriel Hass

"Oh, Mommy, I just love this time of the year. Our teacher told us at practice today that she did, too. She said it was advent time. What does that mean?" asked Sue.

"Yes, my dear, it is advent time. 'Advent' means the arrival or coming of Jesus. Now you know why it is called that. We are celebrating the first advent or coming of Jesus," said Mother.

"We are going to have a pageant for our Sunday school Christmas program. It is going to be about the birth of Jesus. Tell me that story, Mother; I just love it," said Sue.

"I love it, too, and it is good to think about it often," said Mother.

"Many years ago the Israelites were watching and waiting for their Messiah. They had been promised a king and they were impatiently waiting for Him.

"God spoke to Mary, the wife of Joseph, and told her she was to be the mother of Jesus. This was a great honor. Every Jewish girl hoped she might be the mother of the Messiah.

"When it was nearly time for Jesus to be born, Mary and Joseph were in Bethlehem. They, like many others, had gone to this town to pay taxes. The small town was crowded. All the hotels and extra rooms were taken. Mary and Joseph looked and looked for a place to stay overnight, but there was no room anywhere for them. They finally found a place in a stable, or what we call a barn.

"It was in this barn that Jesus was born. Mary wrapped her baby in swaddling clothes and laid Him in a manger," said Mother.

"I wouldn't like to be born in a barn," said Sue.

"None of us would by choice. But have you ever been in a barn in the night? The cattle are all contentedly resting; you can hear their breathing, and an occasional mooing. But it is peaceful and quiet and warm. The hay would make a very soft bed for the baby. You must remember, too, that in that country it is a different climate

Children's Corner

than many people have at Christmas time. They seldom have snow in Palestine," explained Mother.

"Jesus was born during the night when all other people of the town were supposedly asleep," said Mother. "Many people did not know that anything of great importance had happened. But the lowly shepherds were watching their flocks by night to protect them from wild animals. They were the first to know. God told them in a special way that His Son had been born.

"You remember how terribly proud Uncle John was when little Mark was born. So I am sure God was happy that Jesus was born."

"How did the shepherds know about Jesus' birth?" asked Sue.

"A very bright light shone and it frightened the shepherds very much. But an angel of the Lord spoke to them, saying, 'Fear not: for, behold, I bring you good tidings of great joy which shall be to all people.' Then he told them that Jesus was born in the city of David. While the shepherds were still listening to this angel, there was a whole crowd of angels singing, 'Glory to God in the highest and on earth, peace, good will toward men.'

"What did they do then?" asked Sue.

"They decided among themselves to go immediately to see the Christ child. They found Jesus and His mother, Mary, and Joseph. They told others about this great event, or we could say advent," said Mother.

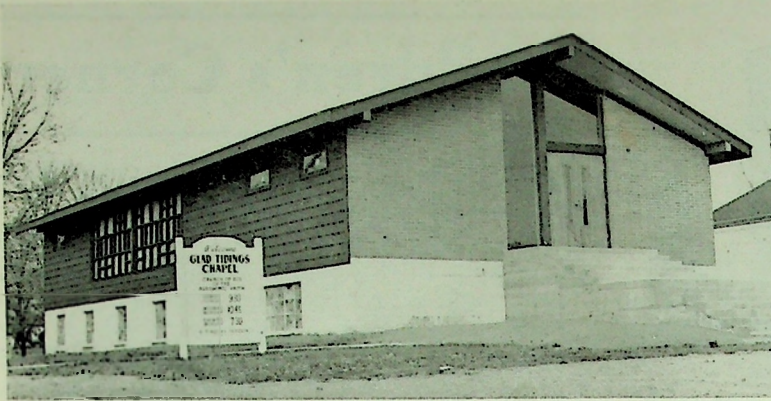
"I'd like to have seen the baby Jesus. Those lucky shepherds!" sighed Sue.

"I don't think we should call them lucky, Sue. I think they were selected by God to be the first to see the baby Jesus," Mother explained.

"You know, Sue, there is another advent of Jesus," said Mother.

"Just what do you mean, Mother?" inquired Sue.

"Jesus is coming again, which will be the second advent of Jesus. We should prepare ourselves for that advent of Jesus. If we accept Jesus as our Saviour from sin and try to live as Jesus would have us to live, we perhaps will see the second advent. It will be even more thrilling than the first one, because Jesus will be the King. The Israelites were looking for a king, but not the baby Jesus. They could not believe that He would have to be born, grow up, be crucified and resurrected, ascend to heaven and come again before He was to be king. Those events are now history and the next great event will be when Jesus comes again, the second time, and to be our King," finished Mother.



This Church Was Built With the Help of the MISSION BUILDER'S LEAGUE

Members of the Mission Builder's League, who agree with their membership to contribute at least \$5.00 toward each new Church of God building for which an official appeal is made, have contributed nearly \$4,000 toward the construction of Glad Tidings Chapel Church of God, Dayton, Ohio, pictured above.

Individuals, Sunday school classes, missionary societies, youth groups, and families make up the membership in the Mission Builder's League. Several new churches are now being planned because of the encouragement that this program is giving to small churches which might not otherwise be able to undertake a building program.

If you are not now a member, we invite you to join the Mission Builder's League by mailing the coupon below. We are striving to enroll one thousand members. Will you be one?

1,000 IS THE GOAL!

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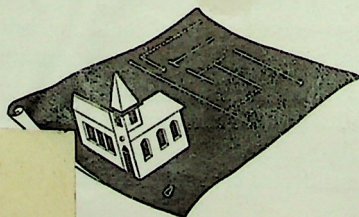
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720. Mr. & Mrs. Robert Hightower

December 15, 1958

The

Restitution Herald

VOLUME 48, NUMBER 5

Messages for the Christmas Season

God's Christmas Gift

How to Keep Christ in Christmas

Milk That Came From Trees

Christmas Meditations

CARE in Operation

A group of children in an elementary school in Karachi, Pakistan, eagerly drink the daily glass of milk provided each of them by American CARE packages. The young lady at the right is a member of the American Women's Club in the city who volunteers her time to mix and pour the milk each day for the children.

While we enjoy our bountiful American Christmas, the true spirit of the season should remind us of the millions of children who go to bed hungry every night of their lives.

(See page five for an article on CARE and the way you can help.)



THE PRINCE OF PEACE WILL COME AGAIN

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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I baked my Christmas cookies early this year, including all the family favorites. I rolled out sugar cookies and cut and frosted them to look like stars, Santa Claus, Christmas trees, and reindeer for the grandchildren. Pa likes icebox cookies best, and while I was cutting the dough from the chilled loaf, I thought how nice it would be if we could store up the spirit of Christmas giving and slice off a bit of it to use each day of the year.



Editorials

Care for Others -- the Spirit of Christmas

Our readers may wonder why in the Christmas issue of THE RESTITUTION HERALD we feature a picture and article concerning the secular organization CARE. It is because we believe that this organization, like others similar to it, represents the true spirit of Christmas in its highest form of expression. Care for others to the extent of giving to help them is the very core of the meaning of Christmas giving.

Because God cared, He gave His only Son to redeem the world from sin and set before men the opportunity to have forgiveness, redemption, and heirship to the Kingdom of God and immortality. Because He cared, He commands us to love one another. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (1 John 4:10, 11). It is John who also describes the nature of this love in the words, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him" (1 John 3:17-19). Christian love is expressed in tangible ways through Christian charity. Caring for the poor and the lonely and the distressed is love in action.

The Church of God cannot depend upon others to carry on its missionary program. It must take the full responsibility for carrying its message to the lost. It can co-operate, however, with agencies already in existence to share its worldly possessions with the hungry, the homeless, and the sick. The Christian who is filled with compassion for the millions of the world who have never had a satisfying meal; who have never slept in a bed, under a roof; who have never known warm clothing; who have suffered from childhood from untreated diseases; will find in CARE and C.R.O.P. and other service organizations a welcome way to experience the joy of sharing.

The spiritual benefits will of course be most experienced by the giver. There may be no direct response from the people who receive these gifts. There will be few if any conversions from this Christian effort. It will in no sense fulfill the Christian's obligation to witness and to win the lost. But there will be the spiritual benefit of knowing that we have expressed Christian love in an unselfish way that has helped alleviate suffering, hunger, want, discouragement, hopelessness, and despair in people who know need that we have never imagined.

God and His Son loved even those whom they knew would never respond to that love. It is this love which is expressed by the Christian as he uses whatever means are at hand to share his blessings, both spiritual and material, with others. Care and concern for others is the spirit of Christmas giving and Christmas living.

God's Christmas Gift

● By Pastor J. R. LeCrone
Fredericktown, Missouri

DO YOU have your Christmas shopping finished? You had better check your list again! It would be embarrassing to receive a gift from someone whom you had forgotten! What about your Christmas cards? Were you thoughtful enough to make a list of all the people who sent you cards last year so that you may be sure to remember everyone who remembered you, and not waste money sending cards to people who probably will not send you any? Better hurry! There are only a few more shopping days left before Christmas!"

For several weeks now, we have had these, or similar words, drummed into our consciousness from several sources. The radio programs to which we listen, the television programs that we watch, the newspapers and magazines that we read, all join in keeping us reminded that Christmas is a time of giving, as the manufacturers and sellers of many different kinds of merchandise vie with each other in bidding for a larger portion of the "Christmas trade."

While this exaggerated concern, lest we forget someone who will remember us with a gift or a card, is good for business, we are convinced that it is detrimental to the *true Christmas* spirit. Amid all this worry about the possibility that others may spend more money on us than we do on them, we are in grave danger of losing sight of the fact that the original Christmas Gift came to mankind precisely because it was something that man could not obtain for himself and was so valuable that he could not possibly have anything of equal value to give in return.

The original Christmas Gift was God's gift to mankind. It was given, not because God was under obligation to men for their wonderful gifts to Him, but for precisely the opposite reason. This Gift was given because men had largely forgotten God, and had strayed into the pathways of sin and death. This Gift was for the purpose of bringing him back to God, and setting his feet once more upon the paths of righteousness and life. The Babe that was born in Bethlehem that night was the first Christmas Gift. This is explained to us clearly in the familiar words of John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Apostle Paul expressed it this way to the Christian church at Rome, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

The world has long been greatly impressed by the rare and costly gifts brought to the Christ Child by the wise men from the east. Matthew records: "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). These were treasures far beyond the capacity of the common people to obtain or give. The treasures were no doubt enhanced by the mystery surrounding these visitors from the east, and the long, difficult, and probably dangerous journey that they had made in order to present them to this Child born into the most humble of surroundings—born in a manger.

Yet, these rich gifts pale into insignificance beside the Gift that God made to mankind that night when He presented Jesus to the world in order that believers might be delivered from sin and its consequences through Him. This Child, grown to manhood and engaged in the mission for which God had caused Him to be born, forcibly brought home the comparative value of worldly riches and the Gift that God bestowed upon all who will believe through Him by asking the question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37). (Turn to page 11)





will have to be changed in the place where Christ should be emphasized, the Sunday school, the church, and the home.

Inasmuch

Since Christmas is to celebrate the birthday of Christ, why not make an all-out attempt to show Him the same consideration we show to those whom we seek to honor at a birthday hour? 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). Jesus was talking about feeding the hungry, caring for the sick, visiting those who had been thrown into prisons, and in general showing His love to those who had need. The spiritual need is of greater importance in this nation than is the physical, but both are important. Often it is easier to reach a man's heart if we have first ministered to his physical needs.

How or What Can We Do?

The Blessed Hope Church of God in Rockford, Illinois, has been looking for a project by which it may show this

How to Keep Christ in Christmas

● *By C. E. Lupp*
Oregon Bible College Dean

FOR SOME TIME there has been much concern in the minds of Christian people about the materialism that is slowly pushing the thought of Christ out of the Christmas season. Christmas should be a time of joy and great rejoicing, but has come to be a time of burdens because of the custom of giving of gifts beyond that which is proper. It has come to be a time of giving just because someone else gave, or because one feels he should give to others. The true spirit of Christmas is that which comes from heaven when we see how God gave His only begotten Son for the sins of the world.

It is surprising to know there are people who do not even know what Christmas really means. Several years ago I was standing before the window of a large department store in one of our large cities. Within the window was a scene of the nativity. A number of people were looking into the window and one woman spoke to another and said, "It surely is disgusting to think they are trying to bring religion into Christmas, too." The poor soul evidently did not know that Christmas is the time when we celebrate the birth of Christ.

Materialism in Churches

There are many churches and Sunday schools which emphasize Santa Claus, reindeer, Christmas stockings, gifts and toys to the extent that Christ has little or no place. If this materialistic idea is ever to be changed, it

spirit. The people are therefore giving a large lighted globe of the world to Oregon Bible College to help the students in their study of Bible lands, and future missionary projects which may be promoted.

We have students at the College who have found it next to impossible to pay their own way this year due to the recession in local jobs. Perhaps some youth groups or churches or Sunday schools would like to sponsor some worthy student and in this way show the spirit of giving and sacrifice.

Sunday school teachers can promote a Christ-centered lesson to their children and constantly bring to the children's minds the idea of God's love for the world in giving Christ to be our Saviour. In response, the children could be given an opportunity to sacrifice and give for some home or foreign mission project.

Evangelist Verna Thayer is always in touch with people or places where there is a need for someone who is either spiritually or physically in want. We now have a missionary program at Digby, Nova Scotia, where we can do a number of things to supply needs to carry on that work. Brother John Denchfield writes that the work there will need much prayer and we know it will take some material gifts under those prayers to make hopes come true.

A White Gift for Christ

When a boy, I attended a church in my home state that had a wonderful custom just before Christmas each year. They made what they called a "White Gift to the King." Calling to mind the fact that the wise men

brought gifts to Jesus, of gold, frankincense, and myrrh, these people followed that idea, except their gift was for missions. A special service was held each year with the Christmas theme of the Bible as the center of all thought. Near the end of the service, a white cross (signifying sacrifice and service) was erected at the front of the auditorium. Everyone had been supplied with special envelopes before this and a representative of each class or group then went forward and placed the gift of money at the foot of the cross, that it might be used for the Lord's work in spreading the gospel. Sometimes the

money was used for needy families, but most of the time it was used for the purpose of sending missionaries or of supplying their needs on the field. Missionaries have many needs and their services should not be hampered by being without those things necessary to carry on a complete program.

The story is told of a little boy who grew up through childhood, and finally someone told him there was no Santa Claus. "What, no Santa Claus! You mean it is just a myth? If that is so, then it must be the same about Je-

(Please turn to page 13)

Milk That Came From Trees

IN THE beginning, when the CARE packages of milk powder first began reaching undernourished school children in tiny villages of Pakistan, many of the children—and their teachers, too—thought the milk came from trees in America.

This wondrous vision of the United States as a land where even milk grows on trees has had its counterpart among children and adults the world over, since CARE began its work of helping to feed hungry people. Shortages were all they ever knew, until the bountiful American food supplies arrived. But now they understand the miracle: it's only possible through the generosity of America's people.

For millions of the needy in a dozen less fortunate lands, the miracle will be multiplied by the 1958 CARE Food Crusade to share the United States agricultural abundance. Goal of this Thanksgiving-to-Christmas drive is to raise \$3,000,000—enough to send 3,000,000 packages of farm foods as personal gifts from Americans. That means the cost to contributors is only \$1 per package.

To explain the source of the gift, the CARE packages bear the name and address of the contributing individual or group. A note printed in the language of the country also states that the food comes from friends in the United States.

The impact of those words, in turn, has created a host of friends for America. In Colombia alone, at the height of last year's Food Crusade distributions, 5,000 letters poured into the CARE Mission from families who pleaded that their thanks be forwarded—they themselves could not even afford the postage to the United States. There is no way of knowing how many letters were sent directly to the donors whose names appeared on the parcels.

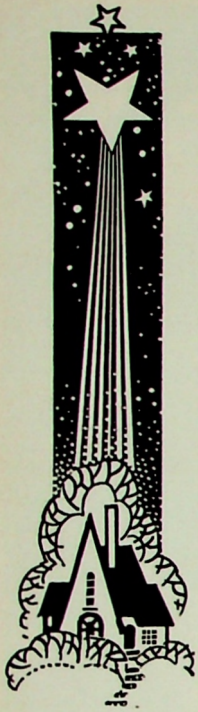
The cost of joining CARE's Food Crusade is low because the United States Government gives the foods, from its agricultural stockpiles. Contributions pay for packing,



handling, and delivery. A typical 22 pound package contains 5 pounds of milk powder (makes 20 quarts), 5 pounds of flour, 7 pounds of cheese, 5 pounds of corn meal. However, contents vary according to country needs.

The Crusade is part of a CARE plan to distribute 235,000 tons of farm foods in twenty-two countries during the current fiscal year. The dollar packages will carry 31,000 tons. Balance of the distributions will be financed through Partnership Programs, whereby host governments pay the costs. Contributions sent to the headquarters of the CARE Food Crusade, 660 First Avenue, New York City, or any local office of the agency, will guarantee the start of intensive package deliveries during the holiday season, to bring a timely people-to-people greeting of help and friendship from Americans, and America.

Christmas Meditations ---



Brief Christmas Messages for Your Inspiration

He Will Come Again

● *By Pastor T. M. Ferrell
Los Angeles, California*

WHILE the Christmas season commemorates the birth of Jesus, we have long felt that because of the emphasis placed upon that event, too many people worship the child Jesus, instead of Jesus the man, the ascended Lord who is coming again to this earth.

The events in Israel preceding Jesus' birth caused the people to rejoice and place a great deal of importance upon His birth. Jesus' birth was important, and we love to tell the story of His birth, but how much more wonderful is the fact that He is coming again!

His first coming was typified by humility, lowliness, and deprivation, a fit contrast to His prophesied second coming. He will be revealed from heaven with the sound of trumpets, signs in the heavens, and power and great glory!

Jesus' birth is given limited space in the Scriptures, but His second coming is mentioned over one hundred times in the New Testament. Add to these references the other events that happen simultaneously with His appearing, such as the resurrection of the dead and the setting up of God's Kingdom on earth, and you have a great preponderance of Scripture devoted to the return of Christ to this earth a second time.

You and I were not on the hill when the shepherds received the angelic announcement of Jesus' birth. We

cannot visit His manger bed, or present our gifts at the feet of Jesus the child, but if we will take time to accept Him as our crucified, risen, and coming-again Saviour, we may take part in the future revelation of Jesus the King, and enjoy everlasting life with Him in His Kingdom.

May we hold within our hearts the same desire for the second coming of Messiah as was harbored in the hearts of the people centuries ago at His birth.

The Christmas Story

● *By Pastor Harry Sheets
South Bend, Indiana*

IT IS a simple story, told in simple language. Yet no author, however skilled, could have written of the birth of Jesus in a more appealing manner. Its very simplicity gives it universal appeal. To read it is to feel a tug at one's heartstrings. Luke's account leads one to feel the Creator's direction in everything that happened. God seems to speak to us, even today, as we read the brief story.

God could scarcely have selected a more humble or submissive couple to care for His Son, or a more commonplace setting for His birthplace. The very unpretentiousness of the entire narrative is proof of its genuineness. One feels instinctively that the story is true. To read it is to believe.

The angel spoke of "peace on earth." He spoke more of the future than of the present. Peace did not come to the human race because it failed to find a place in the individual heart. Peace does not reach us by legislative act or executive order. It comes by conversion only—a process as humble as the birthplace of Jesus, and as humiliating to human pride.

However, a limited peace does creep into one's heart at Christmas time. Old enmities soften or melt away, grudges vanish, and differences, somehow, suddenly become unimportant. Peace tries desperately to find a place in the human heart. Battlefields have been known to become quiet on Christmas Day while enemies became friends for one day. Peace does not stay long, for Christmas is soon over.

The Prince of Peace was born, loved for a time, then hated, rejected, and murdered. Some day, soon we feel, He will return to this earth to bring the peace promised by the angels when they sang: "Glory to God in high heaven, and peace on earth for men whom he favors" (Luke 2:14, Moff.).

The Prince of Peace

● *By Pastor Lyle Rankin
Cashmere, Washington*

THE Prince of Peace was born more than nineteen centuries ago. No one knows just what day. While others are talking and singing about it, let us also meditate thereon, but let us not be content with ear-catching sayings about His having been born in a stable, cradled in a manger, visited by wise men, watched over by angels, and marveled at by shepherds.

Rather, let us meditate on the purpose of His being born. God had promised that a child would be born, upon whose shoulder would be carried the government of Israel. (Isa. 9:6, 7.) He was to be born of a virgin (Isa. 7:14); was to be a descendant of King David (Psa. 132:11); and was to come out of Bethlehem. (Micah 5:2). All of this came to pass except His shouldering of the government. (Matt. 1:18-25; 2:1-6; Luke 2:1-20.)

Further, Jesus was to be great. He was the Son of the Highest. (Luke 1:32.) Though not given the promised throne of David before He ascended, yet, Jesus will occupy it when He returns. (Matt. 25:31.) He had somewhat to accomplish when He grew up: the ministry of the word of His Father, which He did. The few believed and the many brought about His death.

However, all was not lost when Jesus died, for His death was a sacrifice from which any of the children of men may benefit, if they will. God assures the children of men, in that He raised His Son out of the state of death, then placed Him at His own right hand in heaven to be a mediator for all who will come to God by Him. (John 3:16; 1 Pet. 1:21; Nch. 1:3; 9:24.)

Have we sinned? God will forgive if we scripturally approach Him in repentance and depart from the act of sin. Have we a desire for eternal life in the coming Kingdom of God? The way is possible for all to attain it, but now is the accepted time. (2 Cor. 6:2.)

World conditions today cry aloud that the day of the Lord is near. (Zeph. 1:14.) Soon Jesus will come to His throne, the one His Father promised Him. (Matt. 25:31.) He was born to be a king, and such He will be "over all the earth." Would you not like to be one of those who will reign with Him? The promise to the overcomer is that he shall reign with Jesus for a thousand years. (2 Tim. 2:12; Rev. 3:21; 5:9, 10; 20:6.)

The purpose of Jesus' birth and the value of His death and resurrection will mean much to us if we learn of the glad tidings of the Kingdom, believe them, search out His will and do it. Is anything in this life of more value to us than the hope of God held out to us through His Word? If we hold that hope, let us rejoice in it. If any do not, may you do so ere it is too late.

Peace on Earth

● *By Pastor Alva Huffer
Grand Rapids, Michigan*

JOY to the world! the Lord is come," is the triumphant strain that echoes through church aisles and lifts its choral harmony from home altars. Under the spell of the Christmas gladness, under the guidance of the star, we are happy with our neighbors, our friends, and our children. There is a pulse of gladness in the world. Everyone feels it. Even the most desolate and most forlorn acknowledge it and are cheered. For unto us is born a Saviour, and His name is Jesus, and He shall save His people from their sins. Ages may yet pass before His reign of peace shall everywhere be established; but the day of His full ascendancy over every island and continent is speeding on, and the Christmastide shall finally come, when the star shall shine over an earth swept clean and white, and from shore to shore, under the complete sway of Him who bore our sins in His own body on the tree and who now sits at the right hand of God.

Every day is Christmas! Christmas is not a day or a season, but a condition of heart and mind. If we love our neighbors as ourselves; if in our riches we are poor in spirit and in our poverty we are rich in grace; if our charity vaunteth not itself, but suffereth long and is kind; if, when our brother asks for a loaf, we give ourselves instead; if each day dawns in opportunity and sets in achievement, however small; then every day is Christ's day and Christmas is always near.

PATH TO PEACE

By Rega Kramer McCarty

*I wonder in what endless strife
The world would now be torn,
What hopelessness would weigh mankind
If Christ had not been born?*

*I wonder what chaotic state
The universe would know,
If Christ had not brought order
On that Christmas long ago?*

*I wonder what the garbled pattern
Of uncaptured men might be,
If the Christ had not been sent
To bring Christianity?*

*I know what miracle of peace
God's mercy could convey,
If, in our hearts, the Christ was born
Again this Christmas Day!*

—Standard Christmas Book No. 10.



His Nature—Subject to Death

RETURN unto God who gave it." This expression is found in Ecclesiastes 12:7, where we read, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." It again emphasizes the thought that we have found throughout Scripture, that man is an earth creature, and his end is to return to his original elements. Then is added the expression, "The spirit shall return unto God who gave it." Here we find the word "spirit," which means "wind or breath." It can only be a repetition of the truths we have already found—that there are two elements to the make-up of man, dust and air, and when the dust returns to the ground, the air returns to its Creator, but only as air, and not as an immortal and intellectual part of man that does not die.

"What did Peter mean when he said, 'His sepulchre is with us unto this day,' if he did not mean that David was still in the tomb? But someone will say that David had gone back to dust. Was he still in the grave? Job said, 'O that thou wouldest hide me in the grave. . . . Thou shalt call, and I will answer thee.' Where will David

● *By Pastor V. E. Kirkpatrick
Holbrook, Nebraska*

● ARTICLE THREE of a study of the whole nature of man

"WHAT I

Perhaps as one means of suggesting that that which "returns unto God" is not the individual, or a part of him, we might look to Acts 13:22, where we read, "When he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." Pursuing this man "after God's own heart" still further, we read (Acts 2:29), "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens." Thus, we note that even such a man as one whom God said "was a man after his own heart" was not privileged to go to any heavenly abode, though his spirit "returned unto God who gave it." If David could not accomplish what orthodox teaches, what right have we to believe we are so much better in God's sight that we might do what David was unable to do.

We quote again from Brother James A. Patrick. "David said to Solomon, 'I go the way of all the earth. . . . So David slept with his fathers, and was buried' (1 Kings 2:2, 10). Paul, commenting upon this in Acts 13:36, said, 'For David, after he had served his own generation by the will of God fell on sleep, and was laid unto his fathers, and saw corruption.' Peter said, in Acts 2:29, 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.'

answer from, if not from the grave where he is sleeping? In corroboration of this I quote the language of Christ in John 5:28, 29: 'The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.'

"What do these scriptures teach? That the living conscious man is made of the dust, that in death he goes back to the dust, and in resurrection he will come out from the dust. 'Many that sleep in the dust of the earth shall awake' (Dan. 12:2)."

In 1 Corinthians 15:3 we read that part of the gospel Paul preached was "how that Christ died for our sins according to the scriptures." Matthew 27:50 states that "Jesus, when he had cried again with a loud voice, yielded up the ghost." Again we have a word that means vital principle or breath. Thus, putting the two verses together, we find that when Jesus ceased to breathe He died. It is as simple as that. His breath went back to God who gave it—but there is no statement that something immortal in Christ went to the heavens. The simple statement is that Jesus died—and might we add, "Thank God for that," for if He had not, we would be without hope still today.

All to One Place

We frequently find people suggesting to us, "Well, it doesn't really matter what we believe, for we are all going to the same place." With such a statement we can readily agree, for the phrase is scriptural. The verse states, "All go unto one place." Thus we agree, but we should

have such individuals complete the verse they started to quote, which is, "and all turn to dust again." The implication they made, of course, was of a heavenly realm, but Scripture holds out no such hope. Rather, the Psalmist says, "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men" (Psa. 115:16).

Then, there is another thing to keep in mind. When the statement was made that all go to one place, it was an all-inclusive promise. That is, there was no distinction made between good and evil, righteous and unrighteous. It was an all-inclusive promise, covering everyone. Because of Adam's transgression all are to return to the dust of the earth. There are no exceptions listed in Scripture, but rather we have emphasized time after time the common destiny of us all.

S MAN?"

His Nature—Unconsciousness in Death

Even as we have tried to show that man is of the earth, and has only one hope in Adam, that of returning to his dust, with his breath going forth to "God who gave it," so we also note that in such a condition there is no part of him going on into a fuller life, or even having consciousness. Rather, death is likened to a sleep, as we shall note later. David says in Psalm 115:17, "The dead praise not the Lord, neither any that go down into silence." If there is praise to be given it certainly must be given while we still have life, for death blots out all ability to praise. To this thought David again gives further testimony (6:5) when he says, "In death there is no remembrance of thee: in the grave who shall give thee thanks?"

David's wise son, Solomon, is just as specific, but somewhat more verbose, when he writes, "To him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but *the dead know not any thing*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for *there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*" (Eccl. 9:4-6, 10). Here, again, we have specifically stated that knowledge and consciousness end with death, and there is not an immortal something that is carried on into endless bliss.

Perhaps one of the best scriptural evidences that we have that death is thought of as an unconscious sleep is from the words of Jesus Himself, as found in John 11: 11-13. "These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking rest in sleep." The very term used suggests an unconsciousness when we take that long sleep of death.

Said Job, "His sons come to honour, and he knoweth it not, and they are brought low, but he perceiveth it not of them" (Job 14:21). Again Job witnesses of that fact in these words from 3:17-19, "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the op-

pressor. The small and great are there; and the servant is free from his master."

Comparisons to Imply His Nature

Nowhere in Scripture is man ever compared to anything that has length of life, or, for that matter, which is of an immortal nature. Rather, every comparison is to something that has but a short life, is feeble, and of not too much value. Let us note some of these comparisons, that we may not get too high an opinion of our greatness.

Job 14:1, 2. "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."

Psalm 103:15, 16. "As for man, his days are *as grass*; *as a flower of the field*, so he flourisheth, for the wind passeth over it, and it is gone; and the place thereof shall know it no more."

Isaiah 40:6, 7. "The voice said, Cry. And he said, What shall I cry? *All flesh is grass*, and all the goodliness thereof is as *the flower of the field*: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely *the people is grass.*"

James 1:10. "But the rich, in that he is made low: because *as the flower* he shall pass away."

1 Peter 1:24. "All *flesh is as grass*, and all the *glory of man as the flower of grass*. The grass withereth, and the flower thereof falleth away."

These are but representative verses to imply the nature that is man's. (Concluded December 30)



In a Troubled World --- A Star

● *By Pastor Harry Goekler
Hammond, Louisiana*

FROM the inspired pen of Matthew we learn that when Christ was born an extraordinary star had made its appearance, not in Jerusalem or Bethlehem, but in a locality designated only as "the east." There it was seen by certain wise men who evidently were earnest seekers after the truth. By some revelation from God in addition to the star, their steps were directed toward Jerusalem where, near this city, one had been born King of the Jews. Matthew writes simply, "Now when Jesus was born in Bethlehem of Judaea 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" (Matt. 1:1, 2).

Fancy has been allowed to play freely with the story of the wise men from the east. In reality, nothing is known of these wise men in addition to the few brief statements recorded in Matthew. Out of the mystery of the past they step upon the stage for one short scene, play their part as God intended, and disappear. They saw the star in the east, and then later made their slow journey to Jerusalem. To them the star was a star of hope. To them it was a message of the birth of the King.

The appearance of these foreign visitors startled the people of Jerusalem and troubled the heart of the wicked king. For upon arriving they asked one question, "Where is he that is born King of the Jews?" They explained that they had seen His star in the east and had come to worship Him. So, while the wise men waited upon the king for directions that he could not give, the king assembled the priests and the scribes, demanding to know of them where Christ should be born. Knowing the Scriptures, they told him that it would be in Bethlehem of Judea.

After securing this information, Herod called in the wise men secretly and inquired of them diligently what time the star appeared. We do not know what answer

they gave, but we conclude from Matthew 1:16 that Herod received a very definite answer by which he knew that the child was not over two years of age.

The king told them to go to Bethlehem and search for the young child and, upon finding Him, to bring him word so that he might worship Him. In Matthew 1:9, 10 we read further, "When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy."

So again the message of this wonderful star to these wise and faithful men was one of hope and joy in the midst of a troubled world and a wicked king. For it led them directly to the Christ child, the future King of the Jews and the Saviour of those who would believe in Him.

The purpose of these wise men in coming so far to seek the one who was born King of the Jews was simple. They had come to worship Him. And finding the young child with Mary, the mother of Jesus, they fell down to worship Him. It is significant that they worshiped the young child; they did not fall down and worship Mary.

As a part of this sincere and humble worship, the wise men opened their treasures and presented gifts to the future King. True worship is giving—giving of self, of our talents, of our time, and our possessions. So they gave the Christ child gifts of gold, frankincense, and myrrh. The gold speaks of His coming Kingship, for He was born to be a King. The frankincense speaks of worship and serving as a priest, for He was to become our great High Priest. The myrrh, used in anointing and embalming the dead, speaks in anticipation of His coming suffering and death.

So, long ago, this wonderful star, shining in the midst of a troubled and sinful world, was a source of hope and joy and direction. Today, as then, we live in an even more

troubled and wicked world. Today, as then, the message of the star, as recorded in the Bible, can be a source of hope and joy and direction to each of us at this Christmas time. We, too, can worship the Saviour and coming King, and give gifts. We can rejoice with exceeding great joy, for one fact stands out supreme above all others—a Saviour, Christ the Lord, was born that day. The star stood over the house where the Saviour lay. Seeing the star, the wise men rejoiced exceedingly, and then they worshiped Him. This Christmas, let us not forget the message of the star. The words of the following poem are good:

THIS CHRISTMAS

“A star shone on a troubled world,
The message, one of hope, unfurled.
Its Saviour showed how men should live,
To stand for right—and yet forgive.

“With righteous joy, our strivings cease;
We build for more enduring peace.
Our hope is granted as we pray,
The world is blessed this Christmas Day.”

—Howard Granger.

GOD'S CHRISTMAS GIFT

(Continued from page 3)

Could these rich men from the east place Jesus under obligation to them by means of their expensive gifts so that, in turn, He would be obliged to give them eternal life? In the same passage from which we just quoted, in the two verses just preceding Jesus' question, we find Him making clear the return that the heavenly Father desires for the precious gift of His Son. “When he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's shall save it” (Luke 8:34, 35). Thus does Jesus make clear that the only acceptable gift that we can bring to God in return for His gift of Jesus, is to dedicate our own lives to the service of Jesus and His gospel. No gift of money, however large, to the church or to the poor, can compensate for the withholding of our personal love and service to God through His Son.

The Apostle Paul well understood the principle involved. Said he, “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” (Rom. 12:1). This is the only acknowledgment of God's Christmas Gift to men which is acceptable to Him. How does one go about presenting his body to God as a living sacrifice? In the next verse Paul outlined

the process, saying, “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.”

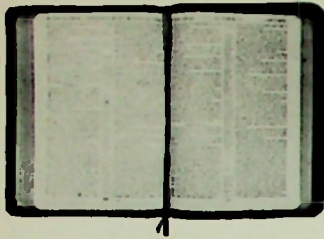
This makes it clear that a Christmas gift to the church, or to someone in need of material aid, however substantial the gift, does not constitute a license from God to celebrate Christmas by giving free reign to the lusts of the flesh, doing those things which are contrary to the teachings and spirit of Jesus. God is not interested in that kind of a deal. “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us” (Acts 17:24-27). This is the way that Paul presented the case to the Greeks at Athens. Jesus explained it to the Samaritan woman at the well of Jacob by saying, “The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:23, 24).

We would add another voice to those that keep asking you, “Is your Christmas gift list complete?” Does it include a gift acceptable to Him who gave the first and greatest Christmas Gift of all? You will not find the answer to this question by comparing the list of those who gave you gifts last year with the list of those for whom you have purchased gifts this year. Neither is it an omission that can be quickly and easily remedied by dashing to the store for a last-minute purchase.

This question can only be answered by comparing the life that you are giving for God with the life that He gave for you. He gave the sinless, yet loving and compassionate life of His Son. To offer Him, in return, anything less than a life cleansed and purified by our belief in and obedience to Jesus, a life which is wholly dedicated to Jesus and the gospel, is to make light of God's Christmas Gift to us.

We repeat Paul's admonition. “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.”

Be sure that God is on your Christmas list!



THE BIBLE AND THE NEWS

By the Editor

ATOMIC CLOCK TO PROVE TIME THEORY

An atomic clock has been developed by Dr. Charles H. Townes, professor of physics at Columbia University. The clock will be placed on satellites shot into space to register "time outside of time." The clock is fantastically accurate and will run indefinitely. The clock will test the theory of Albert Einstein that time passes more slowly on a fast-moving object than on a slow-moving one.

WEEK OF WITNESSING

Four Nazarene Churches of Kokomo, Indiana, participated in a "Week of Witnessing" before the church services of October 12. During the week there was an all-out effort by the pastors and membership of the Nazarene denomination to reach one million people during the week with the witness of the message of Christ. The four churches in Kokomo witnessed to fifteen hundred individuals.

ARMED FORCES CHAPLAINS

For the first time in the history of the Armed Forces Chaplaincy, the heads of the Chaplains Corps of all three branches of the United States armed services are Roman Catholic. Monsignor (Major General) Terence P. Finnegan is Air Force Chief of Chaplains; Monsignor (Rear Admiral) George A. Rosso is Navy Chief of Chaplains; Chaplain (Major General) Patrick J. Ryan is Army Chief of Chaplains.—*Dateline.*

SOKOLSKY'S VIEW

The syndicated columnist George Sokolsky stated in a recent column that American youth does not have the inspiration about the political future that the Communist youth seems to have. Sokolsky says that to find unity in the West requires thinking out our basic problems. "Curiously, our first problem is not economic but spiritual. We need to believe in something positively. Most of our religions have become humanistic rather than theistic; we concern ourselves with the greatness of man rather than with the glory of God. Even those fundamentalists who believe in the efficacy of prayer give it a functional purpose like hocking a watch in a pawnshop. One does not pray for something; one prays to God as an act of adoration which is soul cleansing. It is an important point because it could give direction to western life."

ISRAEL OFFERS TO AID REFUGEES

In spite of the unwillingness of the Arab states to negotiate the refugee question, Israel has offered to compensate 900,000 refugees without an agreement with the Arab states. Abba Eban told delegates at the United Nations that his nation was willing to pay compensation to the refugees displaced from Palestine during the Arab-Israeli war, even without a final peace settlement. The Arab states have consistently refused to negotiate a peace settlement, and have used the refugees as an excuse for continued hostilities with the Israeli nation.

The refugees fled their homes when the Arab nations attacked Israel after the withdrawal of British forces and the announcement of the independence of Israel. The refugees have since been wards of the United Nations, because the Arab states which lost the war have refused to assume responsibility for them.

DIVERSION IN BERLIN

While Russia has succeeded in diverting the attention of the world from the Middle East, first to Formosa and now to Berlin, the Communist influence continues to work in the unstable nations and leaders of the Middle East. Egypt and Syria are still dancing the Russian tune with anti-West, anti-Israel mouthings. Cairo radio continues to blast America calling it an "aggressor," while it upholds Communist China and goes further in debt to Russia. Syrians are being cultivated to Communism. Currently Russia is giving three hundred five-year scholarships to Nasser-chosen students.

Arab refugees are not the core of the Middle East problem. The refugees are better off than their Arab brothers and know it. They are provided for much better by the United Nations than they ever were in the poverty-stricken Arab states.

AN ANCIENT PROPHECY

The following words are taken from a five-hundred-year-old tombstone in the Church of Kirby Cemetery, Essex, England.

"When pictures look alive with movements free,
When ships like fishes swim beneath the sea;
When men outstripping birds shall scan the sky,
Then half the world deep-drenched in blood shall lie."

—Contributed by Mrs. Floyd Nedrow.

DEATH RAY

L. S. Harland, chief engineer of the National Inventors Council, announced that as yet no definite discovery has been made of a "death ray," but that the item is being circulated among inventors. That means that every effort is being made by the Pentagon to encourage development of such a device.

Atomic aircraft engines have already been constructed by General Electric Company, and are waiting in Cincinnati for an aircraft company to build the fuselages, according to labor editor Victor Riesel.

The development of modern weapons reminds us that the terrors associated with the last-day wars prophesied in the Bible are already possible.

HAIL IN CENTRAL IOWA

Huge hailstones and tornado-like winds whipped across central Iowa early in October. The hailstones which fell around Ankeny, near Des Moines, measured ten to twelve inches across. These blocks of ice went through roofs, dented cars, and broke windows and skylights all around the city. One is reminded of the hundred-pound hailstones predicted to fall in the last days of this age. (Rev. 16:21.)

NATIVE INDIAN GOES TO AUCAS

Dayuma, the first Auca Indian convert to Christianity, has returned to her tribe. She escaped from her tribe several years ago after her father was brutally killed. Later she was contacted by a missionary, Miss Rachel Saint. Last April, Dayuma was baptized in the presence of two aunts who appeared last year at a mission with a message from the young woman's mother. When the aunts prepared to return to the tribe, Dayuma felt deep emotional reactions. Miss Saint reported, "She felt strongly that she should return with them and tell them about the "God of Heaven." She is now on this mission.

HOW TO KEEP CHRIST IN CHRISTMAS

(Continued from page 5)

sus, for my Sunday school teacher told me that none of us has ever seen Him."

If *you* are concerned about this growing tide of materialism and unbelief that is sweeping our nation, and if *you* would like to do something about it, then start in your home, your Sunday school, your church, and lend your voice and effort toward teaching, and preaching, and giving to the One who gave Himself for us.

A White Gift Offering of every church and Sunday school for home and foreign missions would surely put Christ back in Christmas for this season and for all the year to come. What will you do?



CHRISTMAS GREETINGS

To all our brethren in the Church of God. May you in this happy season have all the joy of hope in the Christ of the Bethlehem manger, who died for our sins, who was raised to immortality, and who is coming again to reign.

Mrs. F. L. Austin and Dr. Leila Whitehead
Stanley O. Ross and Family
Harold Doan and Family
Mr. and Mrs. J. Arlen Marsh
Mr. and Mrs. Alfred Anthon
Mr. and Mrs. Curtis Simpson
Enid and Darrell Maddock
Mr. and Mrs. Kirby Davis
Lulu E. Tremaine
Mr. and Mrs. C. E. Lapp
Mr. and Mrs. Otto E. Dick
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Happy Birthday, Dear Jesus!

By Your

Storyteller

Muriel Hass

"Mommy, when will Christmas be here? I just can't wait," said Sue.

"Oh, Sue, I've told you, it is only a few days away," sighed Mother. "There is so much to be done before Christmas. I'll never get it all done."

"Well, Mommy, why do you work so hard? It is only Jesus' birthday. You don't work so much for my birthday," replied Sue.

Mother stopped short. "Only Jesus' birthday! Say, Miss Sue, do you think there is any birthday as important as Jesus' birthday?" asked Mother.

"No, I guess not. Say, let's give Jesus a present on His birthday," said Sue.

"That's an idea. What kind of a present?"

"That's a real problem," said, Sue. "I guess we couldn't buy Him a present because we don't know what to give Him. I think it's silly to give everyone else gifts on His birthday!"

"Just a minute," said Mother. "Do you remember Jesus told some people that even giving someone a drink of water in His name was like giving it to Jesus. It would be just as if we would give Jesus a drink of water."

"Yes, but just a cup of water—no one needs a drink of water now—there are fountains everywhere," said Sue.

"That's true. But where Jesus lived, it was very dry, like a desert. About the nicest thing you could give would be a drink of water. But I think the whole point of the story is to give where there is a need and in Jesus' name, or to give because you love Jesus. You are to give in the place of Jesus, or to be like a delivery man for Jesus," explained Mother.

"Oh, I get it—maybe we could give some mittens to the Jones' children. Everyone says that since their daddy died, they are real poor," beamed Sue.

"Now, that is a way we could give Jesus a present. How much do you think we should give?" asked Mother.

"Let's give lots, because I'm sure Jesus wouldn't be stingy or selfish. Can we give each of them a pair of mittens and socks, too?" asked Sue. "And Mommy, you don't need to get me those fancy white mittens that we saw in the store last week," said Sue.

"You are really catching the idea of how Jesus would give and I'm very glad, Sue," said Mother.

"Jesus was always giving something, not only on special days, but just every day. Let's see how many things we can think of that Jesus gave," suggested Mother.

"He gave people food, like when He fed the multitudes," said Sue. "He was always helping people. He gave them an example of how they ought to live."

"Yes, those are all ways He gave. There are more, though," suggested Mother. "For instance, He gave of His time freely. He also gave His love to everyone who would accept it."

"He even gave His life," said Sue.

"Yes, Sue, that was His greatest gift. It was great because it was the most He could give. It hurt Him to give it. That is why I'm proud of you for giving up those white mittens that you wanted so much. Giving is good, but when we actually give up, or go without, or give until it hurts, that is when our giving counts for much," explained Mother.

"Maybe we should give more to Jesus than just the gift to the Jones children. I'm going to give you something, too. It's a funny kind of a gift." Sue hesitated as she was talking. "But maybe you'll like it."

"Now what might your gift be?" anxious Mother asked.

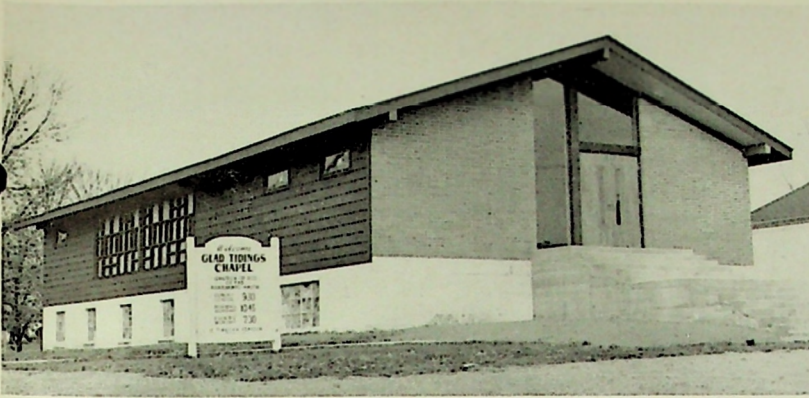
"I'm going to dust for you every morning," beamed Sue.

"That is one of the nicest gifts I have ever had," said Mother. "I thought you didn't like to dust."

"I don't, but Jesus gave things that He knew would mean the most to the ones to whom He gave. I thought that maybe the dusting would be the biggest help. Our Sunday school teacher said we should do things whether we liked to or not; that way we'll grow up faster," explained Sue.

"You are learning very fast, Sue," said Mother.

"Mommy, could we give the Jones family a birthday cake, too? You know, a birthday cake for Jesus? We could decorate it by using that Baby Jesus from the creche, using shredded cocoanut for the bed, and writing 'Happy Birthday, dear Jesus' on the cake," finished Sue.



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December 30, 1958

The

Restitution Herald

VOLUME 48, NUMBER 6

LOOKING AHEAD IN FAITH

Our cover picture by Jack Hamm suggests that we can look ahead at the new year before us, through the eyes of faith, and take heart and rejoice in what we see.

No matter what problems, crises, and difficulties the year may portend, it will be a year of opportunity for service to the Lord.

In a world of crumbling hopes, the person of faith in the future under Christ can bring renewed hope, anticipation of salvation, and longing for the return of Christ into the fainting hearts of men.

To the person who looks out through eyes of faith based on the Word of God, the new year is one of challenges and opportunities.

MESSAGES IN THIS ISSUE

- The Cost of Salvation
- Conversion
- The Personality of God
- Freewill Offerings
- What Is Man?



THE YEAR OF THE REDEEMED? (Page 2)

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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The men were talking about the weather when I was cleaning down at the store. "Nice open winter so far," Pa said. Ed Newman complained, "This early cold weather is going to freeze the ground so hard that when it does snow the moisture won't do us any good. It'll all run off." When we come to the wintertime of our lives we have to be careful we don't get so set in our ways that new ideas run off, like water from frozen ground.



The Year of the Redeemed

Each year as we face a New Year we wonder if the "year of my redeemed is come." As we look ahead to the days and weeks and months to come, we ponder the questions, "Will Jesus come this year? Could this be the year in which the Lord will call His own and give them the immortality promised, and gather them to Himself as joint-heirs and co-rulers with Him?"

One does not know, of course, what the New Year will bring forth. We can only pray for the soon coming of the Lord, and prepare to meet Him when He comes. If this should be the year of the redeemed, would you be found ready to live eternally with your Lord?

Testing the Compass

Plea magazine tells that when a ship is about to start on a long voyage, it is the custom of the Navy to put the ship through a process called "rounding the vessel." It simply means that an inspection is made to be sure that everything is shipshape and ready for the journey. Part of the process is to check the magnetic compasses to be certain that each one is operating properly and points due north. Each compass is verified and adjusted.

As we start into a new year it is good to "round the vessel." An investigation of one's life and purposes and course is in order. One should be certain that he is on the right way and going in the right direction and has not been turned off course.

This is a good time to "give more earnest heed to the things we have heard, lest haply we drift away." This is an ideal time to practice the admonition of the Apostle Paul, "Examine yourself, whether ye be in the faith; prove your own selves" (2 Cor. 13:5). This is the time to make those adjustments that are necessary through prayer and self-searching.

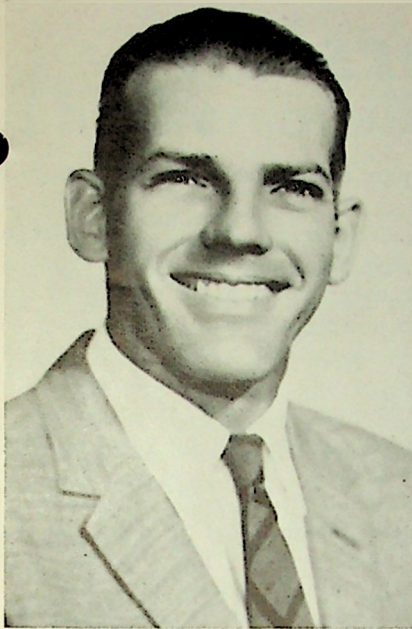
Enter the Year With Faith

Though we do not know what the New Year may hold in store for us, we can, as children of God, walk forward in faith and trust in Him. Isaiah stated for the Lord, "I will bring the blind by the way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight" (Isa. 42:16). Again, the Lord said through Isaiah, "Fear not: for I have redeemed thee."

We are the blind, not knowing what the day will hold for us, nor what the year will deliver, but we can trust the Lord to lead and to guide and to straighten the path before us.

We are never promised that the Christian life will be easy or without its trials and troubles. In fact, the Christian is often warned that, in addition to the usual trials of mortality, he may often find it necessary to suffer for his faith. We are promised, however, that the Lord is with us even to the end of the world; that all things work together for good to them that love Him; and that the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The Cost of Salvation



BY
PASTOR
JAMES MATTISON

BLOOD RIVER
LOUISIANA

THE BIBLE'S main theme is salvation. "There is a great salvation available for you" has been the cry of all the prophets. And we certainly need it, for our sins have been many. How many times have we hurt others by unkind words and our own selfishness? How many times have we failed God, who is offering this salvation to us through His Son?

Many times the Bible emphasizes that this great salvation is free, that it is a gift. "It is the gift of God" says Ephesians 2:8, 9. "Whosoever will, let him take of the water of life freely," said Jesus. It can be bought "without money and without price," Isaiah said.

What It Cost God

Yet that salvation that is offered "free" cost God something. It cost Him the life of His only Son. (John 3:16.) God knew what it cost Abraham to offer up his only son, for He Himself was to do the same in the fullness of time. How often have we asked ourselves, "What would I do if God asked me to kill my child?" He asked that of Abraham to test his faith. Of course, Abraham did not kill his son. But God had to go all the way! He watched from heaven as men killed His Son. Do you think it grieved Him? Certainly!

The salvation that is so freely offered to us cost God far more dearly than you and I will ever know. Let us stand in awe of such love.

What It Cost Jesus

"I lay down my life," said Jesus. What did He mean? Did He mean He was going to die? Yes, but all men die and there is nothing noble about being dead. It was the reason Jesus was killed that was noble. He knew! He un-

derstood! God's plan called for Him to perfect Himself by obedience, then to offer His life as the sacrifice for man's sins. He did that.

Jesus knew that the wages of sin is death. Men on earth would not have a chance of saving themselves, for they were all sinners, and they would all die. So He willingly let His death pay sins' wages, and thus gave men opportunity for salvation.

The salvation so freely offered cost Jesus His life.

What Salvation Costs the Believer

David voiced a great thought when he said, in effect, "I will not offer anything to God that costs me nothing." Araunah wanted to give David a threshing floor free when David wanted to offer an offering. But David said, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (2 Sam. 24:24).

Mary had kept a pound of ointment of spikenard, very costly. She poured it out on Jesus' feet and anointed them. Probably it was the only thing of value she had.

A poor widow gave all the money she had to God's work.

Our service to God must cost us something, or it is worth nothing to us or to God. It usually takes some time before we serve God fully, but that is the goal we must strive for if we expect salvation.

It seems a shame, at first, to miss a good television show or a fishing trip to go to church. If salvation is not worth that much to us, then it is not worth much.

Preparing for salvation may cost us a half hour a day for Bible reading and prayer. Our very life is in the Bible. Let us find it there.

Giving up the pleasures of this life at first is difficult. Yet, in time, we find our service to God is more enjoyable, more satisfying, more full of hope, than any temptation this life has to offer.

Let us learn that he who would offer obedience and service that can be accepted by God must be willing to pay a price for it. Paul beseeches us by the mercy of God to obey God's laws and to offer our service to God unreservedly. (Rom. 12:1.) That is the price.

David said he would buy it for the "full price"; that he would not offer God something which cost him nothing.

Has your Christianity cost you anything? If not, then salvation is not worth much in your estimation. If it has, then you are really enjoying a life full of God's richest blessings. The blessings include peace, forgiveness, happiness, and, when Jesus comes, full salvation.

Salvation is free, but there is a cost!

Conversion



BY
H. G. PIERCE

INDIANAPOLIS
INDIANA

WE READ in Matthew 18:13, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." From this and other statements we can see at once that conversion is an important doctrine or teaching, and that it is necessary for an entrance into the kingdom of heaven, or the Kingdom of God, as referred to in other Gospels.

What is conversion? How does it come about? How may we know that we have been converted?

First, conversion can be described as a change. A few years ago my coal furnace finally burned out and I was ready to replace it, but the salesman convinced me that I should convert to oil. I was reluctant at first, but finally made the change and found that it was the better way. Conversion, in the religious sense, would be a change also, but of the mind and heart. It embraces a change of feeling, a change of view, and a change of purpose.

Does conversion occur at or near the time of baptism? Many feel this is the starting place, and so it may be for some. Although reared in the church and in a Christian home, I did not have the feeling of being converted. Why? Because I did not have peace with God! From a knowledge of the Scriptures, I was baptized at an early age, knowing it was a requirement for salvation. I knew the Bible said, "He that believeth and is baptized shall be saved."

Perhaps conversion is a more difficult thing for one to experience when brought up under such favorable conditions than for one who makes a complete turn-about from a different way of life. At any rate, I stated on occasion that if the Lord were to return I would not be saved. Well-meaning friends tried to convince me that it is faith that saves, and I was a pessimist to feel that way. Are we saved by faith? We read in Ephesians 2:8: "By *grace* are ye saved *through* faith." Faith is the means through which we have confidence or belief in God. "Faith cometh by hearing, and hearing by the word of

God." Once we acquire faith, God can grant to us His grace or favor.

Though we may be well versed and have a knowledge of His Word and obey the commandment of baptism, could one still be unconverted? A pastor recently visited an asylum for the criminally insane at the invitation of a Christian doctor in charge. He was astonished when one inmate was brought into the room and questioned on the Bible. He could quote verse after verse and entire chapters, but this knowledge was of no value to him, for it did nothing for him.

Another pastor was concerned about his membership. Nearly all were baptized members, yet there was not the change in living habits he desired. They were still dabbling and flirting in worldly pleasures, and outside interests and activities were keeping many away from services. God was not their first love.

We must not confuse conversion with the keeping of the commandments! Baptism is too often the end result instead of the beginning! Look over your membership lists and note how many were active and zealous up to the time of their baptism, and then followed a gradual slowing down with the feeling of security in having fulfilled the requirements.

The law or education will not bring about conversion. The law was added because of transgression. It shows in what way natural man is at enmity with God. The law did not bring salvation, but it did pronounce the penalty for sin, which is death! We obey laws for fear of the consequences.

Perhaps you are now trying to recall when you were converted. Many can remember the day or the hour some event brought about the change in them. Others cannot recall any specific time. I believe Peter knew when he was converted. Perhaps it was when he heard the cock crow the third time. From that moment when he heard and looked in and saw Jesus Christ face to face he saw himself as a sinner. No man, having looked upon Christ face to face in this manner, could ever be the same again. Paul met Jesus while traveling on the highway and he was never the same again. One of my friends was convicted and found Christ while driving in his car and listening to a sermon on the radio. He came home and told his wife; then threw away his cigarettes, gave up his part-time job in a dance band, and is now an active worker for the Lord. Another found Christ in a hotel room in New York City when, for the first time, he took the

(Please turn to page 13)

By Pastor Timothy Pearson
Dayton, Ohio

The Personality of God

EACH person has his own mental image of God. Those images vary from the very mysterious to the very real, depending upon the person doing the imagining. Some say, "God is a spirit," while others maintain that "God is love." The Bible has not left us without information about the personality of God and it is now our purpose to become better acquainted with Him.

God is different from men. This part of His nature we shall call His divine characteristics. According to Genesis 1, God created, that is, He fashioned things out of nothing. It also records that He made the firmament, that area of air and space that separates earth from heaven. He set the sun, moon, and stars in their proper orbits. The crowning work of His creation was the formation of man and the installation of life in Him.

Having made all that exists, God looked down upon it and pronounced a blessing upon the universe. All of these acts are beyond the abilities of men. They belong to the realm of the divine.

Looking at God more closely we realize that we are seeing nothing, for He is invisible. Blessed with all the tricks of the magician and all the knowledge of the mystics, men still cannot vanish or disappear. How God manages this feat is a mystery, but no mortal man has ever seen His face. The easiest explanation is to make Him a spirit like the air which cannot be seen. But, as we shall soon see, this analysis will not do.

To further complicate the matter, we read that God dwells in clouds and thick darkness, only to read again that He exists in an unapproachable light. Probably the most confusing text of all is John 4:24, which reads: "God is a Spirit."

Here, then, is the problem. What, exactly, is a spirit? Is it non-material and ghostlike? Does it fall into the realm of elves, witches, goblins, and fairies? Or, does a spirit fit better in the psychic, like ideas, telepathy, feelings? Many people have pondered this problem hours on end without coming to a satisfactory conclusion. This can lead to frustration and even to lack of faith.

People want to know what God is. They know that "the man who draws near to God must believe that he exists" (Heb. 11:6, Moffatt). A leading Quaker author, Rufus Jones, wrote, "Most people would listen on their knees to anyone who would make God absolutely real to them." That is precisely our goal.

When the man Jesus walked upon the waters of Galilee in the darkness of night, His disciples saw Him and mis-

took Him for a spirit. This word "spirit" means a ghost or phantom. They soon realized it was not a ghost, but that it was Jesus, who was just as real and material as they were themselves.

Years later, the Apostle Paul called Jesus a spirit (1 Cor. 15:45), but he used a word which meant not ghost but a person of power. Paul knew that Jesus was real, material, and that He even carried scars on His body from the crucifixion. To say that He was a spirit did not change the fact that He was also a real person.

Returning to the quotation, "God is a Spirit," we find that the author here used not the word for ghost but the word for a *powerful person*. Truly, God is a most powerful person!

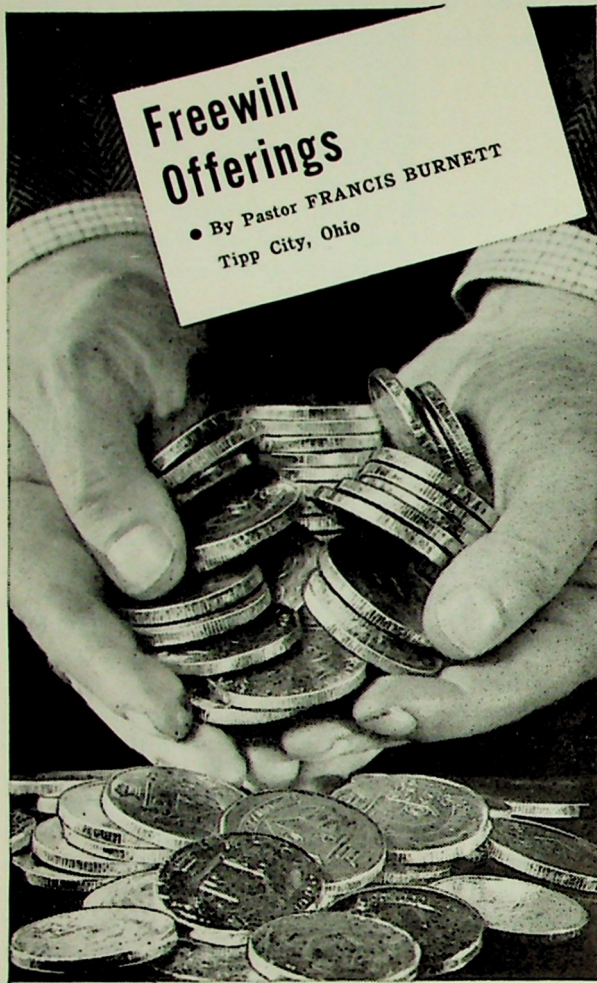
If God is neither a phantom nor an abstract idea, then what is He? Despite His divine nature, there is a remarkable similarity between God and man. He is called a living God who saw His people, understood their problems, and talked with them. We read that He worked and He rested; He breathed and even planted a garden. Adam and Eve had a thrilling experience when they heard God in the Garden of Eden. The text reads, "They heard the voice of the Lord God walking in the garden in the cool of the day" (Gen. 3:8). Of course, the voice was not walking! It was God who was walking! Neither did they hear His voice, but they heard the sound of His coming. Comparing this verse with Ecclesiastes 7:6, we find that the word "voice" means "sound as the crackling of thorns." It is used to describe what the Prophet Ahijah heard when the feet of a woman approached his door. He recognized her by the sound of her footsteps rather than by sight, for he was blind.

Adam and Eve were hiding from God, for they had sinned. As God came in search of them, they heard Him coming. They heard the crackling of thorns and the rustling of leaves. They heard the footsteps of God!

This mighty Spirit who had created them talked with them and scolded them for their disobedience. He even made them clothing to hide their shame. He loved these children, bad though they were, for "God is love."

Throughout the Bible, we have references to the physical parts of God. He stretches out His arms; He hides His face; He thinks great thoughts with His mind. The Psalmist's one great ambition was to live in God's house and to see His physical beauty. Moses had such a blessing. He approached God so closely that his face shone with

(Please turn to page 13)



- *Article Two of a series of three articles on Christian stewardship.*

AS WE consider the word "offering," we find it has no connection with tithing. When one has tithed, he cannot say that he has given an offering. We have not given an offering until *after* we have given our tithe. Everyone is obligated to give the tithe, "for the tithe is the Lord's." Since the tithe is the Lord's, then when we return it to Him we are actually not *giving* God anything. If we want to give God something, then we will present an offering. We find that the offering is voluntary and given of free will.

In Leviticus 1:3 we read, "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord." There was nothing binding in the offering. The children of Israel did it *if they wanted to*. If they wanted to seek

forgiveness for their sins, they had to take an offering to be sacrificed. Today is the same. Jesus is our Sinbearer, yet people will not come to Him with an offering (first themselves, then their substance) to seek covering for their sins.

In this article, however, we will write of the offerings that we are to give of that which we possess. The offering in Israel was not necessarily brought on a certain day of a certain month. Whatever the person took to be offered was to be of his free will, which showed that it was voluntary.

We notice in Leviticus 2:1-3 that the offering, if offered according to God's instruction, would be "a sweet savour unto the Lord." God was well pleased when the children of Israel did more than was required of them. God will be just as pleased today when we do more than is required of us. So when we give an offering to the Lord's work in addition to our tithe, then God is well pleased. It goes to Him as "a sweet savour." Another verse that shows that an offering was to be of free will is found in Leviticus 22:19, "Ye shall offer at your own will a male without blemish." We are to give God that which is the best!

David said, "Offer the sacrifices of righteousness, and put your trust in the Lord" (Psa. 4:5). What is a sacrifice of righteousness? Is it not when we serve God of our own free will? Is it not when we come voluntarily to Him? Is it not when we come to God with an offering? These things cause a "sweet savour" to come before God on our behalf. Many people feel they cannot tithe, let alone give an offering. They say, "If I did these things, what would I have left for myself?" David said, "Put your trust in the Lord." Why should we not trust God in matters of our finance as we do in other things? For instance, when we step out and accept Jesus as our Saviour, we have complete trust in God that through Christ we will receive the forgiveness of sins. We also trust that our eternal life is to come through Jesus. Yet, when it comes to parting with our substance, which God in the first place has given us, we hesitate and show disbelief.

Again we read David's words, "Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psa. 50:14, 15). How would we pay our vows to God? Are we not guilty of making them and then forgetting to come to God and paying? When in suffering or in great trouble have we not said, "If only the Lord will bring me through this, I will do so and so for Him"? Did we do it? Did we come with a special offering for the Lord? It need not be great or large, but it should be an offering of thanksgiving to show God our appreciation for that which He did for us.

In Israel, the first-born belonged to God. So did the first-ripe fruit, the first sheaf, the first of the wine, oil, and

flour. It is just as important in our lives that we continue to give God the first-fruits. So often we give God what is left—of our life, our time, our substance. How can we expect Him to bless us when we fail so miserably to serve Him well?

When we send our children to places of amusement we usually give them fifty cents or a dollar, or even more. But what do we do when we give them money for the Lord? We give them a penny, pennies, or, at the most, a nickle or a dime. Do not our children know the difference? How can we expect them to know how to serve God if we teach them in such a manner? They learn that the things they desire cost money, sometimes a lot of money. But what of God and His gift of eternal life?

In the New Testament, instead of the word "offering," we find "gift." It means the same. Jesus taught that men were to bring gifts. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). We condemn quite severely, and rightly so, the ways of the heathen in their worship. But the heathen worshipers never went to the place of idol worship without an offering. This is something that we should think about! How many times do we go to our Lord without an offering?

Come to God with a gift, an offering! This is scriptural; and it has been true from the beginning.

Is it sufficient for us to say, "I have brought myself"? Could not Abraham or Jacob or others have said the same? But they did not. They came themselves with an offering. Why does God want us to do this? Is it because He needs it? Paul gave the answer, which is found in Philippians 4:17. He wrote: "I desire fruit that may abound to your account."

Our personal giving will not help the other fellow as much as it will help us. To the Corinthians, Paul wrote, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). The Psalmist said, "Trust in God."

The responsibility is on us, the ones who have been called out of the Gentiles. God told Malachi, "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts" (Mal. 1:11). The pure offering is that which is given, "not grudgingly," but cheerfully. God turned to the Gentiles to take out a people for the name of Jesus. We are that people. We are to bring the pure offering. *(To be continued)*

Justification by Faith

© By Mrs. Evelyn H. Austin
Oregon, Illinois

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

JUSTIFICATION! It is a soul-thrilling word! The truth of justification by faith is one of the most precious teachings of all Christianity.

The word "justification" is a word that has to do with a judge, and a person standing before the judge. Can you imagine how a person who has been condemned to die feels when the judge tells him that he is pardoned? Paul uses this word to teach us what God does for really believing and obedient Christians. When a sinner comes to God with a truly repentant heart, and by faith accepts God's Son Jesus Christ as his Saviour, and is baptized into Christ, and walks in newness of life—then his faith justifies him. Because of his faith, God pardons him, and he is righteous in God's sight.

How righteous is such a person? Completely righteous! God gives him a perfect standing in His sight. "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). His faith justified him.

David described the blessedness of the man unto whom God imputes righteousness. He said, "Blessed are they . . . whose sins are covered . . . to whom the Lord will not impute sin" (Rom. 4:7, 8).

Can a sinner have this wonderful thing happen to him? Yes, if he truly believes, and is truly obedient.

"Once in grace, always in grace"? Ah, no! The sinner must keep the faith-covering on at all times, for "all our righteousnesses are as filthy rags" (Isa. 64:6). When he takes off the coat, then God sees the filthy rags of sin, and he is no longer righteous in God's sight.

How do we get the coat? How do we keep it on? "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27), that is, we are clothed with Christ, and the Christ-garment covers our sin in God's sight. The robe of righteousness is ours to wear as long as we continue in faith and in obedience. Continuance in well doing requires much prayer that we may conquer the sins that do so easily beset us.

Justification by faith—completely righteous in God's sight—blessed thought! We can believe it, for God says it. "Reach up as far as you can, and God will reach down all the rest of the way."

Immortality of the Soul

WE HAVE an emphasis upon the doctrine of immortality of the soul (wherein the soul is thought of as a temporary part of man that is housed in clay for a duration and then returns to God) that covers most of the religious bodies of the earth today. It is not confined to Christendom, but rather has been adapted into Christendom from the pagan religions of all ages, including the pagan religions that are still with us. These religions have one verse of Scripture which they can quote, and which orthodoxy can quote, as backing for their belief. That verse reads, "Ye shall not surely die . . . your eyes shall be opened, and ye shall be as gods" (Gen. 3:4, 5). The only thing wrong with the use of the statement as evidence of the Bible teachings of an immortal soul is that it is the teaching, not of God, but of Satan. Outside

resurrection of the dead. It is sown in corruption; it is raised in incorruption" (v. 42). Here we still have the

can have no hope greater than the hope which Paul had!

Paul, in 1 Corinthians 15, made differentiation between the *now* and the *hereafter* in man in a number of verses, part of which have been quoted earlier. "So also is the

● *By Pastor V. E. Kirkpatrick
Holbrook, Nebraska*

● *CONCLUSION of a series of articles examining the Bible teachings concerning the nature of man.*

"WHAT

of that devilish statement there is nothing in Scripture that teaches, or even implies, that there is any part of man that is immortal and survives the penalty imposed upon man for transgression.

On the contrary, we have such statements as this of Paul, "To them who by patient continuance in well doing *seek for* glory and honour and immortality, eternal life" (Rom. 2:7). If we had looked at the preceding verse, and noted it with this one, we would have seen that Paul stated that God, who is a righteous judge, will give eternal life to the individual who is seeking, patiently, these things.

The fact that God promises eternal life to the well-doer and the seeker for it does not in any sense imply that it is something immediately obtainable, or even obtainable in this life. Paul was quite specific in stating that such immortality can come only as the Lord returns and brings it with Him. Even for himself, Paul was not expecting it immediately. Certainly, in comparing ourselves with Paul, we would in all truthfulness have to admit we are far inferior to him. He wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, *shall give me at that day*: and not to me only, but unto all them also that love his appearing" (1 Tim. 4: 7, 8). Thus Paul insisted that the immortality he sought, the award of faith that he expected to receive, was not at death, but rather at the return of the Lord. Surely, we

contention that the body must be sown—return to the dust—but that there will be a resurrection. The returning to the dust, then, is but one of the steps in man's progress from birth unto eternal life—a resting place while all of the building blocks in the temple of God are being made ready for the final assembly. The dust is not the final hope of all men, though a return to the dust eternally is all that is promised to the sinful ones who have not sought forgiveness through the blood of Christ.

Paul added: "It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (vv. 43, 44). Again, Paul compared this life and that which is to come, rather than two phases of this present life. He emphasized this still further with the promise that "as we have borne the image of the earthy [Adam], we shall also bear the image of the heavenly [Christ]."

"Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 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 swal-

lowed up in victory" (vv. 49-54). In these verses we should particularly note several things. There is a promise of a change. We are like Adam now: we are his seed, we have his nature, we are of the earth earthy. We are that flesh and blood which cannot inherit the Kingdom as we are. Paul, however, assured us of hope. Just as surely as we have borne our father Adam's likeness, we shall some day inherit the likeness of our heavenly Father. To do that, however, requires changes. The dust must return to dust, and be brought forth from the dust into a different creature. This which is corruptible must put on that which is not subject to death. When that has come to pass, we shall no longer be flesh and blood, earthly creatures, but shall be bearing the Christ-like heavenly characteristics.

We must keep in mind that these blessings come to us,

warned Timothy that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." If we can remember that "soul" is referring to the whole individual, and not to some undetermined part of him, then we shall have little difficulty.

Conclusion

A primary objective in such a study as we have made is to see what the Scripture says, and seek to leave out of the picture entirely what the philosophizing man might offer. If we do not do this, and if we seek to accept too much face value man's teachings, then we are in trouble. Much of the world's spiritual difficulty is because man's word has been placed above God's Word, and creeds have become more important than Scripture.

If we stick to the Bible truth in regard to the nature of man, we discover that he is made up of two elements: the

S MAN?"

not through death, but through a resurrection out from among the dead. They are not conditions that are naturally ours, but are characteristics which are given us by our heavenly Father as the result of faith and obedience to Him. Neither do we have any assurance that we can ever receive them except as Jesus comes back to this earth again, and revitalizes the dust which we are.

Nowhere, here or elsewhere, as we have said, is there scripture to suggest any immortality other than that which Christ can and will give on His return. We can note, again, that there are other scriptures which are definite in their statements that the soul is not immortal. For instance, in Ezekiel 18 are two verses (4, 20) which read exactly alike in one statement: "The soul that sinneth, it shall die." The fact that it sinned did not change its original nature—and that freedom from sin makes it immortal is not stated or implied. I think that there is a deeper meaning, however, than we note on the surface. We all return to our dust, sinner and saint alike. This has reference to the second death rather than to the Adamic death; and is telling us that there can be eternal life for a "soul." Death, not eternal torture, is the lot of the sinner.

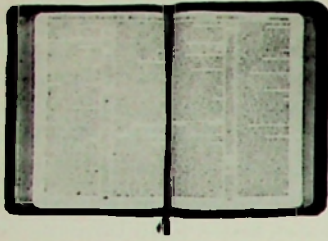
Another pagan idea that is receiving publicity now, and is helping to fulfill Paul's prophecy to Timothy of last-day conditions, is that of the transmigration of souls. This should give no trouble to the "sons of God," but it does bother those not "sound in the faith," who are inclined to follow Paul's prediction of last days, when he

dust of the earth, and the breath of life—dust and air. So long as he has access to the air, he can maintain life for a certain indefinite period, but that he will eventually wear out, and return to the dust from which he was made. Then will follow a period of rest—a deep sleep in which there will be no consciousness and no knowledge.

At a time determined only by God, He will send His Son Jesus back to the earth again. At that return there will be an awakening out of sleep. Those who, in their lifetime, had accepted the fact that they were sinful and without hope, and had placed their load of sin upon the Son of God, having been immersed into His name, and having sought thereafter to lead a life of righteousness, have the hope of eternal life in the Kingdom of God, over which Christ shall rule. Those who were sinful, having refused the offer of life in Christ, shall, after judgment, return again to the earth, there to remain eternally as a part of the soil.

At the creation of man, while he was without sin, he was given the earth for his inheritance, and had no other hope than that. God had decreed that the earth should ever be man's realm. He nowhere promised that man might ever have any part in the heavens which God reserved for Himself. The earth is, always has been, and always will be, the only home ever given to man. Thus we must be careful of a theology that teaches a heavenly inheritance.

It seem odd, to what extent that teaching goes, and
(Please turn to page 13)



THE BIBLE AND THE NEWS

By the Editor

"RELIGION IN GENERAL"

Martin Emil Marty, pastor of a Lutheran Church in Elk Grove Village, Illinois, has written a series of articles in *Christian Century* concerning religious life in America. As reported in *Time* (Dec. 8, 1958), Pastor Marty puts his finger on many of the ills of the American form of Christianity.

He calls these "post-Protestant times." He says that the American form of Christianity is now "religion in general." He says that God is now offered to the American public "in packaged, post-Calvinistic, highly marketable forms. He is expected to baptize what is 'expedient' for man, to concur with man's reason and will." Pastor Marty claims that Protestant, Catholic, and Jew now form the spiritual tripod on which the American conception of religion rests. To the typical American, religion is a matter of having faith in faith, without a definition of belief or doctrine.

CRIME RATE STILL INCREASING

The FBI has reported that during the first nine months of 1958 the crime rate increased eleven per cent over the same period in 1957. Based on reports from cities of more than twenty-five thousand population, the increases were: robbery increased 18%; burglary increased 14%; forcible rape and larceny, each 13%; auto theft, 5%; murder, 3%; and aggravated assault, 2%. One is reminded that Paul said, "In the last days perilous times shall come. . . . Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:1, 13).

PROTESTANTS WIN RIGHT TO OPEN CHURCHES IN ITALY

Italy's constitutional court has ruled that religious groups outside the Roman Catholic Church may open places of worship without government permission. The court ruled that the twenty-eight-year-old agreement between the Vatican and the former fascist government of Italy is unconstitutional. Protestants may now open churches without having to ask for a permit from the government.

On the local level, however, where the law must be applied, police and city officials still harass Protestant meeting places and ministers, and it is very difficult to carry on a Protestant church program.

PREDICT POPULATION OF SIX OR SEVEN BILLION

United Nations statisticians have reported that at its present rate of increase the population of the world could number six or seven billion people by the end of the century. While it has taken thousands of years to develop the present population of two and one-half billion people, this number will double in the next thirty years.

Should time continue for six hundred years, the statisticians believe there would be only about one square yard of space on the earth for each person. They say, "It goes without saying that this can never happen—something will happen to prevent it."

UNIVERSITY OF ATHEISM

The official Soviet news agency *Tass* has reported that a University of Atheism has been opened at Ashkabad, near the Soviet-Iranian border. The university offers a six-month course in godlessness to further the spread of "scientific-atheistic knowledge."

In East Germany, according to the *Manchester Guardian Weekly*, certificates are issued to those who cancel their church affiliations. The certificates are necessary for party officials, officers in the army, students in teachers' colleges, and others who are in or want to be in positions of leadership in the Communist scheme. One wonders if "the mark of the beast" will be such a certificate.

MEXICO—THE NEW FRONTIER

Time for December 8 featured an article on the rapid progress which is being made by our southern neighbor, Mexico. Long asleep in the southern heat, Mexico has awakened and is a new frontier of agricultural and industrial development. One must think of this growing nation as an opportunity for Protestant missionary work. Here, thousands upon thousands of poor, Indians, and laborers live without any knowledge of the true gospel of the Word of God.

WHEN THOUGHTS TURN TO GOD

When the miners in Nova Scotia were cut off in a mine 13,000 feet deep in a pocket one hundred feet long and three feet high, they sang "Abide With Me," "The Old Rugged Cross," and "Stranger in Galilee," and prayed in the darkness. God spared them.

BOMBINGS AND ANTI-SEMITISM

During the past two years bombing attacks have been made upon eight Jewish synagogues, four Christian churches, at least six schools, and the homes of twenty Negro families, including Negro ministers.

U.S. News & World Report in an article on these bombings reports on several interesting angles of these bombings which are being studied by police and FBI.

It is believed that the bombings represent the work of groups which are opposed to integration, Communist-led organizations, and anti-Semitic organizations which are using the race issue as a cover.

The anti-Semitic forces have been flooding the South with literature (mostly produced in the North) designed to inflame hatred against the Jews. The Communists are also anti-Semitic and thrive on the unrest created by racial tension, whether directed against colored or Jew.

As the last days progress we can expect more and more such terrorism and violence.

GIDEONS SUPPLY MANY BIBLES

The Gideon Society, which distributes Bibles in hotel rooms, motels, to students, to the armed forces, and in many other ways, plans to distribute 3,600,000 Bibles during the 1958-59 fiscal year. In the last fifty years the Society has distributed thirty-eight million Bibles.

HOLLYWOOD CODE IGNORED

Hollywood has long maintained that it censored itself with a Production Code administered by Eric Johnson. The code supposedly cleaned up objectionable parts of pictures produced for distribution in American theaters. The code was never noticeably effective, though it made good public-relations copy when producers wanted to self-righteously ask, "What have we done wrong? We are governed by the Production Code."

With the advent of television, Hollywood has been hard-pressed. With this added competition, the Production Code has been thrown out the window and the producers no longer make any bones about their intentions to demoralize the theater goers. The Production Code Board of Review has recently passed pictures that are in outright defiance of standards of the code.

A CATHOLIC PRESIDENT?

Samuel Lubell, one of America's leading election analysts and pulse-taker, says, "Although the odds still are heavy against a Catholic [expressly Senator John Kennedy] winning the presidency [in 1960], it can no longer be considered an impossible feat. For every five votes that would be lost among non-Catholic Democrats, three votes would be picked up through switches of Catholic Republicans.—*Wesleyan Methodist*."

PACIFIST JAILED

Pacifist Pastor Maurice F. McCrackin, minister of a combined Presbyterian-Episcopal Church in Cincinnati, Ohio, has been jailed for refusing to pay income taxes. For the past ten years he has refused to file an income tax report on the basis that he does not believe that his money should be used to support military expenditures. More than one half of the federal budget is used for the military.

HERALD RECEIPTS

Mrs. William Schmidlapp; Maple Grove Church (6); Mrs. Doris M. Royce; Mrs. Ida Jeffrey; George W. Jones; Leonard Brown; Hope Chapel (3); Dora Morgan; Mrs. Louisa Murdock; Wayne Amon; Idona Romine; Mrs. Rosalie Weyrauch; Madge Savage; Mrs. Alberta Fisher; J. Edgar Adamson; Ella Siple; Delbert Jones (2); Grace Laning; W. Kirkwood; Charles Jones; Marlin Lewis; Mrs. Marion Stilson; William Ford; W. O. Cox; J. C. Cooper; Kyle L. Davis; Nora L. Johnson; D. G. Harvey; Robert Johnson (3).

Jerry Tidey; Mrs. W. O. Thal; Glenn A. Hoffman; Jennie E. Townsend; Mrs. Gladys Potts (4); Mrs. Olaf Hammer; Mrs. Emma L. Pearson; Vernon Nichols; John Renner; Mrs. Albert Hammond; Paran Anderson; Mrs. Hattie Dick; Mrs. Susan Mills; D. A. Shelton; James Mattison; Leon C. Pixley; Mrs. Ida Eastman (2); Mrs. Faye Brown; Francis M. Woods; Dan Dovenbarger; Abner E. Fyfe; Clara L. VeNard.

R. Loie Jones; Raymond Werneke; Devere Larington; Harold Stone; Mrs. Margaret Turner; Donald E. Brown; Walter Lay; H. T. Cooper; Andrew Chamberlin; Mrs. C. J. Carey; Leila Tremaine; Mrs. Esta McInturff; Newell E. Brooks; Mrs. Laura Voorhies; Ethel Johnson (9); Lee W. Stine; Dale Ward; Ernest Poole; Guy V. Pryor; Happy Woods Berean Society; Warren J. Landry; Mrs. Anna Fales; W. H. Holland (4); Normal Smith; George McMurtrie; Wanda Waggoner; Mrs. Floyd Nedrow; Mary Elma Bell; Ernest Ransom; Mary K. Shriver; Mrs. Dessa Benn; Southlawn Church (11); Archie Loether; Lila Wagner; Mrs. John Holdread; Richard Worley; Zenas Murphy; A. L. Shaw.

Fred Pensyl; Sylvia Black; Mrs. J. C. Waller (3); Mrs. Kenneth O. Johnson; E. Appleby; James W. Cole (3); Pennellwood Missionary Society (8); Mrs. Ernest Bultman (10); Roy Humphreys; Chapman S. S. (6); Azalia Winfrey (2); Mrs. J. A. Patrick (5); Henry Stowe; Ethel Mankin; Elizabeth Ordnung; John G. Peters; Julia H. Warren; G. H. Bradford; June Andrew; Ray Heyde (11); Mrs. Alvin Bennett; Mrs. Mabel Maysilles; Darrell Maddock; Albert Harper.

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Why Attend a Christian College?

By Otto E. Dick, Superintendent
Oregon Bible College



"Perhaps the greatest mistake of my life was not attending a Christian college," writes Dr. Hoyt Watson, president of Seattle Pacific College, in an article entitled, "I Missed Getting a Christian College Education." Dr. Watson lists the following as his three principal losses: 1) few lasting friendships formed in college; 2) failure to have sympathetic help from teachers in relating the study and findings of sociology, psychology, philosophy, and science to life values; 3) lack of training for effective Christian witness. "Mine was a long, arduous, painful task to build a reasonable foundation for my faith," writes Dr. Watson. Except for a little help outside, he considered himself all alone in his efforts to achieve maturity in Christian faith, as he says, "in spite of my teachers." He continues, "I had such a witness in my heart, but I did not get the training and experience necessary to witness to others."

Living together with other Christian young people in a dormitory, singing Christian songs together, praying together, studying the Bible together, sharing problems or burdens—these develop bonds of friendship in a Christian college which far outweigh those formed in secular institutions, according to Dr. Watson.

In stressing the importance of college-level Bible study, Dr. Watson says that the Bible study required in the four-year curriculum of a good Christian college furnishes far more proficiency in the understanding of God's Word than he obtained in twenty years of self-directed effort.

What Dr. Watson has learned from his own experience deserves the serious consideration of every young person who is trying to select a college. He or she should look beyond what might seem to be attractive advantages of secular colleges, prestige, popular recognition, broad curriculum, and luxurious facilities. These are, no doubt, of value but are not enough. The things that Dr. Watson missed are of more real and permanent value. If you can acquire these values outside a secular college or in addition to your secular college training, you are indeed fortunate, but you should be sure that they are not neglected in your college training. Dr. Watson would advise that you play it safe and choose a Christian college.

Oregon Bible College, Oregon, Illinois, is a small Christian college, small enough to permit the faculty to give each student individual attention; small enough to encourage close Christian fellowship among its students. Here the student will get what Dr. Watson missed. For further information write to the Superintendent.

*Looking
to the
Future*

CONVERSION

(Continued from page 4)

trouble to open the Bible placed there by the Gideons. A certain verse caught his eye and brought about a change of purpose in his life.

In many cases conversion results from dissatisfaction and discontent over one's present condition. A sudden desire to make a change is followed by a new-found peace with God. One goes to church because he wants to and not from a sense of duty or some position he may be holding. His outlook is changed. He will desire and try to put God first. Sunday will no longer be the first day of the week; it will be the Lord's Day! There will be no desire to run off for a picnic or a joy ride, for the converted person will say, "God has given me six days, and this one is His. I will spend it with Him at His house." He will no longer eagerly await the summer months when the services will be shortened and curtailed to give more time for pleasure.

Where one was formerly concerned about himself and about what God could do for him, his desire is now toward others that they also may share this gospel of salvation. He wants to do something for God. He is more conscious of how he speaks of others. A converted person is honest in all his dealings, not taking unfair advantage. There will be many other changes too numerous to mention.

Have you felt such a change in your life?

THE PERSONALITY OF GOD

(Continued from page 5)

reflected glory from God. Moses talked with God person to person and, as God turned to walk away, Moses was permitted to raise his eyes and see God. Only God's face was hid from view.

From the very beginning, men were made to look like God. We were made in His likeness, just as Seth was made in the image and likeness of his father Adam. (Gen. 5:3.) It is likely that one text, 1 Corinthians 11:7, refers to God's hair, and that another, Genesis 9:6, refers to His blood. It need not be questioned that God is so much like us, for are we not in His image?

Only as we who look like God learn to think and act like God do we approach our Father. When He returns to His people and sits upon His throne, He will summon His people to Him and for the first time they will see Him face to face. Our real, personal God will be the "blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15).

The more real God becomes to you, the better you will understand Him and the easier it will be to please Him.

WHAT IS MAN?

(Continued from page 9)

without realizing what is really implied in the teaching of a heavenly inheritance. Look at it from this perspective. Man is promised the earth for inheritance, but (according to orthodoxy) by sinning, he really freed himself to usurp the heavens as an inheritance. Without sinning, he was an earthbound creature, but by sinning he unshackled himself from the earth promised him as an inheritance, and was freed to go to God's throne in eternal bliss. Thus man has distorted Bible teaching to elevate himself. I believe the warning of 2 John appropriate for us to follow more closely than we do. John wrote: "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (vv. 9-11).

We must be careful of the truth, teach it thoroughly, but from the standpoint of "Thus saith the scriptures," that we not join the major portion of the world today in being "Christian morons."

Paul's advice to Timothy is advice that we need to make a part of our requirements of today. He said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness" (2 Tim. 2:15, 16). Further, Paul told him that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16, 17).

May we strive with prayer to understand as we study, that we might enter into that eternal life in prospect for those who love and serve the Lord, and who will be ready for Him at His coming! (END)

NEW TITHING TRACT PRINTED

A new tract, *Christian Tithing—An Act of Faith*, written by Pastor T. M. Ferrell, Los Angeles, Calif., is now available for distribution at 25c per dozen, or \$1.60 per hundred. This is a simple, well-written tract, published by the Southwest Conference of Churches of God, and sold by National Bible Institution, Oregon, Illinois. For other tracts and books, see the back page.



Children's Corner

A Miracle

*By your Storyteller
Muriel Hass*

DO YOU like popcorn? On these cool winter evenings, there is nothing better than a bowl of nice popcorn. Even before you get to eat it, the smell has been tempting you. Isn't it strange that you can take some hard kernels of popcorn, add some cooking oil and put them over some heat, and soon you hear a popping and crackling? First one kernel, then another, and another, and another, and soon so many are popping that you cannot keep track of them. Each kernel explodes into a big white puff. Soon the popper is full of lovely white fluffy kernels of delicious food.

Have you ever tried to eat the kernels of corn before they were popped? It is impossible to eat them, and they wouldn't taste good if you did. But with some heat we soon have that delicious food. Such a change!

There is a favorite story of mine in the Bible that tells about a change even more miraculous than the hard kernel of corn turned into a soft white eatable one.

You will find this story in Acts 3:1-21. As Peter and John went up to the temple to pray, they passed a lame man. This man was brought to one of the gates of the temple every day. Many people passed this way and he could beg from them. It was the only way he had of making a living.

As Peter and John passed through this gate of the temple, which was called Beautiful, they saw this man. He begged money of them just as he had from others. The men stopped and Peter said to the man, "I do not have any money to give to you." How discouraging that must have sounded to the man! "But," continued Peter, "such as I have I will share with you. In the name of Jesus Christ of Nazareth, rise up and walk." Then Peter helped this man to his feet. Immediately the man was able to walk. Such a change!

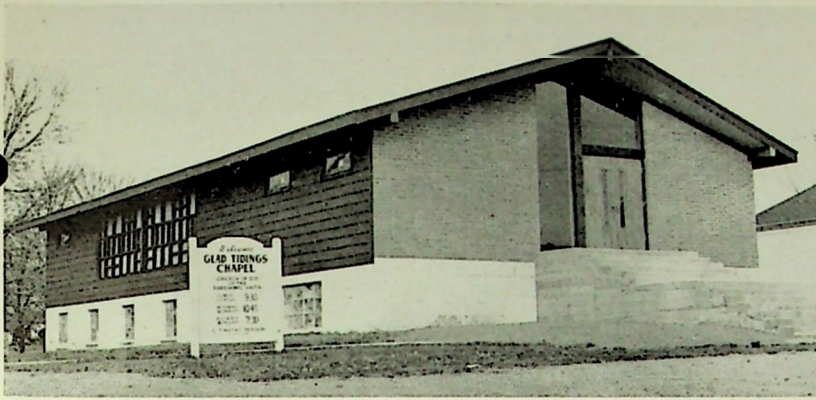
Do you know what this man did to show his appreciation? He jumped up and down just to prove to himself that this cure was real. Wouldn't you do the same? It would be difficult to believe that in an instant one would be completely healed after having been crippled since birth.

This man walked with Peter and John into the temple to praise God. It must have been a great thrill to do what he had only watched others do for years. Many people who had seen this man day after day at the gate recognized him. They were very surprised. In fact, this miracle attracted crowds of people. Perhaps many of them would not ordinarily have come to the temple but were there because of the crowd, because of curiosity.

When Peter saw these crowds, he had an opportunity to preach the gospel to these people. He wisely asked them a question, which is always a good way to start a conversation. He asked them if they thought that this miracle was done by him because of special power he had. He assured them he and John had no power, but it was given them through Jesus. Then he continued to remind them that they believed and accepted God as the Father of their respected ancestors. He told them how they had not accepted Jesus but had crucified Him. Peter told them that through faith in the Son of God this healing had been possible.

There are several things this story makes me think about. Many times when people ask us for help, we immediately think they want money. Sometimes we do not have money to help others. Many times, it is not money that is needed. It is something more precious than money. It may be just an encouraging word. It may be a happy smile. It may be a helping hand. It may be reading the Bible to a friend. There are many people who need our help, but we have to keep our eyes open to see their need.

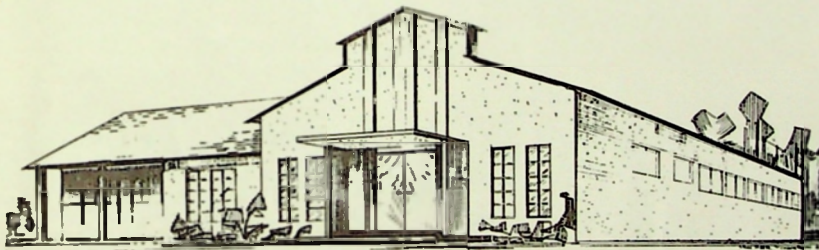
Then I wonder how we would act if we had been healed? Many of us are not lame or in need of healing, but we daily receive blessings from the hand of God. What do we do about it? Do we praise God for His generosity to us? Do we praise Him privately, or do we sometimes let neighbor boys and girls know how much God has done for us?



This Church Was Built With the Help of the MISSION BUILDER'S LEAGUE

Members of the Mission Builder's League, who agree with their membership to contribute at least \$5.00 toward each new Church of God building for which an official appeal is made, have contributed nearly \$4,000 toward the construction of Glad Tidings Chapel Church of God, Dayton, Ohio, pictured above.

Individuals, Sunday school classes, missionary societies, youth groups, and families make up the membership in the Mission Builder's League. Several new churches are now being planned because of the encouragement that this program is giving to small churches which might not otherwise be able to undertake a building program.



This Church TO BE Built With the Help of Mission Builders

Pictured above is the architect's drawing of the new Church of God to be built near San Jose, California. An appeal will soon be in the mail to all Mission Builder's to come to the aid of this new church-building project.

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January 15, 1959

The

Restitution Herald

VOLUME 48, NUMBER 7

WINTER IN ISRAEL

This is a view of the modern city of Tel Aviv, Israel, along its Mediterranean seashore. Israel's winter tourists enjoy the mild winter and the many recreational facilities in a historical setting.

Tel Aviv is a modern city, with luxury hotels and open-air cafes on the seashore drive. At the middle left is "London Square," a favorite playground of the city's children.

In the distance, jutting into the sea, is Biblical Joppa, now the twin city of Tel Aviv.

The progress of this budding nation is a sign to all Bible students of the nearing end of the age and return of the Lord Jesus Christ. (See page 3.)

OTHER MESSAGES IN THIS ISSUE

Hell—A Controversial Subject
Seminar Denies Immortal Soul

A Matter of Life and Death

And other subjects of interest and importance for all the family.

(Israel Government Tourist Office photo.)



The Truth About Death (In This Issue)

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

Subscription rate: per year, \$3.00; two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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A tire blew out on Pa's grocery truck yesterday. "I can't understand it," he said, "that tire should have lasted longer than this." At the garage they checked the other front tire and found it was worn badly. "Your front wheels are out of line," the mechanic said. "They've been trying to go opposite directions." We are apt to wear out too soon, too, when we let things pull us one way one day and another direction the next.



The Truth About Death

Several articles in this issue bring out the Bible truth about the state of man in death. Two of these articles reveal that Bible scholars are now giving more and more recognition to this subject and are beginning to break away from the millenniums-old error that a part of man continues in conscious existence after death. The Bible truth that death is a sleep and an unconscious waiting period between the cessation of mortal life and the resurrection is becoming more widely known and appreciated by unbiased scholars of the Word of God. We think you will enjoy these messages on pages six, seven, eight, and nine, and that you will find them true to the Word.

"Neither Could They Blush"

The children of Israel at one time became so accustomed to wickedness that they could not tell the difference between right and wrong. The Prophet Jeremiah stated, "Were they ashamed when they committed abomination? nay, they were not at all ashamed, neither could they blush" (Jer. 8:12). So dulled were the senses of the people by the environment of wickedness that they were shocked at nothing and could feel no shame.

One wonders if the conscience of America is not being similarly dulled today? Awareness of right and wrong and the dividing line between good and bad are becoming more and more blurred, and one steps back and forth across the line without shame.

The world is being conditioned to feel no guilt for sin, to feel no shame for evil, to blush at nothing but wounded pride or hurt vanity. Rather than admit to evil, one can take refuge in placing the blame on a childhood frustration, a mental block, a sick society, a poor family background, inability to adjust to environment, or any of the other many excuses for personal failure.

The 1958 report of the grand jury of Los Angeles County, California, is a case in point. The report is a blistering condemnation of the activities of the California State Supreme Court. The grand jury was aroused when it learned that most of the two hundred forty-nine indictments it returned on narcotics charges escaped conviction. The grand jury said in part, "This ridiculous overliberality in the interpretation of our Constitution reflects a dangerous softness of thinking, a weak and watery philosophy."

The long-developing attitude that the difference between good and evil is only a matter of relative thinking, is being reflected in the growing disregard of common sense in law, and more commonly in the lack of morality in judgment.

Reading and regard for the Word of God will keep one's mind aware of the sharp dividing line between right and wrong and will keep the senses from becoming so dulled that we cannot be shocked or blush at evil.

● From the front page

WHILE the folks back home trim the Christmas tree, thousands of Americans this year will tan themselves in Israel's Dead Sea—and visit the land where Christmas began.

The lush little republic does a landslide tourist business every winter—and why not? Where else can one see where western civilization was born? Where else are the street signs in English—and the natives multi-lingual, and so willing to talk? (“You’re from Texas? Maybe you know my uncle who lives in Toledo.”) Where else can you use the Bible as a guide book?

And, of course, there is the climate—mild and Mediterranean. Swimming and tennis are almost national pastimes, with skin diving and boating running close behind.

To the south, in Elath, on Israel's Red Seacoast, the water is clearer than almost any other place in the world. Down below, you can explore the fantastic gardens of coral, inhabited by fish you never knew existed. (Over eight thousand varieties are said to live in the Red Sea.)

Although there are several modern hotels in Elath, there's nothing commercial about the place. The people who live here are pioneers and, in a way, so are the vacationers. You'll have the satisfaction of discovering a new kind of sun spot in all its unspoiled beauty. Yet Elath is only eighty minutes from Tel Aviv, and Tel Aviv is but four hours from Rome.

Favorite resort among the Israelis themselves is the Sea of Galilee (also known as Lake Tiberias). It has everything—a mild climate, the hot springs of Tiberias (famed since King Solomon's time for their curative powers), boat excursions to the ancient synagogue at Capernaum, where Jesus preached, and other Biblical sites on the shore, a splendid panorama of smoky-blue mountain peaks beyond the sea, fresh-water swimming and fishing, and some of Israel's finest hotels.

An Israeli hotel is an experience. The deluxe ones are models of modern decor, air conditioned with private balconies for breakfast, swimming pools—even French cuisines. Yet the average cost is \$7.50 a room, with private bath and breakfast. The budget hotels, less luxurious but comfortable, run around \$3.00 a room—a bargain in any language.

Israel is truly a culture-happy country. It is said that there are more little boys per capita in Israel playing violins than in any other country in the world. Who knows? Tucked away in some *kibbutz* another Heifetz may be polishing his fingering right now.

At any rate, the Israel Philharmonic Orchestra, which frequently performs under the baton of distinguished

WINTER IN ISRAEL

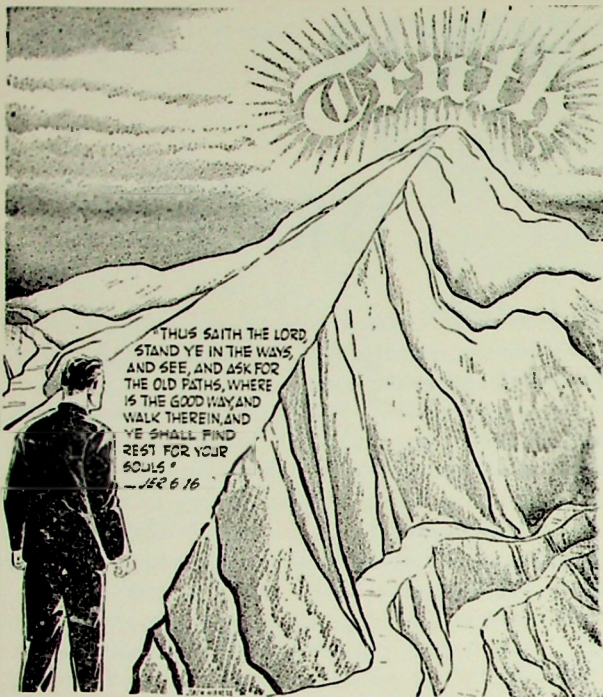
guest conductors (our own Leonard Bernstein, to name one) offers a varied program of classical and contemporary works all winter long.

Of course, everybody loves a bargain and you can make some excellent buys in Israel. Tourists may, for example, order made-to-measure suits of the finest English, American, and local fabrics without having to pay any duty. A newly inaugurated service is the duty-free shop at Lod Airport where foreign-made goods—watches, cameras, perfumes, and other luxury items—as well as many Israeli products, may be purchased duty-free in foreign currency. Then there are the beautiful Persian rugs, Yemenite jewelry and embroidery, modernistic ceramics, and even fur coats. To top it off, the Government Tourist Corporation has a system of “Recommended for Tourists” shops which display a special emblem. By shopping in these stores, you get a twenty per cent reduction on your purchases.

For many tourists, winter in Israel means one thing—a reaffirmation of faith. Each year, thousands of pilgrims visit Jerusalem, the City of David and of the temple, the city where Jesus died on the cross and arose from death; Nazareth, the town of the holy family; the Sea of Galilee, where He called His first apostles, Peter and Andrew, John and James, “for they were fishermen.” Near the shores of the lake is Capernaum, not far from which the Sermon on the Mount was delivered.

That's the extraordinary and beautiful thing about Israel: past, present, and future live side by side. And never more so than during the winter!





HELL---

A Controversial Subject

• By Pastor Kenneth Milne
Rockford, Illinois

PASTOR Charles Lester Kinsolving of the Pasco Episcopal Church of the Episcopal District of Spokane has the following to say about the doctrine of hell. "Hell is a damnable doctrine, responsible for a large measure of this world's hatred. According to this doctrine, God, who commands us to love our enemies, plays the hypocrite by damning His enemies. This, in turn, stimulates the hatred of God by people who abhor hypocrisy, and gives sanction to our hatred of certain selected enemies." This was quoted from *Time* magazine. Why does such a doctrine cause this kind of stigma to be cast upon the character of God?

We must remember that the original manuscripts of the Bible were written in Hebrew and Greek. To get the exact meaning of a word we must seek its original usage and not the connotation given it today.

In Hebrew, the word *sheol* and its Greek equivalent *hades* are translated "hell" by the translators of the King James Version. It is interesting to notice that when *sheol* refers to a righteous person the translators rendered it

"grave" or "pit," but when it applies to one who has been wicked they translated it "hell."

How simple it would be if, in Ecclesiastes 9:10, they had used the word "hell" instead of "grave." Then the text would have read: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in hell [that is, *sheol*] whither thou goest." From this text the English-reading Christians could easily see that hell is a place of inactivity, a state of unconsciousness and not a place of torment.

Now let us read Genesis 37:35, another text where the word *sheol* is used. Here, in the King James Version, it is translated "grave." Now let us read this text translating *sheol* as hell. "I will go down into hell unto my son mourning." In this text, Jacob, a faithful servant of God weeping for Joseph, is the subject. If *sheol* had been translated "hell" instead of "grave," then we would learn that all people go down to hell at death.

The word *sheol* appears again in Job 14:13. In this text Job asked God to let him die and go to *sheol* to be hid until the time of indignation be past. Let us read this text using the word "hell" for *sheol*: "O that thou wouldst hide me in *hell*, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!"

The Old English word "hell" meant to cover or to hide in a dark place. There was never any thought of torment in connection with it. The meaning of torment has been read into the word by those who accept the pagan teaching of the immortality of the soul.

The Greek word *hades* in the New Testament is the one that corresponds with *sheol* of the Old Testament. The King James translators recognized this, and in Acts 2:27 used the word "hell" to translate *hades* in Peter's quotation of Psalm 16:10 pertaining to the resurrection of Jesus. See how consistent it would have been if they had rightly translated the word *hades* as "grave"? "Because thou wilt not leave my soul in the grave, neither wilt thou suffer thine Holy One to see corruption."

"The wages of sin is death." If the men who worked on the King James Version had rightly understood this, they would not have been confused in their translating of *sheol*, and *hades*. The penalty of sin is death, and Jesus took upon Himself that penalty. It is logical that the Scriptures speak of Him being in *sheol* or *hades*, the Bible hell.

How thankful one should be to learn that the wages of sin is not life in eternal torment but death and eternal extinction.

We quite agree with the pastor when he said that the doctrine of eternal torment is a God-dishonoring teaching which, through the centuries, has been foisted upon the professed Christian church and has done much harm.

Sacrifice --- THE GIVING UP

● ARTICLE THREE

● By Pastor Francis E. Burnett
Tipp City, Ohio

PREVIOUSLY we have written about "Tithing, an Obligation," "Offerings, Freewill and Voluntary," and now we want to finish this series with these thoughts on "Sacrifice, the Giving Up."

There are very few who sacrifice for the good of the Lord's work, especially in this age. To sacrifice under Christianity means to give up something that we feel is vital to us for the sake of furthering the Lord's work. Usually this would pertain to our possessions or substance, but it could also mean that we would need to give more of our time and talent. There is no written commandment or law that requires us in so many words to sacrifice. Faith and understanding of the Word often will cause us to consider such a service.

We look back to the history of Israel and to their experiences and often realize that we need to do better than they did. In Matthew 5:20 we read the words of Jesus, "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The Israelitish people did all the things that we are showing are necessary in a well-lived Christian life—tithes, offerings, and sacrifice. They looked to Christ in type, shadow, and example, for they followed that Rock "and that Rock was Christ."

We have before us this same One who has fulfilled the Scriptures and has been sacrificed for us. We have a greater motive for following and serving. Does our "righteousness" make a better showing? Does it "exceed" that of the Pharisees? We are that class of people that Jesus referred to in saying, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees."

The atonement for Israel was in the offering of the two goats once every year. The one was slain and its blood sprinkled over the altar and taken into the holy of holies. The other was led into the wilderness, after Aaron had laid his hands on it, placing all the sins of Israel upon it. Yet the Israelites were required to bring sacrifices for themselves—sacrifices of peace, praise, thanksgiving, as well as for sin.

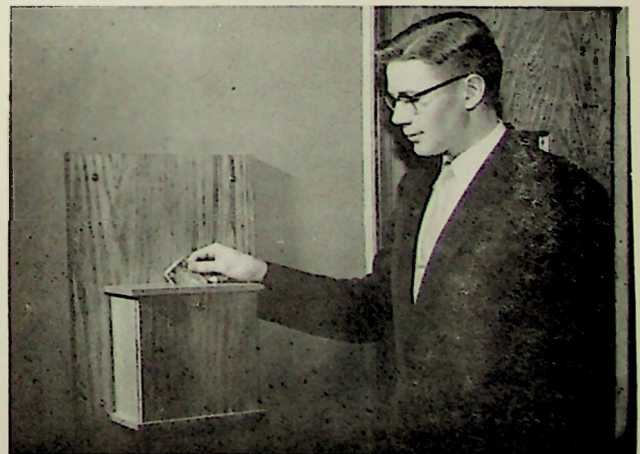
Jesus made the atonement for us on Calvary. No sacrifice that we make will in any way change that. There is no atonement in tithing, or offerings, or in sacrificing. Our atonement is in the blood of Jesus that was shed when He died on the cross. For us to show that we be-

lieve God and appreciate what He has done for us, it is necessary for us to bring an offering and even to sacrifice.

In Leviticus 6:1-7 we have the record of the trespass offering. We believe that we have the same need today, for look at the need for the offering. "If a soul sin . . . lie unto his neighbour . . . or hath deceived his neighbour . . . and sweareth falsely . . . he shall bring his trespass offering unto the Lord." How many of us are perfect? How many of us are free from doing some of these things or others? If we do things that hurt and cause harm or distress to someone else, we have sinned against God. Now Christ died for our sins, so we say all is forgiven. But is it? Israel knew that every year the scapegoat would be led out of the camp laden with their sins. *God knew* it also, but He required them to bring an offering, to make a sacrifice because of the sin which they had committed. It is true that you could not come with a lamb for sacrifice and the pastor could not offer it for you, but we could come with an offering, even a sacrifice offering, thus giving up something that we desired, needed, or desired to do, and present it to God with a prayer. In this way we would be seeking forgiveness and showing God that we really meant it.

There is something for us to do! We must show our faith at all times. We must make amends for our mistakes. Do we teach our children to sacrifice, to do without, to give up for the Lord? How many times has a young man or woman, a high school student, given up going to some school activity to go to the Lord's house for a service? How many adults have done the same thing? But you say that it is not required? How do you know? Does not God come first in our lives? Is not our loyalty to Christ to be foremost in our living? If the child

(Please turn to page 12)



Seminarian Denies Immortal Soul

OUR esteemed contemporary, the monthly magazine *Eternity*, carries in its "Window on the World" section (November issue), a report and comment on Dr. Theodore A. Gill's election to the presidency of San Francisco Theological Seminary, and in particular, his theological position on the nature of man.

We quote the following paragraphs from the article.

"San Francisco Theological Seminary has elected to its presidency Dr. Theodore A. Gill, managing editor of *Christian Century*, organ of the liberals. In the August 13 issue, Gill wrote that there is no immortal soul.

"His exact words are: 'Science, then, knows no non-physical entity which disengages itself from the body at death and carries on. Neither does the Bible, as Oscar Cullmann's 1954-55 Ingersoll Lectures, *Immortality of the Soul or Resurrection of the Dead?* are now reminding us. (See below.) Biblical anthropology knows no mortal body-immortal soul distinction: it knows only whole men who die entire and who will finally be re-created whole men by God who alone has immortality (1 Tim. 6:10). Between the death that is really death of the whole person and his restoration by God to life that is really life, embodied and personal, men "sleep"!"

"What it is that sleeps when everything about a man has died is not any clearer in Cullmann than in the Bible. To speak of a 'naked soul' or 'the inner man, divested of the body' being held by God against the resurrection, is to reintroduce at least a smell of dualism. Something has not died, apparently. Something lives on. . . . Whatever earnest of the whole man spans the time between death and resurrection, waits. We sleep. Detached minds, immortal souls . . . these have no place in the Biblical picture."

The next paragraph begins with the statement by the editor of *Eternity* that "Reformed theology, however, has always held a view diametrically opposed to this." (We might add to this—so has pagan philosophical thought, and before that the puerile imaginations of the Egyptians, and the entire godless bedarkened world.—Editor.)

The article closes with the statement: "It is to be hoped that Gill will reassess his position and withdraw from doctrines which have been consistently repudiated by Reformed theologians through the centuries." The statements are in error. Reformed theologians have not consistently repudiated the doctrines. The Father of the Reformation, Martin Luther, declared, "I permit the pope

to make dunghill decretals for himself and his faithful, such as . . . that the soul is immortal."

Follow that with such great names as Herman Olshausen, F. A. G. Tholuck, John Wesley, Professor J. Agar Beet, Bishop Perowne, Dr. William Temple, Dean Alford, Archbishop Whately.

The Apostle Paul moved in a world that was saturated with the childish concepts of the nature of man that had risen from man's unenlightened ignorance and the observation of the phenomena of dreams. He rebuked the Corinthian church in the sharpest terms for heeding that nonsense. He wrote, "How say some among you that there is no resurrection of the dead?"

Well, *how did* some (not all) of the Corinthian believers make such a scandalous, truth-denying, God-rejecting statement?

He explained that they had been deceived. Their evil associations had corrupted them, and in their corruption, they had sinned in adopting the pagan concept of an immortal soul, which neither requires nor accepts the fact of the resurrection. (Vv. 33, 34.)

Paul was pitiless in his fiery rebuke. Such apostasy was unexplainable and inexcusable. It was sin.

What were their evil associations? They associated with those who believed in the inherent immortality of the soul and *no resurrection*: the Epicureans, the Stoics, and the Platonists. These were three powerful and long-established schools of philosophy, and they all held critical positions on the resurrection of the dead. In fact, they denied it.

The Epicureans were blank materialists. They denied any existence at all beyond death; therefore, there could be "*no resurrection of the dead.*" It is possible that Paul answered one of the rationalizations of the Epicureans in verse 35, and was incited to his rough retort, "Thou fool!" (A.V.)

Some members of the Corinthian church were denying the resurrection of the dead (1 Cor. 15:12), and if not actively espousing the "eat, drink, and be merry—death ends all" philosophy of the Epicureans (1 Cor. 15:32), they were at least in evil company, contaminated thereby, lending support to godlessness, and therefore sinning.

The Stoic philosophy postulated that "at death the soul (immortal) is merged with deity." "The soul is sovereign and indestructible." "There is *no resurrection of the dead.*" They esteemed Paul to be a "babbling."

(Gr., *seed-picker* or bird-brain) and mocked when he "preached unto them Jesus and the resurrection."

Plato insisted on the inherent immortality of the soul, although he confessed he knew little about it. He advised his followers to clutch at any acceptable notion as a plank to buoy them up. Plato absolutely denied the resurrection. His philosophy regarding the nature of man (natural, inherent immortality) is admittedly the basis for the current traditional theology of large sections of the Christian church.

The Apostle Paul lived in the philosophical atmosphere that had been created by the Epicureans, Stoics, and Platonists. He abhorred it. He denied it any odor of authenticity. He set squarely against it the revelation of God's truth regarding the divine plan and purpose for man.

He declared that, apart from this, the faith of the church is "vain" (Gr., *mataios*, i.e., "without result"), and the preaching of such nonsense is likewise labeled "vain." (Gr., *kenos*, "meaningless.")

Paul made the shocking declaration that the dead in Christ are "perished" apart from the resurrection. Not only are they *not* in heaven, *but* they can be described only by the strongest word available for "destroyed."

Paul's preaching was rejected *in toto* by the masses. This would hardly have been the case if the resurrection had been a relatively unimportant addition to the pagan belief in inherent immortality of the soul, as it is in current traditional theology today.

Do the editors of *Eternity* infer that men of the intellectual stature of Gill and Cullmann are not familiar with Heppe and Ursin, Heidan, Voctius, and the Leyden Synopsis?

Do the editors of *Eternity* cherish the naive notion that men like Weymouth and Moffatt, Cullmann and Gill (and many others) have espoused the heretical (?) position that flies in the face of the traditional theology inherited from the Dark Ages . . . that these careful scholars have espoused such a position regarding the teaching of the Bible on the nature of man, without the most careful investigation and the most painstaking study?

No sane man risks the fiery charge of heresy without being as certain of the ground of his convictions as was the Apostle Paul.

I recall hearing Dr. I. F. Barnes report on an address given by Dr. Donald Grey Barnhouse several years ago in Park Street Congregational Church in Boston. Dr. Barnes reported that Dr. Barnhouse read or quoted 1 Thessalonians 4:13-17, in which Paul three times used the word "sleep" in relation to the Christian dead, and immediately Dr. Barnhouse made the repeated emphatic declaration, "They are *not* asleep."

There is not one instance in all the scope of Holy Writ in which the phrase "immortal soul" occurs. God's Word attaches numerous adjectives to the word "soul," but *never* "immortal."
(Please turn to page 12)

THE caption of this article is the title of a book by Oscar Cullmann, published earlier this year by *The Epworth Press*. According to the author, it "is the translation of a study already published in Switzerland, of which a summary has appeared in various French periodicals."

In his preface, the author goes on to say, "No other publication of mine has provoked such enthusiasm or such violent hostility. . . . My critics belong to the most varied camps."

This criticism, he indicates, is due to "the contrast, which, out of concern for the truth, I have found it necessary to draw between the courageous and joyful primitive Christian hope of the resurrection of the dead and the serene philosophic expectation of the survival of the immortal soul." This contrast, however, he insists, is to be seen between the teaching of the New Testament and that of Plato. There is, he says, "no reason for denying a radical difference between the Christian expectation of the resurrection of the dead and the Greek belief in the immortality of the soul. . . . The fact that later Christianity effected a link between the two beliefs, and that today the ordinary Christian simply confuses them, has not persuaded me to be silent about what I, in common with most exegetes, regard as true; and all the more so, since the link established between the expectation of the 'resurrection of the dead' and the belief in 'the immortality of the soul,' is not in fact a link at all, but renunciation of one in favor of the other."—Excerpt from *The Herald of Christ's Kingdom*.

**"Immortality
of the
Soul
or
Resurrection
of the
Dead?"**

Life Versus Death

IN THOSE days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live" (Isa. 38:1). This verse gives God's definition of death. He reveals that death is the cessation of life. Life and death are words which speak of contrasting conditions.

Reviewing the words of David and Solomon (Psa. 115: 17, 18; 146:3, 4; Eccl. 9:5, 6, 10), we notice the contrasts which they make between the living and the dead:

The Living

know something
remember the past
love, hate, and envy
praise the Lord

The Dead

know not anything
do not remember
do not love, hate, envy
praise not the Lord

dark? and thy righteousness in the land of forgetfulness?" (Psa. 88:10-12). To this we add the words of David: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psa. 6:5).

Hezekiah said: "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit [grave] cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father

● PART ONE

● *By Pastor Harry Sheets*
South Bend, Indiana

A MATTER OF

So it goes all through Scripture. Death stops all life processes. Job said of a dead person: "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (14:21).

"Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?" "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 3:22; 9:9, 10).

If a person would do anything for himself, or for the Lord, he must do it while he is living, for he has no strength, wisdom, nor desire to do anything after death has claimed him. Jesus acknowledged this fact when He said: "I must work the works of him that sent me, while it is day: for the night cometh, when no man can work" (John 9:4).

The Psalmist, pleading for his life, reminds God that only live people can behold His wonderful works or proclaim His wonderful love. We can almost hear his pleading voice as he says: "Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy words be known in the

to the children shall make known thy truth" (Isa. 38: 18, 19).

Listen again to David: "I cried to thee, O Lord, and unto the Lord I made supplication. What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?" (Psa. 30:8, 9).

A careful look at God's Word reveals a marked contrast between it and the teachings of popular theology. The conflict there is between truth and error.

The life-death controversy started in the Garden of Eden. God forbade man to eat of one certain tree, upon pain of death. He said: "On the day you eat from that tree you shall die." But the serpent said: "No, you shall not die" (Gen. 2:16; 3:4, Moff.).

Ever since that day people seem to have chosen sides. Some believe God and admit that people do die. Others believe that people do not "really die." Which side are you on? Believing the serpent cost Adam and Eve their lives. Do you think we shall fare any better if we believe the same falsehood?

Death Is a Sleep

A basic truth, recognized by all faithful Bible students, is that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:15, 16). The Apostle Peter maintained that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

We must accept the fact that all Scripture is inspired (literally, God-breathed), even though it came from the pens of mortal men. These writers claimed to speak for God, and time and history prove that they did.

Many of the inspired writers of the Bible spoke of death as a sleep. We will cite a few instances:

"The Lord said unto Moses, Thou shalt *sleep* with thy fathers" (Deut. 31:16).

"So David *slept* with his fathers, and was buried in the city of David" (1 Kings 2:10). "David . . . fell on *sleep* . . . and saw corruption" (Acts 13:36).

"Solomon *slept* with his fathers, and was buried" (1 Kings 11:43).

Job, anticipating death, said: "Now shall I *sleep* in the dust" (Job 7:21). Of all mankind, he said: "So man lieth down, and riseth not: till the heavens be no more, they

asleep, so that you may not grieve as those others who have no hope. For since we believe that Jesus died and arose; so also [we believe] that God, through Jesus, will lead forth with him those who fell *asleep*. For this we affirm to you by the Lord's word, That we, the living, who are left over to the coming of the Lord, will by no means precede those who fell *asleep*. Because the Lord himself will come down from heaven with a shout, and 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; and so we shall be always with the Lord. Therefore, comfort each other with these words" (1 Thess. 4:13-18, Diag.).

From the above scriptures we learn that death has been

LIFE AND DEATH

shall not awake, nor be raised out of their sleep" (14:12).

David, thinking that the Lord had forsaken him, cried out: "Consider and hear me, O Lord my God: lighten mine eyes, lest I *sleep* the *sleep* of death" (Psa. 13:3).

Daniel, prophesying of the last days, said: "Many of them that *sleep* in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

Jesus Himself spoke of death as a sleep on at least two occasions. "A certain ruler came to Jesus and said, My daughter is even now dead: but come and lay thy hand upon her, and she shall live." Jesus went home with the ruler and found the house filled with mourners. He said: "Give place: for the maid is not dead, but *sleepeth*. And they laughed him to scorn" (Matt. 9:18, 24).

When Jesus learned of the fatal sickness of Lazarus, He said to the disciples: "Our friend Lazarus *sleepeth*; but I go, that I may awake him out of *sleep*. Then said his disciples, Lord, if he *sleep*, he shall do well. Howbeit Jesus spake of his death: but they thought he had spoken of taking rest in sleep. Then said Jesus unto them plainly, *Lazarus is dead*" (John 11:11-14).

Paul, reasoning about the resurrection, said: "But now is Christ risen from the dead, and become the firstfruits of them that *slept*" (1 Cor. 15:20).

When some of the brethren in the early church lost some loved ones to the enemy, death, Paul wrote to comfort them. This is what he wrote: "We do not wish you to be ignorant, brethren, concerning those having fallen

called a sleep by God, Job, Solomon, David, Daniel, Jesus, and Paul. Certainly we do not dare to reject the testimony of God and Jesus. We must consider death to be a sleep, not a continuation of life.

Death Is a Waiting Time

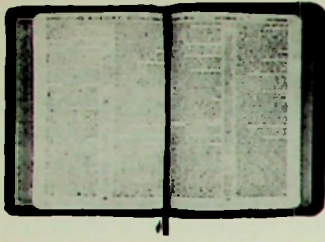
Sleep is followed by an awakening. The weary lie down to recuperate their strength and awake with new vigor and a new outlook on life. Doubtless you have experienced this many times.

When Jesus called death a sleep, He was giving assurance that death would be ended by an awakening to new life. We call this awakening resurrection.

Job asked the question which has been asked so many times by mortal man, "If a man die, shall he live again?" Then he pleaded with God: "O . . . that thou wouldest appoint me a set time, and remember me." God must have answered his plea, for he added: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee" (Job 14:13-15).

Glancing again at Job's statement, we see that he recognized death as a waiting time. We suggest that Job and all righteous dead must wait until God has selected His quota of righteous individuals for His Kingdom. Notice the evidence of Scripture.

Revelation mentions some who were "slain for the word of God, and for the testimony which they held." These are said to cry out to God (perhaps just as the blood of Abel cried out to God), seeking vengeance. God.
(Please turn to page 12)



THE BIBLE AND THE NEWS

By the Editor

LIQUOR ADVERTISING

Hard liquor ads will soon begin picturing women with drinks. The Distilled Spirits Institute has gone back on previous decisions to leave women out of liquor advertising and will soon be using them to speed up sales of booze.

In the past, the Institute and the National Association of Broadcasters have agreed not to advertise hard liquor on radio or TV. Recently, however, station WOMET, a small Wisconsin radio station, decided to broadcast whiskey advertising. Because of the furor raised by "drys" and the National Association of Evangelicals, the manager of the station has changed his mind, but this is a straw in the wind.

The liquor interests and the advertising mediums in general have few scruples about the morality of their work. They will do anything that will increase sales and put money in their pockets, as soon as they think it will be accepted by the public.

DEATH OF A PROPHET

Krishna Venta, whose real name was Francis Pencovic, died with several followers in a dynamite explosion in his headquarters near San Fernando Valley, California. Pencovic, who had served a jail sentence for burglary, publicly claimed, "I am the Son of God." Two of the members of his cult became disgusted with some of his un-Christlike activities and blew up the impostor and themselves with forty sticks of dynamite.

One is reminded that Jesus once said, "Many shall come in my name, saying, I am Christ."

SABBATICAL YEAR BEING OBSERVED

Fifteen villages in Israel are observing a Sabbatical year as specified in the Mosaic law. The villages are not cultivating their land and will let it rest till September, 1959.

NAVY POSTER

A new poster series is being distributed by U. S. Navy Chaplains. The Roman Catholic version of the Ten Commandments is used on the posters. This version omits the second commandment which forbids graven images, and divides the tenth commandment into two parts to make the ten. The posters have aroused the protest of the National Association of Evangelicals.

CAUGHT ON THE HORNS

The State Department has been caught on the horns of a dilemma by the charge by Protestants and Other Americans United that American cardinals who voted in the election of the new pope of Rome have disobeyed American law. The law states that an American citizen "shall lose his nationality by voting in a political election in a foreign state or participating in an election or plebiscite to determine the sovereignty over foreign territory."

The State Department replied to Mr. Archer, Executive Secretary of POAU, attempting to draw a distinction between the pope's political and ecclesiastical powers. It claimed that he was elected primarily as a spiritual leader and that his political election as head of the Vatican State is only secondary.

In taking this stand, Mr. Archer pointed out that the State Department has forever closed the door on its claim that the Vatican is a sovereign foreign state and that we should therefore have an ambassador there. If it is a foreign state, then the cardinals who voted are in violation of the law. If it is not, then we should hear no more about diplomatic relations with the Vatican.

When the State Department wanted to send an ambassador to the Vatican it was claimed that it was a sovereign state and the fact that it was also a religious center was secondary. Now it claims that it is a religious center and the fact that it is a sovereign state is only incidental.

ATLAS IN ORBIT

The U. S. Air Force's eighty-five-foot, four-ton intercontinental ballistic missile, Atlas, is now circling the earth and has sent tape recorded messages from space back to listeners on the earth. The missile was actually guided into orbit, proving to all that such a missile could also be guided to any spot on the earth. President Eisenhower remarked, "That's one of the astounding things again in this age of invention. Maybe the next thing they'll do is televise pictures down here."

TOBACCO SALES UP

In spite of the proved link between tobacco consumption and lung cancer, tobacco sales soared to new heights in 1958, approaching four billion dollars. Last year, according to *Time* magazine, the average American over fifteen years of age smoked 3,575 cigarettes, or 179 packs.

NATIONAL COUNCIL COMMITTEE STIRS PROTESTS

A committee of the National Council of Churches, the Fifth World Order Study Conference, has raised storms of protest from various places with its recommendation that the United States recognize Red China and allow its admission to the United Nations Organization.

Missionaries on Formosa have stated that this recommendation by a group which pretends to speak for American Protestants has done great damage to their position and to the cause of the United States in Formosa and China.

A Catholic priest, Robert A. Graham, added to the protest with a blast in the Jesuit weekly *America*. He stated that this action by a religious body seems to deliberately avoid the antireligious aspect of Communism. The Communist program is described by the modernist Protestant group as "this process of assimilation of ancient religiously imbued cultures into a godless culture." This is another instance of sugar coating the pill of evil about which we commented in this week's editorial. (Page 2.)

COMMUNIST STRENGTH GROWING IN MIDDLE EAST

All evidence points to the fact that Communist strength is growing in Iraq, Syria, and Egypt. It has come to the point that even Nasser recognizes the danger to his ambitions. He has appointed a committee to investigate Communist activity in Syria. The two Communist parties in Iraq are the strongest political parties in that nation. Russia, through its Communist affiliates, now has Israel well surrounded.

NICKELS FOR MISSIONS

Teen-agers at the Glendale, California, Seventh Day Adventist Church decided to save their spare nickels for missionary work. In a short time they had a large jar filled with 18,160 nickels—\$908.00—for mission work.

ISRAEL HIT BY DROUGHT AND LOCUSTS

The chief rabbinate of Israel called for prayers for rain in all synagogues the last Sabbath in December. The drought has damaged crops and dried up many wells. Adding to the distress is a plague of locusts which has reached as far north as Nazareth. North Africa is also suffering a plague of locusts, with millions of them swarming north from the Algerian Sahara Desert.

RECORD GIVING REPORTED

The Department of Stewardship and Benevolence of the National Council of Churches reports an all-time record of giving in 1957 by Protestant and Orthodox church members. A total of *two and one-quarter billion* dollars was given to those churches reporting to the department. This was an increase of one hundred sixty-five million dollars over last year. The Seventh Day Adventists reported the highest per-capita giving, with \$160 per member. The United Brethren in Christ were second, with \$119 per member.

BULGARIA BANS "GOD BLESS YOU"

The official atheistic regime of Communist Bulgaria has warned parents against saying "God bless you" to their children. Threatening children or teaching them with witches or supernatural forces is bad, say the Communists, and may lead to "serious psychic derangement." The atheistic nature of Communism must always be kept in mind when thoughts of compromise arise.

HERALD RECEIPTS

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The Clock of Life

The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop
At late or early hour.

NOW is the only time you own!
Work, pray, give with a will;
Place not faith in tomorrow—for
The clock may then be still.



SACRIFICE — THE GIVING UP

(Continued from page 4)

is never taught to give up, will he know how to do it as an adult?

Our modern age has the curse upon it that our children usually get whatever their hearts desire. Are they ever taught to give up some of those things, and give to God? Oftentimes it is not a matter of giving up things that are harmful, but the matter of putting God first.

David wrote, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing" (Psa. 107: 21, 22). How would we sacrifice the sacrifice of thanksgiving? Surely we are to do this and more if our righteousness is to exceed that of the Pharisees. We would come with an offering that has been planned; we would come and present it to God with a silent prayer. We would give up those things that interfere with our service to God.

One says, "I can't." Do you want to be blessed of God? Someone will say, "God owes that to me because I am an inhabitant of the earth." Does He? All of us are willing to do everything that we can for self. We will drive miles to see a basketball game or go to a school concert or some other kind of activity, but we cannot afford to drive very far to worship God. We will give hours to the P. T. A., some club or organization, but we never have time to study so we can teach a Sunday school class or other work that is needed for the Lord. We will keep our children out at night if it is a school party or activity, but we cannot take them to church on Sunday night or to Bible class because they would be up too late. Can you see what I am writing about in discussing sacrifice? There are very few of us who really try to serve God in this way. We do not do it because we do not want to. Yet we want God to bless us and we complain if things do not go just as we want them to go.

What does the familiar verse of Romans 12:1 really mean to us? "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." Have you ever asked yourself the questions, "How much of a sacrifice am I? Do I present myself a living sacrifice? What is it to be a living sacrifice? What does it mean to be acceptable to God? How many of us really believe what God has written?"

We fool ourselves, thinking that God will make an exception in our case because we are different. "My work is different," some say. God is no respecter of persons. His standards are the same for everyone. "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. But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:15, 16). To communicate means to give. When we give, and especially if we give up, to God's work we are offering the sacrifice of praise. Paul said to do it *continually*. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5).

God wants us to serve Him. When we come with our tithes, offerings, and sacrifices we will be putting ourselves into God's work and showing Him that we truly believe what He has said. The sacrifice is really a showing of true love for God. The blessing of God will make us rich, but first we must prove to Him that we are sincere and worthy of it.

SEMINARIAN DENIES IMMORTAL SOUL

(Continued from page 7)

There is not one instance in which the statement is made that any part of any person went to heaven at death.

Only by inference can any Biblical statement be adduced to support the theory of inherent immortality, and *inferential testimony is not acceptable in any court.*

If "reward" and "heaven at death" are the shining hope of the Christian, if they are as important as the proponents of traditional theology would have us believe, how can these theologians explain the silence of revealed truth in this regard?

Not only are direct and forthright declarations of inherent immortality and "heaven at death" conspicuous by their absence from the Word of God, such concepts are categorically denied, and capable, careful scholars have no alternative but to accept the truth.

A MATTER OF LIFE AND DEATH

(Continued from page 9)

knowing that they were righteous and worthy of life, prepared white robes for them. Nevertheless, He said that "they should rest for a little season, until their fellow-servants also and their brethren that should be killed as they were, should be fulfilled." (See Rev. 6:9-11.) Here were dead ones waiting for others to be added to their numbers.

In Hebrews the eleventh chapter, the writer lists many righteous people (Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, David, Samuel, and many others) and stated that these "having obtained a good report through faith, received not the promise: God having

provided something better for us that *they without us* should not be made perfect" (Heb. 11:39, 40).

Yes, the saints of past ages are waiting for us—waiting in death—that they and we may be made perfect at the same time.

Paul made this fact evident in 1 Thessalonians 4:14-17. We quote from the Emphatic Diaglott translation: "Since we believe that Jesus died and arose; so also [we believe] that God through Jesus, will lead forth with him those who fell asleep. For this we affirm to you, by the Lord's word, that we, the living, who are left over to the coming of the Lord, will by no means precede those who fell asleep, because the Lord himself will come down from heaven with a shout, and 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; and so we shall be always with the Lord."

God has a set time for raising the dead. Until that day arrives all the righteous dead will wait in their graves, sleeping a perpetual sleep. Only God's power can awaken them. He has promised to awaken all of the faithful ones at the same time, and to change the loyal living at the same instant. All will go to meet their Lord as one company.

Paul wrote: "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" (1 Cor. 15:51, 52).

When we come to understand the nature of the reward which God has for the righteous, we then will understand why it is necessary for all saints to wait in death until all can be glorified at the same time.

Death is truly a waiting time.

To keep your RESTITUTION HERALD coming regularly, send renewals and changes of address promptly.

NEW TITHING TRACT PRINTED

A new tract, *Christian Tithing—An Act of Faith*, written by Pastor T. M. Ferrell, Los Angeles, Calif., is now available for distribution at 25c per dozen, or \$1.60 per hundred. This is a simple, well-written tract, published by the Southwest Conference of Churches of God, and sold by National Bible Institution, Oregon, Illinois. For other tracts and books, see the back page.

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Are You Coming?

Dare to Be a Daniel

Children's Corner

By Your Storyteller

Muriel Hass



"What are you singing, Mother?" asked Jim.

"Dare to Be a Daniel," said Mother. "It's a song I learned when I was younger than you."

"Please sing it again," he said.

Mother sang, "Dare to be a Daniel, Dare to stand alone, Dare to have a purpose firm, Dare to make it known."

"Tell me the story of Daniel; every bit of it, Mommy," begged Jim. "Don't leave out any of it."

Mother started, "Daniel was a Levite."

"What's a Levite, Mother?" interrupted Jim, "I forget."

"That was a member of the tribe of Levi of the twelve tribes of Israel. All Levites were especially dedicated to do God's will and to serve only God. They were not to be farmers, carpenters, or doctors; just servants in the temple. They might be compared to our ministers today.

"Daniel was selected to go to the king's palace to live and learn. He was almost a perfect person so far as his body and appearance were concerned. He was very smart and skillful," described Mother.

"Daniel had three friends in the group named Shadrach, Meshach, and Abednego. Daniel 'purposed in his heart,' or made up his mind, not to eat the king's meat nor drink his wine. Daniel's training in boyhood taught him to eat only certain foods. Daniel felt it was wrong to disobey the rules of God he had learned. So he asked the man who brought the food if he might have different food to eat. Do you know what kind of food he asked for, Jim?" asked Mother.

"No. Something good?" inquired Jim.

"Yes, it was good, at least for Daniel. He asked for pulse," said Mother.

"What's pulse?" asked Jim.

"It most likely was like beans or peas, a vegetable," explained Mother.

"Boy, I'd not change good meat for old vegetables," Jim declared.

"Jim, Daniel had been taught the Jewish law which forbade the use of some meat. I hope if you ever have to choose between what is good tasting and what is right for you, you will choose the right," cautioned Mother.

"Daniel suggested to the waiter that he let them try the pulse for ten days. Then the waiter could judge for himself. Since Daniel was a favorite of the waiter, he agreed to the ten-day experiment," said Mother.

"How did they look after the ten days?" asked Jim.

"You know, Jim, they were healthier looking than all the others who ate the king's rich food. So the waiter was convinced. He didn't even suggest they eat the king's meat," Mother continued.

"Jim, many times in our lives we have to prove to others that God's way is the best way."

"Do you suppose the king ever found out?" questioned Jim.

"I don't know if he found out why Daniel and his three friends were the finest looking, but he knew immediately when he saw them, that they were the healthiest of all the group," said Mother.

"But just a minute, Jim, we don't want to leave out an important part of the story," said Mother.

"What's that? The lions' den?" asked Jim.

"Oh, we wouldn't leave that out, of course, but that comes later. The part I was thinking about was this: God blessed Daniel and his friends because the four men wanted to observe the rules they had learned as boys. God gave them the ability to become wise. God gave Daniel a special blessing. It was the gift of understanding visions and dreams," Mother said.

"Wouldn't that be something? I dreamed last night," said Jim.

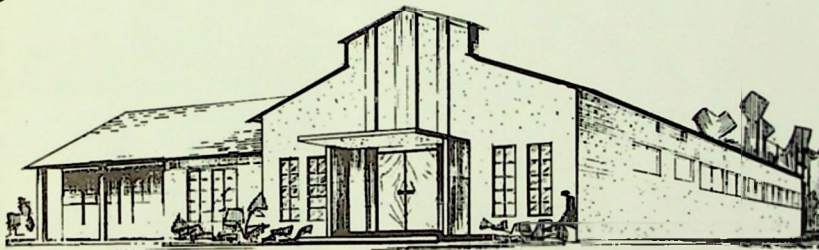
"Yes, Jim, it was a great gift, especially in Daniel's case. One important thing to remember, Jim, is this: when God and someone work together, great things are accomplished. God is always ready. He just needs individuals to help carry out His plan. You'll see how many times this was true in Daniel's life. I guess that is what the song means, 'Dare to Be a Daniel,'" finished Mother.



This Church Was Built With the Help of the MISSION BUILDER'S LEAGUE

Members of the Mission Builder's League, who agree with their membership to contribute at least \$5.00 toward each new Church of God building for which an official appeal is made, have contributed nearly \$4,000 toward the construction of Glad Tidings Chapel Church of God, Dayton, Ohio, pictured above.

Individuals, Sunday school classes, missionary societies, youth groups, and families make up the membership in the Mission Builder's League. Several new churches are now being planned because of the encouragement that this program is giving to small churches which might not otherwise be able to undertake a building program.



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Pictured above is the architect's drawing of the new Church of God to be built near San Jose, California. An appeal will soon be in the mail to all Mission Builder's to come to the aid of this new church-building project.

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January 30, 1959

The

Restitution Herald

VOLUME 48, NUMBER 8

MESSAGES FOR YOU IN THIS ISSUE

The Point of No Return

How far can one go in rejecting the Lord?

The Virgin Birth of Christ

Is it essential to believe in the miraculous birth of Christ?

The Kingdom of God

The wonders, and glories of God's future Kingdom explained.

A Matter of Life and Death

What is the origin of life and the nature of death according to God's Word?

AND OTHER FEATURES OF INTEREST

BEAUTIES OF WINTER

God asked Job, "Hast thou entered into the treasures of the snow?" (Job 38:22). In addition to its value as moisture and the treasure of minerals it returns to the earth, the snows of winter surround one with quiet beauty which turns one's mind toward the God of creation.

We are reminded of the purity of God and the fact that by His mercy through Christ we can be made "white as snow."

(Photo by Caterpillar)



Attend Church This Week!

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

Subscription rate: per year, \$3.00; two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Abbie Brown discovered after church Sunday that her wrist watch was missing. Of course, we helped her search, but finally gave up when we didn't find a sign of it. A bit later, while we were eating dinner, Abbie called to say that she hadn't lost the watch after all, but had just left it home on her dresser. Lots of folks make a fuss about looking for happiness, and look for it everywhere but where it has to be, right inside themselves.



Editorials

It All Depends

The editor of *Plea* observes that we are all inconsistent when we think of others and ourselves. He asks, "Have you ever noticed that when the other fellow acts a certain way he is 'ill-tempered,' but when you act the same way it is 'nerves.'"

"When the other fellow tries to treat someone well he is a 'flatterer,' but when we do it, it is 'tact.' When the other fellow takes time to do things he is 'dead slow.' When we take time we are 'deliberate.'"

"When the other fellow spends a lot, he is a 'spendthrift.' When we do we are 'generous.' When the other fellow says what he thinks he is 'spiteful,' when we do we are 'frank.'"

This is an astute observation of human nature. Upon reflection, we realize how we excuse things in ourselves that we judge harshly in others. In fact, we may judge most harshly those faults of others that we see in ourselves. We would all do well to remember Jesus' words, "Why beholdest thou the mote [sliver of wood] that is in thy brother's eye, but considerest not the beam [large log of wood] that is in thine own eye?" (Matt. 7:3).

"Before I Was Afflicted"

The Psalmist David stated, "Before I was afflicted I went astray: but now have I kept thy word. . . . It is good for me that I have been afflicted; that I might learn thy statutes" (Psa. 119:67, 71).

While no man enjoys the discipline of the Lord, affliction can be used of the Lord to bring us to our senses. Ease and prosperity can sometimes be one's worst enemy in encouraging him to go astray. Affliction can be one's friend in disguise, bringing him back to trust in the Lord.

"All Your Need"

Philippians 4:19, "My God shall supply all your need according to his riches in glory by Christ Jesus," has often been quoted as a promise of blessing to the children of God. It has given comfort and assurance to many.

Taking this verse in its context, we realize why it was that this promise was made to the Philippian brethren. Because they had been generous in their support of the work of the Apostle Paul and had been diligent to care for his needs, and had been faithful stewards of the goods the Lord had given them, Paul was able to promise, under the inspiration of the Spirit of God, that God would supply all their needs. Paul said, "I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. But my God shall supply all your need" (vv. 18, 19).

The material blessings of life and the physical needs of the body will be provided by the Lord if we "seek first the kingdom of God." When we are faithful in stewardship with the goods the Lord gives us, He will continue to provide.

The Point of No Return

READING of the conquests of the Israelites in the Land God had given to them, we find the Lord speaking in this manner, concerning the inhabitants, "Thou shalt smite them, and utterly destroy them . . . nor shew mercy unto them" (Deut. 7:2). These seem like harsh words coming from a God of love, of whom we read that He is "not willing that any should perish" (2 Pet. 3:9). How can we justify such requests by a holy God to His people? Does God's love extend only to certain ones?

We read in Romans 1:24 that "God . . . gave them up," and again the same statement in verse 26. Then, in verse 28, we find that "God gave them over to a reprobate mind." Apparently there comes a time when God exhausts every effort to bring man to redemption and finally gives them up! There is nothing more He can do! They have reached the point of no return!

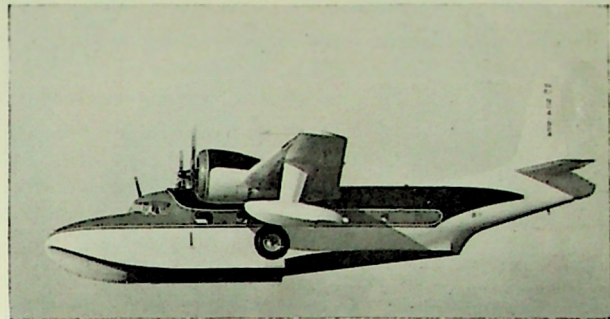
Some years ago, Charles Lindbergh set out to fly his plane non-stop across the Atlantic. The plane was overloaded with gasoline in order to go that distance, making the take-off difficult. As he sped down the runway, he reached a point of no return. If he were to change his mind, it would be too late to stop and go back, and if the plane failed to rise it would crash in flames. There was no choice but to continue.

Evidently these various "ites" who populated the Land of Canaan had reached such a point. They had descended so low as to have reverted to the level of animals in their relations with one another. God could do nothing for them. No preacher or prophet could have persuaded them to repent. God judged them to utter destruction, and directed His people to carry out the judgment.

Ten men were selected to go in and spy out the land and come back with a report. Two said, "Let us go at once and possess it." But the others told a different story, saying, "We be not able to go up against this people. . . . It is a land that eateth up the inhabitants thereof; and all the people we saw in it are men of a great stature" (Num. 13:30-33).

God created man with a will of his own. Now God could have made robots, if that had been His desire, wired with sound so that they could walk up and down the earth, crying, "Glory to God!" or, "The Lord he is good!" but He preferred to create a man with a will and mind of his own.

The people of Israel did not will to do as God directed them, so He permitted them to have their own way. They had reached the point of no return, however, for we read in Numbers 14:4, "Let us make a captain, and let us re-



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turn into Egypt." God, however, called Moses and said, "How long shall I bear with this evil congregation? . . . Say unto them . . . Your carcasses shall fall in this wilderness; and all that were numbered of you . . . from twenty years old and upward, which have murmured against me" (Num. 14:26-38). I believe we can learn a lesson from Israel's mistake, both as individuals and as a congregation of believers.

Can you think of times when you were conscious that God was directing or leading you? Perhaps you have felt the call toward the ministry or into some particular avenue of service, such as Sunday school teaching, but for some reason or another you did not will to go in His direction at that time. This directive will of God may never be offered again, and you, too, may have reached the point of no return. God must wait for another to come along who will be willing to do as He desires. In the meantime, He permits you to continue in the way you chose, but you have lost much of your effectiveness. Your witness has become weak!

Churches also find themselves wandering in the wilderness, due to failure to take advantage of God's leading and to move when He commands. That type of church does not grow. You see the same ones going on year in and year out with no apparent program or purpose manifest. They will never advance unless the new generation finds leaders with vision who will lead when God directs.

After the Israelites who failed God died, then the new generation under the leadership of Joshua began the conquest of Canaan. The book of Joshua is the story of conquest, the conquest of faith. Each Christian or congregation should never forget that Christianity is the result

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The Virgin Birth of Christ

THAT Jesus Christ came into this world without the agency of a human father, being born of the virgin Mary, suggests a miracle of greatest importance. It seems to contradict all that we know of the processes that culminate in that great mystery we call human birth. Yet it has been the accepted teaching of the church from the beginning of Christianity. It has been taught and believed by Christian believers for nineteen hundred years.

The virgin birth is one of the battlegrounds of controversy in the acceptance of the miraculous elements of the career of Jesus Christ. This belief is rooted in the very records which tell of Christ's origin in human life, the Gospels of Matthew and Luke. These are the two accounts which deal at greatest length with the events of our Lord's earthly life.

The New Testament has been found to be a credible document. This is particularly true of the Gospel of Luke. He deals with a great number of historical details in which he has been found to be accurate. In his prologue he tells how he made effort to get, from the original sources, the facts he relates. Luke, this careful, painstaking, accurate historian, commenced his Gospel with an account of the virgin birth of Christ.

The earliest manuscripts on which our translations are based in Matthew and Luke contain these accounts of Jesus' birth. If we reject these narratives of the virgin birth, then we reject the Gospels themselves and repudiate them as historical records. They tell us Jesus was virgin born, just as they tell us He was tempted, or died on Calvary and rose again.

In the earliest writings of Christians outside the New Testament we find references to the virgin birth. Justin Martyr, who wrote about 150 A.D., and from whose writings we have account of the earliest Christian worship, says, "We find it foretold in the books of the prophets that Jesus our Christ should come born of a virgin and be called the Son of God." A. H. Zilmer, the Christadelphian writer, cites a number of quotations from the early writers of the first two centuries, all expressing acceptance of the scriptural account of Jesus' birth. Thus faith in the virgin birth was a part of primitive Christianity.

The Christ of the virgin birth is the Christ of the Gospels. There are those who claim to be Christian believers who reject the virgin birth. The person who does not accept the virgin birth and yet claims to accept Christ believes in a Christ different from the personality presented in the Gospels. Unbelief in this beautiful miracle

is the entering wedge for the repudiation of the entire miraculous element in the life of Jesus. It is not more difficult to believe in the miraculous birth of Jesus than to believe in His resurrection! Actually, the processes of human birth are a mystery, so why stumble at the union of human and divine agencies to produce the matchless personality of our Lord? If we strip Him of the miraculous elements of His life, we have reduced Him to a mere man, better and wiser than we, but we have divested Him of authority and power to be our Lord and Saviour. He then is no longer Son of God.

Many objections have been raised to the holy mystery of the virgin birth. It seems to have been singled out for objection more than any other event of Jesus' life next to His resurrection. Those who are held in the grip of a naturalistic view of the universe (that it is governed by universal, unexorable law, with no possibility of the operation of natural law being broken by what we call a miracle) are greatly opposed to the idea of a virgin birth. They feel it is contrary to all we know of the processes of nature of the origin of life. But, granted this occurrence, the rest of the miraculous elements of our Lord's life may be conceded. Hence their unwillingness and opposition.

The accounts of the virgin birth are found only in the Gospels of Matthew and Luke, not in Mark and John. Surely, if it is so important it could hardly be omitted by John, the most intimate of Jesus' disciples, and Mark, the associate of the apostles Peter and Paul. Mark begins his account with the words, "The gospel of Jesus Christ, the Son of God," and then he begins with Jesus' public ministry. Are we to infer that Jesus was never born because Mark does not mention it? It simply did not suit Mark's purpose to begin with the facts of Jesus' birth.

John wrote, "The word [which was God] became flesh, and dwelt among us," ascribing in that way to Jesus a divine nature, and setting Him apart from the rest of humanity. Are we to reject the virgin birth because all four writers do not mention it? If so, we should reject the Sermon on the Mount, because Mark and John do not mention it. The same is true of Jesus' temptation, His transfiguration, the institution of the Communion, and His ascension to heaven. Are these to be rejected because they are not found in all four Gospels, especially John's? Such a test would tear apart the gospel story. On the same basis the parables of the good Samaritan, the rich man and Lazarus, the prodigal son, and the ten virgins would have to be rejected because they are found in but one Gospel account. Will we do that?

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Five times Jesus was called by John "the only begotten Son of God." What did John mean by that but that Jesus was begotten by the exercise of divine power? John was agreeing with the angel's message to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

There is a variant reading of John 1:12, 13, speaking of a class of people "who were born not of bloods, or the will of the flesh, but of the power of God." Many of the early manuscripts carry the singular, not the plural, and read, "who was born, not of blood, nor of the will of man, but of the power of God," showing a clear reference to Jesus' miraculous birth. This is given prominence in the Emphatic Diaglott. So the Apostle John may not have been silent about the virgin birth, after all.

It is also objected that Paul in his writings made no mention of the virgin birth. As one skeptic claims, "Paul does not even distantly allude to it." It is true that Paul does not refer to the early life or even the public ministry of Jesus. He concentrated his references to Christ's death and resurrection. Christ, to Paul, was not on the human plane, but was an ascended, glorified being. So Paul did not deal with Jesus' early career, but with our Lord's present relationship to humanity. However, Paul always used, in describing Jesus' relationship to God, some peculiar phrase which indicated a unique relationship, such as, "God sent forth his Son, made of a woman."

If Jesus were merely Joseph's son, as it is claimed, we could substitute that in Paul's writings, with perfect propriety, as in Romans 8:31, to read: "If *Joseph* be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Such a substitution absolutely spoils the sense of Paul's writings. The fact of the use of the phrase, "God sending his own Son," implies a unique relationship between Christ and God.

We must remember that Paul and Luke were intimate companions. Surely Luke shared his knowledge of this momentous event with Paul. At any event, there is no repudiation of the virgin birth on Paul's part.

It is true that there are myths in other religions of virgin births or of gods admiring human women and cohabiting with them. These never rise above the plane of mere sensual lust, ascribing to gods what is most unrestrained in men. The purity of the account of Jesus' origin is in marked vast contrast to the sordid tales of mythology. The virgin birth came not from such a vulgar and questionable origin.



Objection is also made that the genealogies of Matthew and Luke name Joseph as the father of Jesus. There are many problems connected with these tables of names. Yet they were put together by the very same men who tell us of the virgin birth. These authors are not conscious of any contradiction between the genealogies they give. Matthew wrote of Joseph's line, and concluded his list by saying, "Jacob begat Joseph the husband of Mary, of whom [feminine pronoun] was born Jesus, who is called Christ."

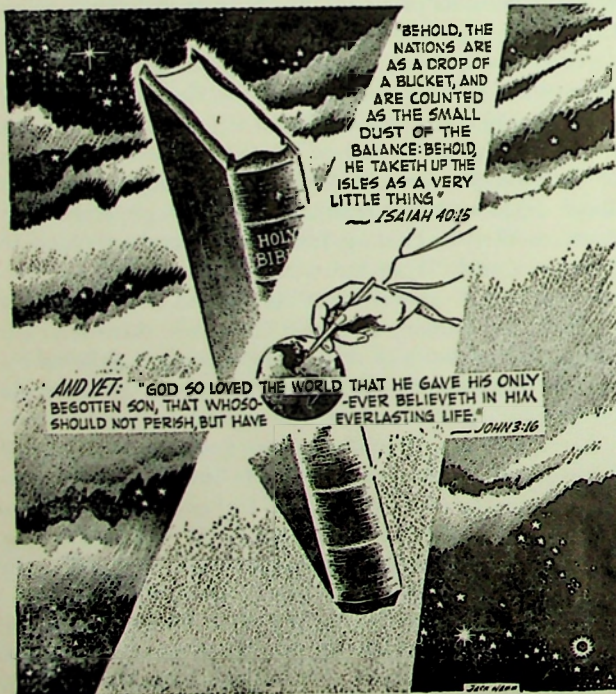
Another objection is made that Jesus was referred to three times as the carpenter's son or "the son of Joseph." So far as the public knew, His legal protector Joseph, the carpenter, was Jesus' father. The public and the writers of the Gospels were only reflecting the popular thought about Jesus and His relationship to Joseph and Mary. Jesus' mother, in chiding Jesus for remaining behind in Jerusalem, said, "Your father and I have sought thee sorrowing." Jesus' answer was, "Know you not that I must be about my Father's business?" Certainly there is a clear distinction between an earthly protector and a divine Father in Jesus' mind! Luke, who also tells us of the virgin birth, gave us this incident, and rescued it from oblivion.

Let us consider the alternatives to the virgin birth. If Jesus did not come into this life in this miraculous way, then there are two alternatives. Either He was born to Joseph and Mary in wedlock or else he was illegitimate. The former view is that advocated by most who reject the virgin birth. But that is just exactly what the New Testament does not teach. According to Matthew, Joseph and Mary were espoused, or engaged to be married. Accord-

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The Kingdom of God

● By J. Ronald Rankin
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ACCORDING to the concept of man, a kingdom is the realm of a king which includes the territory, subjects, those who have authority with the king, and other things pertinent to kingship, such as the capital city, throne, and laws. The Kingdom of God as it was in the past and shall be in the future is not different from the kingdoms of men, since it has all these things, too. God's Kingdom of the future, however, will be different in respect to size, conditions which will prevail in man, beast, and earth, and its ultimate perfection.

The Bible lays a basis for future events in past events. This principle holds true concerning the Kingdom of God. In the past, God's Kingdom existed in the form of the nation of Israel. At the time that God gave this kingdom its laws, He set forth its purpose. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:5, 6).

The Kingdom of Israel

The nation, which God brought out of Egyptian bondage, had its beginning in Abraham of Ur of the Chaldees. God had called Abraham to leave his country and family and to go whither He directed, "unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3). In the promises that were made to Abraham, God provided that through Abraham's Seed, Christ, justification of the Gentiles through faith would become possible. "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8).

Israel, as God's chosen nation, failed to be the kingdom of priests by which the nations could be brought out of idolatry to the true worship of Jehovah. Early in their history they rejected God as their King, going before Samuel and requesting that a man be made their king to rule them like other nations. (See 1 Sam. 8:7-22.)

Saul became king over Israel. David succeeded Saul, and after David, Solomon, his son, sat upon the "throne of the Lord" (1 Chron. 29:23). Sin was prevalent and the Kingdom soon divided into two kingdoms, ten northern tribes against two (Judah and Benjamin) southern tribes. In 721 B.C., the ten tribes were conquered and carried into captivity by the Assyrians. Judah remained in the land until, during the years 606 to 586 B.C., a series of invasions by the Babylonians resulted in a captivity that lasted seventy years. At this time, Ezekiel's words came to pass, "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the

Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is, and I will give it him" (Ezek. 21:25-27).

Amos, the herdman prophet of Tekoa, had predicted, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift [margin, "cause to move"] the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9:8, 9). The year 70 A.D. and the siege of Jerusalem by the Roman legions brought the final scattering of the descendants of Abraham, Isaac, and Jacob. The twelve tribes of God's chosen Kingdom were now a people without a country as well as without a king.

The Restoration of Israel

The same prophets that foretold the death of Israel as a nation looked into the future to the time of the restoration of God's Kingdom. Zechariah saw that time as the day when "the Lord shall be king over all the earth" (Zech. 14:9). Daniel saw the restored Kingdom as an unshakeable, indestructible Kingdom. "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).

Jesus came preaching, as the theme of His ministry, the Kingdom of God. "After that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mark 1:14).

The time when the Kingdom of God of the future shall become a reality can be established only in relationship to other events. It will be in conjunction with the coming of Jesus, who is the rightful Heir to its throne. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31).

The Territory of the Kingdom of God

When Jesus returns "his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14:4). Then "the Lord shall be king over all the earth" (Zech. 14:9). "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

There are definite landmarks given in Scripture to establish the location and the full extent of the territory of the Kingdom. It shall be from "sea to sea." (Margin,

"former sea" or Dead Sea, and, "hinder sea" or Mediterranean Sea. Compare Zech. 14:4-8; Zech. 9:9, 10; Psa. 72:8.) It shall be "from the river" (Zech. 14:8; Ezek. 47:1-9, "the river of life") to the "ends of the earth" (Zech. 9:9, 10; Psa. 2:6-8). Jerusalem and Mount Zion will be the headquarters of the Kingdom.

God has not promised any other place than the earth as the place for His Kingdom and the home of His people.

The Government of the Kingdom

Gabriel, the angel, and Isaiah the prophet, both testify that Jesus Christ will be the King All-Glorious. "The angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:30-33). "A child . . . a Son . . . 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" (Isa. 9:6, 7).

Within the Kingdom, the restored nation of Israel will be a nation of priests and ministers of God. (Isa. 61:6.) Their "judges shall be restored as at the first" (Isa. 1:25-27). In this capacity we find the twelve apostles shall exercise authority. "In the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

"Every one that is left of all the nations which came against Jerusalem [at Armageddon], shall even go up from year to year to worship the King, the Lord of hosts" (Zech. 14:16). Over these peoples the saints of God shall reign. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron" (Rev. 2:26, 27). "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).

The servitude of the nations will be without exception. "Yea, all kings shall fall down before him: all nations shall serve him" (Psa. 72:11). The subjects of this glorious Kingdom will not regret having to serve the Lord Jesus. "There shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea,

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Origin of Life

THE RECORD of the origin of man is given in simple words, yet there is much disagreement over what really happened.

Genesis 2:7 tells us that "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."

Almost every person agrees that the basic ingredients used in the creation of man was dust. Science has confirmed this. Chemically, man is composed of only those elements which are found in the soil. To this dust God added a most important something. What was it?

The Bible tells us that God added the "breath of life." The Hebrew text states that God added *neshamah*. Knowing this, we are in a position to discover other occurrences

the air, and all animals are living souls the same as man. They are all living beings so long as the spirit of God is found in them.

So far as origin is concerned, man cannot boast over the animals. "Out of the ground the Lord God formed every beast of the field, and every fowl of the air: and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature

● PART TWO

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A MATTER OF

of the word and thus come to a better understanding of its meaning.

According to Young's Concordance, the word *neshamah* occurs next in Genesis 7:22. Here, "breath of life" is associated with "spirit" (see margin). That "breath of life" (*neshamah*) and "spirit" (*ruach*) are the same becomes evident when we see how each is translated.

<i>Neshamah</i> is translated:	<i>Ruach</i> is translated:
blast, 3 times	blast, 4 times
breath, 11 times	breath, 28 times
spirit, 2 times	spirit, 232 times
	wind, 90 times

These are not the only ways in which the two words are translated, but these will show the similarity.

God's Word tells us that God took dust (red clay) and breathed the "breath of life," or His spirit, into it and a living being resulted. David agreed with this when he said, "Thou sendest forth thy spirit, they are created" (Psa. 104:30). This agrees with the statement made by God. He said that He gave "breath unto the people . . . , and spirit to them that walk therein" (Isa. 42:5).

We understand, then, that the spirit of God turned clay into a "living soul." (The Revised Standard Version states that man became a "living being." The American Translation agrees with this.)

Nephesh is the Hebrew word translated "living soul." It is used of the lower forms of life four times before it is applied to man. (See Gen. 1:20, 21, 24, 30.) A study of these verses reveals that the fish of the sea, the fowls of

[*nephesh*, living soul], that was the name thereof" (Gen. 2:20). There is nothing in the composition of man that is superior to the animals. All are composed of dust, and all became living souls with the addition of God's spirit. Man's superiority consists in greater intelligence and the dominion which God gave him over the animals.

This study of the origin of man shows that no part of him is immortal. If we would claim that man was given a form of immortality at his creation, then we must concede the same degree of immortality to all animals and birds.

Theology claims that man is possessed of immortality now, at least in part. It admits that the body is mortal, but claims that man has an immortal soul. This claim, we feel, is without basis in the Bible.

The Soul

People hold many divergent ideas about the soul. This confusion has come about through the infiltration of paganism into Christianity. The sources of our ideas are evident from Webster's definition of "soul."

"Soul: An entity conceived as the essence, substance, or actuating cause of individual life.

"The Christian conception of the soul derives from the Greek as well as from the Bible. Soul is throughout a great part of the Bible simply the equivalent of 'life' embodied in living creatures. In the earliest usage of the Old Testament it has no reference to the later philosophical meaning—the animating principle, still less the idea of an immaterial nature which will survive the body."

Thus Webster recognizes that the Old Testament mean-

ing of "soul" is quite different from the "immortal soul" idea of the Greeks. The Bible recognizes the soul as something which can sin, die, and be buried, as well as something which must be kept alive.

"The soul that sinneth, it shall die" (Ezek. 18:4, 20).

"All they that go down to the dust shall bow before him: and none can keep alive his own soul" (Psa. 22:29).

"Yea, his soul draweth near unto the grave, and his life to the destroyers" (Job 33:22).

"Behold, the eye of the Lord is upon them that fear him, upon them that hope for his mercy; to deliver their soul from death, and to keep them alive in famine" (Psa. 33:18, 19).

"Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. . . . Return unto thy rest,

This may seem confusing at first, but we use expressions just as confusing. We say, "My heart aches for these people." The Jews would say, "My soul cries out to them." The expression of sympathy is the same in either case.

If the soul resides in any one portion of the body, it is in the blood. "The life [soul] of the flesh is in the blood." God forbade the Israelites to eat blood, "For," said He, "it is the life [soul] of all flesh . . . for the life [soul] of all flesh is in the blood thereof: whosoever eateth it shall be cut off" (Lev. 17:11, 14).

When Jesus "poured out his soul unto death," He gave up His life. When a person says, "Jesus died to save my soul," it would be much less confusing if he would say, "Jesus died to save me." A person is a soul—a being who possesses life. Simple, isn't it?

LIFE AND DEATH

O my soul: for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling" (Psa. 116:4, 7, 8).

"Let my soul live, and it shall praise thee" (Psa. 119:175).

"Incline your ear, and come unto me: hear, and your soul shall live" (Isa. 55:3).

"Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive" (Ezek. 18:27).

Jesus recognized that the soul was not immortal. Notice His teaching: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

If the soul can be destroyed, and Jesus said that it can be, then it is not immortal. Expressions such as "immortal soul" and "undying soul" are not found in the Bible.

In the Old Testament the Hebrew word for "soul" (*nephesh*) is translated appetite, beast, body, breath, creature, desire, ghost, heart, life, man, mind, person, self, soul, will, besides quite a number of other words. Next to "soul" it has been translated "life" the most times. It is used frequently as synonymous with "life." (See Job 33:22; Lev. 17:10-15.)

In the New Testament the word "soul" is always from the Greek word *psuche*. The word *psuche* is used 101 times in the Greek, and is translated as follows: heart, 1; life, 40; mind, 3; soul, 58 times.

Man's Only Hope

From the earliest ages to the present time, most men have been unwilling to accept the reality of the death sentence pronounced by God. The American Indian thought that death started one on his journey to the Happy Hunting Ground. The Egyptian believed that at death the liberated soul started its journey to the great Osiris. The Hindu believes that death starts a new cycle of life, perhaps as an animal, reptile, or a bird. Variations of these ideas have been accepted throughout all ages. Ancient and modern peoples, pagan and Christian, have all refused to accept death for what it is—the cessation of life.

When man accepts the reality of death he will then look to resurrection as the only means of attaining a life. Believing that reward comes at death brings honor and glory to the serpent, and thus makes us debtors to the tempter. Without his temptation, and the sin which resulted, there would be no death to liberate us and start us to glory, if that theory is correct. Personally, we refuse to accept the serpent as a benefactor.

The Bible way of life is ably expressed by our Master. He said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). Jesus pointed to resurrection as the beginning of future life.

Paul reasoned that it is useless to be a Christian if there is no resurrection from the dead. "If dead men never rise, your faith is futile, you are still in your sins. More than that: those who have slept the sleep of death in Christ

have perished after all. Ah, if in this life we have nothing but a mere hope in Christ, we are of all men to be pitied most" (1 Cor. 15:16-19, Moffatt). Notice Paul's important statement that those who die in Christ are lost unless they are resurrected.

Accepting resurrection as a means of entering into life makes Christ the benefactor of the human race.

John, in the Gospel written to the Church of God, quoted Jesus as teaching: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:39, 40).

Jesus had no part in the death which came upon the human race. Therefore, if glory and blessing come as the result of death, Jesus is not the one to honor. However, if life and blessing are received only at resurrection, then Jesus is to be honored, for He conquered death and has been granted resurrection power. This brings sense to the writings of Paul when he taught: "Your life is

hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4). "Your conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

Man's only hope of eternal life rests in resurrection. To receive the "better resurrection," one must come to Jesus, repent of his sins, accept the gospel, be immersed, live a new life in service to God and His Son. This way leads to life at the resurrection of the just and righteous.

THE VIRGIN BIRTH OF CHRIST

(Continued from page 5)

ing to Jewish custom, this arrangement generally existed for a year prior to marriage and could be broken only if the girl violated it by becoming pregnant. According to the record, Joseph proposed to break the engagement because Mary was discovered to be pregnant, but not by him. Then the other alternative must be given consideration that Jesus was the product of lawless lust. Shall we advocate the foul blasphemy of Nels Ferre who, in his "The Christian Understanding of God," says:

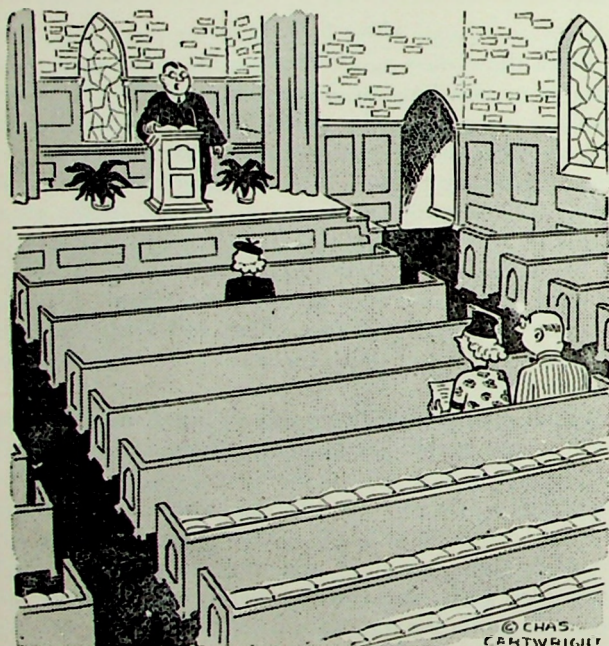
"Strange, however, is the hold which this doctrine [the virgin birth] in its more literal form has on countless people. Reference to the virgin birth is not found in Paul's letters, the earliest writings we have. It is not found in Mark, the original Gospel. It is not found in the various epistles of the New Testament. It is not found in the Johannine tradition.

"As a matter of fact, the reference in John to the claim by the Jews to the effect that they were not born in adultery, could give external credence to a Nazi claim that Jesus was German.

"Mary, we remember, was found pregnant before her engagement to mild Joseph. Nazareth was hard by a Roman garrison where the soldiers were German mercenaries. Jesus is also reported throughout a continuous part of the history of art, it is claimed, to have been blonde. This is supposedly unnatural for Mediterranean countries where this same tradition started and was continued. Hence, Jesus must have been the child of a German soldier!"

Is there anyone in the Church of God so hardy as to defend such a vile insinuation?

We must realize it is important to hold to the doctrine of the virgin birth. It is the point of attack of skepticism and modernism. Surrendering it, we make possible the rejection of all the supernatural, miraculous elements in the life of the Lord, thus stripping Christianity of its



" . . . and so, **THIS Sunday** I have decided to preach on a less controversial subject. . . "

None of us enjoy being told our shortcomings. No minister relishes the necessity of risking offense. Yet our spiritual health is his primary duty. If, sometimes, we need a dose of bitter medicine to protect our physical health, we don't resent the doctor. Shouldn't this apply to the guardian of our spiritual health, too?.

unique character. If it were not for the supernatural in Christianity, then any religion or no religion that appeals to us is just as good.

It was promised that the Holy Spirit should come on Mary, therefore the holy Child which would be born to her would be called the Son of God. Because of such begetting, Jesus is to be considered the Son of God. It was the first piece of evidence substantiating this relationship set forth in the title. Jesus' ministry was to produce that conviction, and for such a confession He commended Peter. (Matt. 16:16, 17.) It was the burden of Paul's message. (Acts 9:20.)

The whole purpose of the Gospel writers was to furnish evidence sufficient to produce faith in Jesus as the Son of God. (John 20:20-31.) The heartfelt confession of this is necessary to our salvation. (Rom. 10:9, 10; John 5:14.) That which destroys or undermines, as does denial of the virgin birth, our faith in Jesus as the Son of God, at the same time undermines our salvation.

THE POINT OF NO RETURN

(Continued from page 3)

of such a spirit, and each must continue to advance and not stand still in the things of the Lord.

The writers of some old Negro spirituals refer to the crossing of Jordan and the entering of Canaan. The intent is to let Jordan represent death and Canaan heaven. This could not be true if for no other reason than the fact that Israel was later cast out of Canaan after they rebelled against God. Jordan might more accurately represent "self-will," which holds back, and, when put down, will enable one to go ahead when the Lord directs. The writer of this hymn caught the vision:

"When we walk with the Lord
In the light of His Word,
What a glory He sheds on our way!
While we do His good will,
He abides with us still,
And with all who will trust and obey."

I can think of times when the directive will of God was leading me toward certain objectives, but I put them off. The opportunity was never made available to me again, due to change of circumstances. No doubt you, too, have had similar recollections. Perhaps you have seen some congregation carry on with no real objective and finally closing its doors.

We cannot stand still. God's program is not set up that way. We must move when God directs and opens opportunities, not sparing the adversary, and with no compromise with the world or the "ites," as we continue our conquest for the Promised Land.

THE KINGDOM OF GOD

(Continued from page 7)

many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." (Zech. 8:20-23).

The Times of Restitution

The first portion of the Kingdom of God will be a time of re-creation. "Behold, I create new heavens and a new earth" (Isa. 65:17). It will be a time of restitution (Acts 3:19-21), for Jesus "must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25). Hence, we have the limitation, one thousand years, repeatedly mentioned in the twentieth chapter of Revelation.

The curse against the ground shall be removed and the earth shall abundantly yield crops for food and trees for beauty. Wars shall cease, infirmities shall be healed, and the animal kingdom will be at peace with itself and man. Finally, with the wicked, death shall be destroyed in the day of judgment.

Eternity

"When all things shall be subdued unto him [Jesus], then shall the Son also himself be subject unto him [God] that put all things under him [Jesus], that God may be all in all" (1 Cor. 15:28). This "eternal" or "perfect age" Peter said is the "new heavens and new earth, wherein dwelleth righteousness" (2 Pet. 3:13). The promises made to Abraham here reach complete fulfillment. "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

The glory of endless life in this paradise cannot be imagined by mortal man. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). "Behold, the tabernacle of God is with men, and he will dwell with them" (Rev. 21:3). "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

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CLIPPINGS FROM HERE AND THERE

Foundation Stones

● *By Pastor T. M. Ferrell
Los Angeles, California*

BASIC truths are founded upon the major premise that "The Bible is the Word of God." Any agreement we may hope to reach in matters of the Christian faith and practice is dependent upon our common acceptance of this truth.

There is no other book in the world like the Bible. Though recorded by about forty different writers over a period of about 1500 years, 1400 B.C.-100 A.D., it is timeless, and its message reveals the mind and plan of a single Author, the one, true, and living God. While not a book of science, it is scientifically accurate. Though not a book of history, the historical facts contained therein are correct.

The Bible is a reliable guide in matters of faith and practice because it is the *inspired* Word of God. "All scripture is given by inspiration of God, and is profitable for doctrine [instruction], for reproof [blame], for correction [without blame], for instruction [encouragement] in righteousness: that the man of God may be perfect [complete], thoroughly furnished unto all good works" (2 Tim. 3:16, 17). (See also 2 Peter 1:21; Heb. 1:1, 2.)

The Bible is the only revelation of the way to life eternal. Paul said to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation" (2 Tim. 3:15). In 2 Peter 1:3, we learn that through God's divine power He "hath given unto us *all things* that pertain unto life and godliness."

As the Bible is the Word of God, the source of truth (John 17:17), the basis of true faith (Rom. 10:17), and the standard of future judgment (John 12:48), we must study it, accept it, and live by it.

A Living Experience

● *By Pastor Richard Worley
Gatesville, Texas*

CHRISTIANITY was meant to be a religion of experience. According to present-day thinking, a Christian can be anyone who is a member of a church. According to the Scriptures, Christianity has a much deeper and richer meaning. Before we can become truly Christian, we must experience the grace and love of God in our lives. This experience will cause a definite change and draw us closer to God.

In Mark 5:25-34 we have the incident of a woman's being healed of an issue of blood. Christ and His disciples were walking along the street, followed by a great multitude of people. These followers were trying to get as close to Christ as possible. Among those followers was the woman with the issue of blood. She struggled through the crowd until she was close enough to touch His garment. When she reached and touched the garment of the Lord, she was healed.

Christ, sensing that "virtue had gone out of him," stopped in the street and asked, "Who touched my clothes?" The disciples were astounded, and asked, in effect, "What do you mean? You see the multitude, and you want to know who touched your clothes?" The disciples probably supposed that someone in the jostling and eager crowd was pushed against Him. Perhaps someone had stumbled and touched His clothes. It could not make too much difference. Then the healed woman came before Christ and told Him it was she who had touched His garment. Christ then told her she had been made whole and would be bothered no more by the plague. She definitely had had an experience.

Even in our modern, sophisticated, space-minded world the same thing is happening. People are all around Christ, pressing close to Him in the crowd, going to church, but not many are touching His garment and having an experience in their lives. *There are too many church members and too few Christians*—too few have had actual contact with Christ; too few have felt His saving power.

I Go There to Worship

WHERE is "there"? Of what does "worship" consist? Has "there" been dedicated to the worship of God, the God of Abraham, and Father of Jesus Christ? Or has "there" been set up to another god? Where, then, is the place of worship?

"Worship" means to bow self down to, do obeisance to, to kiss (the hand) toward, to venerate, to serve. (See Young's Concordance.) Just who is worthy of "worship"? Shall I bow myself down to other than the God of Abraham and Father of Jesus Christ? Shall I serve in "there" in song, financing, or other participation?

If we know not *who* is worshiped in the various "theres," it is time to learn. "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke 4:8).

Pastor Lyle Rankin.

Go Forward, From Today!

Dear Friend:

Are you who read this letter a young person who has lost his first enthusiasm for the things of Christ, who has found church services sometimes a bit boring because they are so much about the same? Do you wonder if you are one of those who has made a profession — and has stopped there, when in your heart you know there should be a lasting joy in service? If you have felt something like this, do not despair, but do as Paul said he had learned to do, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Paul was speaking of this life as a race, as he so often did. We begin our race as we begin the Christian life, when we accept Christ as our Saviour. We must not allow ourselves to faint, though there may be times when we will grow weary. Then is the time to go aside for a season of rest and prayer. We can then return to our labors strengthened and refreshed.

Perhaps you are one who has grown older, who has, because of circumstances, lost your touch with any formal work for God? Has getting to church become difficult? You have become out of touch, and slightly indifferent to it all, yet your conscience tells you that you ought to be doing something definite for the Lord. It is not enough that you try to keep under your body, namely, control your appetites and your temper, try to be kind and helpful in your family relationships.

Never let age be a hindrance. If you have reasonably good health, there is still much you can do. God will return to you the years the locusts have eaten, the years in which you failed to give Him your best, if you will but turn again wholeheartedly to Him and serve Him to the very best of your ability to the end. You can find assurance for this in Ecclesiastes 11:6.

What now? Have the years had no value? Have you not learned the way to encourage the young who often think life is over before it is fairly begun? Have you not learned that time will heal the deepest sorrow; the wild-est grief? Have you not learned that only love and kindness are the really effective tools of life? Go, then, from today and pass on to those laboring near you the results of this precious knowledge God has given you. Let them see Christ living in you. Many will bless the day you came their way, and these will be gifts for Christ, for has He not said, "Even as ye have done it unto the least of these, my brethren, ye have done it unto me"?

Therefore, my friends, what better way to start a new year than to go forth—from today?

In Christian love,
Grace Skinner.

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The King's Dream

Children's Corner

By
Your Storyteller
Muriel Hass

"What can I do, Mommy?" asked Jim. "It's no fun outside in the storm. Can I have another cookie?"

"Yes, Son. I've finished baking. Would you like to have me read to you?" asked Mother.

"Sure! What?" beamed Jim between bites of cookie.

"Well, THE RESTITUTION HERALD has another Daniel story. Do you remember that Daniel and his friends were found to be ten times better than any of the other of the king's men?" asked Mother.

"Yes, but what is today's story?" asked impatient Jim.

"Nebuchadnezzar, the king, had a dream. The dream disturbed him so much it woke him. The king called on the men who were wise and supposedly able to interpret dreams," said Mother.

"Mommy, what does 'interpret' mean?" asked Jim.

"To explain, or tell what the dream meant," she said.

"Could people really do that?" asked Jim.

"Some people think they can, but I doubt if dreams today can be explained. You see the dream the king had was sent by God. It was for a definite purpose.

"The wise men came to Nebuchadnezzar. They asked him what he had dreamed. They would be glad to interpret the dream. Nebuchadnezzar told them that the dream had confused him so that he had forgotten it. But surely if men were wise enough to explain the dream, they could tell him the dream.

"In fact, Nebuchadnezzar was getting angry. He told them if they did not tell the dream and its interpretation he would kill them. He would destroy their homes. If they did interpret the dream, then they would be given gifts and payment and honor," said Mother.

"I wouldn't like to be in their shoes if they couldn't tell the dream," said Jim.

"No, indeed not," replied Mother. "The king was anxious for the interpretation as well as to be reminded of the dream. He thought these wise men were wasting time. He was sure they were stalling for time, just hoping the king would remember the dream.

"The wise men had to give up. They told the king that

no one in the whole country could both know and interpret the dream. They were right, too!

"This angered the king. He sent out an order to kill all the wise men. This included Daniel and his three friends. Daniel was quite surprised at this order. He asked the king's guard, 'Why is this hasty rule made?'

"The guard told Daniel about the king and his forgotten dream. Daniel went in to see the king. He asked for time to give the king an answer," continued Mother.

"Why did he ask the king for time if he didn't know the answer?" asked Jim.

"Daniel had a plan. You'll see," said Mother. "Daniel told his three friends. They prayed to God for deliverance from the death decree of the king. They prayed for wisdom.

"God heard their prayer. He gave Daniel a vision in the night. Daniel thanked God for the answer to their prayers.

"Then Daniel went to the king's guard. He asked him not to kill the wise men. The guard was so happy and excited that he quickly took Daniel to the king," Mother explained.

"Nebuchadnezzar asked Daniel if he really knew the dream and could explain it? Daniel told the king that no one could know the dream except God. He told him that God had revealed the answer to him. Daniel did not take credit for knowing the answer. He was glad he knew so he might tell the king about the dream. Daniel knew the dream was God's way of telling Nebuchadnezzar something."

"What was the dream, Mommy?" asked Jim.

"It was this, Son. Nebuchadnezzar dreamed there was a great image or statue. The head was made of gold, the breast and arms were of silver, the belly and thighs of brass, the legs of iron, the feet of iron and clay. A stone was thrown at the image and broke it into many pieces," Mother answered.

"The interpretation was that the image represented the kingdoms of this world. They all shall crumble as the image crumbled. The stone that made them crumble is Jesus."

"So, you see, years before Jesus was born, Daniel was interpreting a dream telling about Him," she explained.

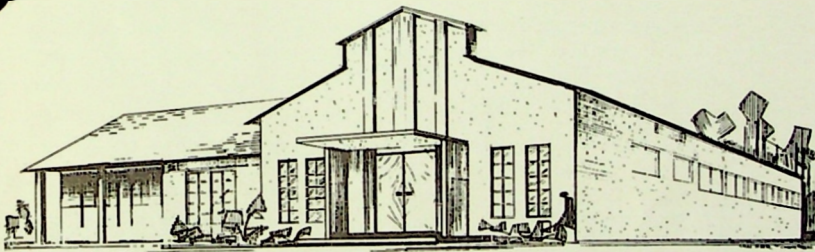
"Nebuchadnezzar was so pleased to have the interpretation of the dream he had forgotten that he gave Daniel great honor," finished Mother.



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Individuals, Sunday school classes, missionary societies, youth groups, and families make up the membership in the Mission Builder's League. Several new churches are now being planned because of the encouragement that this program is giving to small churches which might not otherwise be able to undertake a building program.



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February 14, 1959

The

Restitution Herald

VOLUME 48, NUMBER 9

IMPORTANT MESSAGES IN THIS ISSUE

**If the U. S. Becomes 51%
Catholic**

A survey of the political
implications of a Catholic
majority.

Standing Fast in the Faith
An admonition to be true to
Christ and the Word.

The Thief on the Cross
An explanation of a con-
troversial text.

And other items of interest
to all!

TALKING BOOKS

A blind reader is enjoying a
completed Talking Book at
the Library for the Blind,
New York City, one of the
thirty regional libraries select-
ed by the Library of Congress
to serve as regional distribu-
tion centers for talking books.

A recording of the Bible re-
quired one hundred seventy
double discs. It is estimated
that there are fifty-eight thou-
sand "readers" of Talking
Books.

(Photo from American Foun-
dation for the Blind)



The Bible and the News (Page 13)

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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

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

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When Ellie tried to pull down the kitchen window shade for me the other night, she ripped a hole in it. I thought she'd feel better if I showed her how I could take the shade off the roller, sew in a new hem, and turn it end for end. "It just changed directions, didn't it, Grandma?" she asked. When lives are made new, often the materials they are made of stay the same; it's just the direction that is changed.



Special Article

Beginning on page six of this issue, you will find an article of greater length than we usually include in THE RESTITUTION HERALD on a controversial issue of our times. The article is a reprint from another outstanding Protestant magazine, *Christianity Today*, and can be obtained in tract form from the author's office.

It is not the purpose of this article, nor of this magazine, to be "anti-Catholic," nor to belittle or ridicule another church. The purpose of the article is to point out the *political dangers* to all religions should any church seek to dominate and hamper other religions through legislative and governmental controls. It is to avoid making America another Spain, Colombia, or Italy, that articles of this nature are brought to our readers' attention.

The Forerunner

In Hebrews 6:20, Jesus is called "the forerunner" who entered into the holy of holies, behind the veil, for us. Jesus, at His ascension, was seated on the right hand of God, where He makes intercession for the believer.

Hebrews 9:24 states that He now "appears in the presence of God for us." Jesus, being immortal, has now entered into the very presence of God, where He represents us in the court of heaven.

The fact that He is called a "forerunner" implies that He will be followed into the presence of God by others. Now He appears there for us, but in a time to come, the child of God can appear there for himself. He will be able to enter personally into the very throne room of God.

This may be the meaning of John 13:36. "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." No person can enter into the presence of God now, but afterwards it will be possible; that is, after he is made like Jesus at His coming.

This may also be the meaning of Ephesians 4:8, "When he ascended up on high, he led a multitude of captives, and gave gifts unto men" (margin). Jesus led the way to the very throne of God and dwells there now in His presence. A multitude will follow Him on the day of resurrection when "they shall see God" (Matt. 5:8).

Each of us hopes to be in that multitude who hear the voice of the archangel and the trump of God and are "caught up . . . to meet the Lord in the air." It is when Jesus comes that the multitudes now captive in death will follow the Leader, Christ, into the very presence of God.

New Tract Available

Presenting a new Bible Digest Series tract, "What About Divine Healing?" by Gene Davis, M.D., now available from National Bible Institution, Oregon, Illinois. This is a twenty-one page tract approaching this subject from the viewpoint of a Bible scholar as well as a doctor of medicine. Price: 15 cents each; \$1.50 per dozen.

THE subject of "Standing Fast in the Faith" sets one out in search of that which is the true faith, and how to hold fast to that faith when once found. Keeping in mind that finding and holding fast the faith is for the purpose of preparing for salvation should inspire one to use more zeal and determination in searching the Scriptures to determine God's instruction for finding and maintaining a steadfast position in the faith that brings salvation.

Is Sincerity Sufficient?

Those who believe and have faith in God are expected to be sincere in their ways. But, is it enough to be sincere without being careful to hold the right beliefs? Most of us have heard of those individuals who are "good people,

Stand Fast in the Faith

and are active in their church." But when the standards of their church are examined and it is found that it is to a large extent a social organization rather than a church that accepts and obeys the Bible as the inspired Word of God, one could well ask, "Of what value is sincerity to the members of such a church?" Certainly, it will take more than sincerity to bring salvation. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Saul was ardent and sincere in his efforts to overthrow the Christians, but sincerity by itself was not leading him to salvation. When Saul became Paul the Apostle, and his life was surrendered to the Lord, his sincerity and earnestness became great assets. Sincerity, like zeal, must be directed by wisdom if it is to be valuable.

While some seem to be content to be sincere in some religion, others realize that sincerity should be used to seek and hold the true Christian faith. Paul, in closing the letter to the Ephesians, said, "Grace be with all them that love our Lord Jesus Christ in sincerity" (Eph. 6:24). One who is sincere in serving the Lord will be careful what he believes and diligent in doing that which is right. In this way sincerity will be an important qualification, but sincerity is not an unqualified guarantee of salvation.

Is Truth Necessary?

A search of the pages of Scripture reveals a number of verses which testify to the fact that God is true and His Word is true. The Psalmist made this plea to the Lord, "Lead me in thy truth, and teach me: for thou art the God of my salvation: on thee do I wait all the day" (Psa.



● *By Pastor Daniel Fyfe
Hillisburg, Indiana*

25:5). Truth originates with God and, apart from the revelation of God, truth is not known. Thus it should be evident that the true directions for obtaining life should come from God. The true faith in the life of an individual must come about through the individual's having come to know, understand, believe, and obey the Word of God.

Truth is not only important, it is absolutely essential, because salvation will be granted only to those who believe and obey the truth. Since truth is essential to salvation, and this truth comes through God's Word, the standards of faith for the Church of God must be "Thus saith the Lord." Jesus said, "Sanctify them through thy truth: thy word is truth" (John 17:17). Many do not seem to realize that one must observe the truths of God's Word if he is to reap the riches of God's promises. Many churches observe more the teaching of some man than they do the teachings of God.

The importance of truth is attested to by the fact that an untruth will bring death and destruction. You can give your life in service and death to the cause of promoting religion, and then not reap the reward of everlasting life, because the promise of everlasting life is for those who are faithful in promoting the truths of the Bible Church of God.

Without the power derived from the truth which comes

from the Word of God, religion is a falsehood and a mockery. One who claims to be serving God and yet believes and teaches that which is not truth is a hypocrite, and hypocrites have no promise of an inheritance in the Kingdom of God. The truth can make free and give life; anything else binds one in the chains of sin and brings destruction.

What Is the Faith?

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). The true faith as set forth in the Scriptures is that faith which leads one in the hope of salvation and a place in the Kingdom of God. One who has this faith will believe and obey God. "What saith the scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). This Abraham who believed God was the one who "looked for a city which hath foundations, whose builder and maker is God," as stated in Hebrews 11:10. Nowhere in the Scriptures does one find the promise of salvation made to those who do not believe and obey the Word of God. The building of the true faith, then, must be based on a right understanding of the Word of God and an adherence to the teachings of this Word.

There are, however, those who tell us that what one should believe and do is all a matter of how he interprets the Bible. Thus it would appear that there could be a great difference in the qualities of faith held by individuals and yet each one would be in line for the reward promised to the servants of God.

According to the Scriptures, however, this cannot be true, because there is no evidence that one can believe something contrary to the teaching of God's Word and still have the true faith. Apparently there are many who are believing falsehoods and yet expect God to give them the reward promised to those who hold the true faith. Is it not inconsistent to believe something contrary to the Bible and still claim to be led by the Spirit of God? *Will the Spirit of God direct one person to believe one thing and another person to believe another thing?* God,

through His Spirit, will direct one person to believe the truth the same as He will another person. Therefore, there is no reason to believe that those who deny the truths of the Word of God are being led by the Spirit of God, or have the true faith. The Spirit of God will direct one to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). No other faith will lead one to salvation.

The Falling Away

"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; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2). The Apostle Paul had considerable to say on this subject of "falling away from the faith," and we emphasize the importance of considering carefully his words. While it is discouraging that many refuse to place their faith in God and accept His offer of salvation, it is still more discouraging that some of those who have come to know the goodness of serving God will deny the faith and fall away from the path that leads to life eternal.

The worst enemy that the Church of God will ever have is an unconcern for the faith of the Church of God which leads to salvation. If this seems to be a harsh statement, then let us take a few moments for consideration. When one reads the account of the progress of the early church in Acts, he finds that the persecutions which befell the church did not destroy the church, but caused it to grow. "They that were scattered abroad went every where preaching the word" (Acts 8:4). Neither did the great persecution of Christians during the Middle Ages destroy the Church of God. Why has the Church of God and the true faith survived such great persecutions? Jesus said, "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Where the true faith is upheld, the power of God will be manifest to overcome enemies. But, on the other hand, when individuals

(Please turn to page 12)

The Bible Speaks on "The Home"



MATTHEW 19:6

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.



PROVERBS 14:1

Every wise woman buildeth her house: but the foolish plucketh it down with her hands.



ACTS 20:35

I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.



That they may teach the young women to be sober, to love their husbands, to love their children.

To be discreet, chaste, keepers at home. **TITUS 2:4, 5**

The Thief on the Cross

By Pastor Lyle Rankin, Cashmere, Washington

IN SEEKING to understand the record in Luke 23:42, 43, it is well for one to consider the thief's request; what the Scriptures reveal about paradise; whether Jesus really died; to notice the times of day mentioned; and also to examine the answer of Jesus in the light of Scripture.

The Thief's Request

When the thief asked Jesus to remember him, he specifically stated the time he wanted Jesus to remember him; "Remember me when thou comest into thy kingdom." This clearly indicated that the thief had heard Jesus' message of the Kingdom of God, and that he desired to be with Jesus in His Kingdom.

From the teaching of Jesus in regard to His Kingdom, it is to be of the world to come: "My kingdom is not of this world" (John 18:36). Jesus is to sit on the throne of His Kingdom when He comes "with all the holy angels with him" (Matt. 25:31). Thus we note that the time the thief wanted to be remembered is the time when Jesus will return to this earth.

Jesus taught His disciples to pray, "Thy kingdom come" (Matt. 6:10). He and His disciples taught that the Kingdom is to be inherited, entered into, and seen. Those who love God are "heirs of the kingdom" (Jas. 2:5). Therefore, they are those who are waiting to inherit the Kingdom. "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13:29).

The thief simply asked Jesus to remember him when He returns from the right hand of His Father. It is then that Jesus will reckon with His servants. (Luke 19:15.) It is then that Jesus will reward the overcomers. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). We, too, should want to be with Jesus when He comes into His Kingdom. Hebrews 11:39, 40 indicates that all of God's faithful, of pre-cross time and since, shall be rewarded together.

Paradise

The word "paradise" simply means "park or garden ground." It is used three times in the New Testament. In 2 Corinthians 12:1-4, the Apostle Paul wrote of one in Christ, in a vision, being "caught up to the third heaven" (v. 2); "caught up into paradise" (v. 4). This indicates "third heaven" and "paradise" may, as to time, be used interchangeably. In 2 Peter 3 we read of three heavens: one before the flood, one "now" (v. 7), and one

future (v. 13). They are all spoken of in conjunction with the earth: before the flood, "now," and the future or "new" earth.

Paradise before the flood was on the earth. "eastward in Eden" (Gen. 2:8). Paradise, the place of rewarding overcomers, will be on the earth, future. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7). Overcomers are rewarded "in the earth" (Prov. 11:31), at Jesus' return (Rev. 22:12).

Jesus' Death

According to Mark 15:25 Jesus was hung on the cross at the "third hour" of the day, or nine in the morning. When the sixth hour (twelve noon) was come, there was a darkness over the whole land until the ninth hour (three in the afternoon). Matthew, Mark, and Luke indicate that Jesus died about the ninth hour of the day. About three hours of the day remained, in which Joseph obtained permission from Pilate to remove Jesus from the cross, and, with the aid of Nicodemus, buried Him before sundown.

Jesus died that day, but the thief, not being dead yet, had his legs broken according to custom before he was removed from the cross. (John 19:42.)

The repentant thief neither died nor went anywhere that day. Jesus died, and they laid Him in Joseph's new tomb. (John 19:42.) There He remained, "asleep" (1 Cor. 15:20), till God raised Him on the third day (Acts 10:40). Whether one appears among the resurrected ones at Jesus' coming depends on whether or not he believes "that Jesus died and rose again" (1 Thess. 4:14). The Apostle Paul wrote to the Corinthians on the importance of believing that Jesus died and rose again "according to the scriptures" (1 Cor. 15:4). Isaiah 53 foretold that "he was cut off out of the land of the living" (v. 8), and "his soul" was made "an offering for sin" (v. 10). Jesus died according to the Scriptures. That which died was placed in a tomb, the place of the dead. According to the Scriptures, He was not left in hell (which is sheol, hades, or the place of the dead). (Psa. 16:10; Acts 2:31.) Jesus lived and preached, died and slept, was raised and lives.

Jesus' Answer

"Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43). This is also translated: "I say this day to you" (Wm. Bowyer); "I say unto thee
(Please turn to page 12)

● By Dr. C. Stanley Lowell

C. Stanley Lowell, formerly active in Methodist temperance work, since 1956 has served "Protestants and Other Americans United," an organization corrective of sectarian encroachments on the American policy of separation of Church and State.

● Reprinted by premission from *Christianity Today*

freedom that this question concerns us, and within that area the particular locale of religious freedom concerns us most. What would Roman Catholic predominance mean at this point? We can find the answer in 1) What the Roman church itself teaches; 2) What the Roman church teaches the children in its schools; 3) The practice of the Roman church in lands where it has already gained predominance.

IF THE U.S. BECOMES 51% CATHOLIC

AT THE time of the American Revolution there were about 18,000 Roman Catholics in all the colonies. Today, according to the hierarchy's figures, they number thirty-four million. In less than two hundred years the Roman church has grown from the smallest denomination in the country to the largest. Such a sensational increase in the dimensions of the Roman Catholic community suggests that this faith may, in the foreseeable future, become predominant in the United States and attain political and cultural control.

The process is signally aided by a curious theology which makes intelligent family limitation a sin for Roman Catholics. If the hierarchy should gain the ascendancy here, it would mean that a country once overwhelmingly Protestant in numbers and thoroughly Protestant in its genius had turned in another direction. Such a development would have consequences of the utmost importance to every Protestant, to every non-Catholic, and, for that matter, to the Roman Catholics themselves.

Will the United States ever become a Roman Catholic nation? Twelve years ago Harold E. Fey, now editor of *The Christian Century*, completed a series of articles for that journal under the title, "Can Catholicism Win America?" He concluded the series by answering, "Yes." Every trend which Dr. Fey noted has become more pronounced during the years since. Father James M. Gillis, then editor of *The Catholic World*, predicted in 1929 that America will be predominantly a Catholic country "before the present younger generation dies." Two men, observing from opposite sides of the fence, foresaw the same result. It is practical wisdom to ask the nature of the denouement toward which we may be heading. It is in the area of

Catholics and Religious Freedom

No Catholic program in regard to religious freedom can be understood without some grasp of the theology which informs it. The fact is that the systematic curbing of other faiths, particularly Christian faiths, is indigenous to its entire position. The Roman church and any government to which it is legally joined are driven to such action by the church's own inherent logic. The insistence on the identity of the true Church of Jesus Christ with the visible Roman church—an outrageous heresy from a Protestant point of view—is largely responsible. If this particular coterie of ecclesiastics has the truth and the whole truth, then all others, while they might have *some* of the truth, are also bound to have some error. But error cannot have the same rights as truth. Therefore, it is an act of moral responsibility on the part of those who have the truth to set some limits or inflict some disabilities on the spread of error.

This is the real basis of Roman Catholic suppression of Protestants as it has continued through the centuries to the present day. We see this clearly in the teaching of Father Francis J. Connell, generally regarded as the leading Catholic theologian in the United States. In his book *Freedom of Worship, the Catholic Position*, a work currently distributed by the Paulist Press, he makes clear that Roman Catholic curbs on Protestant freedom are always inherently present. The degree to which they are carried out, however, differs greatly from country to country. Father Connell says that, generally speaking, the decisive factor in the application of disabilities to Protestants would be the country's attainment of a Catholic majority. Whether he means a straight fifty-one per cent of

the church population, or a working majority politically, he does not make clear. He does insist, however, that in a country that is "distinctly Catholic . . . the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the [Roman] Catholic religion."

Father Connell then explains what he means by this. He says he does not mean that civil rulers should punish or persecute Protestants who will not become Catholics. "But they are justified in repressing written or spoken attacks on Catholicism, the use of the press or the mails to weaken the allegiance of Catholics toward their church, and similar anti-Catholic efforts." When one realizes that every sermon from a Protestant pulpit is, in a theological sense, "anti-Catholic activity," the possibilities of this program begin to appear.

It is only fair to Father Connell to cite his own supplement to his program as outlined above:

"Even in a predominantly Catholic country, circumstances may render it more advisable for the government to grant non-Catholics the same measure of freedom of worship as is enjoyed by Catholics. Such a course is justifiable when it is foreseen that a policy of complete toleration will procure greater good than will repressive measures against anti-Catholic activities."

This concession to Protestants is generous. It should be pointed out, though, that it rests upon no conviction or principle—only upon the observation that in a given situation the suppression of Protestants might create more fuss than it would be worth!

Roman Catholic thinking on religious freedom is clearly indicated in a rather spontaneous remark of Jose M. de Arielza, Spanish ambassador to the United States. When speaking before a Charles Carroll forum, he was questioned about the closing of the Protestant Union Theological Seminary in Madrid. He replied: "There exists in Spain today the natural desire to avoid that it become a Protestant missionary camp. If the Catholic church believes it professes the true religion, why should it be subjected to adverse propaganda to rob it of its faith?"

What Mr. Arielza is saying is simply: Why should the Roman church run the risk of competition when it has the power to eliminate it?

Attitude Toward Other Faiths

A succinct statement of the Roman Catholic attitude toward other faiths is found in an oft-quoted article in the Jesuit journal, *Civiltà Cattolica*, published in Rome. This journal is a quality publication which enjoys high prestige and authority among church scholars, and is also known to be close to the pope. The statement in the issue of April, 1948, reads:

"The Roman Catholic church, convinced through its divine prerogatives, of being the only true church, must

demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As for other religions, the church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. . . . In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to co-habitate where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions which must be taken into account in practical affairs. . . . The church cannot blush for her own want of tolerance as she asserts it in principle and applies it in practice."

The tenor of this teaching is clear. Religious freedom is not a value for the Roman Catholic hierarchy, *except in one context only*. It is a value to them only when they are in danger of losing it for themselves. The reason the pope never includes clerically oppressed Protestants in his appointed days of prayer for the oppressed is that in his view such oppression is necessary and proper. Since those being denied their freedom in this instance are not Catholic, there is, in fact, no denial.

There is one source of information on this subject which is so close at hand it is commonly overlooked. Yet it has significance all its own. In the long run the teaching of Roman Catholic theologians or even the encyclicals of popes may not count for so much as what is taught the children. We know that four million Roman Catholic children are now being trained at the elementary and high school level in a carefully insulated denominational enclave. What goes on within its walls? What is the hierarchy teaching these millions of future Americans.

An article of limited dimensions can do no more than spot check representative parochial school textbooks. The quotations offered here are typical of many that prove highly disturbing to Protestant peace of mind. In *Christian Principles and National Problems*, by Ostheimer and Delaney, published by William H. Sadlier, under imprimatur of Cardinal Spellman, we read: "The doctrine of the church . . . is that the state must profess and promote not any religion, but the one true form of worship founded by Christ and continuing today in the Catholic church alone. Such a public profession . . . will of necessity bring the state into some relation with Catholicism, the only complete expression of God's revealed truth. As an ideal, then, church and state should be united in their efforts" (p. 98).

"The non-Catholic and the non-baptized should be permitted to carry on their own form of worship as long as there would be no danger of scandal or perversion to the faithful. In a country where the majority are Catholics, the practice of Protestantism or paganism by an inconspicuous minority would be neither a source of scandal nor perversion to the adherents of the true faith" (p. 99).

This chapter then follows with a condemnation of the principle of church-state separation, agreeing with Pope Leo XIII that the status of the church in the American scheme of things is not the most desirable in the eyes of the church and is not to be accepted as ideal.

What is disturbing to Protestants is not the arrogance of this, but its implied threat to their freedom of worship. The teaching is vague in regard to the point at which sanctions would be applied to Protestants. The attainment of a majority would not warrant the commencement of repressive measures, provided the Protestant minority were small and "inconspicuous." How large the majority would actually have to be, and how conspicuous the Protestants would have to become, is not stated. Nevertheless, to suggest that four million children be taught the idea that, at any point whatever, their church should start oppressing other churches is in itself monstrous.

Have Protestants any reason to doubt that what is taught the children of one generation will be done by their leaders in the next, provided the opportunity offers?

We see a similar point of view in *Living Our Faith* by Flynn, Loretto, and Simeon, published by W. H. Sadlier, imprimatur of Cardinal Spellman. (Both of these books are widely used in Roman Catholic schools.) We read:

"The question of union or separation of church and state has perplexed men since the Protestant Revolt. The ideal situation exists when there is perfect union and accord between church and state, with each supreme in its own field. . . . In a Catholic country, when a dispute arises [between church and state] and settlement is unattainable, the rights of the church should prevail, since it possesses the higher authority."

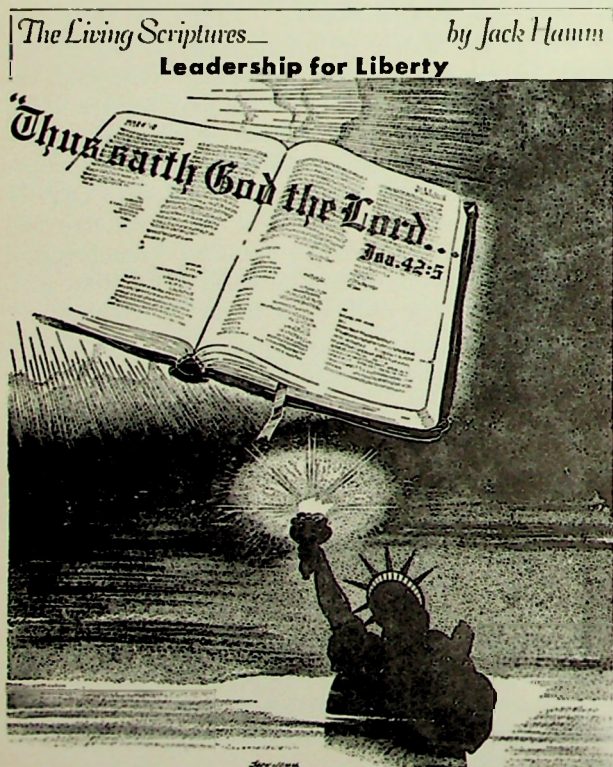
The text points out that citizens of the United States are apt to think that separation of church and state is a good thing. The church holds, however, that "(separation) is still a compromise and . . . the lesser of two evils." The church would do better, the pupils are told, "if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority" (p. 247). This obviously means establishment.

Living Our Faith further points out to the children the fact that "non-Catholic methods of worshiping God must be branded counterfeit" and the plain inference is that the state should assist in the branding (p. 112).

At the college level, consider the popular text by Ryan and Boland, *Catholic Principles of Politics*, published by Macmillan, imprimatur of Cardinal Spellman. "Suppose . . . that the constitutional obstacles to prosecution of non-Catholics have been legitimately removed and they themselves have become numerically insignificant: What, then, would be the proper course of action for a Catholic state? Apparently, the latter state could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit them to carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation."

This is the kind of mental climate in which millions of Roman Catholic children and young people are being reared. Why should we doubt that it may have its desired effect tomorrow?

Still another useful source of information as to Roman Catholic intentions lies in the hierarchy's actual performance in lands where this denomination predominates. The governments of many nations have concordats or special agreements with the Vatican. All of these agreements give certain privileges to the Roman Catholic church and visit certain disabilities on other churches. They vary considerably, yet all have these two major



facets. The concordat with Spain is regarded by the Vatican as the ideal agreement with a political power. We may regard its provisions as typical of those which the church would like in all nations.

This instrument, signed in August, 1953, specifically grants the Roman Catholic church a religious monopoly in Spain. The government agrees to provide its support from tax funds—stipends for priests at all levels, grants for seminaries, church universities and church construction, and “for the general practice of the [Roman Catholic] religion.” Clergy are immune from civil suit or criminal prosecution before a civil judge unless permission is given by the ruling prelate. The state undertakes to subsidize all missionary activities of the Roman church, to care for its monasteries, and to support its social and welfare institutions.

Marriage comes under the dictates of canon law. The Roman version of Christianity is made compulsory teaching in all schools, whether operated by the church or the state. All teachers of religion are appointed and controlled by the church. Education is placed under the control of the hierarchy. Schools of other denominations are prohibited. Priests are given a monopoly on all religious broadcasting. They are also given a monopoly on the chaplaincy of the armed forces, of the police force, of all penal institutions, hospitals, and orphanages.

The public practice of any other faith than Roman Catholicism will occasion the arrest and punishment of the guilty party.

These provisions would seem to represent the goal of Roman Catholic policy. It is a goal achieved in whole or in part in all lands having a Vatican concordat.

The Argument From Difference

The American hierarchy, who understand how shocking their church's teaching and practice would be to freedom-loving Americans, have endeavored to cushion the shock with an ingenious argument. They offer the plea of “difference.” The plea has two points of emphasis—first: these other countries are “different” from the United States and therefore we should expect to find ideas on religious freedom different, also. This is the argument in one of the famed Knights of Columbus ads designed in an effort to get new members for their church. The ad reads: “The status of the Catholic church in such a land [Colombia] would obviously be different than in the United States where there are many faiths all entitled to the same rights.”

What the Knights seem to mean is that when Catholics are in considerable majority, this creates a “different” situation and it then becomes proper for them to oppress others. It is highly doubtful, however, whether Protestants find brutality, jail, and death any easier to take because they are few in number. Nor are they any happier

about the closing of their schools and the destruction of their churches because they are a minority. (All of these things have happened to them in Colombia, the land of the concordat.) From a Protestant point of view, the doctrine that a Roman Catholic majority makes a country “different” where religious freedom is concerned is false and dangerous. Such freedom is even more important to a minority than to a majority.

The second approach to the plea of “difference” is that the United States is different. Because of this “difference” it is argued that the consistent pattern of clerical oppression in other lands could never obtain here. This is the approach taken by the Jesuit, Gustave Weigel, and his collaborators in his book, *The Catholic Church, U. S. A.* Protestants were much interested in a debate on this matter within the Roman church some years ago. The Spanish hierarchy on May 28, 1948, had issued a statement taking Franco to task for not being rough enough on the Protestants. They hotly denounced Protestant proselytism as illegal activity and urged the government to enforce the laws forbidding public Protestant services.

The American *Indiana Catholic and Record* took exception to these statements and questioned their propriety. It suggested that the Spanish hierarchy was behind the times. The Spanish hierarchy replied with vigor, citing the very pronouncements of *Civiltà Cattolica* quoted in this article. They also cited the encyclicals of Popes Pius IX and Leo XIII denouncing the idea that the state should grant complete religious freedom. The controversy mounted to the point where a Vatican pronouncement was necessary. The Vatican settled it by stating that an address on the subject by Cardinal Ottaviani was “unexceptionable”—that is, correct. Cardinal Ottaviani, as Secretary of the Supreme Congregation of the Holy Office, was the Pope's closest confidant. In his address he had simply reasserted the *Civiltà Cattolica* position that the church would advocate freedom in certain circumstances only to use it as a means of ultimately overthrowing freedom.

John Courtney Murray, one of this country's most effective Catholic spokesmen, has stated publicly that he did not accept the Cardinal's statement as the final word. He has, however, had no more to say on the subject. This rejection by Murray is a courageous act, but it only points up the futility of his position. Neither he nor his colleagues have any voice on such matters. One voice settles them. It cannot be forgotten that the position of the Roman church on any such question is just as monolithic as the pope wants it to be. There is, and can be, no “American position” among the hierarchy on religious freedom, or on any other matter where the popes have spoken. We may rejoice at some occasional “American sounding” statement of a member of the hierarchy on the subject of

religious freedom. Unfortunately he can speak for no one — not even himself.

What Can We Expect?

We are now prepared to give reasonable answer to the question: What can we expect if and when the Roman Catholic hierarchy gains ascendancy in the United States? Those who are inclined to belittle this summation as "speculation" may well ponder the fact that in a number of instances we see the program well on its way.

The first step — and one on which notable progress has been made — would be the elimination of restrictions as contained in present law on the use of tax funds for the support of parochial schools. This would likely be done not so much by change or repeal of laws as by ignoring or circumventing them in practice. An insistence by the Jesuit college presidents that Catholic institutions share Federal aid on an "across the board" basis, and the proposals by Cardinal McIntyre for full tax support to Catholic elementary and high schools via a "pupil certificate" plan, are examples of the approach.

At the same time there would be stepped-up grants for Roman Catholic welfare activities — hospitals, orphan-

ages, homes, relief work, etc.— together with complete domination of all united fund and community chest projects. Functions which we have traditionally thought of as public in character would be turned over to church operation, though financing would still come from tax funds. (Bishop Sheen has recently suggested that the foreign aid program in its social and medical aspects would be turned over to the church.)

A further step might well be that of direct stipends to priests. There is precedent for this in Italy, Spain, and colonial Portugal. Such a step would, of course, have to await a formal designation of the Roman church as America's official church. The teaching of Roman Catholic dogma in all public schools, and in all church schools as well, would be required by law, the teaching to be done by priests, nuns, or lay persons approved by the church. There is precedent for this in many concordat countries, particularly in Latin America.

Authorities duly constituted by the hierarchy would exercise censorship over the press, books, magazines, motion pictures, radio, and television programs. Precedent is forming in the large measure of *de facto* censorship which the Roman church already exercises in this country through its Legion of Decency and National Organization for Decent Literature. We see the full precedent in Spain where the concordat formally gives the church this authority. No criticism of any policy or action of the Roman church could then be offered in print or on the air.

Restrictions on Protestants

The worship of Protestants would probably not be banned. They would worship on a carefully restricted basis, however, with no large public services or evangelistic services permitted. The building of churches by Protestants would be limited, and they might have considerable difficulty in securing permits to replace outmoded facilities. New church buildings could not indicate by any style or marking the purpose of the structure. Protestant church signs would be prohibited. Protestant children, after observing certain formalities, could be excused from the teaching of Roman dogma in public schools, but they would not be permitted to have religious instruction of their own denomination. Nor could Protestants operate denominational schools of their own except in instances where they would agree to have Catholic doctrine taught by teachers approved by that church. While Catholic dominated lands differ in some of these items, specific precedent exists for all.

There would be no Protestant orphanages, or homes, perhaps even no Protestant hospitals. Protestant theological seminaries might be closed. Only Roman Catholic marriages would be recognized in civil law; those of other denominations would be ignored legally as they are now



"Well frankly I didn't care much for your sermon today, either!"

In many isolated areas throughout the world, missionaries are this very moment ministering to those who would otherwise have remained in pagan darkness. Theirs is a labor of love, seldom acclaimed and often dangerous. Let us not forget, surrounded by our own snug and secure environment, how very much these dedicated Christians deserve our moral and financial support.

ecclesiastically. Protestant funerals would be prohibited as public displays of false religion. Protestant services would be closely confined to their own church buildings. There is long and prolific precedent for all these forms of oppression.

Conversions to Protestantism would be barred, and reports of "proselytism" might result in closure of the offending church. (Eugene K. Culhane, managing editor of *America*, after visiting Colombia, said there would be no religious trouble there at all if Protestants would only obey the law and stop making converts.) Protestants could not publish a paper or insert ads in the press. They might be discriminated against in the civil service and in general employment. Only Roman Catholic priests would minister to the spiritual needs of the armed services and to members of the legislature and to all public institutions. Again, there is ample precedent for every item.

Roman Catholicism would be named the country's official religion. The duty of government to defend and uphold it would be duly recognized. There would be, in time, a concordat with the Vatican providing, initially, for an exchange of ambassadors and other gestures of official recognition of the Roman church. The concordat would be renegotiated from time to time with continually greater concessions on the part of the United States as the country became "more Christian" and, as it was found possible to model the American concordat more closely to the model of "Christian Spain."

The long tolerant tradition of the United States would likely modify the threat of anti-Protestant violence. There would probably be little or none of this so long as Protestants worshiped quietly in their own homes and churches, off the beaten path. But the full weight of official policy and promotion would be thrown against them; vast sums of money, much of it contributed by themselves, would be devoted to their reduction and eventual destruction. There is precedent for this in every land where the Roman church is strongly joined with the state.

Protestants would be treated with snide amusement and official contempt. They would be reduced to second-class citizens and treated as damned souls. Their young would be cajoled and bribed to leave their traditional faith. They would be steadily, systematically whittled away. They would be left at length a devout but inconsequential minority, just as Protestants are in Spain today.

After 51 per cent . . . *that!*

(This message may be purchased in attractive tract form from: POAU, 1633 Massachusetts Ave., N.W., Washington 6, D.C., at 5 cents each, 100 for \$2.00.)

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STANDING FAST IN THE FAITH

(Continued from page 4)

fall away from the faith, the very dwelling places for the Spirit of God are being removed. Yes, where the true faith remains ablaze with the glorious light of the gospel there will be victory, but where there is no concern for the faith there is no hope: no hope because "faith is the substance of things hoped for."

There is evidence that large church organizations would like to destroy the faith held dear by the members of the Church of God, and the world in general would rather not be bothered by the testimony of true servants of God. There are those who will fear lest this power of evil blot out the church, but there had better be an awakening to the fact that the church is not endangered by those on the outside but by those on the inside who deny the faith. Worldly organizations which promote evil cannot harm the church unless church members deny the faith and join them. Furthermore, there needs to be more attention given to the fact that when one joins the organizations and societies of the world he is losing his hold on the faith. "Awake, O Church of God!" and see the error of compromising with beliefs and the tragedy that will come by falling away from the faith.

Why Stand Fast in the Faith?

Since the promise of salvation is for those who hold fast the faith unto the end, it is necessary that one remain faithful to the teachings of God's Word, if he expects salvation. "If we deny him, he also will deny us" (2 Tim. 2:12).

The popular thing to do may be to stand for nothing and be a part of everything, but Paul's admonition as he wrote to the Ephesians was, "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" (Eph. 4:14).

Religion may change with the winds of the age, but the faith of the Church of God must continue to be the same year after year. Just as God is always the same, so the pure faith of His servants is to be the same at all times.

The Christian faith, which required men to make sacrifices and stand apart from the world in the time of Christ, still requires the same effort on the part of men today. There are those who seem to expect the same reward as faithful Abraham and yet they will not think of breaking their ties with the world and its evil pleasures so that their service to God can be wholehearted as was the service of Abraham.

Church members had better be prepared and watching for the Master's coming lest they be left with no reward.

"Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). Yes, those who wish an inheritance in the Kingdom of God must hold fast the faith. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

Conclusion

Therefore, "let us hold fast the profession of our faith without wavering" (Heb. 10:23). In order to maintain a firm grip on the true faith and live in hope of salvation, let us keep in mind that 1) sincerity is a necessary part of godliness, but is not godliness in itself; 2) truth is absolutely essential and should be sought for wholeheartedly; 3) there is only one true faith, and no matter how engrossed one may be in faith and religion, if it is false, he is lost; 4) to fall away and deny the faith is a terrible thing, and should be carefully guarded against by every member of the Church of God; and 5) it is necessary to stand steadfast in the faith to the end, because the crown of life is not promised to those who fall by the wayside.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17). With Paul, we emphasize the necessity of being separate from the world. Remain separate, and hold fast the faith that leads to salvation!

THE THIEF ON THE CROSS

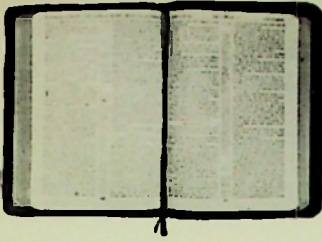
(Continued from page 5)

this day, Thou shalt be . . ." (Bishop E. Law); "Verily, I say to thee today, that with me thou shalt be in Eden's garden" (Curetonian Syriac). From the foregoing translations one may see the main difference to be in punctuation. By leaving out all punctuation marks and comparing the answer of Jesus with the context and other scriptures bearing on the subject, one should readily see that Jesus assured the thief that day, He would remember him upon returning from the right hand of His Father, when He comes into His Kingdom.

One should also notice that paradise is to be on the earth, not in the ground. Paradise is of a future time, not now. The thief remained alive that day and Jesus died.

The thief wanted Jesus to remember him upon coming into His Kingdom, and was assured his request would be granted. We, too, should want the same. Do you?

To keep your Restitution Herald coming regularly, send renewals and changes of address promptly.



THE BIBLE AND THE NEWS

By the Editor

THE FALL OF CIVILIZATION SUGGESTED

Senator Fulbright made the following remarks to the United States Senate last August. Comparing the present state of America to that of the Roman Empire before its fall, he said, "The fall of great civilizations runs a well-defined course. On the outside, the civilization has a hard, shining surface, full of glitter and superficial accomplishment. But inside the outer shell, invisible decay does its work. And the hard shell collapses on the empty center.

"When anyone was so inconsiderate as to call attention to the gathering clouds on the horizon, he was denounced as a prophet of gloom and doom, and purged for un-Roman activity.

"In 1958 the critic is charged with 'selling America short.'"

One who speaks from God's Word and points out the shortcomings of our age and the deteriorating morals of the nation is also named a prophet of gloom, but this should not hinder the preaching of truth.

CHURCH IN POLITICS

Pope John XXIII has urged Roman Catholics to take an active part in politics. In a very outspoken statement, the spiritual leader of the Roman Catholic church said, "Catholics must unite their strength towards the common aim, and the Catholic hierarchy has the right and the duty of guiding them."

The common aim of the hierarchy is to Catholicize the world. It is the linking of this aim with political authority and influence that brings great concern to non-Catholics.—*Advent Christian Witness*.

SOMETHING WRONG WITH THE CHURCH?

"In the last fifty or one hundred years, New Testament research has unremittingly and successfully addressed itself to the task of elucidating for us what was known as the *ecclesia* in primitive Christianity. (*Ecclesia* is the Greek word translated 'church' in the New Testament.) This *ecclesia* is so different from what is today called the church in both the Roman and Protestant camps. It is, however, a well-known fact that dogmatists and church leaders often pay but small attention to the results of New Testament research, and are only too ready to bridge the gulf between then and now by a handy formu-

la such as that of development, or by appealing to the distinction between the visible and invisible church, and thus to give a false solution to this grave and distressing problem. But while many theologians and church leaders are able to quiet their consciences by such formulae, others are so much the more painfully aware of the disparity between the Christian fellowship of the apostolic age and our own 'churches' and cannot escape the impression that there may perhaps be something wrong with what we now call the church."—H. Emil Brunner, Swiss Theologian, in "The Misunderstanding of the Church."

—*The Plea*.

A COLUMNIST SPEAKS OUT

Columnist Ina Gillespie Grotte, writing in a Texas paper, echoes our sentiments when she courageously speaks out against the disgusting lack of morality of some Hollywood characters. She wrote:

"Now with Mike Todd hardly cold, Elizabeth Taylor has latched onto Eddie Fisher with accompanying discomfort to his wife and children. . . . America's strength has always been in being a moral nation. That has been underscored by historians of many nations.

"How in the world can we pass morality along to succeeding generations when youth can see with half an eye that immorality reaps the plaudits and the immense financial returns.

"With every sort of periodical running articles justifying Ingrid Bergman's actions and returning her to her pedestal: with Lana Turner cashing in in a big way on the publicity attendant to her youthful daughter's killing of her mother's then-current lover—what price morality?"

HATE LITERATURE INCREASING

The distribution of hate and racist literature reached a new post-war high last year, according to Ralph M. Samuel, chairman of the national executive board of the American Jewish Committee.

Several of these hate sheets have come to this editor's desk. There is a striking similarity in their message and it looks like a well-organized, co-ordinated effort to stir anti-Semitism and create racial tensions which can only benefit enemies of the country.



The Angel That Scared the King

● *By your Storyteller*
Muriel Hass

"Do we have another Daniel story today, Mother?" asked Jim.

"Yes, and no, Jim. You see, our story is written by Daniel, but it really is about his three friends. Do you remember their names?" asked Mother.

"They are too hard to pronounce. You tell me," said Jim.

"They were Shadrach, Meshach, and Abednego. One reason they seem hard to pronounce is that they are not common names today. But they are easier to say than the king's name. Do you remember that?" asked Mother.

"Sure, that was in our last story. It was Nebuchadnezzar," said Jim proudly. "Our Sunday school teacher had us say it until we could say it right. Let's hear the story about these men."

"After Daniel interpreted Nebuchadnezzar's dream," Mother began, "he was given a high position of honor. Daniel asked that his three friends be given high positions in Babylon, too."

"Later, Nebuchadnezzar made a large image of gold. Then he called together the great people for the dedication of the image. They had bands playing at this grand affair. When the music started, everyone was supposed to bow down and worship the image. Anyone who would not worship was to be thrown into a burning furnace. It was quite a celebration. Almost everyone bowed down, except Shadrach, Meshach, and Abednego," said Mother.

"Oh! Oh! they're in for it, aren't they?" commented Jim.

"Yes, they disobeyed Nebuchadnezzar. But they had a reason for not worshipping the image," said Mother.

"These men were called before Nebuchadnezzar and he asked them, 'Did you bow down to the image? I'll give you a second chance. When the music starts, you bow down. If you refuse again, you shall be put in the furnace.'"

"These men who loved God above all else answered Nebuchadnezzar, 'All right. Our God will save us from the fire and your anger, but if He does not, that is all right, too.'"

"They surely were brave men, weren't they?" said Jim.

"Yes, they were brave men because they trusted God completely. They knew if they obeyed God He would take care of them.

"Their seemingly proud attitude made Nebuchadnezzar furious. He ordered the furnace heated seven times hotter than usual. He ordered his strongest men to take these three men. They were tied up and thrown into the furnace. The fire was so hot that it burned the men who threw Shadrach, Meshach, and Abednego into the hot furnace."

"Mommy, I don't like this part. What's next?" shuddered Jim.

"Well, Son, Nebuchadnezzar was watching the furnace and he got a real surprise or, maybe we should say, a good scare. He thought he saw four men in the furnace. 'Is this another vision?' he thought to himself. 'That fourth one looks like an angel of God.'"

"This frightened Nebuchadnezzar. He went to the furnace and called, 'Shadrach, Meshach, Abednego, come out!'"

"The three men walked out of the furnace. They were not even scorched! They didn't even smell of smoke.

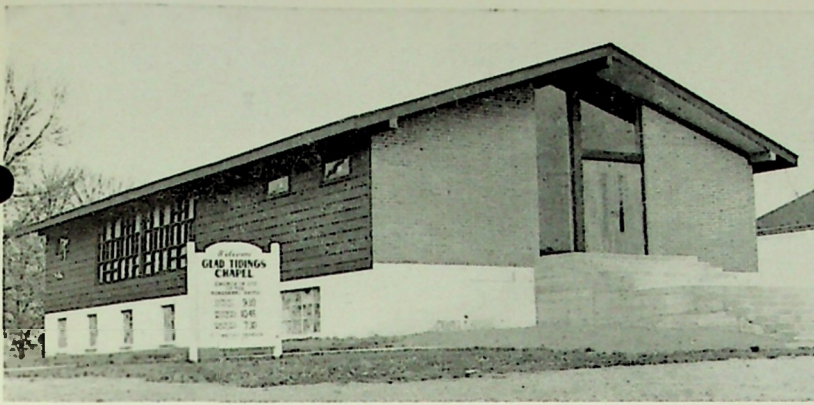
"Nebuchadnezzar was really impressed. He knew it was an act of God. He knew that only a living God could protect Shadrach and his two friends from such an intense fire. He remembered, too, that these men had obeyed their God rather than their king,

"He immediately made a rule. Anyone who even spoke against the God of these men was to be cut into pieces. Their homes were to be destroyed, too. Nebuchadnezzar knew that only God, Jehovah, could save these men who had been thrown into that hot, hot furnace," finished Mother.

"We have a choice to make many times, Jim. We have to choose whether we should obey God or somebody else. If we would always remember about these men in the furnace, it would be easier for us to obey God and depend completely on Him."

"That really was a good story, Mother," added Jim.

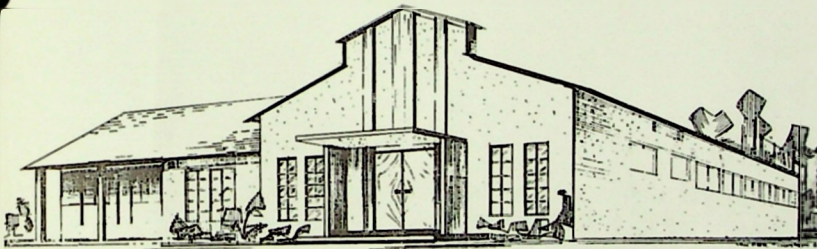
Children's Corner



This Church Was Built With the Help of the MISSION BUILDER'S LEAGUE

Members of the Mission Builder's League, who agree with their membership to contribute at least \$5.00 toward each new Church of God building for which an official appeal is made, have contributed nearly \$4,000 toward the construction of Glad Tidings Chapel Church of God, Dayton, Ohio, pictured above.

Individuals, Sunday school classes, missionary societies, youth groups, and families make up the membership in the Mission Builder's League. Several new churches are now being planned because of the encouragement that this program is giving to small churches which might not otherwise be able to undertake a building program.



This Church TO BE Built With the Help of Mission Builders

Pictured above is the architect's drawing of the new Church of God to be built near San Jose, California. An appeal will soon be in the mail to all Mission Builders to come to the aid of this new church-building project.

If you are not a member, join the Mission Builders now by filling in the coupon at right. Thus you may have a part in this expansion of the Lord's work. We are striving to enroll one thousand members. Will you be one?

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March 15, 1959

The

Restitution Herald

VOLUME 48, NUMBER 11

SPECIAL EASTER ISSUE

With Mixed Emotions

What is our response to the Easter story nineteen hundred years later?

Jesus the Risen King

A message for Palm Sunday.

At the Cross

The meaning of the crucifixion in your life.

And other messages for the season to inspire and bless the whole family.

"The Stone Was Rolled Away"

Like the stone before the door of the tomb of Jesus, death has a stone over the graves of all men, holding them captive without hope.

When God rolled away the stone from the tomb of Jesus, and brought Him forth to new life, He was also rolling back the stone of death from the graves of men. Now, through the resurrection of Jesus, there is promise that all will come forth from the grave at the call of the Lord, to receive life or judgment.

Death has lost its sting and it can no longer hold men forever captive, for now the stone rolled back from the tomb of the Lord promises that the dead can some day come forth unto Him.



“.. the Stone Was Rolled Away..” Mark 16:4

“IN CHRIST SHALL ALL BE MADE ALIVE”

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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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 "restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

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

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We dedicated a new stained-glass window in the church Sunday morning. It was beautiful with the bright sun shining on it. I went back late in the afternoon to get my Sunday school book, and the window was entirely different in that light. The colors were rich and dark and quiet. We think of youth as the shining, beautiful part of life, but we need to appreciate old age, too, with its warm, quiet glow which experience has brought.



With Mixed Emotions

It has been said that "Familiarity breeds contempt." The proverb means, of course, that those things with which we are most familiar become commonplace to us and lose their ability to stir within us deep emotions.

This may be true of the Easter story. We have become so familiar with its facts; we are so sure of its accuracy; we are so conversant with its significance, that we may have lost the awe and wonder of the magnificent event. The Son of God died for our sins. On the third day He arose from the grave in immortality to become the forerunner of those who will follow in the resurrection to immortality which is to come! Far removed from the resurrection morning scenes, we may not be thrilled to this truth as were those who were there.

The women came to the tomb early on Sunday morning and were greeted with a spectacle they would never forget. The stone was rolled away, the tomb was empty, and an angel was there to explain, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:5, 6). The emotional reaction of these women was immediate. "They departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word" (v. 8).

There were mixed emotions here. First there was actual, physical fear. The women were terrified, in spite of the warning of the angel not to be. But this fear, which was the human result of facing the unknown, soon turned to great joy. It is difficult to express emotions in words, but we are convinced that the sight and understanding of the empty tomb were more than dry facts for future study and discussion to these women. It was an awesome, thrilling, joyful revelation to them.

Their emotional reaction caused them to act on their information. They ran to tell the others what they had learned. We know that they believed, and were filled with joy because they could not wait to tell others the joyful news.

The apostles, typical men, were much slower to react emotionally to the great wonder of the resurrection. At first the apostles were slow to believe that Jesus had been raised. The words of the women carrying the message "seemed to them as idle tales, and they believed them not. Then arose Peter, and ran to the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass" (Luke 24:11, 12).

Later, of course, the truth of what had happened became apparent to these men. Then "they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God" (Luke 24:52, 53). When the full significance of what had occurred dawned on the apostles, they, too, were filled with great joy. Their joy was reflected in their acts of worship and their testimonies of praise. The firmly im-

planted truth of the victory over death motivated the apostles to the outstanding acts of faith which distinguished their lives.

In each of these instances, the immediate reactions of terror and unbelief were followed by full acceptance and great joy which resulted in immediate action to worship, to praise, and to testify. The depth of feeling and conviction was evidenced in the great joy of the believers.

Can we, separated by nineteen hundred years from the empty tomb, experience the same "great joy" as we contemplate the meaning and importance of the truth that the Son of God is risen from the tomb and is alive forevermore? Perhaps not, in the same sense that the eyewitnesses of His risen glory were thrilled by what they saw. A large part of their joy derived from the fact that this meant reunion with a lost friend. This may have been the primary cause for their first joyfulness.

The passing of time did not dull the appreciation of the apostles for the fact of resurrection. More and more, however, they began to relate the fact of resurrection to themselves, and it became not only rejoicing that Jesus was alive again, but the foundation of hope in their own resurrection to eternal life. The original joy was based on the fact that their beloved Master was alive and with them again. Later it grew into rejoicing in the truth that because He did rise from the grave, He won the victory over death, and can give life eternal through resurrection to His followers.

Our great joy in the resurrection probably takes this latter form. Since we look back on the whole of Jesus' ministry, death, burial, and resurrection, we thrill not so much to the thought that He came to life after being dead, as to the truth that thereby He conquered death and made immortality possible to us.

This was the great message of Paul, who, like us, did not know Jesus until after He had been raised. His rejoicing was not in the reunion of Jesus' resurrection, but in the hope it brings to the believer. His attitude was summed up in the statement, "God hath both raised up the Lord, and will also raise up us by his own power" (1 Cor. 6:14). The thrill to Paul was the assurance of life after death through resurrection at the coming again of Jesus Christ.

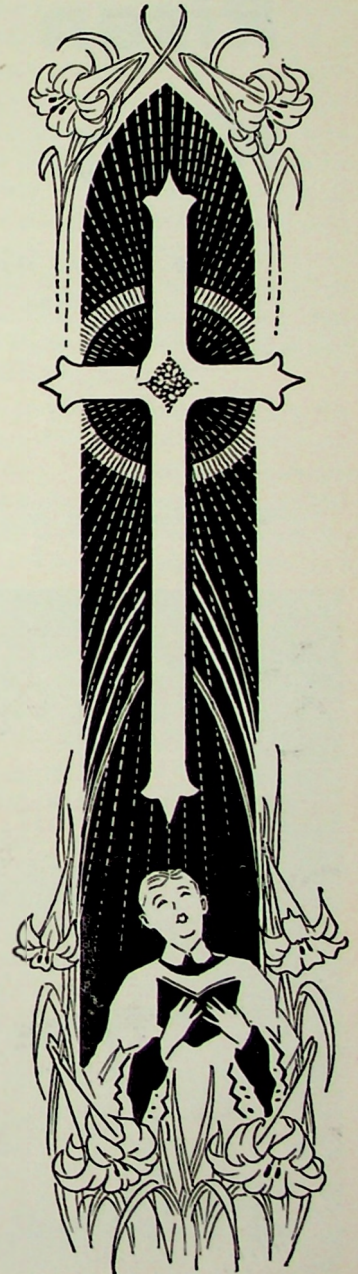
The argument of Paul in 1 Corinthians 15 related the resurrection of Christ to the faith and hope of the believer. He stated, "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept" (vv. 14, 18, 20). The believers cause of joy in the resurrection of Christ is that this event becomes the basis of hope and faith for eternal life in the age to come.

Our emotional response to the Easter record is that of great joy also, based not only on the fact that Jesus lives again, but on the promise that because He lives, we will live also. Our rejoicing is manifested in praise like that of Paul, "Thanks be to God, which giveth us the victory [over death] through our Lord Jesus Christ" (1 Cor. 15:57). Our joy is seen in the desire to worship in this Easter season and at all times. Our great joy in the hope assured by Jesus' rising from the dead is revealed in our readiness to testify to the hope that is in us, and to teach the reason for our hope.

Looking back on the whole record and having the advantage of explanation of its total significance in the Word of God, our response should be even greater than that of the women and the apostles whose first joy was only that of reunion with a friend thought dead.

By the Editor

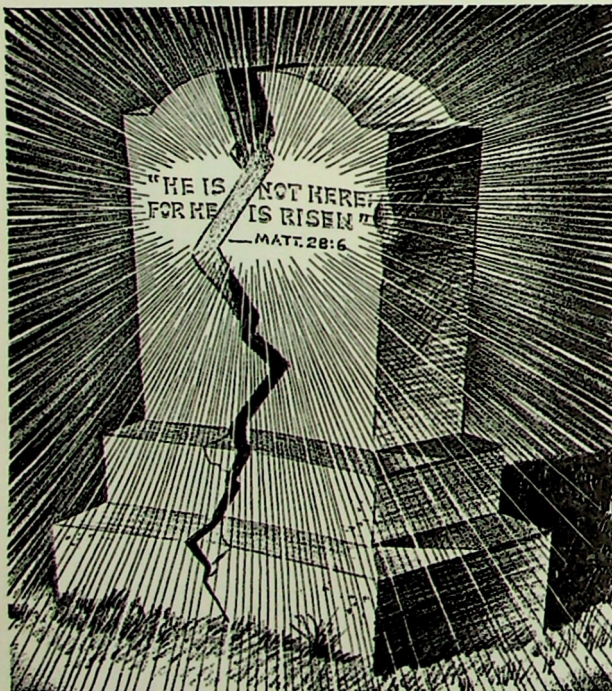
Harold Doan



Jesus the Risen King

● *By Pastor Harry Sheets
South Bend, Indiana*

● *A Palm Sunday message*



THE LOYALTY and faithfulness of David, king of Israel, caused God to choose his posterity to occupy the throne of Israel. This selection was made without any qualifications. God said positively: "David shall never lack a man to sit on the throne of the house of Israel" (Jer. 33:17, R.S.V.). Then, in verses 19-21, God added: "If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time, then also my covenant with David my servant may be broken, so that he shall not have a son to reign on his throne" (R.S.V.). This was a sacred promise given by God Himself. No man can prevent God from placing a ruler upon the throne of David.

Back in about 1700 B.C., the patriarch Jacob called his twelve sons around him to impart his final blessing upon each one. This was his promise to Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). Jacob must have been speaking under inspiration, for God did select the tribe of Judah to be the head over Israel.

When the fullness of time came, the Angel Gabriel appeared to Mary and told her that she was to have a Son and that He was to be called the Son of the Highest and that He was to sit upon the throne of His father David. (Luke 1:32, 33.)

Jesus, after His baptism, presented Himself to Israel as its king. His first message was: "Repent, for the kingdom of heaven is at hand." Since there can be no kingdom without a king, it seems evident that the people understood He was offering Himself as their king. John the Baptist sent two of his disciples to Jesus to ask, "Art thou he that should come? or do we look for another?" Jesus spent an hour performing miracles of healing before He answered the two. Then He said, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7:22). Jesus was willing for all to know that He was the long-awaited Messiah.

Near the end of His ministry Jesus directed two parables at the chief priests and the Pharisees to show them how dismally they had failed in their duties. Jesus then said: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). These were the words of a king making arrangements for his workers. There was no mistaking His meaning. The record tells us that they wanted to lay hands on Him, but they feared the people.

March 22 is Palm Sunday. Most of the churches will remember how Jesus came riding into Jerusalem amid the cheers and acclaim of the people. As we do remem-

ber this event we pray that the significance of the occasion will not escape us. By this very act of riding into Jerusalem, Jesus was proclaiming Himself the King of Israel. Jesus said He was doing this in fulfillment of the Scriptures. Notice the record in Matthew 21:4, 5. "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Notice again the words: "Behold, thy King cometh unto thee." We have read that this was the usual method employed by the kings of Israel as they came into Jerusalem to receive their kingdom and to rule over Israel.

The significance of Jesus' actions was not lost upon the people. They cried: "Hosanna to the son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest." *Hosanna* originally was used as a prayer, but today we use it as an expression of joy. It means "save now" or "save, I pray." The people were asking for liberation, not so much from sin as from the Roman bondage which they hated.

The multitude which followed Jesus that day acclaimed Him as their King. His first act was to cleanse the temple. As He drove the money-changers from the temple He indicted them by saying, "It is written, My house is the house of prayer: but ye have made it a den of thieves." This stern rebuke hurt their pride and caused them to lose face, as the oriental would say. Hatred and bitterness filled their hearts. God's Word tells us that "the chief priests and the scribes and the chief of the people sought to destroy him." They hated Him because their deeds were evil.

Before we think too harshly of the scribes, Pharisees, and chief people, suppose we stop to review our innermost thoughts and desires. If Jesus were to come today, would we want Him to interfere with our lives? Just be honest and ask yourself if you would want Jesus to come today? Would you want Him to come today, or would you rather have Him delay until after you had an opportunity to wear that new Easter outfit? Or do you have a party you would like to attend first? I am afraid that too often we say we want Jesus to return as soon as possible but in our hearts we can think of many things that we would like to do first. When Jesus comes into our hearts and lives, He upsets the *status quo*. The Jews did not mind having Jesus reign over them so long as He did not interfere with their lives. This Jesus could not do. Jesus was born to be King over this earth, but not king over a carnal people.

When Pilate asked Jesus if He was the King of the Jews, Jesus replied: "My kingdom is not of this world." The word "world" comes from the Greek word *kosmos*, which means "order or arrangement." Jesus was refer-

ring to the kind or quality of His Kingdom rather than to its location. This is evident from His next remark. When Pilate asked Him the second time, "Art thou a king then?" Jesus answered, "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).

Those who rebelled against having their lives changed by Jesus when He offered Himself as their King on Palm Sunday, were able to rise against Him and nail Him to a cross. When Jesus returns, no one will have any power over Him. This is evident from the prophecy in Psalm 2:7-12. "The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him." The second and eleventh chapters of Isaiah add to the picture of Jesus as King of this earth.

John the Revelator was privileged to see, in vision, the events of the last days. He left us a record of what he saw and heard. This is his witness: "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). Following the proclamation, John saw the Messiah make His appearance. He "saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords" (Rev. 19:11, 16).

Jesus was born to be King. He lived worthy of a King. He died on the cross, accused of being the King of the Jews, He is coming back to claim the throne promised to Him so long ago. When He returns, it is going to be of considerable advantage to be one of His loyal subjects. In fact, that will be the only opportunity we will have to continue to live. The Jews rejected Jesus as their King and declared that they would have no one but Caesar to rule over them. See how they have suffered at the hands of the Caesars since that fateful decision. We can see their mistake because all history cries out against them.

Friends, are you making the same mistake? Are you rejecting Jesus as your King? When history records your mistake it will be too late for you to do anything about it. Why not accept Jesus as King of your life this Easter season?

● By H. G. Pierce
Indianapolis, Indiana

What is the meaning of the crucifixion in your life?



ers, those men whom the people respected. We wonder what the people thought of them after this day? On the next Sabbath they would again stand in the temple reading the Scriptures from the scrolls. Could the Jews ever have confidence in them again? As they stood there before the cross, these chief priests, scribes, and elders mocked Jesus. Common decency demanded better actions than they displayed. "He saved others: himself he cannot save." "If he be the king of Israel, let him now come down from the cross, and we will believe him." I doubt very much if it would have made any difference in their attitude toward Him, for had they not witnessed His miracles before?

At the Cross

IT SEEMS that whenever there is an accident or a tragedy it does not take long for a crowd to gather. Late one night my car struck a man riding a bicycle. I jumped from the car, helped him to get in, and within minutes was ready to take him to the hospital. In that short a time and at the late hour, several people had gathered to look over the situation.

At the time Jesus was crucified, we are led to believe there was a large crowd present. Pictures we have seen show only a few people standing by but, in looking at the four Gospels, we find many mentioned. First, we have the soldiers, whose responsibility was to carry out the crucifixion orders. The chief priests, scribes, and elders were there. Simon, who was forced to bear His cross, the centurion, many women, among whom were Jesus' mother, and Mary the wife of Cleopas and Mary Magdalene also were present. Luke states there followed Christ to Golgotha a great company of people, two malefactors, the political rulers, probably Joseph of Arimathea, the disciples, and perhaps Nicodemus. All in all, there was a large number made up of disciples, friends, relatives, and the curious to see the execution of this One who claimed to be the Son of God.

What thoughts were in the minds of these people? Were they sadistic, enjoying the sight of blood and torture? Let us look briefly at a few for their reactions and some of the conversations.

First, let us consider the soldiers. They were there on orders. No doubt they had done this work before, driving nails through flesh, lifting up the tree and dropping it into the hole, listening to the cries of pain as flesh was torn. This was a group of hardened men, not easily moved, for they sat down after doing their job and cast lots to see who could have Jesus' clothes.

Next, let us observe the reaction of the religious lead-

The statement, "We will believe," brings to mind a somewhat similar statement found in Luke 10, in the parable of the Rich Man and Lazarus. The rich man said, "I pray thee therefore, father, that thou wouldest send him [Lazarus] to my father's house, for I have five brethren, that he may testify . . . lest they also come into this place . . . but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither *will they be persuaded though one rose from the dead*" (vv. 27-30). The lesson we see is that His coming down from the cross would not have changed things, neither could they be persuaded though He rose from the dead. Christ did rise, and was seen of many, but did they believe? There is as much proof of the resurrection of Christ as there is of the Declaration of Independence. Men do not doubt that document, why do they doubt the resurrection?

Luke indicates that there were many women present, for he states in 23:27, "There followed him a great company of people, and of women, which also bewailed and lamented him." Jesus turned to them and said, "Weep not for me, but weep for yourselves, *and for your children*." What hope or opportunity can the children have if the parents do not keep the faith? We see the results of such lack of faith in our own generation.

We cannot but wonder what went through the mind of Christ as He saw men unrestrained let their sinful natures possess them. He no doubt thought of how He had walked among them, talked with them, healed their sick, showing them by many signs and wonders that He was the Messiah. Only a few days before they had hailed Him, saying, "Blessed be the king that cometh in the name of the Lord" (Luke 19:38). Now they stood before the cross, some weeping, some mocking and jeering, others just watching.

(Please turn to page 12)

! A Cross Before the Crown

● By Pastor C. E. Randall
Omaha, Nebraska

"The Spirit beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17).

HEIRSHIP with God and joint-heirship with Christ are wonderful things to anticipate. The joy and glory of such a life as promised to the redeemed, stagger the imagination. But (and it is a big *but*, too), if one is to be an heir of God and a joint-heir with Jesus Christ he must be willing, yes, more than merely willing; he must suffer for the cause of righteousness. Before the glory there is that requirement, "If so be that we suffer with him."

It is useless for one to hope for the joy unless he has spent himself in the service of the Lord to the extent that it has caused hardship, suffering, and privation of many necessary things of life. This business of making Christianity a convenience—doing service and offering ourselves only when it is convenient and we do not want to go somewhere else or do something else is a farce! It is a sham! Listen to these words of Jesus: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

To be a Christian one must deny himself of many, many things, "so that ye cannot do the things that ye

would" (Gal. 5:17). Then, too, the Christian life is a cross-bearing life. If there is no self-denial, no sacrifice, no cross-bearing, then there is no hope of reigning with Christ.

Some years ago, one of the elders of the Church of God at Fonhill, Ontario, said, "Too many people make their church a convenience. They attend when it is convenient. They pay when it is convenient. They serve the Lord when it is convenient." Felix flirted with Christianity on the basis of convenience: "When I have a more convenient season."

Having carried the cross in service to the Master, a crown is promised. "If so be that we suffer with him, that we may be glorified together." When Jesus had finished His earthly ministry, which was a life of sacrifice and self-denial, He entered into His glory. The anticipated glory helps one to bear the cross. Paul, in speaking of Jesus, said: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

The reward promised for giving up houses and lands, "brethren, or sisters, or father, or mother, or wife, or children" for "my sake and the gospel's" is "an hundred-fold now in this time" and "in the world to come eternal life" (Mark 10:28-30). *(Please turn to page 12)*



Resurrection!

*Lifted upon the cross to die,
To seal our pardon — justify:
On Calvary's hill He bore our shame—
Let all mankind exalt His name.*

*Three days in Joseph's tomb He lay—
Then an angel rolled the stone away.
He arose! O holy dawn that spread!
He is the first-born of all the dead.*

*First of the faithful dead to rise,
God's promise to immortalize
Fulfilled that Resurrection Day
When an angel rolled the stone away.*

—Mary Mae Nedrow.





The Keys of Hell

● By J. Ronald Rankin
Cashmere, Washington

Jesus Has the Keys

THE WORD "key," when used as a symbol, carries the meaning, "power or authority to open, or to know the way of going in or out." An example is found in the words of Jesus to His chosen apostles, "the keys of the kingdom."

The "keys of hell and death" are a possession of our risen Lord Jesus. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). The significance of this metaphor is realized in the statements of Scripture about hell and death and their relationship to all mankind and the man Christ Jesus.

Death Is a Universal Appointment

It is a universal appointment that all men shall once enter the state of death. In this, God has made no class distinction. "All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:20). "All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good so is the sinner; and he that sweareth,

as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead" (Eccl. 9:2, 3). "There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master" (Job 3:17, 18). Dying is simply a returning of the living soul (which God formed out of the dust of the ground) to a state of lifelessness, which we call death. "What man is he that liveth and shall not see death? shall he deliver his *soul* from the hand of the grave?" (Psa. 89:48).

Hell Is Sheol

What is "hell," to which Jesus has the keys? The Hebrew and Greek words equivalent to our English word "hell" are *sheol* and *hades*. To the Hebrews, *sheol* meant the place of the dead. In the writings of the Old Testament, it is found sixty-four times. In the King James translation, we find three words taking the place of *sheol*: "grave" (thirty-one times); "hell" (thirty-one times); and "pit" (three times).

Hell, or the grave, is a place of lifelessness, for those (the dead) that enter it cannot think, speak, or act. "In death there is no remembrance of thee: in the grave [*sheol*] who shall give thee thanks?" (Psa. 6:5). "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 [*sheol*], whither thou goest" (Eccl. 9:10).

God's inspired writers say that among the inhabitants of *sheol* are: Jacob (Gen. 43:38); Joseph (Gen. 37:35); Job (Job 17:13, 16); and David, who, according to Peter, was still there on the Day of Pentecost. (Psa. 49:15; Acts 2:29, 34.)

Jesus in Sheol

Jesus' entrance into death was the same as that of all men. "He made his grave with the wicked, and with the rich in his death" (Isa. 53:9). His exit from *sheol* assures the same for His people. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23). Thus Jesus will use the "keys" and *unlock sheol* (or *hades*) at His return, to free His people from the enemy death.

The Victory

"The way of life is above to the wise, that he may depart from hell [*sheol*] beneath" (Prov. 15:24). "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. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:52, 54).

"Whom Seekest Thou?"

● By Pastor C. J. Shaw
North Little Rock, Arkansas

ONE of the marvels of the age to come, "when we shall know, as we are known" is meeting the like of Mary Magdalene who through pure love ministered to Jesus as best she could. She never did forget the man who spoke peace to her burdened heart when she was bound by "evil spirits and infirmities." She learned the footsteps of Christ by walking with Him. Jesus was more to her than the trifles of life. He was more to her than any hazards it took to serve Him. She stood by the cross with the mother of Jesus and a friend when Jesus spoke to His mother. She was among others "looking afar off" as Jesus "cried with a loud voice, and gave up the ghost." Nor did she leave then! She saw "where he was laid," as Joseph and Nicodemus laid Him in the tomb.

It was Mary Magdalene who came to the tomb with others "when it was yet dark" to help anoint the body of Jesus. It was she who ventured near enough to see that the stone was rolled away. She ran to tell Peter and another disciple that "they have taken away our Lord." They came and saw and "went away again unto their own home." "But Mary stood without at the sepulchre weeping, and as she wept, she stooped down, and looked into the sepulchre." Through tears of devotion, she came eye to eye with two angels who asked, "Why weepest thou?" Turning, she came face to face with the very Christ she had sought. Revealing Himself to her first as



the risen Saviour, her reward was great when she heard Him say, "Mary." What a record of self-denial for the one she loved most and how great the reward for having so done!

How frail are we in our devotion to Him! Are we so unashamed of tears as we seek His help in the harvest?

"She didn't come with empty hand,
Nor a tear in vain was shed,
But she wept her way from an empty tomb,
To a risen Christ instead."

What Jesus Looked Like

THE following is the only reliable pen picture of Christ as seen in actual life, and it is an exquisite piece of word painting. It is taken from a manuscript now in possession of Lord Kelly and is in his library. It was copied from an original letter of Publius Lentulus at Rome, it being the usual custom of Roman governors to advise the senate. Publius Lentulus, procurator of Judea, wrote the letter to the senate:

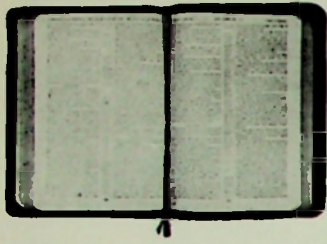
"There appeared in these, our days, a man of great virtue named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as the prophet of truth. He raises the dead and cures all manner of diseases. A man of stature somewhat tall and comely, such as the beholder may both love and fear. His hair of the color of a chestnut, full ripe; plain to His ears, whence downward it is

more orient and curling, and waving about His shoulders.

"In the midst of His head is a seam, a partition in the hair, after the manner of the Nazarites. His forehead plain, His face without spot or wrinkle, beautiful with lovely red. His nose and mouth so formed that nothing can be reprehended. His beard is in color like His hair, not very long, but forked. His look innocent and mature.

"His eyes gray, clear and quick and luminous. In reproving He is terrible, His eyes piercing—as with a two-edged sword—the greedy, the selfish, and the oppressor, but look with tenderest pity on the weak, the erring, and the sinful. Courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen Him laugh, but many have seen Him weep. In proportion of body most excellent—a man of His singular beauty surpassing the children of men."

—Selected by *Maybelle Hanson, Chicago, Illinois.*



THE BIBLE AND THE NEWS

By the Editor

HATS OFF TO RATTLESNAKES

There was a family of wayward church members, a father and three sons, once active and faithful, but now indifferent. They had been visited by preachers and elders. Everything within reason had been done to restore them, but it was all in vain.

One day while they were working, a large rattlesnake bit son John. The doctor was summoned and pronounced his condition grave, and observed that about the only thing left was prayer. Immediately the preacher and elders were called for and they came. The preacher was asked to pray for John's recovery. This was his prayer, in part:

"We thank thee that thou hast in thy wisdom sent this rattlesnake to bite John in order to bring him to his senses. He has not been inside the church for years, and it is very doubtful if he has, in all this time until now, felt any need of prayer. Now we trust this proves a valuable lesson to him, and that it may lead him to genuine repentance.

"And now, wilt thou send another to bite Sam, and another to bite Jim, and a big one to bite the Old Man. We have done everything we know for years to restore them, but to no avail. It seems, therefore, that what all our combined efforts would not do, this rattlesnake has done. We thus conclude that the only thing left that will do this family any good is rattlesnakes, so please send us bigger and better rattlesnakes!"—Author unknown; from *The Present Truth Messenger*.

INFANT ALCOHOLISM

In Lewisburg, Tenn., a three-year-old boy was in an oxygen tent at a hospital in critical condition, suffering from alcoholism. The parents and a visitor at the "home" had taken turns giving the child whiskey.

TWO-YEAR-OLD SMOKER

The Peoria, Ill., mother of a two-year-old, Lawrence W. Smith, has taken the child to the doctor to cure him of the smoking habit. The mother, a saloon waitress, claimed she did not know what to do with the boy since he is smoking five or six cigarettes a day. She wonders if that is what is making his throat red and hoarse. The wrong one is going to the wrong kind of doctor in this case.

EMBEZZLEMENTS INCREASE

In 1957 there was a 250 per cent increase in the number of detected embezzlements over the number in 1956. Embezzlements cost insurance companies more than fifty-seven million dollars in 1957. An insurance official said, "Bonding companies have not handled so many dishonesty claims since the depression."

CRIME INCREASE

The FBI has reported that crime increased about eight per cent last year over the previous year. Rockford, Ill., reported an increase in crime of thirteen per cent last year. Most of the increase is in burglaries, auto theft, and other crime committed by juveniles.

UNIVERSITY MORALS

The co-ordinator of scholarships at the University of Colorado, Boulder, Colo., admitted that it is almost impossible to find students qualified for the Herrick Loan Fund of the school. The money can be loaned only to students who do not smoke, drink, or swear.

POPE EXPLAINS STAND ON MARY

Pope John XXIII, in a recent speech has stressed that devotion to the Virgin Mary is a cornerstone of the Roman Catholic creed. In the speech he made clear that "adoration of Jesus the Saviour is always at the center of any form of devotion for His blessed mother. It is through Mary that one goes to Jesus."

The Pope has called for an ecumenical council of the church to promote "reunion with separated communities of Christianity." Marianism is one of the doctrines which now separates the Protestant and Catholic churches, with most Protestants objecting to the view that Mary is in any sense a "mediatrix" between man and God.

ATHEISM WEAKNESS

Communist Hungary's scientific journal *Tarsadalmi Szemle* asked in a recent issue, "What is the reason for the scandalous fact that even outstanding scientists and other figures of public life can be seen regularly attending church services?" The answer, they think, is that there is not enough good, strong, atheistic literature. They complain that no good atheistic book has been published in Hungary since the revolution in 1956.

ALCOHOL TO THE BRAIN

Dr. Charles Mayo has pointed out that alcohol is a poison—as much a poison as arsenic, strychnine, or sulphuric acid. Each poison seeks out one part of the body in preference to others. Lead goes to the wrist, mercury to the mouth, manganese to the liver, arsenic to the stomach and intestines, strychnine to the spinal cord, and alcohol to the brain.—*The International Record*.

PASTORS LIBERALIZE DANCING POSITION

A group of Lutheran pastors (Missouri Synod), long opposed to social dancing, have now concluded that when “properly supervised” it is permissible.

FINES FOR PROFANE LANGUAGE

Five captains of fishing trawlers from Tampa, Fla., have paid fines of \$500.00 each for using profane language over their radios. Penalties as high as \$10,000.00 and one year's imprisonment are possible for profanity by radio operators. The trawler radios are licensed by the FCC.

ARSENIC IN CIGARETTES

“A Texas group of scientists has stated that cigarettes have been found to contain arsenic well in excess of the maximum concentration permitted in food. Arsenic is generally regarded by scientists as causing cancer in humans.

“This was reported in the December, 1958, issue of *Cancer*, a Journal of the American Cancer Society, by a research group from the Southwestern Medical School of the University of Texas, Dallas.

“The group reported that the arsenic content of cigarettes has increased from two- to sixfold in the last twenty-five years.” Most of the arsenic comes from the insecticides used to spray the tobacco plants.—*AIN Journal*.

RUMANIA ALLOWING JEWISH EXODUS

After six years the Communist Rumanian government is issuing permits to Jews who wish to leave for Israel. The exodus began last September and already more than ten thousand Jews have crossed the Iron Curtain and entered Israel.

Rumania is violently anti-Semitic and the Jews receive little help there. When they leave they turn over all their money. Furniture is usually stolen from them and they are fortunate to get out with their full allowance of one hundred fifty-four pounds of luggage. If allowed, the one hundred to two hundred fifty thousand Jews still in Rumania will no doubt choose to go to Israel.

Russia also appears to be on the verge of allowing its Jews to leave for Israel. The three million Jews in Russia are the only large Jewish community left in Eastern Europe.

PRAYER FOR PEACE

A sixty-two-year-old man, Alfred Roach, has been appearing each morning for four years before the home of the Prime Minister in London, and kneeling there for ten minutes to pray for world peace.

CHRISTIANS WARNED TO LEAVE CEYLON

The Buddhist majority of the island of Ceylon, south of India, has been agitating to have Christians, Moslems, and Hindus expelled from the island. In acts of violence many Hindus have been left homeless by Buddhist extremists. The Congress of Ceylon has been petitioned to take over all Christian schools and churches. Mission doors in the East are closing one by one as the age nears its end.

RELIGION IN CONGRESS

“For the first time in United States history, Congress has more Roman Catholics in its membership than any other religious group. A tabulation released by the Library of Congress listed one hundred three Roman Catholic Congressmen (ninety-one in the House and twelve in the Senate), of whom eighty-eight are Democrats and fifteen Republicans. This is an increase of eight over the ninety-five Catholics in the last Congress.

“Next largest religious group in Congress is the Methodist (99), followed by Presbyterians (67), Baptists (64), and Episcopalians (63). There are thirteen Jewish Congressmen, and one Sikh (Dalip S. Saund, Calif.)”

—*Time*.

SPIRITISM IN BRAZIL

On New Year's Eve in Rio de Janeiro, Brazil, the beaches blazed with the candles of six hundred thousand devotees of Brazil's fastest-growing cult, Spiritism. Altars were set up everywhere in the sands, heaped with fetishes, food, and offerings to the spirits. With frenzied dancing to native drums, men, women, and children stomped in hysterical honor to Yemanja, goddess of the sea. Not only poor families, but the wealthy also have given themselves over to this worship of various jungle gods and goddesses.

Predominately Roman Catholic (95 per cent), Brazil is an easy mark for the heathen cult. The worship of images, saints, relics, fetishes, spirit gods, and goddesses, comes easy to a people kept in religious ignorance of the one God, and His Son Jesus Christ and the salvation that is in Him alone.

NOAH'S ARK STILL NOT FOUND

John Libi, San Francisco, made his third attempt to find Noah's ark last summer. Though he reached within six hundred feet of the top of Mt. Ararat, he found no sign of the ship.

SUNDAY SCHOOLS LOSING OUT

Leonard G. Wymore, executive secretary of the National Christian Education Convention Committee, speaking at a Sunday school convention in Rockford, Ill., said, "Six out of seven children over five years of age quit Sunday school in the United States by the time they are fifteen. This is due," he said, "to the absence in most churches of a testing program to follow up the teachings. We have the idea that as long as we have told the pupils, they know."

TALKING TO THE BEES

One of the marvels of God's creation is the humble bee. Dr. Karl von Frisch of Bonn, Germany, has spent years studying bees, and has learned how to communicate with them. By observation he learned how a bee, finding a flower bed or source of nectar, will fly back to the hive and do a little dance, surrounded by the other bees. The length of the dance, the movements to right or left, the speed of the dance, and other variations, communicate to the bees watching the exact location of the nectar. The whole swarm will suddenly take off and fly unerringly to the location of the find.

Dr. von Frisch, working with a small model bee on a wire, has been able to duplicate the bee dance and direct small swarms to lavender-flavored sugar water he places for them. He directs the bees to various locations with variations in the dance of the model bee.

AT THE CROSS

(Continued from page 6)

While Jesus suffered physically, we believe that for Him the mental suffering was also great. Yet, even as He hung there, He experienced a moment of joy, for one of the malefactors turned to His defense, rebuking his partner in crime, saying, "We receive the due reward for our deeds; but this man hath done nothing amiss." Then, turning to Jesus, he said, "Lord." No doubt Jesus forgot for a moment His own suffering, for here was one who needed Him, who trusted and had faith, even under these adverse circumstances. "Lord, remember me when thou comest into thy kingdom." Again, Jesus showed His eagerness and willingness to accept a man who comes to Him in faith and without reservation, and He answered, "Thou shalt be with me in paradise."

Now we would like to put ourselves into this picture, before the cross of Christ. What place would we assume? Would we mingle with the curious? or stand by with those who made taunting remarks? or would we stand afar off and watch? How strong would our faith be in Him? Would we turn away and look for yet another?

At some time in life each one of us must settle this question, "What will I do with Jesus Christ?" We will have to accept or reject Him! Yet, many that claim to accept give Him only lip service. Actions, they say, speak louder than all our words! Many a congregation assembles week after week, goes through a certain ritual, singing the hymns, reading the Scriptures, yet the presence of Christ is not felt. Men and women go home time after time without any real assurance of salvation. Christians often find themselves pushed along with the crowd. As you look up from this crowd and see your Lord on the cross, how will you feel?

"Near the cross! O Lamb of God,
Bring its scenes before me,
Help me walk from day to day,
With its shadows o'er me."

—Fannie J. Crosby.

A CROSS BEFORE THE CROWN

(Continued from page 7)

"Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

Laying up in store against the life that is to come is far more important than laying up treasures for the life that now is. This present life is as a vapor that appears for a little while and then vanishes, but the life which is to come is eternal. Of this life it is written, "We brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7). Of the life that is to come, the good advice is, "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6:19).

There is a "mark" toward which all the church should press. It is called the "mark . . . of the high calling." It is worth sacrifice, service, and self-denial; but along with this is the promise, "My God shall supply all your need according to his riches in glory by Jesus Christ" (Phil. 4:19). There is sacrifice, suffering, and self-denial on the one hand, and "Christ in you, the hope of glory" on the other.

HERALD RECEIPTS

H. S. Hunt; Mrs. Lillie Huffman; Mrs. W. W. Spangler; Mrs. Frank Henry; A. O. Johnson (2); Dr. C. L. Telleen; Bernard Hightower; Mrs. D. F. Medford; Mrs. Wendell McKeown; Helen Casner; Warren Story; Virda Sittler; Mrs. Evelyn Banta; Robert F. Hankins; D. W. Kirkpatrick; Harvey L. Davis; Clarence Schier; Wilbur Massey; Mrs. George Kuehne; Curtis Vance; Gordon Laundry; Mrs. G. C. Guiles; Jessie M. B. Kauffman; Mrs. Mary Newlin; Mrs. Ethel Gross; C. B. Smead; J. R. LeCrone; E. Milton Hall; Robert Hightower; Alta Mae Thrush; Delbert Livermore; Lucille Appleby.

THE RESTITUTION HERALD

NEW Vacation Bible School Lessons

Beautiful Words of Jesus

The new Vacation Bible School lessons soon will be ready for printing. These lessons by Sister Verna Thayer will be the only new set offered this year. Each year hereafter we plan to offer one new set of ten lessons for vacation Bible school work.

This new set, "Beautiful Words of Jesus," contains two sets of five lessons each. The two sets of lessons follow one another, so they can be used either by a five-day or a ten-day school. The first five lessons will be supplied for a five-day school, or all ten for a longer school.

The lessons are based on incidents in the life of Christ, and books are prepared for pre-school, primary, and junior ages. (Books 1, 2, and 3.)

The books will sell for 25 cents per pupil for five lessons, or 35 cents per pupil for ten lessons. When ordering: 1) Order early. 2) Specify whether you want five or ten lessons. 3) Specify how many of each book (1, 2, 3) are wanted.

We also have on hand limited quantities of the following Bible school lessons from last year. If you have not used these lessons as yet, they may be helpful to you.

Fruit of the Spirit (10 lessons)	35c per pupil
Visiting God's Great Leaders (10 lessons)	35c per pupil
The Bible Expressway (10 lessons)	35c per pupil
In Paul's Footsteps (5 lessons)	15c per pupil

Order from
NATIONAL BIBLE INSTITUTION
Oregon, Illinois

CALENDAR OF EVENTS

- March 9-20—Evangelistic Services, Macomb Church. Francis Burnett, speaker
- March 16-27—Evangelistic meetings, Pennellwood Church, Grand Rapids. E. M. Hall, speaker
- March 22-29—Pre-Easter Services, Omaha, Neb. Hollis Partlowe, speaker
- March 27—Illinois Youth - Oregon Bible College Day
- April 4, 5—Illinois Spring Conference at Ripley
- April 13-19—Evangelistic Meetings, Cleveland, Ohio, H. Doan, guest speaker
- April 24-26—Eastern Nebraska Spring Conference, Fremont. Elaine Randall, speaker
- May 29-31—Annual May Meeting, Fonthill, Ont. Grover Gordon, speaker
- May 23, 24—Illinois Quarterly Conference at Rockford
- June 10-14—Minnesota Spring Conference, Eden Valley
- June 22-27—Annual Evangelistic Meetings, Hillishurg, Ind.
- June 26-28—Arkansas-Oklahoma Conference, Driggs, Ark., between Paris and Magazine
- June 28 - July 4—Southeast Conference, Pelzer, S. C.
- July 5-11—Youth Camp, ages 10 through 12, Long Lake, Minn. Emory Macy, Denn
- July 12-18—Youth Camp, ages 13 through 18, Long Lake, Minn. Delbert Jones, Dean
- July 6-12—Southwest Youth Camp, Mountain View Estates, Prescott, Ariz.
- July 19-25—Annual Illinois Conference and Bible School at Oregon
- August 2-7—General Conference, Camp Mack, Milford, Ind.
- August 9-16—National Berean Youth Conference, Camp Reynoldswoods, Dixon, Ill.

USE MORE RACKS?

Have you given consideration to the use of *Restitution Herald* racks in your community? We still have racks available and will be happy to supply you this service. The cost is \$7.20 per quarter for ten *Restitution Heralds* of each issue for your rack. This is an outstanding missionary opportunity within the realm of possibility for individuals or small groups. What can you do?

NEW TRACT PRINTED

The new Bible Digest Series tract, "What About Divine Healing?" by Gene Davis, M.D., member of the Tempe, Ariz., congregation, is now ready for distribution. This is a two-color tract with large type, twenty-four pages, which gives answers to the question asked by the title from the viewpoint of a Bible scholar as well as a doctor of medicine. (15 cents each; \$1.50 per dozen; \$12.00 per hundred, from National Bible Institution, Oregon, Ill.)

ATTEND SPECIAL SERVICES

As the partial list of special events in various Churches of God indicates, there will be many enjoyable series of evangelistic meetings and conferences this spring and summer. These services will feature Bible study, Bible-based messages of truth, and discussions of ways to live for the Lord and carry on His work.

To learn more about the Church of God, you are invited to attend the special services and the regular services of the Churches of God and affiliated conferences. You will enjoy the messages, the fellowship, and the inspiration of worshiping.

There also will be youth camps in several places this summer, where young people can enjoy the experience of camp life in a Christian atmosphere, with opportunities for study, worship, and counseling.

Attend these meetings in your area this year.

New Dress

By Your Storyteller
Muriel Hass

"Mommy, can I have a new Easter dress?" asked Sue, all out of breath as she came in the door. "All the other girls are. Can I? Can I?"

"Get your breath, Sue," said Mother. "We'll have to talk about this."

"May, Jane, and Debra are all going to have new ones. Mary bought hers Saturday, and it's pink. I want a pink one, too," Sue babbled on.

"Let's slow down a bit, Sue," advised Mother. "Do you need a new dress?"

"Well, everyone, just everyone, has a new dress for Easter," Sue insisted.

"Let's sit down," suggested Mother. "What does Easter mean to you?"

"That's the day Jesus came out of the grave. He was, He was . . . oh, what's the word, Mother?" asked Sue.

"Do you mean resurrected?" asked Mother.

"Yes, does that mean He came out of the grave?" she inquired.

"Yes, it means even more. He came out of the grave, alive again," Mother said.

"You tell me the story, Mommy," asked Sue.

"All right. You remember a friend of Jesus had offered his tomb for a burying place for Jesus," Mother said.

"What's a tomb, Mother? Is it like our graves?" Sue asked.

"No, but it was for the same purpose. It was more like a cave, or a room in the side of a hill. You see, it was rocky and hilly in that country. They dug out rooms in the rock on the side of the hill. Large stones were used for the door," Mother explained.

"The dead people were wrapped in long linen cloths before they were laid in the tomb. Then various spices and oils were put on and around them. This was partly an act of devotion and affection, much the same way as we sometimes give flowers for a funeral," she said.

"Friends of Jesus wrapped Him in linens and laid the spices near His body. The huge stone was put in front of the opening. It was especially important that the tomb be closed," she continued.

"Why, Mommy?" Sue asked.

"The friends of Jesus didn't want the enemies of Jesus to steal Him. They had done enough harm by the crucifixion. This burial may have been done in quite a hurry,

Children's Corner



because it was the eve of the Sabbath. According to their laws, no work of any kind could be done on the Sabbath.

"But very early the day after the Sabbath, Mary Magdalene, Mary the mother of James, and other women came to the tomb. They wanted to anoint Jesus with spices and oils. On the way to the tomb they had talked among themselves about the job of rolling away the heavy stone. 'Who will do that?' they asked.

"But when they came to the tomb the stone was rolled away. Mary Magdalene went into the tomb, or sepulcher, as it is sometimes called. There was no one in the tomb. She was frightened. She wept. Where was Jesus? It was bad enough that they had killed Jesus, and now someone had taken Him away. 'Who could have done that?' she thought.

"An angel in bright white clothing asked, 'Why are you afraid? Jesus is not here. He is risen!'

"They remembered Jesus had told them all this. Yet they had not been able to understand it. The women went away from the tomb very frightened and excited," continued Mother.

"Wouldn't you be frightened, or at least startled, if you had been there? Yet, they were happy and excited! They had to find the disciples and tell them. This was good news! Their Jesus was alive again!" said Mother.

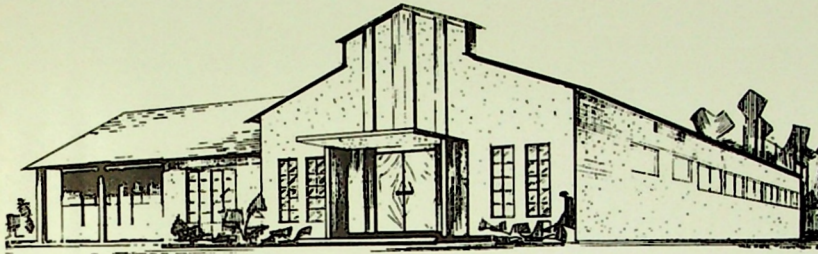
"They did not fully understand His resurrection and what it meant. Perhaps we do not either. But because Jesus arose from the dead, it means we, too, can hope for resurrection. Then we will be perfect. No one will be crippled, blind, or even sad.

"Now, Sue, do you see why I couldn't get excited about a new dress? Easter means more than just a new dress. It means new life," finished Mother.

"I'm going to ask Mary, Jane, and Debra if they know about the new life. Will you tell them the story, Mother?" asked Sue.

"Yes, Sue, I'll tell them, or you can," finished Mother.

Second Church of God To Be Built



With the Help of Mission Builders

This is an architect's sketch of the new Church of God building to be constructed near San Jose, California. An appeal has been mailed to all members of the Mission Builder's League, and many members have already responded with their contributions for this building project. Almost \$3,000.00 has already been received to be used in completing the church.

Individuals, Sunday school classes, youth groups, missionary societies, families, and other groups make up the membership of the Mission Builder's League. Each member agrees to pay at least \$5.00 toward the building of each new Church of God for which an appeal is made. The goal is for 1,000 members in the Mission Builder's League who will respond to each appeal.

Many small churches are planning to build in the near future, encouraged to take this step by this promised assistance from Mission Builders. A church desiring to secure this assistance, should write to Harold Doan, National Bible Institution, Oregon, Illinois, and the request will be considered by the Board of Directors of the General Conference. When a request has been approved, an appeal is made by mail to each Mission Builder to come to the aid of the new church.

Contributions are sent to the National Bible Institution, and a receipt is mailed to each one who responds. The money collected is then forwarded to the church treasurer to be applied toward the building costs.

This is a lasting missionary work in which you can easily participate. If you are not now a Mission Builder, why not fill in the coupon on this page and mail it today?

1,000 IS THE GOAL!

- 716. Mrs. Richard Conlan
- 717. Mary E. Elton
- 718. Everett Emmons
- 719. Arthur and Irene Poe
- 720. Mr. & Mrs. Robert Hightower
- 721. Fredericktown Missionary Society
- 722. Mr. & Mrs. Lyle Ward
- 723. Don Dovenbarger
- 724. Mr. & Mrs. Edward L. Ficken
- 725. Mr. & Mrs. John R. Humphreys
- 726. Kansas City Church
- 727. Golden Rule Church
- 728. Faye Larington
- 729. Mr. & Mrs. Richard E. Appleby
- 730. Frank A. Perkins
- 731. Mr. & Mrs. Robert Follin
- 732. Hope Chapel Dorcas Society
- 733. Mrs. Fredda M. Berry
- 734. Leonard Appleby
- 735. Mr. & Mrs. Ernest Rice
- 736. Russell Johns
- 737. Mr. & Mrs. Cleo Dixon
- 738. Maurertown Christian Soldiers
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VOLUME 48, NUMBER 12

In this issue—articles of timely importance for all the family

Cultivating the Wilderness of Engedi

Shown here are Israeli farmers working among the tomato plants where once the tangled underbrush formed a perfect refuge for David, when he was escaping the wrath of King Saul. At that time three thousand of King Saul's men searched the brush in vain for David.

In the vision of Ezekiel 47 he foresaw the time when a river of God will flow through this spot from Jerusalem to the Dead Sea.



A FORMER DESERT NOW PRODUCES FOOD IN THE AMAZING NEW NATION OF ISRAEL. (American Christian Palestine Committee photo.)

**WHAT IS
TRUE
BROTHERHOOD?**

(Page 3)

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Even Pa admitted that my perennial border was prettier than usual this year, but it's always hard to believe, when ice and snow-banks cover the bed, that there are actually roots and bulbs living underneath which will be green plants with blossoms in a few months. You need to believe, too, that underneath the evil that piles up in a person's life there are the seeds of good, and that the warmth of Christian love can make them bloom.



New Cover Design

The new cover design of this RESTITUTION HERALD is printed with THE HERALD racks in mind. The design will allow more of the cover to be seen in the rack and allow us to feature special articles in a prominent way. Every attempt is being made to constantly improve your RESTITUTION HERALD in appearance and in content.

Israel's Future

Our editorial stand concerning the nation of Israel is sometimes challenged by those who believe that Israel has no future in the plan of God. It is pointed out to us that modern Israel is not a godly people. Many modern Jews are atheists. Many more are extremely liberal, not believing in the Old Testament, in the coming of the Messiah in a literal sense, or in the literal fulfillment of Bible prophecy. Others are bound by the Talmud, a set of traditions supposed to be the "oral law of Moses," which makes exceptions to almost all the laws of God. None are believers in Jesus Christ the Son of God, the promised Messiah. Why then, we are asked, are we concerned about Israel, and why do we teach that the nation is being blessed of God and will be restored to glory? Why do we note with interest the present reviving of Israel, and emphasize the growth, prosperity, and fertility of the land of Palestine under the government of Israel?

We know that God is not pleased with the godless and un-Christian state of modern Israel, any more than He was pleased with the people in the past when they separated themselves from Him. He is not in favor of atheism, liberalism, or Talmudism, nor rejection of His Son Jesus Christ. But God does have plans for Israel that will be carried out in this nation!

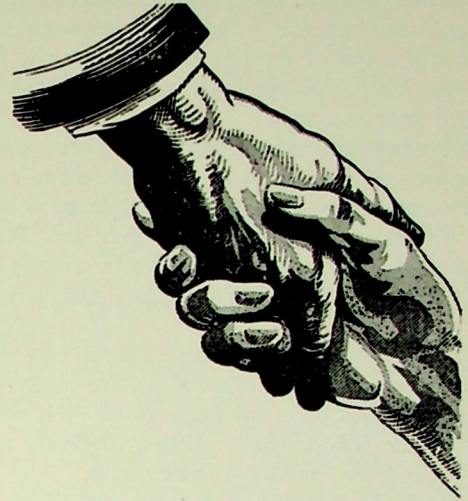
Because of His promises to the fathers of Israel, Abraham, Isaac, and Jacob, the will of God will be done in this people. "As concerning the gospel," Paul wrote, "they are enemies for your sakes: but as touching the election, they are *beloved for the fathers' sakes*" (Rom. 11:28). It is because of the faithfulness of the fathers of Israel, and because of His promises to them, that God is still concerned with this rebellious people.

There is an element of blessing in the present regathering of Israel to its homeland. While God is in this return and is protecting the nation from its enemies and is making Israel a garden spot in the desert (see front page), the nation still faces a tremendous outpouring of judgment which will bring it to its knees and to acceptance of its Messiah. The prophecies of Zechariah 12, 13, and 14, and Matthew 24, reveal that only the second coming of Jesus Christ and the cry of Israel to Him for deliverance will spare the nation from utter destruction.

No, God is not pleased with sin in any people, especially in Israel, but His promises will be fulfilled! Israel will be saved, but only as a result of genuine repentance and conversion brought about by the wrath which is yet to come on this now-regathering people.

What Is TRUE Brotherhood?

• *By Pastor Harvey U. Krogh, Jr.
Oregon, Illinois*



THERE are many opposing groups in the world. There are many within our own nation. Democrats and Republicans, Protestants and Catholics, Communists and Capitalists, Jews and Gentiles, rich and poor, are only a few of them.

Much effort is being put forth, especially by religious leaders, to bring about more friendly relations between some of these groups. In fact, there is an effort on the part of some to bring peace to the world through the uniting of all men into one large brotherhood. This is indeed a worthy cause and we remember the words of Jesus, "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

Jesus spoke some other words, however, which seem to contradict the foregoing. "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matt. 10:34-36). How can this be, since Jesus is called the Prince of Peace?

Jesus understood His Father's plan regarding peace and the redemption of man. He knew there would be times and seasons because of the nature of men and the plan which God revealed to Him. It is even as Solomon said in Ecclesiastes 3:8, "A time to love, and a time to hate; a time of war, and a time of peace." He did not say we were to hate people, nor did he advise us to make war, but he said there is a time for these things.

Jesus knew this age would be the time of wars, for He said, "Ye shall hear of wars and rumours of wars" (Matt. 24:6). Jesus knew that His message would divide believers from unbelievers.

Let us look again at this effort to bring peace by cultivating universal brotherhood. One of the stock phrases is this: "It doesn't matter what you believe; we're all working for the same thing." God's way is not such that we can work together or walk together no matter what we believe. When God was speaking to Israel about departing from Him, He instructed Amos the prophet to ask: "Can two walk together except they be agreed?" While Israel believed in all of God's laws, they walked with God and God walked with them and blessed them.

When they forgot God's laws and commandments, however, they could not walk with God any more.

What was necessary therefore? Israel had to return to a full belief in the laws and ways of God. Can you imagine God saying to them: "I will come along with you whatever you believe. We will get along"?

I wonder where the church would be if all professing Christians gave up all of the things wherein they differed from the world, and said, "It doesn't make any difference what you believe, we'll just go along together"? They would have to become blind to many of their own and others' teachings and then, as Jesus said, "If the blind lead the blind, both shall fall into the ditch" (Matt. 15:14).

Some professing Christians have fallen into the ditch of modernism and are even denying the Saviour who bought them. They are still crying peace when there is no peace. By giving up the things necessary for them to walk together, they have lost the very thing and the only thing that could save them and really make them brothers.

Let us look at another way of getting together without compromising the very truth that gives us hope. How do other people get together? How do the bankers agree as well as they do? They study sound financial principles and most of them arrive at an efficient and satisfactory way of doing business. How do lawyers agree as well as they do? They study out of the same law books and learn the same laws and statutes.

How can Christians get together on the things they believe? Can they do so by studying their church traditions? No! Church traditions do not agree!

Could Christians be brought closer together by studying the writings of the church fathers, that is, the fathers who lived after the days of the apostles and inspired Bible writers? No! Because the church fathers did not agree among themselves.

How, then, can we come to agreement? Well, what is our final authority? It is the *Bible!* But we regret that there is still a veil of mystery thrown over the Bible in the minds of some people, even in this day of enlightenment and understanding.

As many inconsistencies as we seem to find in the Federal income tax forms, when we have them explained to us by one of the experts, we find there is a logical reason for them being written as they are. When we understand that they were written to fit a large number of occupations, we marvel that the men who wrote them did so well.

When we read the instructions on some new machine, some of it may not make sense to us, but when we have thoroughly studied them, we begin to see their simplicity. *Therefore, we believe man's greatest difficulty with the Bible results from his lack of study of it.*

One day I talked with a man about some contradictory statements that he made concerning Christ being God when He was in His mother's arms, and about his belief that God is a plural being, all parts being equal. Jesus said, "My Father is greater than I" (John 14:28), and, "Not my will, but thine, be done" (Luke 22:42).

The man's answer was that this is the great mystery of God which we are not able to understand, and that this mystery is what makes God so wonderful. I believe the Bible was written, not to confuse us but to enlighten us. If man can write a book of instructions and data concerning something which he has made, why should not God

write a book of data and instructions concerning man and the great plan of salvation in a way that makes sense? God surely has written something that can be understood. It is true that the Bible does not explain everything, nor was it meant to be a book of scientific data, but it is a book of revelation of understandable things.

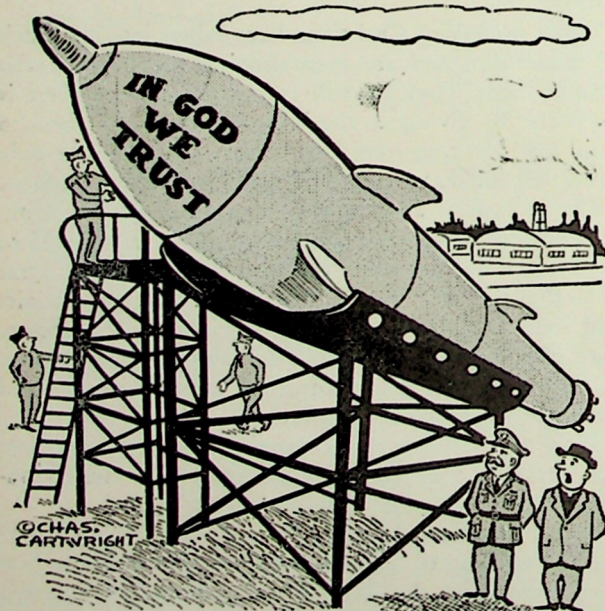
If Christians would desire to be drawn together, they would manifest that desire by *studying God's Word*, for we are not to find the basis of our faith "in the wisdom of men, but in the power of God" (1 Cor. 2:5).

Let us go back to our subject of *What Is True Brotherhood?* One of our ministers of many years ago spoke of someone as a brother. When he was questioned as to whether or not the man was a member of the church, he said something to the effect that if he was not a brother in Christ, at least he was a brother in Adam.

What about the brotherhood of Adam? It was not very true considering that one of Adam's first two sons killed the other. We must remember that the family of Adam is a fallen and condemned race. Fallen man is well described in these words, "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:2-5).

Carnal man does not recognize others as his brothers, nor does he treat others so. There is not always a brotherly feeling within the many so-called brotherhoods. Of course this is sometimes due to the fact that all may not live up to the rules of the brotherhood, and this may be true in any organization.

What is the true brotherhood? It is *the brotherhood in Christ!* Brothers have one father. The Apostle Paul said, "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). He continued, saying, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:27, 28). In this brotherhood there is peace. "For he [Christ] is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16). This, of course, has to do with bringing Jew and Gentile together, but we noticed before that differences among all are leveled in Christ. We must not fail to mention that this brotherhood is open to all who will believe and act upon that belief.



"Isn't that a wee bit hypocritical, General?"

Here is the great principle on which this brotherhood is built. Christ is "the way, the truth, and the life" (John 14:6). He is the right way. The more closely we follow Him, the more closely we walk together. Christ is the truth. If we desire to know the truth and follow it, the more we will come to know the truth and the closer together we shall all be.

Jesus prayed that we all might be one, even as He and the Father are one, that is, one in purpose, united in spirit and fellowship. If we are all united with God through Christ, we will all be united. In geometry we learned that things equal to the same thing are equal to each other. In like manner, if you and I are in accord with God and Christ, you and I will be in accord with each other.

Strange as it may seem to some, the Brotherhood of Christ is not perfect. This disturbs some and causes them to think the church is not the true brotherhood. We must remember that we are not perfect in this age, although we should try to be, with God's help, all that He wants us to be. Some people would join the church if it were perfect, but they forget that the church would no longer be perfect if they joined it. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13:9, 10). In other words, we cannot be perfect in this age and, therefore, there will not be as true a brotherhood in the church now as there will be when Christ returns.

There is much instruction in the Bible as to how we should live now. We are to love one another, be kindly affectioned one toward another, and do unto others as we would have them do unto us. We are to follow all of the rules of true brotherhood now in order that we might develop toward those high standards.

In the coming age there will be only one great brotherhood. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1:9, 10). The church is the true brotherhood in its early stages which, in the age to come, will work with Christ to bring all things worth saving into full accord with God our Creator.

We commend those who are trying to bring about a world brotherhood now, but we more highly commend those who are trying to bring others into Christ. The children of God by faith in Christ Jesus are the true brotherhood. All other brotherhoods of men are still of the family of Adam and will eventually be dissolved.

Study God's Word that we may be brought closer to Him and closer to one another.

What Is Man Compared to God?

● By *Minnie O. Evans*
McCook, Nebraska

WE STAND in awe and admiration when we view the works of man! He has controlled mighty rivers. Bridges span vast areas of water. Powerful motors propel machines under the sea, and over land, air, and sea at a speed faster than sound. Man has made his way into the heart of the earth to discover the treasures of God and redeem them for his use. He has uncovered the secrets of the universe through the discovery of the atom.

"What is man, that thou art mindful of him? and the son of man that thou visitest him?" We are like the flower of the field: here today, gone tomorrow. Peter says all flesh is grass. God says our life is a vapor that appears for a little while and then vanishes away. Man is insignificant in God's sight. He cannot wrest one single drop of water or grain of sand from the hand of God. He can send missiles into outer space, but eventually gravity brings them back. Who can explain gravity?

God has dominion over His creation. He has set His bounds upon the sea. Who can say how the moon, thousands of miles away, controls the waves? The fool says in his heart: "There is no God." Who can explain the heartbeat of the earth, the pulse being felt in the waves of the sea?

"The heavens declare the glory of God; and the firmament sheweth his handiwork." In one brief minute God can destroy the works of man and free the elements he has brought under his control. He can shake the earth and man's works are shambles. Should He lift the atmosphere, in one brief instant all life would perish.

God made the earth to be inhabited. He made man to worship Him. It will be inhabited. God's Word does not return unto Him void.

We are His by reason of creation. We were separated from Him through sin and He purchased us back with the blood of His own Son. What a sacrifice! His own Son was crucified to pay the price of redemption! There is not one soul that will not be accounted for. We need have no fear of what men can do to us—when they have taken our lives, they are finished. We have need to fear God, for there is no place to hide from His presence. (*Turn to p. 13*)

Christ's Transfiguration

• By Pastor
William Dick
Pomona, California

Purpose of the Transfiguration

ONE DAY as Jesus was teaching His disciples, He made this promise to them. "I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God" (Luke 9:27). Mark's account of Jesus' words was, "Till they have seen the kingdom of God come with power" (Mark 9:1). Matthew recorded the same promise thus: "Till they see the Son of man coming in his kingdom" (Matt. 16:28).

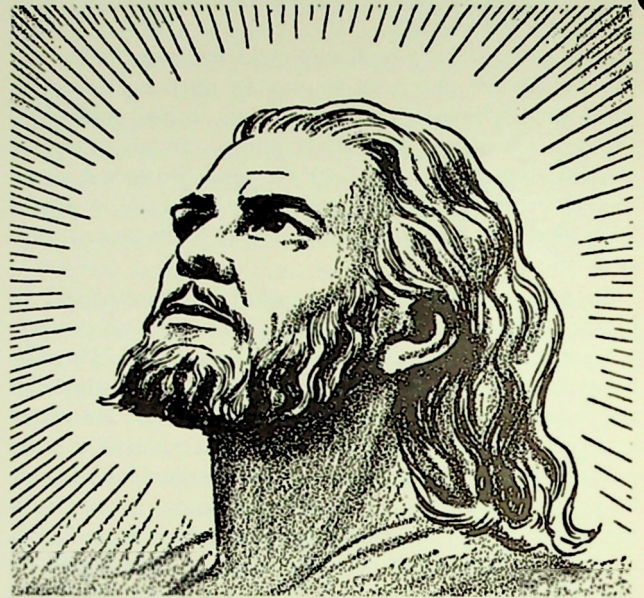
This promise was fulfilled a week later when Jesus took Peter, James, and John up into a mountain where He was transfigured before them. The purpose of the transfiguration was to give the disciples a special preview of the Kingdom of God.

Why did Jesus take the trouble to produce the transfiguration scene just for three disciples? Jesus probably sensed that His disciples needed something to inspire them, to boost their morale. They had followed Jesus faithfully for three years. They had never seen Him as the majestic King over all the earth. Jesus had always appeared to them as an humble teacher. Soon He would go to Jerusalem and be crucified. The disciples themselves would be persecuted. The transfiguration presented Jesus in a different light. For a few moments the disciples got a preview of the splendor and glory their Master would have in the Kingdom.

Peter testified that the purpose of the transfiguration was to reveal Christ's majesty, saying, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Pet. 1:16-18). Peter could preach Christ's second coming much more convincingly because he had been a personal witness of the transfiguration.

Christ's transfiguration truly was an inspiration to the disciples. Peter was so thrilled with what he had seen that he wanted it to go on forever. "Master, it is good for us to be here: and let us make three tabernacles" (Mark 9:5). Perhaps he did not want Moses and Elijah to leave the mount of transfiguration, so he proposed the erection of tents to keep them there.

We can hardly see any point to Peter's suggestion. Mark says that "he wist not what to say" (Mark 9:6). Evidently



Peter was so enthralled that he could not think of anything appropriate to say, and his remark about the tabernacles was the best conversation he could make. Perhaps Peter thought that the transfiguration was the actual beginning of the Kingdom and that Moses and Elijah were there to stay.

A Vision

The fact that Moses and Elijah also appeared in the transfiguration does not prove the immortality of the soul. These two men could not have actually been there in person, for they were dead. Matthew says that Moses and Elijah only "appeared unto them" (Matt. 17:3). Jesus' words in Matthew 17:9 make it quite clear that the whole transfiguration was only a vision.

We know from a study of other Bible visions that a vision is not reality. We cite the incident of Peter's being released from prison by an angel. Peter "wist not that it was true which was done by the angel; but thought he saw a vision" (Acts 12:9). A vision is much more than a dream. A dream is merely a mental fantasy created by our subconscious. But a vision is a direct revelation from God with a true message.

In a vision, God caused the viewer to see what He wanted him to see. In the transfiguration, the disciples could even "hear" the conversation of Moses and Elijah. How did the disciples know who these two men were when they had never met them? As in all visions, God

gave special revelation so that the disciples were able to recognize Moses and Elijah.

Role of Moses and Elijah

Why were Moses and Elijah included in the transfiguration? One clue is the subject of their conversation—Christ's death. (Luke 9:31.) Moses, the great legislator, represented the law. Elijah, chief of the prophets, represented prophecy. Christ was the end of the law and the subject of prophecy. (Matt. 5:17.) In His death, the sacrifices of the law were completed and the Old Testament prophecies were fulfilled.

Another clue to the role of Moses and Elijah is the meaning of God's message from heaven. "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). God instructed the disciples to hear Jesus because He had greater authority than the law or the prophets. The work of such men as Moses and Elijah was completed now that the object of their messages was actually there in person.

Often the expression, "the law and the prophets," means the books of the Old Testament. Moses and Elijah represented the two major parts of the Old Testament. The basic story of the entire Old Testament is the Kingdom of God.

Preview of the Kingdom

The principal message of the transfiguration is the Kingdom of God. In the interesting details of the transfiguration, we notice several elements of the coming Kingdom. The disciples waited six days to "see the kingdom." Man is waiting six one-thousand-year days to see the coming of the promised Seed and His Kingdom. (Gen. 3:15.) The transfiguration scene took place in a high mountain. In prophecy, the Kingdom is often called a mountain. (Dan. 2:35.)

The principal subject of the transfiguration was Christ. "The fashion of his countenance was altered, and his raiment was white and glistening" (Luke 9:29). To be transfigured meant to be changed in appearance. The

splendor of this vision depicted the glory of eternal life in the Kingdom.

Matthew says that Jesus' "face did shine as the sun" (Matt. 17:2). In prophecy, Jesus is called the "Sun of righteousness" that will "arise with healing in his wings" (Mal. 4:2). When Christ comes, a new day will dawn.

The transfiguration presented Christ in the exalted position He will have in the future Kingdom of God. The King of Kings was displayed in His "majesty" (2 Pet. 1:16). For a moment Christ tasted a sample of the honor and glory He will receive in the Kingdom.

Apparently the other two subjects of the transfiguration described the Kingdom, too. Moses represented the faithful dead who will be resurrected and made immortal. Moses had died, but in the vision he was pictured as being alive and transfigured before them. When Jesus comes in His glory, He will resurrect the faithful dead and reward them in His Kingdom. (1 Thess. 4:16.)

Elijah represented the living faithful ones who will be changed to immortality and glorified. Since the Bible gives no record of Elijah's death, his case is an appropriate illustration of the translation of the living at the resurrection. Those who are alive at Christ's return will be changed to immortality and joined with the resurrected saints in the Kingdom. (1 Thess. 4:17.)

Another interesting aspect of the transfiguration is the fact that the disciples "fell on their face, and were sore afraid" (Matt. 17:6). The prostrate disciples represented the subject nations of the Kingdom that will bow in submission to Christ. "All kings shall fall down before him: all nations shall serve him" (Psa. 72:11).

We believe that Jesus is coming soon. When He does come, the Kingdom will no longer be a vision, but a reality. Then we will have blessed fellowship with the participants of the transfiguration—Jesus, Moses, Elijah, and even the spectators—Peter, James, and John. Once we obtain that glorious Kingdom, we are sure that we will be just as thrilled as Peter was and will never want to leave it!

The Bible Speaks on "Gossip"



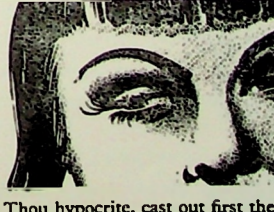
PSALM 31:18

Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.



EPHESIANS 4:25

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.



Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

LUKE 6:42



A word fitly spoken is like apples of gold in pictures of silver.

PROVERBS 25:11

"That Grace May Abound"

● *By Pastor J. R. LeCrone
Fredericktown, Missouri*



IF YOU have ever had occasion to be in a court of law and hear two sides of a case argued before a judge and a jury, you know that it is possible for two different lawyers to take the same evidence and the same set of facts and draw opposite conclusions from them. By the prosecuting attorney they will be presented and interpreted in such a way as to seem to prove that the defendant is guilty as charged. The attorney for the defendant, however, uses the same evidence to make it appear that the defendant could not possibly be guilty. It is then up to the judge and jury to determine what the evidence really proves.

Consider two candidates for the same public office, who represent opposing political parties. One will present facts and figures which are intended to indicate that the political party in power at the moment has done a magnificent job of administering the government, bringing to it an efficiency, honesty, and prosperity which merit the keeping of that party in power. His opponent in the contest for the office may, on the other hand, use the same facts and figures to prove that the administration has been dishonest, inefficient, and careless in its use of the office, and has brought the community or country to the edge of disaster, from which only the party that he represents can save it. It then becomes the duty of the voter to make his own investigation in an effort to determine where the truth lies, and to vote accordingly.

Usually, in either case, careful and thorough investigation will reveal that those representing one side (or sometimes those representing both sides) of the controversy have told the truth, but have stopped short of telling the whole truth. We all know from experience that a partial truth may be as deceiving and misleading as an outright lie. Whenever men approach facts for the purpose of justifying their own attitudes and actions, or for the purpose of putting someone else in the wrong, there is grave danger that truth will suffer violence at their hands.

The truths set forth in the Holy Scriptures are, unfortunately, sometimes subjected to the same sort of treatment. Far too often men approach them, not in an unbiased search for truth, but rather with the desire to use them to justify themselves in attitudes and actions which they have already embraced as their own.

Partial Truths

A classic example of the misleading use of partial truths may be found in the use frequently made of the words of Romans 8:28. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." How often have you heard men and women blithely excuse their own thoughtlessness and misdeeds by saying, "Oh, well, the Bible says 'all things work together for good,' so what difference does it make what I do?" This is a blatant

misuse of a partial truth. The Bible does say that "all things work together for good," but it also makes it clear that this truth applies only to those who love the Lord and are called according to His purpose. Clearly, those who love the Lord are not going to consciously and willfully do anything contrary to His will, especially if they are aware that they have been called according to His purpose.

The Apostle's Experience

The Apostle Paul found his own words subjected to this same sort of seizing upon partial truths and misapplying them in the effort to justify ungodly attitudes and ways of life. In seeking to help the Roman Christians to understand that death came upon mankind as a result of Adam's sin, and the deliverance from sin and death is made possible to men as a result of Jesus' sinlessness, he said: "If by one man's offence death reigned by one; much more they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord" (Rom. 5:17-21).

This statement contains the words, "where sin abounded, grace did much more abound." It is obvious that Paul wanted them to understand that the forgiving grace that God has provided through the sacrifice of the righteous Jesus is sufficient to overcome the effects of the most vile sins and the greatest amount of sinning. The statement was never intended to justify sin or to provide an excuse for sinning. But evidently there were some who were quick to seize upon this statement as an excuse for continuing in their sinful ways, arguing that if grace increased to meet the need brought about by sin, then the more sin, the more grace, and they were actually increasing the available supply of grace by their sinning. Thus they sought to make their sinning appear, not as a disgraceful disobedience to God, but rather as a pious duty. By quoting only a part of the truth, they were able to make its purpose appear to be the exact reverse of what it really was.

But Paul had heard this sort of argument before. So he answered it by saying, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized

into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:1-4). Paul made it plain that the receiving of grace, so far from being a license to continue sinning, is actually the beginning of a new life which is founded on righteousness, not on sin!

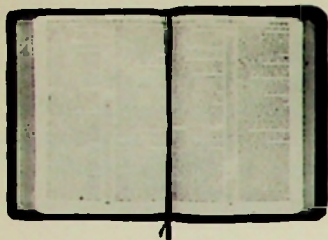
In an earlier chapter of the same book Paul refers to this kind of misapplication and abuse of partial truths as slander, and declares that those who indulge in them are worthy of damnation. Here we find him pointing out that the righteousness of God stands out the more clearly and gloriously when contrasted with the unrighteousness of men. But some, willing to justify their own unrighteousness, had seized upon that thought to insist that if it were true, then surely God would not punish them for their unrighteousness. But Paul met this argument by pointing out that he had not said or implied any such thought. Hear him! "If our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just" (Rom. 3:5-8).

Self-Justification

Men and women sometimes seek to justify their failure to provide adequate financial support for their church by saying, "Well, after all, the Bible says that 'money is the root of all evil,' so the church is better off without it." Again we find only half the truth used to defeat the purpose of the whole truth. When we consider the whole statement it reads, "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows" (1 Tim. 6:10). In quoting only part of the statement and misapplying it, they are misrepresenting the statement, but demonstrating its truth.

Many serious errors, both as to doctrine and practices of living, could be avoided if we would consider the whole of statements in Scripture, giving thought to their intent and purpose. Only by so doing can we avoid the very real danger of permitting statements that are only half truths to encourage us in ungodly attitudes and actions. It is our inescapable duty to learn and be guided by all the truth, seeking not to justify ourselves in ungodliness, but rather to know the righteousness of God.

We must never forget that Paul said of those who quoted only a part of his words and then deliberately misapplied them, "Their damnation is just."



THE BIBLE AND THE NEWS

By the Editor

SIZE OF THE NATIONAL DEBT

The Tax Foundation estimates that the gross public and private debt of the United States is \$850 billion. The average family owes in private and public debt \$16,000.00, or three times its annual income. Every man, woman, and child in the United States owes \$1,604.87 in the national debt alone.

THE CASE AGAINST BEER

Beer never built a cottage. It never stuffed a hungry little stomach. It never inspired a kiss of purity. It never planted a garden or sent a happy child to swing upon the gate in anticipation of father's return. It never made a contented hearthstone or bred a yeomanry to inspire its country with sturdy pride.

It deals in mortgages and evictions. It wrenches bread from the fingers of childhood. It triumphs in blows and hate, in suspicion and fear, in lust and disease. It tramples upon the flowers, strikes the hinges from the gate and sends the little one flying from father's approach. Selfishness, hopelessness, and decay smite the land in which it rules.—*Selected.*

INFANT BAPTISM

Citing the increasing number of disputes over clergy refusal to administer the rite of infant baptism, the *Church of England Newspaper* has suggested editorially that it be administered only to those whose parents and godparents are practicing communicants of the church. Even in these cases, the paper said, baptism might be postponed until the child is old enough to be instructed himself.

The paper recommended that "a service of blessing and thanksgiving" for a new baby be substituted for the traditional rite. Children would receive instruction and be baptized at about the age of eight; and later, at perhaps seventeen or eighteen, they would become eligible for confirmation and would receive further instruction on the duties and privileges of church membership.

Because the clergy is divided on the subject, the paper said, "there would seem to be a very strong case for re-examining of the whole question of infant baptism." "In nothing more than this," the editorial stated, "has the church so completely changed its practice from primitive

times. Then adult baptism was the norm, now it is the exception."

The baptism of infants is a practice that grew up long after the days of the apostles. It became established in the Roman Catholic Church, and when the English Church broke away from Rome in Reformation days, this is one of the unscriptural practices that it failed to leave behind.

True baptism is accompanied by faith and repentance which, obviously, a young child cannot experience. Christ's instruction to His disciples was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). When those who were convicted of their sins on the Day of Pentecost asked the disciples what they should do, Peter replied: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).—C. D. Utt in *Signs of the Times*.

SERMON PREFERENCES

This Week magazine recently polled five thousand church people on their preferred sermon topics. Twelve per cent of the men answering voted for this one, "How Can I Take Religion Into My Business Life?" One voter wrote, "I am looking for a preacher who is not afraid to show how faith ties into my day-to-day problems on the job."

PUBLIC CAN CONTROL TV

The following statements made by Robert W. Sarnoff, Chairman of the Board, NBC, speaking at a press conference in Los Angeles, appeared in *Newsweek*: "Parents won't let their children read certain books, see certain movies, eat certain foods. They should have equal responsibility to limit what their children see on television. . . . The greatest control in TV is the public. . . . If enough of the public rises up against a thing, we'll change it without legislation. We'll have to. But apparently the public isn't objecting too much—the number of viewers and sets in use is at an all-time high."—*Bible Advocate*.

NATIONAL SUNDAY SCHOOL WEEK

A national Sunday School Week will be observed over the nation April 13-19. The theme of the week is "Make Every Week Sunday School Week."

RUMANIA BARS EMIGRATION

While Jews in Bulgaria and Russia are being allowed to emigrate to Israel, Rumania has begun closing the doors of Jewish emigration because of protests by the Arab League. The Arab League has called the increased emigration of Jews to Israel a threat to their security. Thousands of Jews from Eastern Europe have entered Israel this year.

David Ben-Gurion, Prime Minister of Israel, has stated that Israel could accept three million Jews from Eastern Europe and absorb them into the new state.

WHAT WORRIES PASTORS?

In an article, "What Worries Pastors the Most?" in the February, 1959, *Christian Herald*, Dr. C. Harry Atkinson lists the following as the major concerns troubling Protestant clergymen. 1) The college education of their children. 2) The large demands made upon them for the administrative work of the church. 3) The apathy of church members. 4) The church's unawareness of the minister's professional expense and its failure to provide adequate allowance for his professional improvement. 5) The cost of maintaining the indispensable automobile.

CIGARETTE CONSUMPTION

The Department of Agriculture reports that this year the consumption of cigarettes by Americans will reach 425 billion. This is twenty-one billion packs, or 3,523 cigarettes for every man and woman in the United States over fifteen years of age.

SENATOR KENNEDY DECLARES HIS STAND

We have said that Senator Kennedy, a candidate for the presidency of the United States in 1960, should state his position on the religious issues that are associated with his bid for the nomination. Because of his Roman Catholic faith, he has been questioned about the church-state issue.

To his credit, Senator Kennedy, in the television program, "Face the Nation," submitted to questions concerning these religious issues and frankly answered those questions asked him.

Senator Kennedy acknowledged that a Roman Catholic candidate for the presidency should answer questions concerning his stand on the defense of the constitution and willingness to abide by the law of the land.

On the question of whether or not he favored sending a delegate to the Vatican, should he be elected president, he stated, "No," quite emphatically. He feels that this matter is so controversial that it would have "devisive effects" here in the United States.

On the question of whether or not he would favor federal aid to parochial schools, he also flatly stated, "No."

Since this has been ruled unconstitutional, he could not support such a plan.

These and other questions naturally come to mind because of the program of the Roman Catholic Church to secure public funds for parochial schools and other church enterprises, and the experience that other nations have had under Catholic rulership. We commend Senator Kennedy for his honest attempts to state his personal position in these matters.

THE EMPTY BEER BOTTLE

In *Our Sunday Visitor* (Catholic), a priest relates how he visited the home of the "Little Sisters of the Poor," in Pittsburgh. He relates:

"As I was leaving, I noticed a statue of St. Joseph in the hall—with an empty beer bottle at his feet. The Good Mother followed my stare of perplexity and then burst out laughing with that lovely restraint that all nuns seem to pick up somewhere along the line.

"That?" she said. 'We're out of beer. Not a drop in the house and it means so much to our dear old guests. Whenever we need something, we put a sample in front of St. Joseph and then pray for all we're worth—and we always get it.'

"That afternoon I was laughing with one of my friends over the episode of the beer bottle. 'And you know,' he said, 'the nicest part of the story is that they'll get their beer! My brother happens to be president of a brewery, and I know he'll be glad to fix them up.' He did, too. He arranged for a supply of beer to be delivered at the Little Sisters' Home indefinitely."—*The Plea*.

CHURCH GROWTH?

Sociologist Seymour M. Lipset of the University of California reports in the Columbia University *Forum* that churches are not growing as much as is sometimes thought.

While church attendance was up from 41 per cent of the population in 1939, to 47 per cent of the adult population in 1957, 59 per cent of the business men in 1950 showed no religious preference, while only 37 per cent had no religious preference in the 1920's.

In eighteen Protestant denominations, individual donations compared to members' income were much lower in 1953 than in 1929. Contributions according to income are now about what they were in depression years.

Although the proportion of all other professions to the population has grown tremendously, the ratio of Protestant ministers to the population was the same in 1950 as it was one hundred years ago. There is about one minister per one thousand people.

Evangelical religions are stronger now than at any time in the last century and have accounted for the largest percentage of growth in the Protestant churches.

1/2 Price Sale

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WHAT IS MAN COMPARED TO GOD?

(Continued from page 5)

He brought His Son into the world the first time as a lamb—a lamb of sacrifice. Through His love for us, we still have a period of grace wherein we can come under His wings for shelter. When the period of grace expires, Jesus will come a second time, not as a lamb for the slaughter, but as the Lion of the tribe of Judah to pour out God's judgments upon the earth and all that dwell therein.

God cannot look upon sin, so sin will have to be destroyed. Anything opposing God's will is sin. To know God's will and not do it is willful sin. (Heb. 10:26-31.) No one will be excused because of ignorance. We see God's creation wherever we look.

Who can say why one flower is red, another blue, another white or yellow, growing side by side in the same

soil? God did not reveal to us the glory of heaven, for He knew we could not comprehend it. (1 Cor. 2:9.)

We have received bountifully from the hand of God, so let us thank Him bountifully.

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CALENDAR OF EVENTS

April 4, 5—Illinois Spring Conference at Ripley

April 13-19—Evangelistic Meetings, Cleveland, Ohio, H. Doan, guest speaker

April 24-26—Eastern Nebraska Spring Conference, Fremont, Celine Randall, speaker

May 29-31—Annual May Meeting, Fonthill, Ont. Grover Gordon, speaker

May 23, 24—Illinois Quarterly Conference at Rockford

June 10-14—Minnesota Spring Conference, Eden Valley

June 22-27—Indiana Conference and Bible School at North Salem

June 26-28—Arkansas-Oklahoma Conference, Driggs, Ark., between Paris and Magazine

June 28-July 4—Southeast Conference, Pelzer, S. C.

July 5-11—Youth Camp, ages 10 through 12, Long Lake, Minn. Emory Macy, Dean

July 13-19—Washington State Bible Camp, Cashmere

July 12-18—Youth Camp, ages 13 through 18, Long Lake, Minn. Delbert Jones, Dean

July 6-12—Southwest Youth Camp, Mountain View Estates, Prescott, Ariz.

July 19-25—Annual Illinois Conference and Bible School at Oregon

August 2-7—General Conference, Camp Mack, Milford, Ind.

August 9-16—National Berean Youth Conference, Camp Reynoldswoods, Dixon, Ill.

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Attend the services nearest you for a feast of spiritual food.

Mother's Problem

By Your Storyteller

Muriel Hass



Mrs. Jones heaved a sigh as she stepped into the house. "What a way to start a week. That Jim will drive me to distraction. I must find a solution to this problem," she thought. The telephone rang; it was Aunt Martha.

"Oh, Martha, I'm in the middle . . . Jim pattered around so long this morning. He missed the school bus. I had to drive him to school again. I don't mind the six miles as much as I do the idea of it. He'll always keep others waiting. It is a terrible habit," she explained.

"Maybe he'll grow out of it," Aunt Martha suggested.

"It seems as though he gets worse. I've got to help him learn that he simply can't keep people waiting on him while he putters. I made him walk to school last week, but that didn't seem to impress him," she said. (Little did she know that very soon she would have a good opportunity to teach Jim.) "It just has me baffled."

They talked for a little longer. Then Mrs. Jones got busy with her washing.

The children came bursting into the house after school. There was so much to talk about—the spelling test; the teacher was sick today and the substitute wore the reddest dress; and the baseball game with Carter City was to be next week. Jim had the biggest piece of news though.

"Two of the boys in our room had been called into Mr. Bonn's room. They had taken some money out of a locker. Mr. Sims at the store was the one who really discovered it. They each bought a new pen. Mr. Sims thought it was funny because neither of the boys usually has much money," said Jim. "I'd hate to be those boys. It is wrong to steal, isn't it, Mom?"

"It surely is. It was one of the first rules given by God. I guess He knew that many times we want what someone else has," she replied. "Get the Bible; let's see what it says."

"Where does it say that, Mom, in the Old or New Testament?" Jim asked.

"First, turn to Exodus 20:15. Read it, Jim," she said.

"Thou shalt not steal," he read.

"That's plain, isn't it? Thou, or you, shall not steal. Now read John 13:34," Mother said.

Jim read, "A new commandment I give unto you, That

ye love one another; as I have loved you, that ye also love one another."

"So you see Jesus said that He gave a new commandment. It really included all the old Ten Commandments, because if we love one another, we would not do anything to hurt anyone in any way. We would respect the other fellow's rights and properties," she explained.

"Maybe those boys never read that or heard it in Sunday school," proposed Jim.

"That's right, Jim. Do those boys go to Sunday school?" she asked.

"I don't know," he answered.

"Maybe we had better find out. If they don't, let's invite them to our Sunday school," Mother suggested.

"Aw, they probably won't come. Anyone that would steal wouldn't come to Sunday school," Jim said.

"Maybe yes, and maybe no, Jim. I know a boy who does," said Mother.

"Does what, Mom?" asked Jim.

"Steals and goes to Sunday school," she answered.

"Do I know him?" Jim asked.

"Yes, you do. Shall I tell you about him? He is really a very nice boy, just your size, with freckles on his nose and a crew cut. He's got a family, just like you. He goes to school and Sunday school. He rides a bus to school just like you, too," she said. "This boy steals from the bus driver and all the other children on the bus."

"He does?" asked Jim. "What?"

"Time!" answered Mother.

"What do you mean, time?" asked the puzzled Jim.

"Well, this boy is never ready. He keeps the bus and all the boys and girls waiting," Mother said. By now Jim was squirming—he knew who Mother was describing.

"How many boys and girls on the bus, Jim?" she continued.

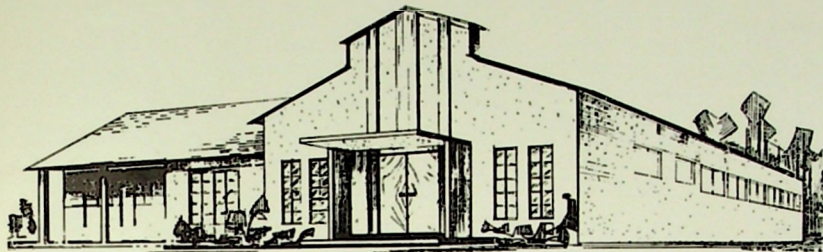
"Let's see, 1, 2, 3, Jerry and Julie, 6, 7, 8, 9—12. Why?" Jim asked.

"Well, if this boy keeps the bus waiting five mornings a week for three minutes, that is three hours and fifteen minutes a week that boy is stealing in time from the others," she said. "I guess he does not remember God's rules, or else he just does not love the other boys and girls."

The telephone rang, which finished this part of the story. That night while Mother was getting the meal ready, Jim came edging up to her and apologized for stealing time.

Do you suppose he kept the bus waiting again?

Second Church of God To Be Built



With the Help of Mission Builders

This is an architect's sketch of the new Church of God building to be constructed near San Jose, California. An appeal has been mailed to all members of the Mission Builder's League, and many members have already responded with their contributions for this building project. Almost \$3,000.00 has already been received to be used in completing the church.

Individuals, Sunday school classes, youth groups, missionary societies, families, and other groups make up the membership of the Mission Builder's League. Each member agrees to pay at least \$5.00 toward the building of each new Church of God for which an appeal is made. The goal is for 1,000 members in the Mission Builder's League who will respond to each appeal.

Many small churches are planning to build in the near future, encouraged to take this step by this promised assistance from Mission Builders. A church desiring to secure this assistance, should write to Harold Doan, National Bible Institution, Oregon, Illinois, and the request will be considered by the Board of Directors of the General Conference. When a request has been approved, an appeal is made by mail to each Mission Builder to come to the aid of the new church.

Contributions are sent to the National Bible Institution, and a receipt is mailed to each one who responds. The money collected is then forwarded to the church treasurer to be applied toward the building costs.

This is a lasting missionary work in which you can easily participate. If you are not now a Mission Builder, why not fill in the coupon on this page and mail it today?

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THE PEARL OF GREAT PRICE

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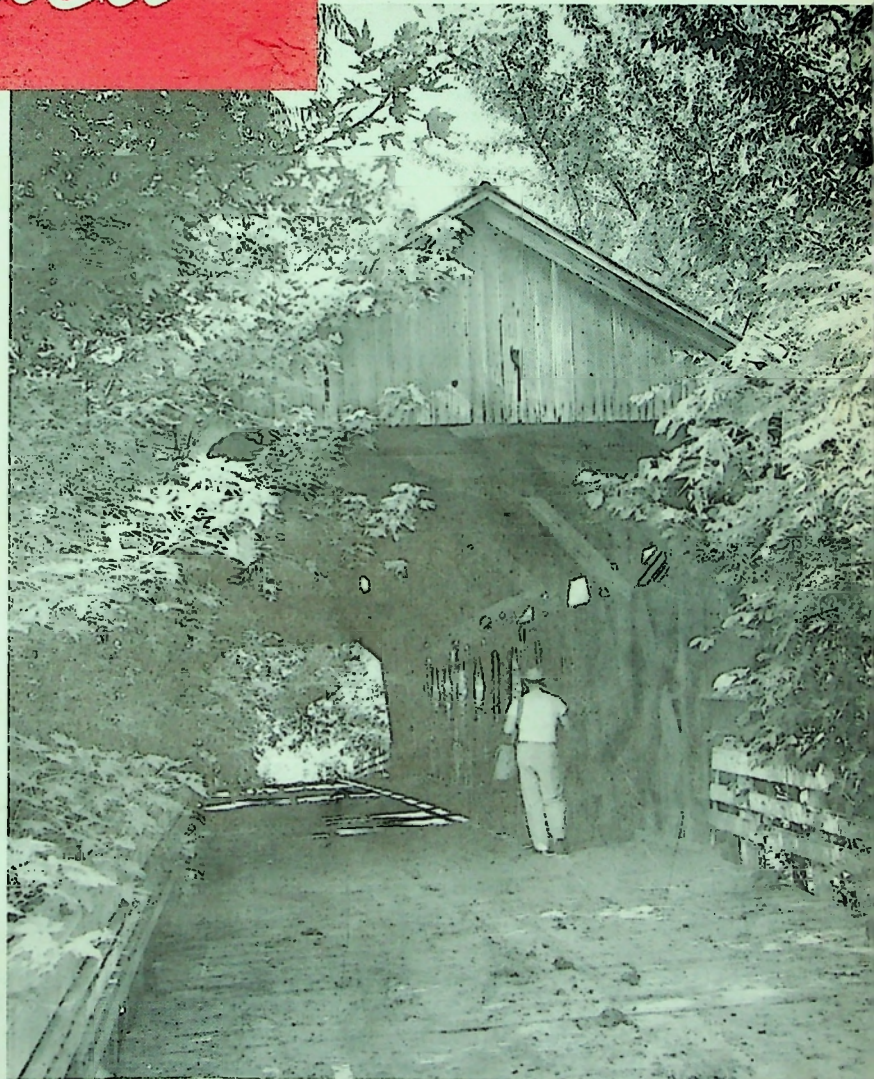
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The Prophecy of the Flood

A Lesson From Lot

Flesh Versus Spirit

Three messages of prophetic
importance for our troubled
times!



AN OLD COVERED BRIDGE, CHARMING REMINDER OF SLOWER
AND GENTLER DAYS GONE BY (Authenticated News Photo)

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

Subscription rate: per year, \$3.00; two years, \$5.00.

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

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

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I didn't really intend to do my house cleaning so early this year. One day I noticed how dingy looking the dining room curtains were so I decided to wash them. That made my kitchen ones look dirty, and then I decided the whole dining room needed to be cleaned right away to match the curtains. Before I knew it I was working on the whole house. A cheery smile can be as contagious as house cleaning, and the results are even more far-reaching.



Looking Beyond --- The Unique Christian Prerogative

Unique among all men, the Christian has the privilege of looking beyond this time and this age with assurance of a better day to come. In the troubled times and the discouraging moments, he can take comfort and courage from the hope of eternal salvation in an age of endless blessing yet to come through Jesus Christ. This gives him a sense of "other-worldliness" which sets him apart from the environment of affliction in which he often finds himself. He carries always the air of a stranger and pilgrim, in the world, but not of this present world, enduring, yet looking beyond to the better day to come.

The Christian is sometimes criticized for this detachment from the problems of the present age, and accused of having his head in the sand, hiding from reality. Actually, he is looking for the true reality, the age of future, eternal blessings under God.

If the Christian seems to be detached from the things of this life and preoccupied with something over the horizon, it is because he is following the admonition of Scripture and looking beyond his immediate surroundings to a new age. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). The Christian is looking for something which he does not expect to find in this life or this age.

Like Abraham, he looks "for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). The Christian has his eyes open to the city of God, which will be the dwelling place of the righteous in the age to come. His heart is not in the cities of this time, with their problems, both social and spiritual, but he looks beyond to the city of light to be founded on the earth in the days of the reign of Christ.

As one of the articles in this issue points out, Lot was told when he was warned to escape from the doomed city of Sodom, "Escape for thy life; look not behind thee" (Gen. 19:17). The Christian, "having escaped from the pollutions of this world through the knowledge of the Lord and Saviour Jesus Christ" (2 Pet. 2:20), is not looking to that same world for his salvation, but is looking beyond to the new age to come.

The child of the King, beset by trials, frequent failures, the weakness of the flesh, is uplifted by "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ" (Titus 2:13). While the hearts of others are failing for "looking after those things which are coming on the earth" (Luke 21:26), filled with fear because their eyes are on their equally troubled fellow men, the Christian "looks up" and lifts up his head, for his redemption draws near. (Luke 21:28.)

Are you looking around you burdened down by the insurmountable, accumulated problems of mankind, or are you "looking unto Jesus" and looking beyond this age to the age of eternal life and blessing promised to them that love the Lord?

"The kingdom of heaven is like unto a merchant man, seeking goodly pearls; who when he hath found one pearl of great price, went and sold all that he had, and bought it" (Matt. 13:45, 46).

FOR many centuries the pearl has been considered "The Queen of Gems." Many pearl divers have lost their lives by staying under water too long in search for it. Vast sums have been spent for "goodly pearls" in attempts to achieve the social prestige and security which gems are supposed to bestow upon their owners. From ancient times the pearl has been treasured for its exquisite beauty and capacity to adorn. In the opinion of the ancients, no gem surpassed the pearl in value. It is little wonder, then, that Jesus found it a suitable subject for one of His parables.

The pearl is a product of a shellfish and is produced either as a cyst, which is found inside the animal, or as a blister, which is found attached to the inside of the shell. It is formed when some kind of irritant like a grain of sand or a parasite gets inside the body of the animal. To protect itself from the irritant, the animal secretes a substance which forms the pearl.

Jesus used this parable of the merchantman and the pearl in conjunction with that of the hidden treasure to teach a fact concerning the Kingdom of God. The emphasis of the parable is upon the seeking. The merchantman, the goodly pearl, and the one pearl of great price are only elements which are necessary to the pres-

The Pearl of Great Price

● *Otto E. Dick, Sr., Superintendent
Oregon Bible College*

entation of the central and great truth. The figure is that of a man who concentrated upon securing pearls but who, while seeking pearls of various degrees of value, was ever intent upon finding and possessing that one precious pearl, which he valued more highly than all of his possessions. He, therefore, sold all that he had in order to purchase that one gem.

We may say that he had unity of purpose; he was willing that the entire fruit of his labor be devoted to that one purpose. He invested everything that he had in what he felt to be of greatest value. By means of this parable, Jesus taught that a comparable, intensive searching for what is most precious on a spiritual plane should be the principal activity of everyone.

Jesus said that the Kingdom of heaven is like this story of the man seeking, finding, and buying a precious pearl. Jesus meant literally that seeking the Kingdom is of the greatest importance to all mankind. The goodly pearls may represent many things, but let us not lose sight of the one great theme or principle of the parable. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). By "things" He meant material necessities of life. Notice the emphasis upon seeking. Seeking the Kingdom is equivalent to seeking salvation or seeking eternal life; therefore seeking to live forever in the Kingdom of God, which will be established here upon the earth upon the return of Jesus, is the emphasis of this parable.

In seeking the Kingdom of God, knowing the truth is essential. Instead of buying pearls, we must buy truth, wisdom, instruction, and understanding. (Prov. 23:23.) We are told, "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). Paul instructs us to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). The Bible, the Word of Truth, is sold, is preached, is taught, is explained so effectively by so many different agencies that there is no excuse for ignorance of its contents.

Do you want eternal life? Do you want to live forever in a perfect state of existence in the future Kingdom of God? If you do, now is the time to begin seeking it? Like the merchant in the parable, you must seek intently, purposefully, and continually or you will not find it. It is not far from you. The various means by which you may find it are easily available to you. Seek and you will find!





Prophecy of the Flood

© By Pastor J. R. LeCrone
Fredericktown, Missouri

AT THE time of the flood men had chosen to ignore the righteousness of God, and to follow the dictates of their own lusts. Genesis 6:5-7 tells us, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast,

and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

We are sure that the story of the flood as given in the Scriptures is familiar to you, for the Scriptures record how God informed Noah, who found grace in the eyes of the Lord, of His intentions. Having told Noah that it was His intention to destroy the earth with a flood, He then gave him instructions for the building of an ark, by means of which Noah and his family would be able to escape death by the flood. In case your memory is hazy, we suggest that you read the sixth and seventh chapters of the Book of Genesis in your Bible.

From Genesis 7:10 we glean the information that Noah, his family, and the animals were in the ark seven days before the flood came. "It came to pass after seven days, that the waters of the flood were upon the earth." The following verse gives us the time when the rains began to descend and the fountains of the great deep were opened. "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

The rains continued to fall and the waters to rise for a period of forty days, but it was not until the six hundred first year, the second month and the twenty-seventh day that the waters of the earth were dried up sufficiently for Noah and those with him to leave the ark. (See Gen. 8:14.) Computing from the date when Noah entered the ark, we get a total of one year and seventeen days spent in the ark. How long it took for the flood waters to recede completely from the earth, the Scriptures do not state, but it took more than a year for any of it to become dry enough for human habitation.

Was God's prophecy concerning His intention of destroying all human life (with the exception of the eight persons in the ark) from off the face of the earth by means of a flood of waters accurate? According to the Scriptural record, it was. But is there any evidence of such a flood outside the pages of Holy Writ?

Dr. Harry Rimmer, who was both a doctor of divinity and a doctor of science, in his book, "The Harmony of Science and Scripture," pointed out that "every living race which has been made a subject of study does have an account of the flood that occurred in the day of Noah." This is easily explained when we remember that all would, of necessity, be descended from Noah. Through word-of-mouth transmission of the story over many generations, many of the details have become changed or lost. But the essential facts concerning a deluge that destroyed all mankind except a few who were saved by having built a boat at the direction of their god remains the same.

Does the earth itself contain any evidence that such a flood came exactly as God said it would? An Associat-

ed Press dispatch, date lined New York, March 16, 1936, told the story of Professor C. Leonard Wooley who at that time had just returned from an archeological expedition to Mesopotamia. While excavating for the British Museum and for the University of Pennsylvania in Sumner it was reported that "penetrating through a layer of evidence indicating a highly developed civilization of about 4000 B.C., they suddenly came upon a layer of silt or sand in which all manifestation of human life ceased to exist. Beneath this deposit were utensils in the native fashion and expertly molded brick, indicating a high peak of cultural development." The professor's own comment was that "the eight-foot deposit of clay in three places as much as 200 yards resulted from a flood of unexampled magnitude, and this can only be the flood of Sumerian legend and history, the flood of . . . Genesis."

The question of whether or not the flood covered the face of the entire globe is still a matter of argument among scientists. But all are agreed that there was a flood that extended at least as far as men were to be found—which is all that would be necessary for it to accomplish the purpose for which God brought it upon the earth.

So once more we find that God's prophecy was fulfilled to the smallest detail. This fact takes on added importance when we remember that Jesus used the flood to illustrate another judgment of God that is to come upon the earth. Hear Him! "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

Had the people of Noah's time believed the prophecy of God concerning the flood to come, no doubt they would have repented of their wicked ways and would have been spared. But they refused to believe, and were caught unawares when the flood came, with the unhappy result that they all perished. Only those who had believed God, obeyed His command to build an ark, and were inside the ark when the floods came, were saved.

Speaking under the influence of the Holy Spirit of God, Peter tells us something of the nature of the next great general destruction of the wicked which shall come upon the earth. He speaks of those who are too wise in their own conceited little minds to believe such a thing, and tells us that they shall say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The Apostle then offered the comment that is heartbreaking in its accurate description of the masses today, saying, "This they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. 3:4-7).

The prophesied destruction by fire and the reasons for it are quite as definite as were those given with regard to the coming of the flood. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10).

Believing this prophecy to be as accurate and literal as was the prophecy concerning the flood, we cannot escape the conclusion that Peter's advice is logical and applicable to every individual living today. This is what he says, and since we cannot say it half as forcefully, we conclude with the words of Peter: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 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. 3:11-14).

A

Meditation

on the

Living Christ

By Eva L. Grimsley

This is a time of stress, suffering, and sorrow to many. But we can be glad that our Redeemer lives (Job 19:25); that Christ the Lord is risen indeed (Luke 24:20); that He is ever at the right hand of God to make intercession for us (Rom. 8:34); that a time is coming when the power and majesty of God will be manifest in the earth (Psa. 145) at the resurrection (1 Cor. 15); that the knowledge of God will cover the earth as the waters cover the sea; that a King shall rule in righteousness (Isa. 32:1); that the nations will then learn war no more (Micah 4:3); and everyone will sit under his own vine and fig tree and none shall make him afraid (Micah 3:4). "Even so, come, Lord Jesus" (Rev. 22:20).



A LESSON FROM LOT

● *By Pastor John R. Lewis*
Eldorado, Illinois

If we were to ask the question, "Who was Lot?" we would probably get one of two answers—either that he was the nephew of Abraham, or that he lived in Sodom. Perhaps we would know less of Lot if it were not for the fact that he was the nephew of Abraham. Because Abraham was a great man of faith, his life tends to overshadow the life of Lot. However, events of Lot's life were recorded for a purpose.

A New Testament reference is made of Lot in 2 Peter 2:6-8. "That righteous man [Lot] dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (v. 8). The word "vexed" in this verse is taken from a word meaning pain, toil, or torment. How wonderful it is that the sin of others can cause pain or torment to the righteous; that sin is so distasteful, and that it brings discomfort to those who witness it. If we are tormented, then we can be moved into action.

How alone Lot must have felt in his righteousness. Out of an entire city, he was the only one who was counted righteous. Have you ever felt alone in your Christian life, or that no one obeyed the law of God except you? It should bring us strength to know one man's righteousness saved him from the destruction of an entire city. This New Testament reference mentions one thing about Lot that is not often mentioned. Lot was righteous.

Lot's Decision

Genesis 13:5-13 gives the account of the separation of

Lot and Abraham. Before they had left their homeland, God told Abram He would bless him. Because Lot was the traveling companion of Abram, he was also blessed. Both he and Abram became wealthy in worldly goods. When God bestows a blessing, He holds nothing back. They both, of course, realized that the possessions they had could not bring happiness. Because they could not find peace together, they chose to separate. In the eyes of the world it may seem that Lot made a wise choice in choosing the well-watered plains. We know, however, that his choice almost cost him his life. Lot could not see the sorrow this land held in store for him.

In Genesis 13:13 we read, "The men of Sodom were wicked and sinners before the Lord exceedingly." The word "wicked" here has the thought of breaking down, or to destroy. Truly, the people had broken down and destroyed the barriers between right and wrong. No longer did they have a standard with which they could measure their actions. The word "sin" means to "miss the mark." Truly, they had missed the mark. They were searching for happiness, but much to their sorrow discovered that it could not be found in worldly honors and sensual gratification.

In Genesis 19 is the last reference to Lot in the Old Testament. Though Lot did not join in the evil practices of the city, yet by his presence he had chosen their way of life. Because he chose to live with them, up to a point he was going to suffer the same fate as did the rest of the city.

God always precedes His judgment with a warning. The words of the angels to Lot were emphatic, "Escape

for thy life!" God provided him with a way of salvation. If he did not grasp this opportunity to escape, he would be destroyed with the rest of the city. Their sins had so overshadowed their minds that someone pronouncing judgment was just another man telling jokes to entertain them. Even Lot's sons-in-law (Gen. 19:14) refused to listen. We find that even those who are godly, when they are surrounded by the unrighteous, begin to lose their faith. If the seed of unbelief is surrounded by wickedness, it will find fertility to grow. Lot's wife, surrounded by a city of sin, may have fallen into its grasp. She disobeyed a direct commandment of God and looked back, perhaps desiring the things of Sodom.

In Luke 17:28-32 reference is made to the destruction of Sodom, it being compared to the coming of Christ.

In verses 31 and 32 we read, "In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife."

Lot was a righteous man who, because of making the wrong choice, almost lost his life. When we choose our life's work there is much more to be considered than the material gain. We should, rather, choose our work in respect to our spiritual life. How will our work affect our relationship with God and His Son, Christ? This is a lesson we can learn from Lot. Perhaps, though, the most important lesson is found in the words of Luke. If we have had a taste of salvation, then do not look back desiring the things of the world—"Remember Lot's wife!"

Flesh Versus Spirit

● *By Pastor Harry Sheets
South Bend, Indiana*

THE desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would" (Gal. 5:17, R.S.V.).

This conflict between the righteousness of God and the evil (carnality) of man has been raging since the days of Eden. The personal battle for good can be won by anyone willing to enlist God's help. Without His help, defeat is certain. Fewer, and ever fewer, people are interested in the things of the Spirit, so are surrendering to the powers of evil. Thus, carnality has become the dominating factor in all human relationships—personal, national, international.

Paul warned that "to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). The conflict we are engaged in today is for survival—survival for the individual and for civilization.

Many leaders have recognized the deadly nature of this conflict, and have spread the alarm. H. G. Wells said: "Life is a race between education and chaos." We can agree with him if by education he means instruction in righteousness of God.

Dr. Elton Trueblood, the well-known Quaker educator, seems to have a true understanding of the nature of the conflict. He has said: "Unless the spiritual problem is solved, civilization will fall; indeed we already have a foretaste of that failure in many parts of the world. . . . The sober truth is that, as a people, we do not believe we are engaged in a race with catastrophe. We are not aware of the dangers we face, and consequently we are doing relatively little to meet them."

Charles L. Anspach, president of Central Michigan College, comments: "The forces of the flesh seem to be in the saddle in certain periods of our history because of

two major sins of men—indifference and unwillingness to assume responsibility.

"Because men are indifferent and are unwilling to recognize their responsibilities, failing to identify the trends which are present in all civilizations, the factors which caused the decay and fall of Rome are present in our own civilization. . . . There are many forces which cause a nation to decline and go into a state of decay. Among these are, 1) a breakdown in the structural units of society, particularly the home; 2) the loss of authority of the church and the unwillingness of men to recognize their relationship to forces which are better, higher, and more powerful than themselves; and 3) moral breakdown as measured by corruption in higher places which, in turn, is the result of moral decay in the lives of individuals. One of the problems which needs to concern us today is the fact that many people react on the basis of selfish interests. They divorce themselves from the consequences of their acts."

President Anspach concludes: "There is always a race. If we live up to our potentials we win. If we are indifferent to the forces which press in upon us and if we in our indifference neglect to identify these forces and wage war against them, we lose the race."

Much of mankind has either lost faith in God or else has come to believe that there is no God. Without a God they can have no hope of a future and have only a present for which to live. There is neither right nor wrong to one without a god. It is not surprising that nations are saying: "We have made lies our refuge, and under falsehood have we hid ourselves" (Isa. 28:15).

God will let the flesh go only so far and then He will call a halt. He did it in Noah's day; He did it in Lot's day; and He will do it in our day.

What Manner of Man Was Jesus?



By
Pastor
James
Mattison
Hammond
Louisiana

A Bible Study

12. He prayed to God for help and strength. (Matt. 26: 36-44.)
13. He was mortal.
He died. (1 Cor. 15:1-4; Mark 15:44; Acts 2:23; Rom. 5:6.)
14. To live again, God had to resurrect Him. (Acts 2: 24; 3:15.) It will be the same with us.

Jesus Like Adam

1. He was created a little lower than angels. (Hcb. 2:9.)
2. He was born holy, without sin, yet mortal. (Luke 1:35.)

Unlike Adam, He chose righteousness. (Rom. 5:18.)

Jesus Unlike Other Men

1. He was the only begotten Son of God. (John 3:16.) All others had earthly fathers. He was the exception.
2. He had no sin. (1 Pet. 2:22; Heb. 4:15.)
3. He was more highly favored than any other man. (Matt. 3:17.) He had greater power than the prophets. (John 3:34.) Many more miracles were performed by Jesus.

He walked on water. He raised several dead. He killed a tree by His word. He made more food than Elisha. He healed multitudes.

4. He was chosen of God to be Lord. (Matt. 22:45; Acts 2:36.)
5. He was chosen and qualified for office of Saviour. (Isa. 53:6, 11, 12.)
6. God gave Him all power. (Matt. 28:18.)

Was Jesus Part God, Part Man?

Yes, because He was God's only begotten Son. No, because He was mortal, thus death was certain.

Did Jesus Have Power by Himself?

No, He gave God the credit. He had no power by Himself. (John 4:34; 5:19, 30; 6:38; 10:25-29.)

But He Was God's Anointed

(John 10:36; 8:36; Luke 4:36; Matt. 7:29.) Jesus spoke with the authority of the true Son of God. He knew God had chosen Him for a special mediatorial work. He knew God had chosen Him to be King of a future Kingdom on earth. God had now placed Jesus far above all authority and power. (Eph. 1:20-22; 1 Pet. 3:11.)

Jesus was David's son according to the flesh, but David's Lord and Saviour by God's election.

He is our brother according to the flesh, but our Lord and Saviour by God's authority.

WAS JESUS half man? half God? Did He exist before birth? Did He come down from heaven in person? Was He an immortal who took the form of a man for a time? How was He any different from any other man? Would He have died if He had not volunteered to be the sacrifice?

Jesus has been a mystery to many people. Every Christian must find a Bible answer to the above questions before he really understands Jesus. To understand Him is to appreciate Him, and love Him. Here is a brief outline showing our understanding how Jesus was like other men.

Jesus Like Men

1. Jesus was born of a woman. (Gal. 4:4.)
He was a baby. (Luke 2:12, 16.)
He was a child. (Luke 2:40.)
He was twelve years old. (Luke 2:42-49.)
2. He aged. (Luke 3:23.) He was thirty years old.
3. He had flesh and blood. (Heb. 2:14, 16; Luke 22:44; John 19:34.)
4. Jesus was baptized. (Matt. 3:16.)
5. He preached the gospel like other prophets. (Mark 1:14.)
6. Like other prophets before Him, He had power from God to perform miracles. (John 2:11.)
7. Jesus had faith in God, like other men. (Matt. 21:21.)
8. He was tempted like all men. (Heb. 4:15.)
9. He became hungry. (Luke 4:2.)
He became thirsty. (John 19:28.)
He had to sleep. (Mark 4:38.)
He became weary. (John 4:6.)
10. He had feelings. (Luke 19:41.)
He wept. (John 11:35.)
He had compassion. (Matt. 20:34.)
He had love. (Mark 10:21.)
11. He suffered. (Heb. 2:10, 18; Acts 3:18.)

Jesus, the Son of God

● *By Mrs. Helen Cosner*
Kansas City, Missouri

IT WAS 325 A.D., at the Council of Nice, that the doctrine of the trinity came into existence. This doctrine declared that there are three co-equal and eternal persons in a Godhead, and that each of the three is God in person. It is an inexplicable mystery. This is not Scriptural, although millions today believe this same doctrine.

First let us see what the Scriptures tell us about the living God, that we might have understanding. There is but one God. (1 Tim. 2:5; Heb. 9:14; 1 Thess. 1:9.) Although God is spirit, He has form, as man was created in the image or likeness of God. (Gen. 1:27.) God is eternal and immortal. He is the Creator. (Gen. 1:1.)

The Holy Ghost, or Holy Spirit, is not a person, but the power or influence of God. This power proceeds from God. (John 15:26.) It was shed on believers. (Titus. 3: 5, 6.) Jesus was begotten by this power of God. (Luke 1:35; 1 John 4:9, 10.)

The love of God toward us was shown in that God sent His only begotten Son into the world that we might

live through Him. (Acts 4:10, 12; 16:30, 31.) It is through belief in Jesus Christ's name that we must attain salvation. It is important that we know His nature and accept Him as God's Son and not as God. God Himself testified, "He shall be to me a Son." Twice God bore witness to men that Jesus was His begotten Son. (Matt. 3:17; 17:5.) Jesus claimed to be the Son of God, and for this reason He was rejected by the Jews and crucified. (John 19:7.) The spirit of truth revealed to Peter, concerning Christ, "Thou art . . . the Son of the living God" (Matt. 16:13, 16.)

The apostolic church preached that it was in the "name of Jesus Christ" that they were to believe (Acts 8:12; John 20:31), and to do every Christian work (Col. 3:17). It is just as essential for us to believe in and teach in His name today. (1 John 2:23; 3:23; 4:15.)

Dear friends, God wants us to worship and believe Him in spirit and in truth. (John 4:23.) Therefore, it is all-important that we believe and accept Christ as God's Son.

Think on These Things

● *By Mrs. Mary Mae Nedrow*
Oregon, Illinois

WE FIND no record in the Bible of a triune God, or the pre-existence of Christ. God did, we believe, have in mind a Saviour from the very beginning.

Adam and Eve were created innocent. We mean not to imply that they were incapable of sinning, for they chose to do wrong. Adam and Eve were condemned for their disobedience. They forfeited their lives through disobedience, but God in His infinite mercy made coats of skins to cover them, necessitating the sacrifice of animals. (Gen. 3:21.) "Without shedding of blood is no remission" (Heb. 9:22). Death was pronounced upon them and their posterity. "The wages of sin is death" (Rom. 6:23).

God told Adam that a Redeemer would some day come, who would restore that life to him that he had forfeited through sin. Accepting the coats of skins proved they were sorry for what they had done; that they were sorry they had listened to the serpent's lie. This knowledge must have been passed down by word of mouth to Adam's posterity.

From the very beginning God had a Son in mind. All the patriarchs of old looked forward in faith to a Saviour. They knew that salvation centered around this promised One who was to come.

When Jesus said, "I am from above," He was showing them the contrast between Himself and them. He was spiritually minded, while they were fleshly minded. They were seeking to kill Him while He was seeking to save them. (John 8:23.)

In Hebrews 1:2 we read of Jesus, "Whom he hath appointed heir." A creator cannot be heir to that which he creates. Christ is the appointed heir. He is the only begotten Son of God the Creator. To the Jews, Jesus said: "Ye are from beneath, I am from above" (John 8:23). Just as "every good gift and every perfect gift is from above, and cometh down from the Father of lights." Jesus did not mean that He came down from heaven personally, but He was speaking of His source, or beginning. God spoke the word and, by this power emanating from God, Mary, a virgin, conceived, and bore a Son whom she called Jesus, which means Saviour. With God, nothing is impossible. (Luke 1:37.)

As John the Baptist was sent from God (John 1:6), just so was Jesus sent from God (5:36). John the Baptist, speaking of Jesus said: "This is he of whom I spoke. He that cometh after me is preferred before me: for he was before me" (John 1:15). This does not prove that Jesus was before John the Baptist in time. It was just a question of preferment and not of chronology. John the Baptist was a child of promise, begotten by his father Zacharias. (Luke 1:12-17.) The term "before" is used in the sense of "superior" or "higher." We read in Luke 1:35, 36 that John the Baptist was six months older than Jesus.

In Jesus' prayer to God in John 17:18, He said, "As thou hast sent me into the world, even so have I sent
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● *By Charles W. Anderson*
 Reprinted from *Present Truth Messenger*

Wanted: A Steady Left Hand

expecting to be accepted by the church and assigned a place of service to his Lord. Instead, he was greeted with suspicion and distrust because of this past activity as a persecutor of the church. As a result, convinced that there was no place for him in the program of the church, discouraged and downhearted, Paul returned to Tarsus, his old home town.

Except for Barnabas, who later remembered Paul and took the trouble to go to Tarsus to reassure him and so bring him back to Antioch and the great missionary endeavor that was spearheaded by that church, Christianity might well have languished in the mideastern land of its origin. Then, too, it was Barnabas who recognized the merit of John Mark after this same Paul had refused to permit him to go along on the second missionary journey.

Suppose that Mark had been lost to the church because of Paul's snub—a thing quite likely save for the consideration of Barnabas. The loss to the church and to us would have been incalculable. Peter would not have had the companion of his later years and so we would not have had Peter's glorious account of the ministry of Christ as it was recorded by Mark in his Gospel.

The Peters and Pauls, along with men of lesser ability, are necessary as the right arm of the church if the work of the church is to go on. A man is a Peter or a Paul or has the ability to serve as a right arm as a result of training and ability and the call of the Spirit and cannot assume such a place simply because of a whim or a desire. But once called and once launched into the effort for which he might serve as the right arm, any man, be he a Peter, a Paul, a John Mark, or a pastor, a worker, a Sunday school teacher, choir singer, or what have you in the church, is subject to the discouragements and depressions of life. Each man called to accomplish things views that which he is attempting to do and is discouraged at the seeming meagerness of result and is ready to "throw in the sponge."

It is at times like this that a Barnabas is sorely needed. A person, not just a windbag who prattles on about how good most anyone might be doing a job, whether it is going ahead or failing. Rather, it is one who is aware of the difficulties involved and yet who can see, perhaps in a better perspective than the doer, the direction in which things are headed and the job in relation to the true abilities of the workman. When such a person takes but a moment to drop a word of encouragement, to give a pat on the back and a note of friendly support, the difference between glorious accomplishment and total failure might

(Please turn to page 14)

IT IS customary to speak highly of the great deeds accomplished by the "strong or talented right arm" of a skilled workman, or to so speak metaphorically of the doings of any person of great ability.

Yet, with all the skill wrapped up in the "right arm" of one so highly trained and so gifted by his Maker, it would be impossible for him to accomplish what he does were not a supporting left arm ready and waiting to grant assistance and backing to the one doing the work upon which fame is based.

The place and accomplishment of Peter and Paul in the development and spread of early Christianity are unquestioned. Yet, in assessing the importance of either of these stalwarts, it is well to bring to mind the "left hands" that in each case supported and made possible the great work of these two notables.

In the case of Peter, it was Andrew, his brother, who told him of his own prior discovery of the Christ. It was Andrew who, by his desire to be a friend of people, drew the dynamic big fisherman away from his nets to the place where he was ready to answer the call of the Master to fish for men.

Then consider Paul! After his conversion and the period of meditation in Arabia, he returned to Jerusalem,

Pacesetters



One day in Oregon, Illinois, a few months ago, a stranger came to town on Sunday morning. Since she was a stranger, she was not familiar with the churches. She wanted to go to church, but was faced with the problem of finding the right one. While trying to solve the problem, a small boy walked by carrying his Bible. She decided to follow the boy, and attended church at the Church of God. By carrying his Bible, the small boy was a witness. If this were the only reason for carrying our Bible to church, it would be enough.

RAINBOWS IN OUR TEARS

By *Adlai Albert Esteb*

*A poet's pen paints rainbows in our tears,
Distills life's sweetest nectar from the years;
How many precious lessons it imparts
While pulling thorns from bruised and bleeding hearts!
It sweetens sorrow with a touch divine,
Extracts from piercing pain life's purest wine.
It shows the values in our direst loss,
Reveals perpetual glory in Christ's cross.*

VALUE OF THE SERMON

"No, unfortunately I was unable to attend church yesterday," said the young man to his elderly neighbor. "What did the minister preach about?"

"Well, it was a good sermon—but I can't seem to remember what it was about," the old lady admitted.

"That's odd," smiled the young man. "What's the use of going to church if you can't bring a word home with you?"

The woman eyed him severely. "Will you do me a favor? Please take this old clothesbasket to the well and bring it back full of water."

"Come, now, that's silly," he scoffed. "There wouldn't be a drop left by the time I got back."

"I dare say," smiled the neighbor, "but the basket might be a little cleaner."—*Plea*.

BEGIN THE DAY WITH GOD

By *Della Adams Leitner*

*Begin the day with God.
Each morning with the dawn
Think of His presence, feel Him near;
And as you journey on
You find the tasks less hard,
The way more smooth and sure,*

*The burden lighter, for with Him
You know you are secure.*

Begin the day with God.

*Talk to Him from your heart;
How graciously He will respond,
What grace He will impart!
The trials you have borne
Are blessings as you see
Your disappointment, loss, and pain
Blend in tranquillity.*

Begin the day with God.

*Be every hour aware
That He is with you. Turn to Him;
You'll always find Him there.
From care, vexation, strain
You gain a sweet release;
The eventime will find you calm
With inner joy and peace.
—Signs of the Times.*

SPRING GARDEN HINTS

It is planting time. Here is some advice on how to plant your garden.

Plant five rows of peas: Preparedness, Promptness, Perseverance, Politeness, and Prayer.

Next to them plant three rows of squash: Squash Gossip, Squash Criticism, Squash Indifference.

Then plant five rows of lettuce: Let us be Faithful, Let us be Unselfish, Let us be Loyal, Let us love One Another, and Let us be Truthful.

No garden is complete without turnip: Turn up for Church, Turn up with a Smile, Turn up with a New Idea, Turn up with Real Determination.—*Pomona Bulletin*.

*"Lord, make me an instrument of Thy peace:
Where hate rules, let me bring love;
Where malice, forgiveness;
Where disputes, reconciliation;
Where error, truth;
Where despair, hope."—Francis of Assisi.*

ANOTHER NEW TRACT

Another new tract, "Are the Burdens Too Heavy?" by Pastor James Mattison, is printed and ready for distribution. The tract outlines the blessings and comfort that can be found only in Christ as we face the problems of the age. (6 pages, 25 cents per doz., \$1.60 per hundred, from National Bible Institution, Oregon, Ill. Add 10 per cent for postage.)

NEW Vacation Bible School Lessons

Beautiful Words of Jesus

The new Vacation Bible School lessons soon will be ready for printing. These lessons by Sister Verna Thayer will be the only new set offered this year. Each year hereafter we plan to offer one new set of ten lessons for vacation Bible school work.

This new set, "Beautiful Words of Jesus," contains two sets of five lessons each. The two sets of lessons follow one another, so they can be used either by a five-day or a ten-day school. The first five lessons will be supplied for a five-day school, or all ten for a longer school.

The lessons are based on incidents in the life of Christ, and books are prepared for pre-school, primary, and junior ages. (Books 1, 2, and 3.)

The books will sell for 25 cents per pupil for five lessons, or 35 cents per pupil for ten lessons. When ordering: 1) Order early. 2) Specify whether you want five or ten lessons. 3) Specify how many of each book (1, 2, 3) are wanted.

We also have on hand limited quantities of the following Bible school lessons from last year. If you have not used these lessons as yet, they may be helpful to you.

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In Paul's Footsteps (5 lessons)	15c per pupil

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Summer Camps for Young People

The following states have announced time and place for their summer youth camps. These camps are open to all Church of God young people, but reservations must be made early. Other camps are being planned which have not yet been announced.

- June 15-20—Ohio State Youth Camp, Camp Evergreen. Tuition, \$12.00. Contact Pastor Timothy Pearson, 249 Forrest Ave., West Milton, Ohio.
- June 22-28—All Nebraska Family Retreat, Camp Merrill, Fullerton. Adults, \$3.00 per day, \$16.00 for full camp. Campers eleven years of age and under, \$1.50 per day, \$8.00 full camp. Contact Pastor C. E. Randall, 5948 N. 33rd Ave., Omaha 11, Nebr.
- July 5-11—Youth Camp for ages 10-12, Long Lake, Minn. Contact Pastor Emory Maey, Box 780, Litchfield, Minn., before June 1.
- July 12-18—Youth Camp for ages 13-18, Long Lake. Contact Pastor Delbert Jones, Hector, Minn., before June 1.
- July 6-12—Southwest Youth Camp, Mountain View Estates, Prescott, Ariz. Contact Pastor T. M. Ferrell, 250½ W. 103rd St., Los Angeles, Calif., before June 1.
- July 13-19—Washington State Bible Camp, Cashmere, Wash. Contact Pastor Lyle Rankin, 102 Paton St., Cashmere, Wash.
- August 9-15—National Berean Youth Conference, Camp Reynoldswood, Dixon, Ill. (Deadline for enrollment, July 1.) For ninth graders through college age.

CALENDAR OF EVENTS

- April 13-19—Evangelistic Meetings, Cleveland, Ohio, H. Doan, guest speaker
- April 13-19—Revival Services, Fort Valley, Va., Harry Sheets, speaker
- April 20-26—Revival Services, Maurertown, Va., Harry Sheets, speaker
- April 24-26—Eastern Nebraska Spring Conference, Fremont.
- April 24-26—Ohio Quarterly Conference, Baker Church, Delta
- May 23, 24—Illinois Quarterly Conference at Rockford
- May 29-31—Annual May Meeting, Fonthill, Ont. Grover Gordon, speaker
- June 4-7—Annual Northwest Conference, Felida, Wash., Vernis Wolfe, speaker
- June 8-14—Annual June meeting, Brush Creek, Ohio, Otto E. Dick, guest speaker
- June 10-14—Minnesota Spring Conference, Eden Valley
- June 15-28—Blood River, La., Bible school and special meetings. Sr. E. L. Maey in charge of Bible school, Bro. E. L. Maey, speaker
- June 22-27—Indiana Conference and Bible School at North Salem
- June 26-28—Arkansas-Oklahoma Conference, Driggs, Ark., between Paris and Magazine
- June 28 - July 4—Southeast Conference, Pelzer, S. C.
- July 5-11—Youth Camp, ages 10 through 12, Long Lake, Minn. Emory Maey, Dean
- July 6-12—Southwest Youth Camp, Mountain View Estates, Prescott, Ariz.
- July 12-18—Youth Camp, ages 13 through 18, Long Lake, Minn. Delbert Jones, Dean
- July 13-19—Washington State Bible Camp, Cashmere
- July 19-25—Annual Illinois Conference and Bible School at Oregon
- August 2-7—General Conference, Camp Mack, Milford, Ind.
- August 9-16—National Berean Youth Conference, Camp Reynoldswood, Dixon, Ill.
- August 15-23—Iowa State Conference, Waterloo, Francis Burnett, guest speaker
- August 16-23—Annual Missouri Conference, Fredericktown, Harry Sheets, speaker

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CHANGING YOUR ADDRESS?

If you are planning to move, or be vacationing for an extended period of time, send your change of address early to The Restitution Herald, Box 231, Oregon, Illinois.

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August 9 - 15, 1959

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Dixon, Illinois



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Name Grade

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THINK ON THESE THINGS

(Continued from page 9)

them into the world." Both John the Baptist and Christ were sent from God. Jesus was sent from God after He was baptized and emerged from the wilderness. He was sent on His mission to a sin-sick world.

We find no record in the Bible of a triune God. Jesus said: "My Father is greater than I" (John 14:28). He spoke of being inferior to God. All power possessed by Jesus was given to Him by God. (John 14:28.) When speaking of His death, resurrection, and return, He said that no one would know when His return would be. Not even He would know, only the Father in heaven.

If Jesus were God, He would have known when He would return. The belief in the trinity is not Scriptural. Jesus was crucified and died. Did God die? Did Jesus pray to Himself when He hung on the cross? In Acts 10:38, the Bible says that "God anointed Jesus." Christ is called the Son of God. How could He be His own Son? or how could the "Son of God" be His own Father? May we ponder and think on these things.

WANTED: A STEADY LEFT HAND

(Continued from page 10)

well be determined at such a moment. Every successful venture has its moments of potential failure—moments when success or failure is determined by the encouragement of a Barnabas.

No great training or education is required to play this part. No overdose of ability or no special gift of gab. It merely requires the love of Christ and a warm understanding of some of the difficulties and the problems of those who do the work of the church: the preaching, the writing, and the teaching. An expression of this understanding, or a word of encouragement, of appreciation, or support can make the difference.

Without Barnabas or Andrew, to name but two such persons, the advance of Christianity into the western world might not have taken place. Because of their support, of their "left-handed" assistance, it did.

Let us never forget that these master workmen of the church whose strong right arms worked mighty works for God were enabled to do those works because the left hand held the nail straight and true while the right hand directed the hammer.

Perhaps the greatest dearth in our churches and in the work of Christ is not the lack of strong right hands after all. Perhaps many of those we have are languishing from a lack of the word of encouragement that any of us possessed of two left hands ourselves might so easily grant.

If we are to accomplish a two-handed work for Christ

in this day and age, it is going to take left-handed encouragers as well as right-handed doers. It always has. This is a spot that almost any of us can fill. May God raise up workers among us but at the same time not fail to send men like Barnabas who can provide the encouragement and support those workers must have if they are to accomplish that for which they are called.



Door-to-Door Commandments

THESE commandments for successful salesmen apply equally well to the work of Sunday school visitors and contact makers.

Every once in a while we run into a new set of rules on how to sell, most of which we don't bother to retell you. But here is a set of ten we rather like and we are sure it will do you good to put them into practice whether you sell paint or lumber or decorating or hardware or anything else.

1. *Be Agreeable.* I buy from the man who acts as though he likes me. Being untidy, for instance, suggests you don't care what I think of you. Try to please me.

2. *Know Your Products* (or service). Put in your spare time becoming more familiar with your goods. Don't let me ask a question about your product (and how it affects my problem) that you cannot answer.

3. *Don't Argue.* Go with me—not against me. Show me where I am right! Suggest! Remember the salesman who won the argument with the buyer—but lost the sale!

4. *Make Things Clear.* Don't use words I don't understand. You can explain the most complicated subject to anyone if you use simple language.

5. *Tell the Truth.* Don't exaggerate or mislead or conceal. Let me feel that you are sincere.

6. *Be Dependable.* Even in small things, create the impression that your word is as good as a signed note.

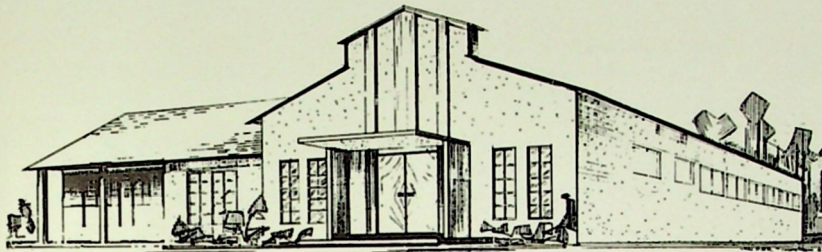
7. *Remember Names and Faces.* This is a hard one for lots of people, but if you haven't a gift for this you can acquire it. Jot down every day the names of those you meet.

8. *Think Success.* Success does begin in your thinking. Tell success stories. Feel prosperous. Make your employer seem prosperous.

9. *Be Human.* Adaptable, friendly, sympathetic, and full of human understanding.

10. *Remember, Selling Is the Greatest Business in the World.* It takes the best of tact, intelligence, self-control, courage, persistence, and inexhaustible good humor to make a first-rate salesman.—*Sunday School Digest.*

Second Church of God To Be Built



With the Help of Mission Builders

This is an architect's sketch of the new Church of God building to be constructed near San Jose, California. An appeal has been mailed to all members of the Mission Builder's League, and many members have already responded with their contributions for this building project. Almost \$3,000.00 has already been received to be used in completing the church.

Individuals, Sunday school classes, youth groups, missionary societies, families, and other groups make up the membership of the Mission Builder's League. Each member agrees to pay at least \$5.00 toward the building of each new Church of God for which an appeal is made. The goal is for 1,000 members in the Mission Builder's League who will respond to each appeal.

Many small churches are planning to build in the near future, encouraged to take this step by this promised assistance from Mission Builders. A church desiring to secure this assistance, should write to Harold Doan, National Bible Institution, Oregon, Illinois, and the request will be considered by the Board of Directors of the General Conference. When a request has been approved, an appeal is made by mail to each Mission Builder to come to the aid of the new church.

Contributions are sent to the National Bible Institution, and a receipt is mailed to each one who responds. The money collected is then forwarded to the church treasurer to be applied toward the building costs.

This is a lasting missionary work in which you can easily participate. If you are not now a Mission Builder, why not fill in the coupon on this page and mail it today?

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LIT-
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April 30, 1959

the
RESTITUTION
Herald

**WAS
MARTIN LUTHER
MISTAKEN?**

(Page 11)

VOLUME 48, NUMBER 14

MESSAGES OF TIMELY IM-
PORTANCE IN THIS ISSUE!

Do You Trust Your God?

Signs of the Times

Suffering—Then Glory

"The Field Is the World"

The Covenants



ONE OF THE CHAMBERS IN THE BEAUTIFUL LURAY CAVERNS NEAR THE SKYLINE DRIVE IN VIRGINIA. ONE OF GOD'S MASTERPIECES.

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

Subscription rate: per year, \$3.00; two years, \$5.00.

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

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

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed the second and fourth week of each month.

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When the grandchildren had the measles I had Jim bring in Elsie's ironing. I spent a lot of time trying to iron a lunch cloth, till I discovered that it wasn't cut on the straight of the goods. "The only way to fix it," Elsie said, "is to cut it smaller, and then it would not fit the table." The wonderful thing about human lives is that they can be made straight again and, in being made over, they become not just better, but bigger.



Why Churches Die

In an article in *Moody Monthly* (February, 1959), Faith Coxie Bailey discusses some of the many reasons that churches, especially small rural churches, are dying by the thousands in the United States. At this moment there are sixty thousand closed churches scattered around rural America. Three times each day another church is closed and locked for the last time. At the same time, there are more than ten thousand small towns and villages in the United States which have no religious services at all. Almost two thirds of the rural population of America has no church affiliation.

As one drives about the country he sees former churches being used for storage of hay, used-car salesrooms, clothing stores, junk yards, funeral homes, and some sitting idle, rotting away, a dangerous playground for the children and a blight on the landscape. What is causing these churches to die? Why do we see other rural churches flourishing, attractive to the eye, well-attended, active in the community, and the backbone of their denomination's strength?

One of the reasons for the death of many small rural churches is shifting populations. With the advent of the big farm and the consolidating of farms, many churches once in thriving communities find themselves far removed from the families who once attended. Much as one dislikes to see such a church cease to exist, it is easy to understand the reason, and to accept the inevitable. In many cases the congregation could well change the location of the church and experience a revival of interest and growth.

In many cases the small church dies for lack of dynamic leadership. The "tail-end" church on a circuit, it may receive little attention from the preacher serving several churches, especially if the others seem more promising. The small one gets smaller, and the larger ones larger, and soon another abandoned church scars the community. The need for more ministers, men who will struggle with a small church and concentrate attention, time, effort, and prayer upon it, is critical. As the number of ministers decreases in relation to the growth of the population, it is the smaller churches that will suffer the most from want of strong pastoral leadership.

When there are enough people in the area to warrant it, and a pastor willing to serve, these dying or dead churches present a challenge and an opportunity. A group of students from Oregon Bible College helped reopen a church near by and, served by the students and faithful lay members in the community, it has become a lighthouse of truth. Similar opportunities await the evangelistic zeal of believers in many areas.

Small villages, rural communities, crossroads settlements are frontiers for evangelism in the United States and Canada. They become ideal places to use the overflow talent of many existing churches. In many places, churches which once lived can be made to live again by the power of God working through faithful followers of Christ.

DO YOU TRUST YOUR GOD?

● By Pastor J. R. LeCrone
Fredericktown, Missouri

ONE evening we happened to see an interesting variation of the television quiz program called, "Do You Trust Your Wife?" It was not the wife's fidelity to her marriage vows that was in question, but rather her ability to supply the correct answers to questions propounded by the master of ceremonies. As we recall, the contestants would consist of a married couple. The quiz master would name the category into which the next question would fall, and would say to the husband, "Do you trust yourself, or do you trust your wife?" The husband then had to decide whether he thought that he or his wife would be most likely to know the correct answer to a question in that category. If he decided to "trust himself" it was up to him to answer the question with no help from his wife. If he decided to "trust his wife," it then became her duty to provide the correct answer to the question, with no help from her husband.

Sometimes the contestants were successful and won substantial amounts of money, and sometimes their answers were wrong and they went home with very little. But always the program was interesting because it appealed to the hidden desire in the heart of every human to "get something for nothing," and provided interesting clues to the probable spiritual and intellectual relationship between the husband and his wife as well. Because it is such an intimate and basic relationship in our lives, we humans are always interested in the marital status of other humans. Perhaps the program's greatest appeal was the fact that the husband had to make a decision each time a question was asked that was the equivalent of a decision that each of us has to make many times in the course of a lifetime—whether to trust our own knowledge and understanding, or that of another.

We must often face this decision in all areas of life. Whether in business, politics, education, entertainment, social, or spiritual activities, we often have to decide whether we trust our own understanding and judgment, or that of others. Often it is a difficult decision.

Suppose you knew someone so filled with knowledge and wisdom that he would never give the wrong answer to any question. Let us suppose, further, that his understanding and judgment were so perfect that he could unerringly predict the ultimate result of any course of action under any set of circumstances. To complete the picture, he would be so interested in you and your wel-

fare that he would be willing to make great personal sacrifice in order to help you find the right answer to all your questions and the best possible solution to all of your problems. When faced with an important decision in your life, would you trust him, or would you trust yourself?

"Don't be silly," I hear you say. "Of course I would trust him, but where would I find such a superior being? If I did find him, how could I persuade him to use his wisdom and understanding to answer my questions and solve my problems?"

There *is* such an One, and He *is* interested in you! The Bible tells us about Him, and how we may get to know Him. In Exodus 34:6, 7, we find Him named, and some of His characteristics, or attributes, set forth. The passage is describing one of the experiences that Moses had with Him. "The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." In Deuteronomy 10:16, 17, the list of adjectives describing Him is extended still further. "The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." (over)



So impressed was the Apostle Paul with the superior wisdom of God, that he declared that "the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:25). In Isaiah 44:25, 26, He is declared to be the God that "frustrateth the tokens of liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers." This same prophet further reports Him as "declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:10).

There are many assurances in Holy Writ that He loves men, and that He is desirous of giving each of us the advantage of His infinite wisdom. What is undoubtedly the best-known declaration of His love for mankind is that found in John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If we believe this, we cannot believe that He is indifferent to us, nor that He would give us any wrong answers to our questions, nor improper solutions to our problems. So, to each of us is issued the invitation, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh

receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:6, 7).

There is no acceptable substitute for the revealed wisdom of God as it is contained in the Bible. Often, we hear the thought expressed that if we "feel" all right about some attitude or activity, it must be right. We are inclined to place more trust in our "feelings," or in our "heart," if you prefer, than in the wisdom of God. Yet, His Word contains the warning that "the heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17:9, 10).

Do you trust the Lord, or do you trust yourself?

"Oh, I trust the Lord!" is likely to be your glib reply, and we pray that, in your case, it is true. Before you dismiss the idea that you may be trusting in yourself more than in the Lord as being preposterous, we beseech that you examine your attitudes and activities in the light of His Word. Is it possible that some of them are based upon your own feelings or judgment in defiance of His commands?

Are you staying away from church because you do not like the preacher, or because someone in the congregation has offended you? In your own judgment, that may be all of the justification that you need for your actions. But God's judgment is quite different! Jesus warned of the necessity of being willing to suffer for His sake and the gospel's. Indeed, He said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11, 12). The fact that your feelings have been hurt in no way justifies you in ignoring or defying the command found in Hebrews 10:24, 25, saying, "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Do you trust the Lord, or do you trust yourself?

Are you refusing to repent and be baptized for the remission of your sins because, in your own judgment, you do not think that you are really sinful enough to need it, and besides, you doubt that it is necessary? Do you trust yourself, or do you trust the Lord?

Do you withhold financial support from your church because your own income is low, or your expenses are high, thus justifying yourself in ignoring God's command to give a tenth of your increase and His promise to bless you if you do? Do you trust yourself, or do you trust God?

Said God, through the Prophet Jeremiah, "Thus saith (Please turn to page 10)

The Living Scriptures — by Jack Haman
Primary Need: Invoking God's Guidance



Signs of the Times

● By Mrs. Lois Worley
Gatesville, Texas

A "SIGN" is a mark, an indication, a token; it is used to distinguish one thing from another. When Judas led the chief priests and soldiers to Jesus, to let them know which of the men was Jesus, he gave them a sign: "Whomsoever I shall kiss, the same is he" (Matt. 26:48).

When the scribes and Pharisees came to Jesus asking for a sign, He answered them: "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas" (Matt. 12:38, 39). Jesus was not saying they were wicked and adulterous because they sought a sign, but rather because they did not recognize the sign given them.

Great signs of divine guidance have been recorded in the Bible. These signs were to confirm the faith of godly men. For example: Gideon asked God for a sign that He was truly working through him. The sign was that the fleece which Gideon had laid on the ground at night was wet the next morning, while the earth around it was dry. To confirm his faith even more, the next morning the fleece was dry, while the earth was wet. (Judg. 6: 36-40.)

King Hezekiah asked for a sign that he would be healed of his illness. The sundial was turned back ten degrees.

A sign was given Israel pertaining to the Saviour to come: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

These examples of signs of the past are interesting, but what of signs today? Are there signs given to confirm

our belief, to give us a greater hope for the future? Jesus said: "You can discern the face of the sky, but can you not discern the signs of the times?" (Matt. 16:3).

What are the signs of the times in our day? We are told that the days prior to Christ's coming shall be as the days preceding the flood in that men will care not for the things of the Lord. When asked by His disciples what the sign of His coming would be, Jesus told them men would "hear of wars and rumours of wars," "nation will rise up against nation," "there will be famines and pestilences, and earthquakes," "ye shall betray one another," "the love of many shall wax cold," "false Christs will arise, and, if possible, deceive the very elect." (Matt. 24:1-24.) Luke adds in his account: "Ye shall be hated of all men for my name's sake."

We can see how all of these could, in the political, moral, and economic state of our world today, easily come true. Indeed, could we not say that, in some degree, they *have* been fulfilled?

Paul told Timothy that in the last days perilous times would come; that men will have "a form of godliness, but deny the power thereof" (2 Tim. 3:1-5).

Peter, writing to Christians, told them there would be those in the last days who would laugh at the truth of God's Word, and who would say: "Since he has not yet come back to this earth, we do not believe he is coming at all." (2 Peter. 3:3, 4.)

The church of Laodicea, the last of the seven churches named in Revelation, is a picture of the church just before Christ returns—a disgusting lukewarmness.

Again, we believe the return of the Jews to the homeland is one of the signs of the near return of Christ.

The "signs of our times" point to the Master's return. Have you that *Blessed Hope*? Jesus said, "When ye see these things coming to pass, lift up your heads: for your redemption draweth nigh."

● By Pastor Harry Sheets
South Bend, Indiana

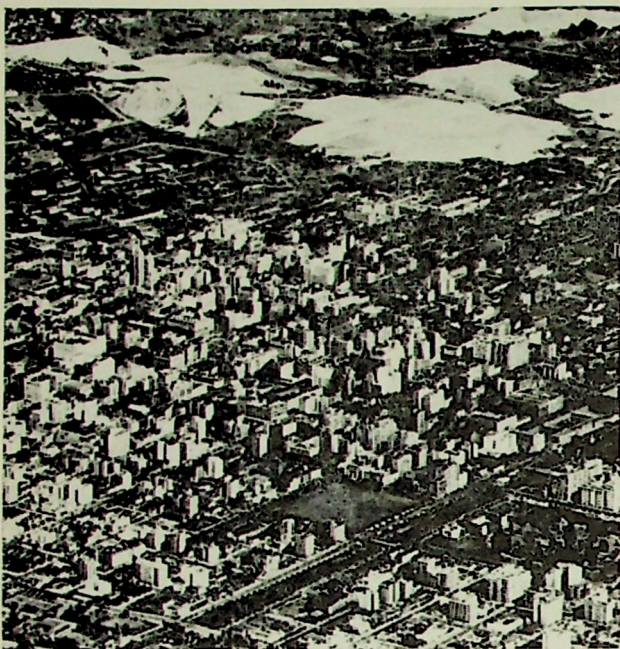
THE suffering and death of Jesus were foretold many times in the Bible. However, His future glory was mentioned many more times. Peter reminds us that the prophets "testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. 1:11). Christ's glory is mentioned many times without mention being made of His suffering, but His suffering is not mentioned without assurance of future glory. This assurance of glory following suffering is guaranteed to all who suffer for the glory of God. Our heavenly Father is careful to sustain His children in time of trial.

Look at Isaiah 53 and notice how the suffering of Jesus

is coupled with glory. "He was despised and rejected of men; a man of sorrows and acquainted with grief . . . he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he open-

(Please turn to page 10)

"The Field Is the World"



● By H. G. Pierce
Indianapolis, Indiana

THE STUDY of missions and the work of evangelism becomes, as we consider it, so gigantic as to stagger the imagination. With the rapid increase in population and the few who work in the mission field, we can only ask, How can the job ever be done?

This work of missions has a Scriptural foundation, for did not God seek a people in the very beginning through whom nations might learn of Him? "What advantage then hath the Jew? . . . unto them were committed the oracles of God" (Rom. 3:1, 2). Israel failed in its God-given responsibility and this task has now become the work of the church.

Let us look briefly at a few portions of Scripture that we may better know and understand the mind of God for His church. We are admonished to "declare his glory among the heathen, his marvellous works among all nations." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." After a vision, Peter made the following remark, "I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him." Paul, when he was called to go to the Gentiles, heard Jesus say, "I send thee, to open their eyes, and to turn them from darkness to light, and from the power of satan unto God,

that they may receive forgiveness of sins." Jesus, in speaking of His second coming, said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

There are other texts, but these should be sufficient to show that Christ did outline the work for His church and indicates that the very return of the King is dependent upon its accomplishment. All nations, and kindreds, and tongues, and people are to be reached with His message! What a task! What a job He has left to be done! This, then, is the meaning and purpose of missions: that every man might have a reasonable opportunity to hear the gospel.

In Toronto, Canada, there is a church called the People's Church. Since it is an old building, the pastor has put on its walls many mottos. One of them reads, "Why should we hear the gospel twice, until they have heard it once?" Still another reads, "The church that does not evangelize will fossilize." The pastor of this church wrote such songs as, "Then Jesus Came," "The Need of the World Is Jesus," "God Understands," and many others. Those who have a special interest in missions can receive much encouragement and enlightenment in reading books or biographies of such organizations and individuals regarding their experiences.

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God's greatest program. Most of us, and in the world of sending forth laborers, have turned over to a few women. Efforts to do this work are other labor for the Lord. We do not work when we begin to need to work again. It does not present any opportunity of evil.

Thus, missions become a challenge to those who are called out to those who are in need of opportunity. Yet, in spite of this, that one of the first needs is present, is that the mission field is a good one. We do not like any other expectations. Just the opportunity of a program.

"When he [Jesus] came with compassion, because he had many who were having no shepherd." The world and preaching. And they went forth. The Lord working with them. . . . sent them . . . into every city. . . . said he unto them, The number of labourers are few. Pray

No one should enter the field with a definite passion or understanding of our young men and women calling with much prayer. It is to extend into strange ways of life is so different from those who do not bathe from the low no methods of success. You must be friendly, learn their ways, customs, and translate small portions of the Bible as to a little child. Or else it is a burden for the lost cause under such conditions.

In some fields entire days are spent for hours, when missionaries are engaged for the Word. Others attain only one conversion almost impossible, because of the conditions, to have any contact with a real missionary.

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Probably one of the greatest incentives to engage in mission work is to have one from your own congregation take up the call. We naturally take more interest in something and someone with whom we are acquainted. Then, also, the local church can send them forth, thus following the New Testament pattern. "Now there were in the church at Antioch certain prophets and teachers. . . . As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:1-3).

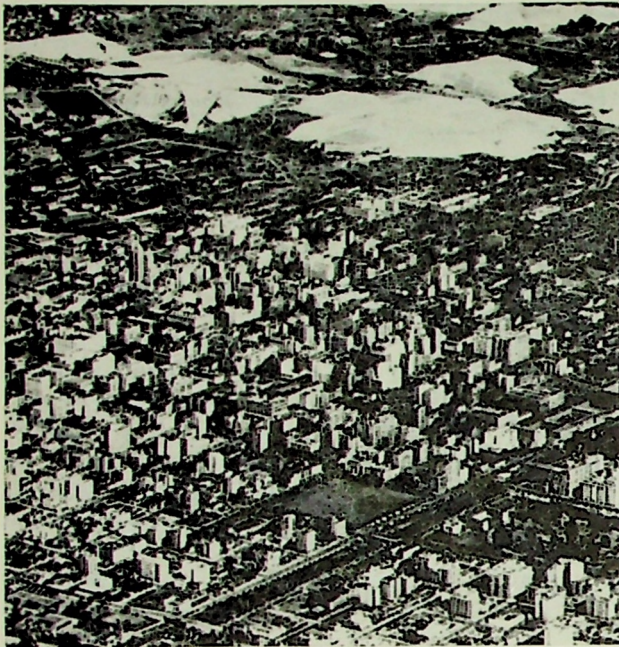
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In mission work progress has been slow. Can the job ever be done? Is the task too gigantic? In the past twenty years only about five hundred new tribes have been reached and a recent survey indicates there are nearly twenty-five hundred tribes still unreached in South America, New Guinea, South Pacific Islands, Australia, and Africa. There are still opportunities for those who wish to be pioneer missionaries!

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thou warn the *heathen*, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

God's greatest program has become just a sideline for most of us, and in many churches today this business of sending forth laborers to the world has been turned over to a few women who make up the missionary society. Efforts to do this work often face obstacles found in no other labor for the Lord. Could it be that satan begins to work when we begin to work? The forces of evil do not need to work against the mediocre church, for it does not present any serious resistance to the program of evil.

Thus, missions become the business of getting the gospel out to those who have not had that reasonable opportunity. Yet, in spite of all said in this regard, we find that one of the first programs to be dropped if a local need is present, is that of missions. Many also feel the mission field is a good place to send some of the preachers we do not like and who do not come up to our expectations. Just the opposite is the rule for a successful program.

"When he [Jesus] saw the multitudes, he was moved with compassion, because they . . . were . . . as sheep having no shepherd." Again He said, "Go ye into all the world and preach the gospel to every creature. . . . And they went forth and preached every where, the Lord working with them." Also we find, "The Lord . . . sent them . . . into every city and place. . . . Therefore said he unto them, The harvest truly is great, but the labourers are few. Pray ye."

No one should enter this field of labor unless he has a definite passion or urge for this type of work. The best of our young men and women are needed. A definite calling with much preparation is a must if your work is to extend into strange lands and among those whose way of life is so different. Some must work among those who do not bathe from the time they are born, and follow no methods of sanitation. They actually stink, yet you must be friendly, accept their gifts, eat with them, learn their ways, customs, and language. Then you must translate small portions of Scripture and begin to teach as to a little child. Only the love of Christ and a special burden for the lost can enable one to show compassion under such conditions.

In some fields entire communities turn out to listen for hours, when missionaries speak, so great is their hunger for the Word. Others may labor for fifty years and attain only one convert. In some parts of the world it is almost impossible, because of racial, family, and religious ties, to have any contact at all except through the medical missionary.

The work of missions enables us to take our eyes off ourselves so we may see the need of others. Many have

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A Covenant Defined

A COMPACT between a man and a man, between tribes or nations or individuals is a covenant. Each party in a covenant binds himself to fulfill certain conditions and is promised certain advantages. In making covenants, God was solemnly invoked as a witness, and the breaking of a covenant was a heinous sin. A marriage compact is called a covenant of God because God is a witness to the compact.

"The word 'covenant' is improperly used between God and man. As man is not in the position of an independent covenanting party, such a covenant is not strictly a mutual compact, but a promise on the part of God to arrange His providences for the welfare of those who should ren-



● *By*
Pastor John Lewis

Eldorado

Illinois

THE COV

der Him obedience."—*Unger's Bible Dictionary*. Though the term "covenant" may not properly be used in reference to God and man, we will in this article use the term "covenant" for convenience of understanding.

Adam

Man, through sin, fell from the exalted position in which God had placed him. Through sin, he became an outcast, and from then on, as far as he was concerned, man was hopelessly lost, for he had no power to help himself. As a result of his fall, he placed himself in a position for the acceptance of God's mercy. Therefore, if there is to be any hope at all for man, he must enter into a new relationship with God.

God never made a definite covenant with Adam in so many words. He did, however, establish a covenant relationship with him. The Scriptures say that "without the shedding of blood there is no remission" of sins (Heb. 9:22). Adam and his children had to make sacrifices for their sins. Our first parents could know nothing of future life and could hope for nothing unless a promise was made to them. Thus, we feel that the gospel was preached from the first man Adam until now. This gospel has been the same for all ages. God promised redemption and required submission as definitely prescribed by Him.

Noah

At the time of Noah, wickedness had become very great upon the earth, and God's justice required that He destroy wicked men with a flood. He provided safety only for Noah, his family, and enough of the animal kingdom for a fresh start. This covenant is found in

Genesis 9:9-17. "I, behold, I establish my covenant with you, and with your seed after you; and with every living creature with you, of the fowl, of the cattle, and of every beast of the earth with you: from all that go out of the ark, to every beast of the ark."

These covenants with Adam and Noah deal with the earth and the creatures upon it. They are a result of the curse and man's sinfulness. No doubt there is much more that was said about these covenants that is not recorded in the Scriptures. Over one thousand years after the flood, the covenants of promise began to be revealed.

Abraham

By studying the covenant made with Abraham, we will find that it is closely connected with his faith. Abraham showed, by his actions, that he believed God would perform His promises. The promise was given to Abraham on the condition that he leave his home and kindred, and follow the Lord wherever He would lead him. Abraham was to be blessed in many ways through this promise. His seed was to increase, he was to have material and spiritual prosperity, others would be blessed because of him, and his name would be exalted. The covenants with Abraham can be found in Genesis 13:14-17; 15:5-8; 17:1-8; and 22:15-18.

These covenants were later renewed with Isaac (Gen. 26:1-5), and with Jacob (Gen. 28:13, 14).

Those who are not of the faith of Abraham, or who are "New Testament Christians," will claim that these promises were fulfilled, if not to Abraham directly, then to Israel at a later date. However, in reading over the covenants, we notice the wording to "thee and to thy

seed," the "thee" referring to Abraham. Anyone can clearly see that Abraham did not enjoy the fullness of these promises in his lifetime. We feel that Abraham understood that he was not to receive the promise immediately, for in Genesis 15:8 he made the statement, "Lord God, whereby shall I know that I shall inherit it?" Instead, Abraham saw how far-reaching the promise really was; that it was to include more than natural life. More evidence is given to support this by Jesus, for He said, "Abraham rejoiced to see my day, and he saw it and was glad" (John 8:56).

If Abraham understood that the promise was to reach down through the ages and that he was to receive them then, he must have understood resurrection.

to all nations of the earth. The gospel must have Christ in it. Therefore, if the gospel and the covenants of promise are synonymous, then we should be able to find Christ in the covenants of promise. Of course, we know that we do. The New Testament writer Paul makes it very clear for us in Galatians 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

There is no covenant of promise made to anyone save to Abraham and his seed. The Gentiles of this world are not the natural seed of Abraham. Therefore, in order to become heirs to the covenant, the Gentiles must become the seed of Abraham. The Gentile is in a lamentable condition before he becomes the seed of Abraham. We

ENANTS

Again we go back to Abraham's question in Genesis 15:8, where Abraham said, "Whereby shall I know that I shall inherit it?" We understand that God answered his questions by symbols, or by illustration. God told Abraham to sacrifice a heifer, a goat, a ram, a turtledove, and a pigeon. There must be a sacrifice for the fulfillment of the promise and these sacrifices pointed to the sacrifice of Christ. Later, Abraham fell in a deep sleep "and, lo, the horror of a great darkness fell upon him." Abraham symbolically died and God awakened him out of his sleep, a prefigure of the resurrection. Then God went on to tell Abraham that many things must come to pass. The thing that stood in the way of his receiving the promises was death, and death would be removed.

As time went on, God revealed to Abraham more and more of the promise. Abraham was given a son in his old age and later was asked to offer his son as a sacrifice. Abraham was so willing to do this because of his great faith that God would raise his son from death. In Hebrews 11:17-19 we read of this: "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

Because these scriptures we have used are symbolic and deal mainly with types, the one who does not believe the promise may conclude still that the covenant has been fulfilled in Israel. We know we cannot establish a doctrine on a type. However, the Scriptures state in clear, easy-to-understand language in Hebrews 11:8, 9, and 13 that the promises have not been fulfilled.

The covenant of promise is, in reality, the gospel in the Old Testament; a gospel which promises a blessing

can read of his condition in Ephesians 2:12. We must remember that when we were Gentiles in the flesh, we were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise."

It is, therefore, a vital question to the Gentile as to how he can become the seed of Abraham. The answer to this is found in the last three verses of Galatians 3: "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." There can be no doubt in anyone's mind that the promise is the same one given to Abraham. If one is to have the orthodox belief of today that the soul goes to heaven at death, or that the Kingdom of God is to be in heaven, then the covenants of promise must be completely disregarded. God did not promise Abraham and his seed a paradise in the sky, but an earthly kingdom.

By studying the Abrahamic covenant we can see the great faith that Abraham had. We also understand that it was because of this faith that he received these promises. Therefore, if we are to be heirs with Abraham, we must have the faith that he had.

David

The covenant with David is a more complete form of the promise than it was with Abraham. David was ruler over God's kingdom, Israel, at that time, so the promise was more real and assured to him. With Abraham, it was a promised land; now with David, it is a kingdom with

a promised ruler. The promises to David became more extensive and numerous. References to the covenant are made many times throughout the Psalms and the major and minor prophets. Here are a few scriptures in which we find the Davidic covenant: 2 Sam. 7:12-16; Psa. 89: 4, 19, 29, 34-37; 132:11-18; Isa. 9:6, 7. This covenant is not a new covenant, but is simply a more complete form of the Abrahamic covenant. Like the covenant with Abraham, it leads to Christ and eventually salvation for the redeemed.

Again we may have the problem of some saying that the covenant with David was fulfilled during Solomon's reign and the reign of later kings. But, to say that these promises have been completely fulfilled is to have no regard for the consistency of the Bible. One point of the promise was that Israel would have a place of its own and would not be moved. (2 Sam. 7:10.) By simply looking at Israel now and seeing the millions of them who are scattered over the world, we can see that this part of the promise has not been fulfilled.

Some difficulty may seem to arise in the study of the Davidic covenant. At times, the Scriptures may seem to contradict themselves, for at one place it may say Israel will be planted, while at another place it may speak of them being scattered. We must realize that at the time of the Davidic promise all of it was still future; now, however, some portions of it have been fulfilled. To us, a child has been born as it speaks in Isaiah 9:6, 7. Israel had not been planted in the land. By planting we understand it is to be a permanent thing. Israel has never been permanent, so we may safely conclude that this part of the promise is still future.

Some will say that the covenant with David was fulfilled during the first coming of Christ. Christ did not sit upon the throne of his father David the first time He came. Instead, He was a man of sorrow and acquainted with grief. A second appearing or coming is required for Jesus to sit upon the throne of David. After His rejection by the Jews, God said to Christ, "Sit thou at my right hand, until I make thy foes thy footstool."

Conclusion

The invitation to come into covenant relationship with God is given to everyone. The gospel also goes out to everyone. To ask everyone to believe and obey the gospel is to invite him to enjoy the rewards of the everlasting covenant. The covenant and the gospel are one and the same. Those who answer the call of the gospel will be rulers when the covenant is completely fulfilled. They will be made rulers, with Christ as their head. The nation of Israel will be restored to the land promised to Abraham. Then they will be "planted" in the land, never to be removed.

The Hebrew word for "covenant" (*berith*) means to

purify or cleanse. Man is sinful, and if he is to come into a covenant relationship with Christ he must be purified or cleansed. This purification or cleansing must be done through a sacrifice. That sacrifice was Christ. By sacrificing His life, He purified mankind, and was able to bring him into a covenant relationship with God. Until the time that Christ was offered, there had to be the substitute sacrifice of animals, which pointed to the perfect sacrifice—Christ.

DO YOU TRUST YOUR GOD?

(Continued from page 4)

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).

Remember the words of the wise man? "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6).

Do not trust yourself. Trust the Lord. It is a matter of life and death for you!

SUFFERING, THEN GLORY

(Continued from page 5)

eth not his mouth. He was taken from prison and from judgment . . . he was cut off out of the land of the living." Now notice the promise of glory: "Therefore will I [God] divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors."

It was the promise of glory that enabled Jesus to endure the shame and suffering when He might have prayed for deliverance. Twelve legions of angels were His for the asking (Matt. 26:53), but He refused their help. Jesus "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). God gave Jesus a preview of future glory on the mount of transfiguration. At that time it was said that "his face did shine as the sun, and his raiment was white as the light" (Matt. 17:2). Peter, one of the three disciples present with Jesus, said, "We . . . were eyewitnesses of his majesty" (2 Pet. 1:16).

Fortified with the knowledge of what could be His Jesus went to trial and to cruel death without faltering, and without regret.

Was Martin Luther Mistaken?

THE following citations are prima facie evidence that the great reformers, marching under the standard of that mighty hero of the faith, Martin Luther, recognized the teaching of the immortality of the soul for just what it was—a pagan superstition—adopted by the papacy to serve its own nefarious ends.

That their successors should have reverted to the pagan-papal concept is obviously the work of . . . the “father of lies.” It has wrought more harm than any other departure from the faith . . . and continues to do so.

Luther's Faith

Said Luther, “They affirm that I bring forth novelties, but I affirm that they are not novelties, but truths which have been lost sight of. I am accused of rejecting the doctors of the church. I reject them not, but test their writings by the Bible. . . . The majority is always on the side of falsehood.”—*Debt and Grace*, by C. F. Hudson, p. 59.

The following was Luther's platform: “The Word of God, the whole Word of God, and nothing but the Word of God.” To this every careful, conscientious student of the Word of God should sound out an “Amen” of complete agreement.

In Luther's response to Pope Leo X, he said, “I permit the pope to make articles of faith for himself and his faithful such as . . . the soul is the substantial form of the human body; the pope is the emperor of the world and the king of heaven, and god upon earth, the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals.”—*Luther's Works*, Vol. II, folio 107, Wittenburg, 1562.

From Luther's letter to Armsdorf in 1522 (quoted in *Historical View of the Intermediate State*, p. 348): “The just lay in a profound rest and sleep to the day of judgment, without knowing where they are.” Author's comment: “In which opinion he followed many fathers of the ancient church.”

Luther said, “All that is said concerning the immortality of the soul . . . is nothing else, but an invention of antichrist to make his pot boil.”—*Bayle's Historical and Critical Dictionary*, Vol. III, p. 2067.

Luther said, “I shall rise again, and I shall speak with you. This finger wherewith I point must come to me again. The dead are insensible . . . they lie, not reckoning days or years, but when awakened will seem to have slept scarcely but a moment.”—*Ibid.*, Art., Luther.

Archdeacon Blackburn says, “Luther espoused the doctrine of the sleep of the soul upon a Scriptural founda-

By
H. G. Wilson

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tion; and then he made use of it as a confutation of purgatory and saint worship, and continued in that belief to the last moment of his life.” “Luther was clearly and indisputably on the side of those who maintain the sleep of the soul.”—*Historical View of the Controversy Concerning the Intermediate State*, p. 15.

First Reformers

Said Cardinal Du Perrin: “Luther denied the immortality of the soul; . . . whence he drew an argument against praying to saints; showing that saints hear not our prayers. . . . Luther reckons this among the impieties of the Roman Church, that she believes the immortality of the soul.”—*Ibid.*, p. 348.

It is also stated that in this “opinion he followed many fathers of the ancient church”; and that “the doctrine [of the sleep of the dead] was held by the first reformers.”—*Ibid.*, p. 348.

Fuardentius called “Lutherans, new Sadducees,” because they held to the teaching of Luther, “that the dead so sleep as to know and feel nothing.”—*Debt and Grace*, by C. F. Hudson, p. 259.

Archdeacon Blackburn says: “Luther, by consigning all the dead to a state of rest and sleep, left no pretense for the appearance of human souls after death.” “Luther . . . retained to his dying moments the . . . idea of a total suspension of thought and consciousness during the interval between death and the resurrection.”—*Historical View*, pp. 16, 17, 24.

Sleidan the historian says: “Luther teaches from the Scriptures that the souls of the dead are at rest, waiting for the final day of judgment.”—*Ibid.*, p. 23.

Had all Christians received the truth as taught by Luther, spiritualism would have found no place in the true church; neither would any have been drawn into papacy, to worship saints, or the virgin Mary, who are sleeping in Jesus, waiting the resurrection of the dead at the second advent of Christ.

(over)

There is now increasing need for this great truth of "Life Only in Christ," to combat the flood of fables, resulting from the teaching of inherent and essential immortality.

Lutherans must either repudiate their founder, or make a forthright, unequivocal statement of Biblical faith in this pre-eminently important fact of the Scriptural teaching regarding the nature of man.

DRINKING AND CRIME

Judge Walter Kowalski, Boys' Court of Chicago, said that the major percentage of crimes in the Boys' Court were committed after midnight and that about seventy per cent were perpetrated after a drinking spree.—*News and Prophecy Digest*.

"THE FIELD IS THE WORLD!"

(Continued from page 7)

the churches there that they are working with renewed vigor to send forth laborers that the five hundred remaining tribes in that country may be reached. They now feel they can do the job in the next ten years. Television is another modern method, but because of high cost and the fact that many places have no stations it is not considered practical in reaching new areas. America has had and used all of these methods! Men are pagans here by choice! Others are pagan because they know of no other way!

What, then, is the new and better method? The Communists have discovered it and are using it in a big way! Mark 13:10 may shed a little light: "The gospel must first be published among all nations." In our generation people are beginning to read! We do not mean in the United States, where tracts that are handed out usually end up littering the street, but in many countries where illiteracy once prevailed nearly one hundred fifty million a year are now learning to read! What will they read? Last year the Communists printed sixty thousand new titles. The United States was in seventh place, with only twelve thousand new titles. People in our country would rather watch TV. They do not have time to read. China was captured by the printed page! The missionaries taught them to read and Russia provided the reading matter! For the first time in history the Communists lead the world in translations, exceeding even the Bible which held first place for years.

Other groups also have discovered the value of the printed page. Jehovah's Witnesses have a giant press running twenty-four hours a day turning out nearly five

hundred magazines a minute. Does it work? Apparently so, for an article in *Life* magazine some time ago described one of their baptismal services in which 7,136 converts were baptized. While others pour money into church buildings, they put their money into their message! They have inexpensive Kingdom Halls! While the world perishes, the churches of the United States plan thousands of new churches in 1959, at a cost of one billion dollars.

The Seventh Day Adventists also see the value of the printed message and have set aside fifteen million dollars for that purpose. The World Literature Crusade has thirty thousand students in Japan alone using their correspondence courses. The average cost is 14 cents per convert. What an inexpensive way to get the message to the people, where every word is read and passed on for others to read! They furnish free literature to missionaries who will agree to give it to every home in their territory. During the last war Sir Winston Churchill broadcast a message to America and in it he said, "Give us the tools and we'll finish the job." Missionaries throughout the world send back similar requests.

Another quote, a paradox this time, for it seems to be something absurd or incredible, yet true, is found in Proverbs 11:24, 25. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Those who are generous in the Lord's work find this to be true, for missionary churches often send out \$7.00 for every \$1.00 they use for themselves, yet they do not lack. Surely God's ways are not our ways!

Young man, young woman, do you mean business for the Lord? If your answer is "Yes," then you will pray daily that He will lead you toward the labor He has for you, be it at home or in some far-away place. Pray also that He will spoil you for everything that would hold you back from your decision. There are two groups who make such a dedication. First group says, "Here am I." This they may repeat year after year. The other group says, "Here am I, send me!" Then they do something about it.

If you really mean business and are in earnest, then expect difficulties, for satan will begin to work on you. Your parents may not encourage you; your friends may ridicule. The Lord's work does not pay too much in this world's goods. Also you may have trouble getting the money to educate and train yourself for this type of work. If you get through all these, then you will possibly fall in love with a girl, or a girl for a boy, who does not feel in this endeavor as you do. Why not look for someone who is going in your direction?

If you overcome all these, then may the Lord bless as you take your place to labor in His field, the world!

NEW Vacation Bible School Lessons

Beautiful Words of Jesus

The new Vacation Bible School lessons are now ready for distribution. These lessons by Sister Verna Thayer will be the only new set of Bible school lessons offered this year. Each year we will plan to offer one new ten-lesson set of Bible-based Vacation Bible school lessons.

This new set, "Beautiful Words of Jesus," contains two sets of five lessons each. The two sets of lessons follow one another, so they can be used either by a five-day or a ten-day school. The first five lessons will be supplied for a five-day school, or all ten for a longer school.

The lessons are based on incidents in the life of Christ, and books are prepared for pre-school, primary, and junior ages. (Books 1, 2, and 3.)

The books will sell for 25 cents per pupil for five lessons, or 35 cents per pupil for ten lessons. When ordering: 1) Order early. 2) Specify whether you want five or ten lessons. 3) Specify how many of each book (1, 2, 3) are wanted.

We also have on hand limited quantities of the following Bible school lessons from last year. If you have not used these lessons as yet, they may be helpful to you.

Fruit of the Spirit (10 lessons)	35c per pupil
Visiting God's Great Leaders (10 lessons)	35c per pupil
The Bible Expressway (10 lessons)	35c per pupil
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Summer Camps for Young People

The following states have announced time and place for their summer youth camps. These camps are open to all Church of God young people, but reservations must be made early. Other camps are being planned which have not yet been announced.

May 31 - June 5—Southern Berean Youth Rally, Camp Berea, Hammond, La. Tuition, \$7.00; contact Pastor James Mattison, Rt. 1, Box 8-17-C, Hammond, La.

June 15-20—Ohio State Youth Camp, Camp Evergreen. Tuition, \$12.00. Contact Pastor Timothy Pearson, 249 Forrest Ave., West Milton, Ohio.

June 22-28—All Nebraska Family Retreat, Camp Merrill, Fullerton. Adults, \$3.00 per day, \$16.00 for full camp. Campers eleven years of age and under, \$1.50 per day, \$8.00 full camp. Contact Pastor C. E. Randall, 5948 N. 33rd Ave., Omaha 11, Nebr.

July 5-11—Youth Camp for ages 10-12, Long Lake, Minn. Contact Pastor Emory Macy, Box 780, Litchfield, Minn., before June 1.

July 6-12—Southwest Youth Camp, Mountain View Estates, Prescott, Ariz. Contact Pastor T. M. Ferrell, 230½ W. 103rd St., Los Angeles, Calif., before June 1.

July 12-18—Youth Camp for ages 13-18, Long Lake. Contact Pastor Delbert Jones, Hector, Minn., before June 1.

July 13-19—Washington State Bible Camp,

CALENDAR OF EVENTS

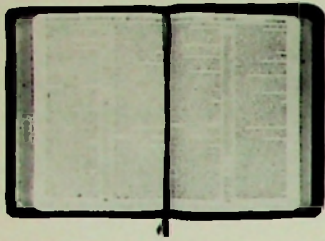
- May 1, 2—Michigan Quarterly Conference, Blanchard
- May 23, 24—Illinois Quarterly Conference at Rockford
- May 29-31—Annual May Meeting, Fonthill, Ont. Grover Gordon, speaker
- June 4-7—Annual Northwest Conference, Felida, Wash., Vernis Wolfe, speaker
- June 8-14—Annual June meeting, Brush Creek, Ohio, Otto E. Dick, guest speaker
- June 10-14—Minnesota Spring Conference, Eden Valley
- June 15-28—Blood River, La., Bible school and special meetings. Sr. E. L. Macy in charge of Bible school, Bro. E. L. Macy, speaker
- June 21-28—Evangelistic meetings, Blood River Church of God, Hammond, La. Emory Macy, guest speaker
- June 22-27—Indiana Conference and Bible School at North Salem
- June 26-28—Arkansas-Oklahoma Conference, Driggs, Ark., between Paris and Magazine
- June 28 - July 4—Southeast Conference, Pelzer, S. C.
- July 5-11—Youth Camp, ages 10 through 12, Long Lake, Minn. Emory Macy, Dean
- July 6-12—Southwest Youth Camp, Mountain View Estates, Prescott, Ariz.
- July 12-18—Youth Camp, ages 13 through 18, Long Lake, Minn. Delbert Jones, Dean
- July 13-19—Washington State Bible Camp, Cashmere
- July 19-26—Illinois State Conference and Bible School and Youth Rally at Oregon
- August 2-7—General Conference, Camp Mack, Milford, Ind.
- August 9-16—National Berean Youth Conference, Camp Reynoldswood, Dixon, Ill.
- August 15-23—Iowa State Conference, Waterloo, Francis Burnett, guest speaker
- August 16-23—Annual Missouri Conference, Fredericktown, Harry Sheets, speaker

Cashmere, Wash. Contact Pastor Lyle Rankin, 102 Paton St., Cashmere, Wash.

August 9-15—National Berean Youth Conference, Camp Reynoldswood, Dixon, Ill. (Deadline for enrollment, July 1.) For ninth graders through college age.

HERALD RECEIPTS

Verna Thayer (2); Mrs. Rollin C. Ayers; Howard Cramer; Mrs. Joe Chapman; Ida Kelley; Herbert C. Huenerkopf; J. E. Wilson; Mrs. Josephine Swihart; Dale Ward; Lawrence Bridegam; Mrs. Lee W. Tidwell; Mrs. T. F. Gandy; Donald Mattison (6); Zenas Murphy; Darrell Maddock; Vernon L. Thayer; A. R. Leavitt; Mrs. Burton Sexton; Glenda Wolfe; Ray Foster; Ora Thompson; Mrs. Cora Harlon; Gospel Gleaners Class (2); Otis Lippincott; Kenneth Milne; Ben Carpenter (4); Mrs. Rose M. Peterson; Mrs. Alice Gablemann; Anna Mae Poland; Mrs. Archie Barnes; Barbara Addington; Mrs. Opal Pledger; Verna Logsdon; Mrs. Minnie Ealy; Wesley Price; F. H. Burke.



THE BIBLE AND THE NEWS

By the Editor

PLANETS MADE BY MAN?

Ellwyn E. Angle has suggested that man may some day solve earth's population problem by building huge artificial planets in space. Mr. Angle, an engineer for Lockheed Aircraft Corporation, thinks the planets could provide homes for two or three million people each.

HEARTS FAILING THEM FOR FEAR

Dr. John Paterson, professor of Old Testament Religion at Drew Seminary, said in an interview at Corpus Christi, Texas, "People are praying . . . these days because they are afraid of what may befall them in life. Spiritual life now has little depth. Christians are Christians on their own terms and the Upper Room has now become the supper room. . . . The church, we must remember, is the place to meet God."

CONTROVERSY OVER SAINT PATRICK

On Saint Patrick's Day there is always a flurry of controversy between some Protestant and Roman Catholic leaders as to whether Saint Patrick was a Catholic or Protestant. A historical publication of the Seventh Day Adventist Church, "The Church in the Wilderness," presents some quite convincing evidence that Saint Patrick of Ireland was never associated with the Catholic Church, but established independent missions before the Catholic missionaries arrived.

Pastor Frank A. Lawrence of the United Presbyterian Church, Indiana, Pa., says he has been brooding over the "theft" of Saint Patrick from the Protestant church since he studied church history in the seminary.

CIGARETTES ADVERTISED IN THE CONGRESSIONAL RECORD

A firm of stock brokers, N. Pinsker Company, Inc., New York, in advertising stock in the North American Cigarette Manufacturers, Inc., enclosed a reprint from the Congressional Record in which Representative Daniel A. Flood had inserted an undisguised blurb for Diplomat cigarettes. These cigarettes are manufactured in Pennsylvania by the above-mentioned company.

PROTESTANT CHURCHES ENCOURAGE RECREATION

Surveys conducted by the *Christian Herald* show that

almost two thirds of the Protestant churches in the United States provide some kind of organized sports for their members. Eighteen per cent of the churches have organized baseball teams, eleven per cent have bowling teams, and twenty per cent have basketball teams. There are 37,200 baseball teams, 22,000 bowling teams, and 41,600 basketball teams.

PROTESTANTS PROTEST GAMBLING

The Protestant Council of Greater New York City, representing 1,700 churches of thirty-one denominations, has presented to Mayor Robert F. Wagner a twelve-page document protesting a proposal to legalize off-track gambling. Legalized gambling, the memorial warns, "feeds criminal and gambling syndicates and entangles politicians and policemen." In addition, "individuals and families who can least afford to wager are the ones who are most tempted by the hope that a miracle bet might transform their meager earnings into a windfall of luxury."

WORTH QUOTING

"Nine million card-carrying Communists are winning the world, while 600 million Christians are losing it."
—*Billy Graham.*

TRUE RELIGION

"True religion shows itself in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs."

ARAB "BUYS" LAND, IS RICHEST MAN

An Arab landowner has become the "richest" man in Israel for one year, after "buying" hundreds of thousands of acres of farmland symbolically given up by their owners to comply with *Shemita*, the Sabbatical year, which began last fall. Sheikh Abdulla Mohammed Abu Kish'k, 45, is a member of a large, old-established local family. He will return the land to its original owners at the end of the Biblical observance, which occurs every seven years. Many more owners relinquish their land this year due to an intensive campaign by the chief rabbinate. Not only farmers signed away land but some twenty large municipalities "sold" their public gardens and parks. Many private residents signed forms transferring ownership of their small gardens for the prescribed period.—*Jews in the News.*

National Berean Youth Conference

August 9 - 15, 1959

Camp Reynoldswood

Dixon, Illinois



For young people going into the ninth grade through College age

- Interesting classes and worship programs for leadership training.
- Plenty of time for recreation and Christian fellowship. Swimming, tennis, sports, archery.
- Christian young people from far and near of common age and interests.
- Visit Oregon Bible College and the General Conference office.
- Adult counselors who understand and appreciate young people.
- Beautiful camp site on the Rock River.

Deadline for Enrollment — July 1, 1959

Tuition Fee — \$25.00

Request for Enrollment Application:

Please send me an enrollment application for the National Berean Youth Conference.

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City Zone State

Name Grade

Mail this coupon to Berean Youth Department, Box 231, Oregon, Illinois

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As a Flower, Doan, 6pp.	.25	1.60
Basis for Tithing, A Marsh, 2pp	.15	.85
Baptism, Lindsay, 8pp.	.30	1.95
Better Than Money in the Bank	.30	2.00
Bible Faith	.30	2.00
Can You Believe? Reed, 6pp.	.25	1.60
Christ Our Strength in Sickness and Distress,	Free	
Christian Tithing—An Act of Faith, 6pp		
Ferrell	.25	1.60
First Principles, G. E. Marsh, 20pp.	.55	3.55
Fundamentals of the Christian Faith, Lyon	.55	3.55
God's Covenant With Abraham, S. J. Lindsay	.55	3.55
God's Master Plan, Doan	10c each, \$1.00 doz.	
God's Promises, Drew, 2pp.	.15	.85
God's Tomorrow, A. Huffer	.25	1.60
God's Two Laws, Railsback	.20	1.25
Guides Toward Christian Conduct	.20	1.25
Is Going to Heaven Our Reward? Mattison	.30	1.95
Is Jesus God? Doan	.25	1.60
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Jesus Christ, the Only Begotten Son of		
God, Judd	.25	1.60
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the

RESTITUTION

Herald

**ARE YOU
BORROWING
A JACK?**

(Page 3)

VOLUME 48, NUMBER 15

“Honor Thy Mother”

FAITH FOR TODAY

Read this important message concerning the blessings you can receive now in health, happiness, and hope through following Christ and serving others. Begins on page 6.



THEY SAY THAT MAN IS MIGHTY,
HE GOVERNS LAND AND SEA;
HE WIELDS A MIGHTY SCEPTER
O'ER LESSER POWERS THAT BE;
AND THE HAND THAT ROCKS THE CRADLE
IS THE HAND THAT RULES THE WORLD.
— WM. ROSS WALLACE

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Hattie Brown brought her grandchildren along to missionary meeting the other day. The children were playing with blocks before the meeting began, and we heard one of them say, "Look, my house is biggest." Suddenly, Sally reached out and knocked Bobby's down. "Now, I guess mine's the biggest," she bragged. Many grownups behave like Sally when they find it's easier to drag down someone else's reputation than it is to build up their own.



Mother and the Church

Have you ever wondered what has kept Christianity alive during the two thousand years since the ascension of Christ and the beginning of the church on the Day of Pentecost? It is, of course, the work of the Lord who promised that the "gates of hell will not prevail against" the church. The Lord has used several agencies, however, to perform this work. He has worked through the Bible, the unchanging Word, which has been the final authority and guide for life and faith to the true church through the centuries. He has used the church organization itself, inspiring and calling leaders and workers to maintain and expand the gospel work. He has also used the Christian home, the place where the faith has been passed along from one generation to the next.

It is in this last area that mothers have been most effective in laboring for the Lord. It is because the faith of many mothers was strong that children have been reared in the truth. The fact that there is still the preaching of the true gospel is a testimony to the faith and efforts of love of Christian mothers who kept the light of truth shining in the home.

The mother is given three great trusts in her children. First, she must train them to trust in the Lord, and she is responsible (with her husband) to the Lord for this trust. Second, she must teach them obedience. Here she is responsible to the Lord and to society for her stewardship. A child, who has never learned obedience to parents and respect for authority, will find it extremely difficult to learn obedience to God. Third, the mother and father are responsible to provide the necessities of life for the growing child. While this is possibly the least important of the three, many parents assume that they have done all they can for their children when they have provided a place to sleep, clothes to wear, and food on the table, and have added as many luxuries as possible.

Perhaps, in our materialistic society, there has been an over-emphasis upon providing for the physical needs of children to the neglect of providing for their spiritual needs and training in obedience and respect for authority. Often, it is mother who is most sensitive to these intangible needs and makes provision for them while father concentrates on bread winning.

"Children are an heritage of the Lord" (Psa. 127:3). Mothers who have been good stewards of this trust, have been largely responsible for the fact that the faith has been handed down from generation to generation, and that the church has been kept strong upon its foundation in the Christian home and in the Word of God. It is because Christian mothers have been faithful that this situation which happened in Israel has been avoided. "All that generation were gathered unto their fathers: and there arose another generation after them which knew not the Lord, nor yet the works which he had done in Israel" (Judg. 2:10). A generation grew up in ignorance of the Lord because their parents did not instruct in the faith. For the fact that there are some who know the Lord and His mighty works today, we are thankful to godly mothers.

Are You Borrowing a Jack?

By Hazel Cramer
Bedford, Ohio



Readers Digest once printed an anecdote which has long plagued me with its wry and humorous portrayal of human emotions experienced by the "best" or the "worst" of us.

Its author told the story of a man traveling by car through extensive wilderness and farm lands, who had the misfortune to get a flat tire. To his chagrin, he discovered that he had forgotten his jack. Miles from the nearest gasoline station, the man frantically viewed the countryside to find a house. Far in the distance he spied a tiny light, evidently coming from a farmhouse, and so he began his trek toward it. Exuberantly anticipating a warm and friendly reception, the traveler diffused "brotherly love" and a feeling of "good will."

As he continued walking, his feet began to grow heavy and his steps to lag. His thoughts, too, took on a different hue. "Supposing," he mused, "the farmer, having finished his chores, is enjoying a well-deserved rest from his labors. He might not appreciate being disturbed at such a late hour. Resenting the intrusion upon his privacy, the farmer might very well charge me five dollars for the use of the jack, and tell me in no uncertain terms to 'hurry up' and return it promptly."

These thoughts in mind, he had a little less "brotherly love" toward the unsuspecting farmer. Soon he perceived that, one after another, the lights in the farmhouse were being extinguished. By now, thoroughly weary, his feet burning, the last of his "good will" and "brotherly love" vanished. "The farmer is locking up and going to bed," he thought. "No doubt he will be angry, and even use abusive language to me if I disturb his slumber."

Silently fuming at this imagined injustice, the exhausted pedestrian ultimately reached his goal. Savagely pounding with both fists upon the door, he proceeded to yell at the top of his lungs. Raising the window sash, the startled and bewildered farmer, clothed for the night, stood there speechless while his persistent intruder screamed vehemently, "All right, you old tightwad! Keep your old jack! It's probably no good anyway! Besides, it's not worth any five dollars for the loan of it!"

Exaggerated? Yes, perhaps! But we all, myself, even you, "borrow a jack" occasionally.

If you have ever anticipated an unfriendly welcome

at the home of an acquaintance or friend, you have "borrowed a jack."

If you have ever decided the "boss won't listen to my side of the story," you have "borrowed a jack."

If you have ever believed that the teachers, or the school authorities, did not like you and are always picking on you, you have "borrowed a jack."

If you believe people are talking unfavorably about you, criticizing you unjustly, you *are* "borrowing a jack."

We are all guilty of this persistent and malicious habit. Literally borrowing trouble, we decide in our own minds what reaction our words or deeds will have upon another, whether it be a member of the family circle, or an outsider. All of us have witnessed friendships broken, business ties split, families become a bedlam of hatred and confusion. We have witnessed "fancied injustice" become real injustice because, too often, like our "jack borrower" in the story, we literally bring it to pass.

"We are our own worst enemy," is a shopworn, yet adequate phrase. We bring much of the troubles we are forced to endure upon ourselves. "We tread where angels *fear* to tread." We blame others for our misfortunes, seldom the *real* guilty party—ourselves. Brothers and sisters of a common faith have become intractable and surly with one another. Often it is because they are "jack borrowers." They decide that Brother So-and-so or Sister So-and-so does not like them, or is telling lies about them, or they fancy insults where none are intended.

A tiny crack, or flaw, in a friendship once sweet and pure, can soon become a huge and yawning chasm, unless both parties stop "borrowing jacks," and start filling in the crevice with "brotherly love."

I will never forget a sermon Brother G. E. Marsh once gave at Golden Rule Church of God. Speaking on "Broth-

(Please turn to page 10)

● By Pastor William Dick
Pomona, California

The Thief on the Cross

THE GOSPEL writer, Luke, recorded the dramatic story of Christ's crucifixion and the conversation of the two thieves that were crucified with Him. (Luke 23:39-43.) Those who believe that they will go to heaven after death often quote this passage for proof of such a belief. Let us examine the story of the thief on the cross to determine its true doctrinal meaning. To show that it does not teach heaven-going at death, we advance these arguments.

Jesus in Heaven

A few moments before Jesus died on the cross, He promised the thief, "To day shalt thou be with me in paradise" (Luke 23:43). Did Jesus mean that He and the thief would be in heaven together on that very day? Not according to the Scriptures! For Jesus Himself did not go to heaven on the day of His death. Even three days later, soon after His resurrection from the dead, He was not in heaven. At that time, Jesus told Mary, "Touch me not; for I am not yet ascended to my Father" (John 20:17). Indeed, Jesus did not ascend to heaven until forty days later. (Acts 1:3, 9.)

If Jesus did not go to heaven when He died, where did He go? The answer, simply, is the grave. Jesus was placed in the tomb of Joseph of Arimathea, where He remained for three days. Peter explained that Jesus was not in heaven, but actually was in hell. "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:31). The Scriptural "hell" and the grave are the same place. We maintain that Luke 23:43 does not prove heaven-going at death, because Jesus Himself did not go to heaven the day He died.

We can understand Jesus' promise better if we understand correctly the thief's request. If the thief had said, "Lord, remember me when thou *goest* to heaven," then we would suspect that Jesus really did promise heaven to him. But notice what the thief actually said. "Lord, remember me when thou *comest* into thy kingdom" (Luke 23:42). The thief was not concerned with the event of Jesus' going to heaven, but His coming back. Naturally, Jesus' promise to the thief dealt with this same event, His coming into His Kingdom. Jesus had previously taught the parable of the nobleman to show that the

Kingdom would be established when He returned from heaven. (Luke 19:11, 12.) The thief probably had full knowledge of this fact.

The Word "To Day"

Since Jesus was not in paradise on the day He died, we conclude that the word "to day" means something else. "To day" is translated from the Greek word *semeron*. This word is translated "this day" (23 times), more often than "to day" (18 times). In fact, the Emphatic Diaglott renders the text we are considering, "This day thou shalt be with me in paradise."

The expression "this day" could mean today, but on the other hand, it could mean any day. When Jesus said, "This day thou shalt be with me in paradise," to what day did He refer? The same day the thief had in mind when he made his request—the day when Christ will come in His Kingdom. When the thief called to mind a certain day in his statement, it would be only logical that Christ's answer referred to the same day. Christ's words could be paraphrased thus: "On this day of which you speak, the day when I come into my Kingdom, you will be with me, even as you are now by my side."

Punctuation

Bullinger makes this comment about the punctuation of the Bible. "Punctuation of all modern editions of the Greek text, and of all versions made from it, rests entirely on human authority, and has no weight whatever in determining or even influencing the interpretation of a single passage." This opens the possibility that the punctuation of Luke 23:43 is incorrect, and that a comma does not necessarily belong between the words "thee" and "to day."

In addition to this, Bullinger points out that Jesus used a common Hebrew idiom. The words, "I say unto thee this day," were spoken constantly for very solemn emphasis. If Jesus used this common expression, the comma should be placed after "to day," making the sentence read, "Verily I say unto thee to day, thou shalt be with me in paradise."

Since punctuation carries little weight in interpretation, however, we would be in error to base our whole argument upon it. So it is merely mentioned as a possibility.

Where Is Paradise?

Does the story of the thief on the cross teach heaven-going at death? It astounds us to think that so much emphasis is placed on heaven, when heaven is not even mentioned in the whole account! Notice carefully that Jesus did not promise the thief that he would go to *heaven*. The word He used was "paradise." The Bible paradise is not heaven. What is paradise?

Paradise is a Persian word meaning a garden or park. For instance, the Garden of Eden was a beautiful paradise. It is interesting to note that the Septuagint, a Greek translation of the Old Testament, translates Genesis 2:8, "God planted a paradise in Eden." The word "paradise" occurs only three times in the Bible. This is the only time that Jesus used the word.

Paradise is mentioned again in Revelation 2:7, where the future Kingdom on earth is described. The Garden of Eden was paradise lost. The Kingdom of God will be paradise restored. The new earth is called paradise, because it will be beautifully restored like the Garden of Eden. (Isa. 51:3.)

The third occurrence of the word "paradise" is Second Corinthians 12:4, where Paul gave it the same meaning as the "third heaven" (2 Cor. 12:2). We must not jump to the conclusion that Paul was taken up to a third story, or floor, of heaven. What actually happened was that Paul was given special information about the third heaven and earth, or the third age or world. Peter described the three ages in Second Peter, the third chapter. The first heaven and earth existed before the flood. The second are in existence now. The third will be the new heaven and earth, the Kingdom established at Christ's coming. This third age is what Paul called paradise.

From Jesus' usage of the word "paradise" we understand that the Kingdom and paradise are the same thing. The thief had asked about the Kingdom, but Jesus in promising him a place in the Kingdom used a more beautiful word, "paradise."

A Lesson in Faith

Why did Jesus promise the thief a place in His Kingdom? Surely He could find a more worthy person to reward than a criminal. In studying the thief's last words on the cross, we discover that he was a man of great faith, and that he deserved the Master's favor.

The first thief had bitterly condemned Jesus for their plight. "If thou be Christ, save thyself and us" (Luke 23:39). The other thief rebuked him severely for such a remark. "Dost not thou fear God, seeing thou art in the same condemnation?" (Luke 23:40). Such action displayed his belief in Jesus.

When the thief made his request of Jesus, he showed his interest in eternal life. The other thief only wanted to be saved from the cross. But this thief was most concerned about his own destiny in the Kingdom.

The thief knew that salvation depended upon repentance, and he confessed his own sins before the Master. "We indeed justly; for we receive the due reward of our deeds" (Luke 23:41).

The thief believed in Jesus' innocence and made a public statement to that effect. "This man hath done nothing amiss" (Luke 23:41). Even Jesus' closest disciples did not do this well. One of them betrayed Him, another denied Him, and some of them forsook Him and fled.

We admire the thief for his humility. He did not make a bold request for a place in Christ's Kingdom. He only asked to be remembered. (Luke 23:42.) His attitude was much better than the attitude of James and John, who had specifically asked for the choice positions on Jesus' right and left hand.

The thief had an amazing understanding of the Kingdom and knew that it was future. Contrast his faith with that of the disciples who were constantly losing hope, misunderstanding Jesus' teachings, and wondering why He had not already set up the Kingdom.

No wonder Jesus granted the thief's request! It must have been a great comfort to Jesus to know that someone, even a fellow sufferer, still had faith. It appears that the brightest star that would glorify the Saviour was reserved for His darkest moment.



"Why can't we watch 'Frankenstein' and have our Bible reading during the commercials?"

Two good reasons. First, nothing should usurp the precious moments set aside each day for family devotion. Second, the careful supervision we give to our children's daily lives can be greatly weakened if we are too lax as to what their impressionable minds absorb via the TV screen.

Faith for Today

• By
Pastor J. R. LeCrone
Fredericktown, Missouri

ARE the rewards of the Christian faith and way of life all concentrated in tomorrow? Must the blissful existence that we expect to enjoy for eternity in the Kingdom of God be purchased at the cost of denuding the present life of all gaiety and gladness? Is it necessary that the present life be a bleak, dreary experience, in order that we may be prepared to enter upon the sunny and rapturous life that we anticipate when Jesus returns? In short, does the Christian have any right to expect from his Christianity fruits in this life, or must he resign himself to a present life of melancholy, tribulation, and woe as the inevitable price of happiness and joy which he expects to know when "this mortal shall have put on immortality" (1 Cor. 15:54)?

In this discussion, when we use the term "faith for today," we have no thought that the doctrines taught by Jesus and the apostles need to be changed in order to meet the altered conditions under which we live, or to agree with the conclusions of science. Those teachings were given by God Himself, through the medium of the Holy Spirit, and are beyond the authority of men to in any way alter or pervert.

Rather, when we speak of "faith for today," we are thinking of the benefits that we believe that we have a right to expect to enjoy as a result of our faith—benefits

that accrue to us now, in this life. This is in no way to seek to deny or abridge the "exceeding great and precious promises" for the future, nor to abrogate or amend the requirements for salvation. It is simply that we believe that we have a right to expect that the Christian will lead a richer, fuller, more abundant, and happier mortal life than his non-Christian neighbor.

This is not to say that he will not be subject to the same trials and misfortunes as the non-Christian, nor that he will be spared all of the problems and uncertainties which plague the world. It is, rather, that his Christian faith places in his hand a most effective weapon with which to meet and overcome them, or, if he must, to endure them.

Even physical health will be benefited, not alone because the teachings of Jesus direct His disciples to avoid "many foolish and hurtful lusts," but also because the consciousness that our sins have been forgiven, that we, in turn, have forgiven others, and that our eternal future is secure, have a most beneficial effect upon our health. In the book "The Art of Real Happiness," co-authored by Norman Vincent Peale and Dr. Smiley Blanton, M.D., is found this statement: "A prominent physician has said that a very high proportion of the illnesses that he sees in his practice is caused by fear, anger, and guilt. These three emotions are the three great enemies of health. And when these emotions are repressed into the unconscious mind, they rankle and fester; they give rise to anxiety and depression. There is no question but that they contribute largely to ailments such as high blood pressure, heart diseases, chronic fatigue, stomach ulcer, and many skin disorders."

A large part of the practice of psychiatry consists of delving into the past of a patient, seeking out the origin of these repressed feelings of fear, anger, and guilt which are responsible for bringing so many mental and physical disorders upon the patient. Experience indicates that when the underlying causes of the disorder are dredged up from the subconscious mind, brought to the surface of the conscious mind, and dealt with intelligently, the symptoms tend to disappear and the patient's mental and physical health is improved.

The very nature of Christianity makes it the best possible preventive and corrective therapy for this type of illness. The same practices that are a necessary preparation for eternal life are the best possible preparation for a happy and satisfying mortal life.

Instead of repressing his consciousness of guilt and unconsciously consigning it to his subconscious mind, where



it works all sorts of mischief with mental and physical health, the Christian is taught to recognize it and deal with it immediately in a most objective way. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16), is the way that James expressed it.

Of course, baptism itself is an acknowledgment of guilt and a way of dealing with it that we may no longer be plagued with the feeling, either consciously or unconsciously. I am not trying to reduce Peter's command to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38) to the level of psychiatric therapy. I am simply pointing out that the forgiveness of our sins, along with faith that they are forgiven, has an immediate as well as a future reward. It contributes to a more abundant present life.

The same principle holds true with anger. Christian practices in dealing with the anger in our hearts will never permit it to become embedded and hidden in our subconscious minds. "Be ye angry, and sin not: let not the sun go down upon your wrath" (Eph. 4:26), is the way that the Apostle Paul set forth this principle for the Christian brethren at Ephesus. It was Jesus Himself who told us how this may be accomplished. "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Again we are forced to conclude that the rules for Christian living are also the rules for happiness and health.

What is better calculated than the Christian faith to cast out fear from the hearts of men and women? Love for God and confidence in His love for us leave no room in our hearts for fear, from whatever source. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:18). "I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Luke 12:4-7).

If the eminent physician quoted before is right in his assertion that fear, anger, and guilt are at the root of many illnesses and much of the unhappiness to be found in this life, then it is not beyond the bounds of reason to conclude that the absence of these emotions, or, at the least, their control, in the life of a Christian will contribute to his happiness and well-being today.

The self-discipline and sacrifice demanded by the Christian way of life have proved to be a stumbling-block to

many people. The world is convinced that happiness and self-indulgence are Siamese twins, so closely united that one cannot exist without the other. To those who hold this conviction, the words of Jesus when He said, "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:24), sounds like the death knell of all present happiness. They cannot believe that self-denial and happiness are compatible companions!

But this realm, too, practical experience and the observations of students of human behavior and welfare indicate that the Christian way is the way of happiness. Psychologists and psychiatrists are now telling us that self-discipline is the *only* road to happiness. They tell us that lives of easy self-indulgence are never happy lives.

We are familiar with the command found in Hebrews 10:24, 25. "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." It is no secret that strict obedience to this injunction requires considerable self-discipline, for there are a thousand and one reasons why it is sometimes not convenient, or easy, or pleasant for us to put forth the effort necessary to attend the services of our church. Yet the exercise of this discipline is not only a necessary part of our Christian walk, it is vital to our happiness.

Dr. Henry C. Link is a practicing psychiatrist. He has written a book which he calls, "The Return to Religion." In this book he gives his own reasons for regular attendance at church. We quote it to you, not because we wish to place our stamp of approval upon all of his reasons for attending, but to point you to the value he places upon the self-discipline required. "My reason for attending church again is that I have recommended it to so many others. I go because I would rather lie in bed late on Sunday mornings, the only chance for a good sleep I have during the week. I go because I would rather read the Sunday papers. I go because I know it will please my old father when he learns of it, and my parents-in-law whom I shall undoubtedly see there. I go because I shall meet and have to shake hands with people, many of whom do not interest me in the least; because, if I don't go, my children consider they have a good reason for not going to Sunday school; because I may disagree with what the minister has to say. I go because some of my best friends, who know the details of my life, consider me a hypocrite. I go because I don't believe in all the doctrines of this church or any other church. I go, in short, because I hate to go and because I know that it will do me good."

In his book, Dr. Link tells how his college training made him a doubter, in so far as religious beliefs and practices were concerned, in spite of the fact that he had

been reared in a Christian home. But when he graduated and devoted his life to helping people untangle the snarled mess that they had made of their lives, to the end that they might live in reasonable peace and happiness, he made a discovery. "I found it," he writes, "a great help in counseling people to be able to reduce a set of scientific, or at least partly scientific, facts to a few simple, practical precepts. The frequency with which these precepts resembled the teachings of religion impressed me increasingly as time went on, until, finally, I found that I had adopted a large body of religious beliefs, most of which I had discarded twenty years ago."

In Acts 2:47 are found the words, "The Lord added to the church daily such as should be saved." Acceptance of the vital role of the church in the life and happiness of the individual is a part of Dr. Link's personal definition of religion. We give it to you in his own words: "However, in so far as I can sum up what I mean by religion, it includes the belief in God as a Supreme Being; the belief in a divine moral order expressed in the Ten Commandments and in the life of Christ, and the acceptance of the church as the chief, even though imperfect, vehicle of religious truths that are greater than science, and values that are higher than reason."

Jesus warned the man who came to Him, seeking His intervention with a brother in the matter of an inheritance, to "take heed, and beware of covetousness," declaring that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). Most of us have, I suspect, a secret inner conviction that our lives would be more rewarding if we had at least a little more than we have. But careful studies of thousands of human beings in recent years, made by men who are especially trained for such studies, prove conclusively that Jesus was right. No discernible connection has been discovered between the possession of wealth and human happiness. Dr. Link sums up the findings along this line by saying, "In spite of the great benefits which the physical sciences have bestowed upon mankind—longer life, a more comfortable life, a life more free from physical pains, and a life filled with an infinite variety of interesting objects

and educational experiences, there is no evidence that individuals are happier, that families are more united, that governments or political bodies are wiser, or that nations are less likely to go to war."

Jesus' invitation was, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). The fact that this rest must be accompanied by the taking of a yoke was an indication that He did not intend for us to escape the burdens. Rather, by reason of the strength that He would impart to those who would accept the yoke, the burdens would become light. Christianity is not a refuge for those who are content to remain forever weak and helpless. It is a weapon by which the individual is enabled to make a more effective attack on life. Christianity is an aggressive mode of living by which the Christian becomes the master of his environment instead of its complacent victim.

It is not enough merely to believe that God is; we must also be so firmly convinced that "he is a rewarder of them that diligently seek him" (Heb. 11:6), that we will act upon that conviction, even though we do not always find it convenient or pleasant to do so. We are all familiar with James' assertion that "faith without works is dead" (Jas. 2:20). If we believe in God, we must also believe in and practice the self-discipline necessary to diligently seek Him.

To illustrate from another realm of life: a belief in friendship will gain us no friends unless we are willing to engage in those social, friendly activities and personal sacrifices by which friends are made. "A man that hath friends must shew himself friendly" (Prov. 18:24). An inability to make friends of those whom we like can frequently be traced to an unwillingness to practice friendliness toward those who do not particularly appeal to us. Again, self-discipline is the key which unlocks the door to happiness in this life as well as in the next.

Again we quote from Dr. Link's most interesting book. "No discovery of modern psychology is, in my opinion,

The Bible Speaks on "Happiness"



JOHN 15:11

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. — Christ



PSALM 144:15 Happy is that people, whose God is the LORD.



Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. ROMANS 15:13



A merry heart doeth good like a medicine. PROVERBS 17:22

so important as its scientific proof of the necessity of self-sacrifice or discipline to self-realization and happiness. By nature the individual is selfish and inclined to follow his immediate impulses. The personality tests and the clinical experience of psychologists prove conclusively that this road leads to introversion, to emotional instability, and to neuroticism, to intellectual futility, to maladjustment, to unhappiness. It requires religion, or something higher than the individual or even a society of individuals, to overcome the selfish impulses of the natural man and to lead him to a more successful and fuller life."

This "something higher than the individual or even a society of individuals," is to be found in the Christian faith. It is big enough to cause men and women to dedicate their lives to helping others to find salvation. It is big enough to enable them to suffer unjustly and find happiness as they walk in the footsteps of Jesus the Christ. It is big enough to replace hatred with love, to put lies to flight with truth, to bring peace where once there was strife, and to cause personal ambitions to be submerged that the body of Christ might grow and prosper as a united whole.

It is significant that every time the word "happy" appears in the New Testament it is used in connection with service to others. Jesus used it on the occasion when He washed the feet of His disciples, saying to them, "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (John 13:15, 16). I do not understand that Jesus was here instituting a service, but demonstrating a principle. But sometimes I wonder if a more literal interpretation of this commandment might introduce some sadly needed humility into the Church of God. When I read or hear words of suspicion and distrust; when charges and countercharges of misdeeds are freely expressed; when divisions and strife are deliberately fomented within the Church of God, I know that the joy of humility and service that Jesus had in mind when He said, "If ye know these things, happy are ye if ye do them," does not lie in that direction. I feel sure that members of the Church of God will find much more of happiness and joy in their faith when more of the spirit that led Jesus to wash the feet of His disciples is manifest among us.

The Apostle Paul found happiness in defending his faith in Christ. To King Agrippa he said, "I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews" (Acts 26:2). It is immediately apparent that Paul did not consider his happiness to lie in what was happening to Paul, but in what Paul could do for others.

In warning the Roman brethren to beware of using their Christian liberty as a license to do things which

might cause others to stumble and fall, Paul said to them, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another. . . . Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:19-22). Here, again, was pointed out that Christian happiness comes in humility and love and ministers to the needs of others.

James was convinced that happiness is a part of the reward which comes to those who endure patiently the trials and tribulations incident to their service to the Lord. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure" (Jas. 5:10, 11).

Peter added his experience and observation to the evidence that self-discipline and suffering for what is right lead to happiness. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but 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" (1 Pet. 4:12-14).

These five references contain every instance where the word "happy" appears in the New Testament in our King James Version. In each instance it is connected with service to the needs of others, not to our own selfish desires and ambitions. We must, however, in all fairness, point out that the same word appears frequently as "blessed."

A closely related word is "joy," which, with only a few exceptions, is from the Greek word *chara*, which Strong defines as meaning, "cheerfulness, i.e., calm delight." It is from a primitive word meaning "calmly happy, or well off."

Time and space do not permit us to examine every appearance of this word, but, like "happy," and "blessed," it is always closely related to self-discipline and sacrifice.

In a brief, one-sentence parable, Jesus made it clear that there is joy in finding the Kingdom of God only when we consider it the most valuable consideration in our lives, worth the sacrifice of everything else. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. 13:44). Jesus promised no cheap bargain, but something so valuable and joyous as to merit the sacrifice of all else.

Peter and the other apostles found this true. On one occasion, when they were beaten and commanded to preach no more in the name of Jesus, "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:41, 42). (*over*)

Other similar incidents could be pointed out, which are as familiar to you as to me. They all indicate that there is blessedness and calm delight along the road of self-discipline, sacrifice, and service where Jesus leads us. There is no other path of happiness for the Christian, either in this life or the next. And the fact that we may enjoy the calm delight of wholehearted and unselfish service now in no way robs the future life of any of its bliss or glory.

Yes, brother and sister, your faith is a faith which has rewards for today as well as for tomorrow. It will reward you with better health than you would otherwise enjoy. It will gladden your life with truer and more faithful friends than the world even suspects to exist. It will bring you a calm joy in the face of the fearful tension and fear that plague the world which is beyond the capacity of the world to understand.

But, to know these rewards requires that we attempt no compromise with Jesus, but believe His every word and go with Him all the way. To reserve a portion of our lives for selfishness, or service to the pleasures and gains of the world, is but a road to dissatisfaction and misery.

William Law described the frame of mind which makes Christianity a burdensome rather than a joyous experience in this life, when he said, "Whilst you are divided betwixt God and the world, you have neither the pleasures of religion, nor the pleasures of the world, but are always in the uncasiness of a divided state of heart. You have only so much religion as serves to disquiet you, to show you a handwriting upon the wall, to interrupt your pleasures, and to appear as a death's head at all your feasts, but not religion enough to give you a taste and feeling of its pleasures. You dare not wholly neglect religion, but then you take no more than is just sufficient to keep you from being a terror to yourself, and you are as loathe to be very good as you are fearful of being very bad."

May yours be, not only a *Faith for Tomorrow*, but also a glorious and joyous *Faith for Today!*

ARE YOU BORROWING A JACK?

(Continued from page 3)

erly Love," he emphasized that we should, indeed, follow the Golden Rule, and love even our enemies.

"What will you do in the Kingdom," said he, "if you meet someone that you disliked and avoided in this life? Will you cross the street? Will you feel ashamed that you did not forgive him, as your Father in heaven forgave you?"

"Love is patient and kind; love is not jealous nor boastful; it is not arrogant nor rude. Love does not insist on its own way; it is not irritable nor resentful; it does not

rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

"Love never ends; as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect.

"So faith, hope, love abide, these three, but the greatest of these is love" (1 Cor. 13:4-13, R.S.V.).

After quoting the foregoing, Brother Marsh continued, "All of you have unity of spirit, sympathy, love of the brethren, a tender heart, and an humble mind. Do not return evil for evil, or reviling for reviling, but on the contrary, bless, for to this you have been called, that you may obtain a blessing.

"And if the righteous man is scarcely saved, where will the impious and sinner appear?"

"Therefore, let those who suffer according to God's will do right, and entrust their souls to a faithful creator" (1 Pet. 3:8, 9; 4:18, 19, R.S.V.).

For myself, I am going to try to *stop* "borrowing jacks," though the habit will not be an easy one to break. How about you? Are you a "jack borrower"? Or have you a garage full of "jacks"?

NEW SATELLITE

The United States successfully launched Pioneer IV on March 3, and it is now orbiting around the sun. Currently, this country has five satellites orbiting around the earth. Great things are ahead. The "talking" Atlas launched last December from which President Eisenhower spoke to the world was so startling, one wonders how far God will permit men to go in their reaching out into space and unlocking many of the secrets of the universe. As a person remarked this week: "There have been so many things happening the last few months, one wonders if we are not approaching the day of Christ's coming."

After the success of Pioneer IV, Major General John B. Medaris, Army Missile Chief said: "Everything we put in space now brings us nearer to the day when we will have the first man voyager there." Maybe you are right, Mr. Medaris, and perhaps you are wrong. Jesus said to His disciples, "Whither I go, ye cannot come" (John 13:33). Man is not going too far away from earth!—*News and Prophecy Digest*.

PROTESTANT CHIEF OF ARMY CHAPLAINS APPOINTED

President Eisenhower has appointed Frank A. Tobey, minister of the American Baptist Convention as chief of the army chaplains. He replaces Patrick J. Ryan, a Roman Catholic.

National Berean Youth Conference

August 9 - 15, 1959

Camp Reynoldswood

Dixon, Illinois



For young people going into the ninth grade through College age

- Interesting classes and worship programs for leadership training.
- Plenty of time for recreation and Christian fellowship. Swimming, tennis, sports, archery.
- Christian young people from far and near of common age and interests.
- Visit Oregon Bible College and the General Conference office.
- Adult counselors who understand and appreciate young people.
- Beautiful camp site on the Rock River.

Deadline for Enrollment — July 1, 1959

Tuition Fee — \$25.00

Request for Enrollment Application:

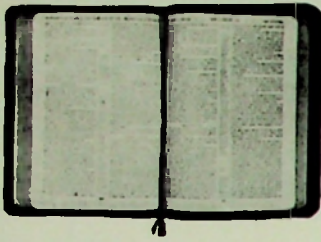
Please send me an enrollment application for the National Berean Youth Conference.

Name Grade

Address

City Zone State

Mail this coupon to Berean Youth Department, Box 231, Oregon, Illinois



THE BIBLE AND THE NEWS

By the Editor

MISSIONARIES OUTNUMBERED

Two hundred fifty thousand Protestant pastors serve the needs of the one hundred seventy million people in the United States, while eighteen thousand missionaries are trying to serve the needs of the two and one half billion people in the rest of the world.

HOLLYWOOD READING RELIGIOUS BOOKS

Director George Stevens has assigned a crew to read and prepare digests of some sixty thousand books written about Jesus Christ. Stevens wants the material on Christ in preparation for "The Greatest Story Ever Told," a film on the life of Christ being made at Twentieth Century-Fox Studios. No doubt this film will be no closer to the Bible story of the life of Christ than other Hollywood films have been to Bible incidents they claim to dramatize.

LUNG CANCER AND HEART DISEASE

Arthur Godfrey, who puffed smoke for years for the benefit of his tobacco-manufacturer-sponsor for TV audiences, is now recovering from a lung cancer operation. Smokers will have reason to think twice when well-known personalities try to sell them on the harmless benefits of their particular brand.

Dr. William Zukel, of the Office of Surgeon General, Public Health Service, recently said, "After adjusting for age differences between smokers and non-smokers, the reported incidence of heart disease was more than twice as high among cigarette smokers as among persons who had never smoked."

COMMUNISM AT THE FRONT DOOR

It is becoming increasingly evident that the Fidel Castro revolution in Cuba is now in the control of Communists and that the government of Cuba is Communist dominated. Within ninety miles of Florida we will soon have a Communist nation which may act as a springboard to launch other Communist revolutions in Latin America.

The intrigues of church and state in South America have created a fertile field for Communism to gain a foothold. Poverty, superstition, and spiritual ignorance, such as opened the way for Communism in eastern and southern Europe are opening the way also in lands south of the border.

FILM ON ALTERNATE SERVICE AVAILABLE

A new film has been produced by the National Service Board for Religious Objectors concerning the alternate service program for conscientious objectors to military service. The film was produced by several co-operating agencies and shows the opportunities available for alternate service. The film may be purchased for \$125.00, or may be rented from National Service Board for Religious Objectors, 401 Third St., N.W., Washington 1, D.C., for \$7.50 per showing or \$20.00 per week.

THE PRAYER THAT CAUSED THE TROUBLE

The following prayer was repeated each morning by the school children in the Long Island school district of Herricks. "Almighty God, we acknowledge our dependence upon thee, and we beg thy blessings upon us, our parents, our teachers, and our country." Five property owners, backed by the American Civil Liberties Union have filed suit to force the school to ban the prayer since it is "offensive" to some parents.

School board president, William Vitale, echoes our sentiments when he states, "I can only conclude that the suit is a premeditated act to undermine the American heritage. This is not a religious issue. It's simply a matter of giving our children additional moral and spiritual help in the recognition of God."

There are many individuals and groups who would like nothing better than to completely secularize the public schools so they can be condemned as "godless."

THE DETROIT NEWS ON TAX RELIEF

Partisans of private and parochial schools embrace a faulty concept of public education when they complain of "paying twice" for the education of their young. The public school tax is not a charge for services rendered. If it were, the parents of two children would pay twice as much as the parents of one, and childless persons and corporations would pay nothing.

No, the school tax is levied on the premise that "free" public education for all children benefits the whole community. It is analogous to police protection, paid for by taxes and provided for all. The citizen who wants more or different police protection is free to hire a private policeman, but he cannot thereby claim a tax reduction.

—*The Detroit News*, January 23, 1959.

A REQUEST OR AN INDICTMENT?

New Trier High School students made a request recently that shocked all Chicagoland. They did not ask for a new gym, a larger assembly hall, or greater liberties. They sent letters to the parents of more than 3,600 students, asking help in controlling the teen-age drinking problem. New Trier High School is in Wilmette, Illinois, a north shore suburb.

The letter, quoted by the *Chicago Tribune*, December 20, makes this appeal: "We are very concerned about a problem that involves New Trier students. The problem is drinking. It is becoming serious because of the increasing number of people involved and the actions of these students while under the influence of alcohol.

"We strongly feel there is no need for a high school student to drink. There is no social dignity in it. But yet, some parents must feel there is, because there are parties at which cocktails are served to students. In other cases, parents knowingly let students bring liquor into parties without taking any action. A third problem arises at large parties at which there are an inadequate number of chaperons, and in some cases none at all.

"Drinking is not a game; yet many of our friends (your children) are treating it as if it were. Must the name of New Trier be lowered again and again because of the obnoxious actions of its students who find it necessary to become intoxicated?

"Must more houses be damaged before parents become interested in the problem? We as students can do little to control the problem. That is why we are turning to you for help."

The superintendent of the school pointed out that the school has no jurisdiction over the matter, which is completely between students and parents.

The mimeographed letter was signed by presidents of three student groups; the girls' club, the student council, and the boys' service organization. The letter was approved by the executive committee of the parents' association before it was sent out, and reaction from both students and parents has been good, the newspaper reported. The president of the girls' club said it had helped to awaken parents to the problem that exists not just at New Trier but everywhere. The tragedy lies in the fact that this situation is not confined to one school. The letter acknowledging the situation proves the high quality of the majority of New Trier's students. They refused to accept the *status quo*. They refused to bury their heads in the sand just because parents insist on keeping their eyes closed. Moreover, they refused to stop short of action.

That student plea, courageous as it is, will not stop all the drinking among students or parents. But it will inevitably bring results that only a high school body could have achieved.

A co-chairman of the parents' association pointed out that the letter was not intended as an indictment to parents. It was sent as a "request to some parents to stop and think." In reality, what stronger indictment could be made against parents than the necessity of a student body to remind them of their parental responsibility?

Social standing is the highest goal many parents ask for themselves or their children. Hundreds of persons who prefer not to drink will not risk losing cast by refusing. What a shock the letter must have been to these who have been going all out on the drinking just to be popular. They bargained for social standing only to find they've been sold a bill of social rejection.

The public reaction to this news story can be expressed in one man's exclamation, "Isn't it a crime!" New Trier's student body did not need to hold a conference to discuss the cause of juvenile delinquency. They knew!—*The Union Signal*.

HIGHER MEMBERSHIP STANDARD SET

The pastor of the First Presbyterian Church in Elizabeth, New Jersey, says, "People have gotten to the point where they need know little, believe little, and do little to join the church." To join this pastor's church prospective members must attend ten instruction sessions, read "almost the entire Bible and pledge themselves to a life-long study of it," promise some useful labor to the church, attend regular worship services, pray regularly for the church, contribute financially, and pledge themselves to ethical and moral behavior, and to love and respect all persons regardless of race, social status, or past life.

CHURCH AND THE JUSTICES

"Dissenting opinions" are filed by some of the members of the U. S. Supreme Court when church-going time comes. Chief Justice Earl Warren, from a Methodist background, attends a Baptist church in the capital. Justice Hugo Black reportedly attends a Unitarian church frequently, although a Baptist church in Alabama lists him as a member. True to their faiths when it is church-going time are Justice Felix Frankfurter, Jewish; Justice William J. Brennan, Jr., Roman Catholic; Justice Charles Evans Whittaker, Methodist; and Justice Potter Stewart, Episcopalian. Three Presbyterians hold the "majority report." They are: Justices John Marshall Harlan, William O. Douglas, and Tom C. Clark.—*Bible Advocate*.

IDOLATRY IN THE UNITED STATES

The addition of Hawaii as the fiftieth state has made idolatry a part of America. There are more than two hundred heathen temples in the city of Honolulu alone. Here in the United States is a new field of evangelism and home missions, where not even a passport will be needed.



Summer Camps for Young People

The following states have announced time and place for their summer youth camps. These camps are open to all Church of God young people, but reservations must be made early. Other camps are being planned which have not yet been announced.

May 31 - June 5—Southern Berean Youth Rally, Camp Berea, Hammond, La. Tuition, \$7.00; contact Pastor James Mattison, Rt. 1, Box 8-17-C, Hammond, La.

June 15-20—Ohio State Youth Camp, Camp Evergreen. Tuition, \$12.00. Contact Pastor Timothy Pearson, 249 Forrest Ave., West Milton, Ohio.

June 22-28—All Nebraska Family Retreat, Camp Merrill, Fullerton. Adults, \$3.00 per day, \$16.00 for full camp. Campers eleven years of age and under, \$1.50 per day, \$8.00 full camp. Contact Pastor C. E. Randall, 5948 N. 33rd Ave., Omaha 11, Nebr.

July 5-11—Youth Camp for ages 10-12, Long Lake, Minn. Contact Pastor Emory Macy, Box 780, Litchfield, Minn., before June 1.

July 6-12—Southwest Youth Camp, Mountain View Estates, Prescott, Ariz. Contact Pastor T. M. Ferrell, 230½ W. 103rd St., Los Angeles, Calif., before June 1.

July 12-18—Youth Camp for ages 13-18, Long Lake. Contact Pastor Delbert Jones, Hector, Minn., before June 1.

July 13-19—Washington State Bible Camp, Cashmere, Wash. Contact Pastor Lyle Rankin, 102 Paton St., Cashmere, Wash.

August 9-15—National Berean Youth Conference, Camp Reynoldswood, Dixon, Ill. (Deadline for enrollment, July 1.) For ninth graders through college age.

September 18-20—Illinois Fall Youth Retreat, Camp Emmaus, Mt. Morris, Ill.

CALENDAR OF EVENTS

May 23, 24—Illinois Quarterly Conference at Rockford

May 29-31—Annual May Meeting, Fonthill, Ont. Grover Gordon, speaker

June 4-7—Annual Northwest Conference, Felida, Wash., Vernis Wolfe, speaker

June 7-14—Texas Conference, Gatesville

June 8-14—Annual June meeting, Brush Creek, Ohio, Otto E. Dick, guest speaker

June 10-14—Minnesota Spring Conference, Eden Valley

June 15-28—Blood River, La., Bible school and special meetings. Sr. E. L. Macy in charge of Bible school, Bro. E. L. Macy, speaker

NEW Vacation Bible School Lessons

Beautiful Words of Jesus

The new Vacation Bible School lessons are now ready for distribution. These lessons by Sister Verna Thayer will be the only new set of Bible school lessons offered this year. Each year we will plan to offer one new ten-lesson set of Bible-based Vacation Bible school lessons.

This new set, "Beautiful Words of Jesus," contains two sets of five lessons each. The two sets of lessons follow one another, so they can be used either by a five-day or a ten-day school. The first five lessons will be supplied for a five-day school, or all ten for a longer school.

The lessons are based on incidents in the life of Christ, and books are prepared for pre-school, primary, and junior ages. (Books 1, 2, and 3.)

The books will sell for 25 cents per pupil for five lessons, or 35 cents per pupil for ten lessons. When ordering: 1) Order early. 2) Specify whether you want five or ten lessons. 3) Specify how many of each book (1, 2, 3) are wanted.

We also have on hand limited quantities of the following Bible school lessons from last year. If you have not used these lessons as yet, they may be helpful to you.

Fruit of the Spirit (10 lessons)	35c per pupil
Visiting God's Great Leaders (10 lessons)	35c per pupil
The Bible Expressway (10 lessons)	35c per pupil
In Paul's Footsteps (5 lessons)	15c per pupil

Order from

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HERALD RECEIPTS

Mrs. Clara Claypool; Inez M. Titus; Mrs. William Lawrence; Christine Magorian; Mrs. M. R. Richards (3); Keturah Perkins; Ferrill A. Purdy; Luther Bengel; Roma E. Voss; Glenn M. Birkey; Ralph Thomas; Burton E. Smith; Harry V. Moore; Stanley O. Ross (2); Mrs. Flora M. Dorsey; Nettie Lundquist; E. W. Johnson; Mrs. A. P. Leamon; M. Arlene Dearing; F. Carpenter; Florence Pease; Francis Burnett; A. R. Johnson; Mansel I. Rogers; Walter Wiggins.

NEW TRACTS PRINTED

Have you used the new titling tract by T. M. Ferrell, "Christian Tithing—An Act of Faith"? The cost is 25 cents per dozen, \$1.60 per hundred.

Another new Bible Digest Series tract, "What About Divine Healing?" by Gene Davis, M.D., is also ready for distribution. Twenty-four pages, two colors. Price, 15 cents each, \$1.50 per dozen, \$12.00 per hundred.

June 21-28—Evangelistic meetings, Blood River Church of God, Hammond, La. Emory Macy, guest speaker

June 22-27—Indiana Conference and Bible School at North Salem, Delbert Jones, speaker

June 26-28—Arkansas-Oklahoma Conference, Driggs, Ark., between Paris and Magazine

June 28 - July 4—Southeast Conference, Pelzer, S. C.

July 19-26—Illinois State Conference and Bible School and Youth Rally at Oregon

August 2-7—General Conference, Camp Mack, Milford, Ind.

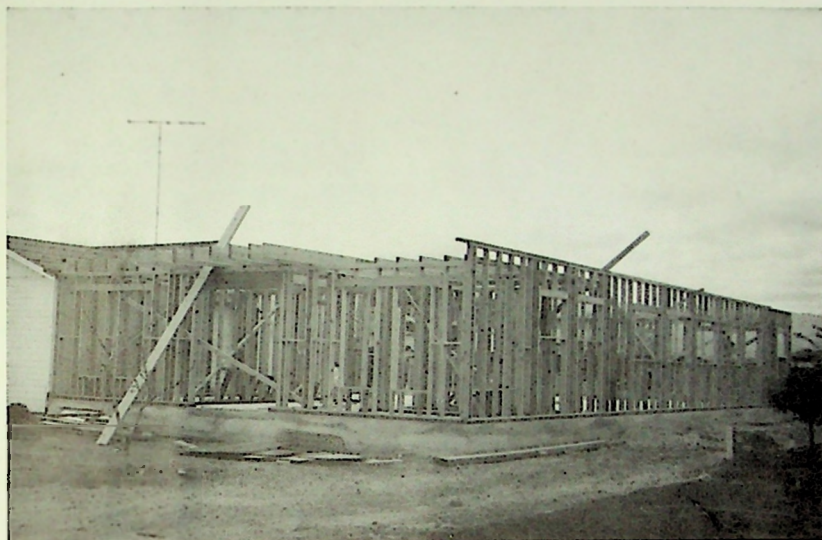
August 15-23—Iowa State Conference, Waterloo, Francis Burnett, guest speaker

August 16-23—Annual Missouri Conference, Fredericktown, Harry Sheets, speaker

You are welcome to attend all the services of the Church of God, where you will find a friendly welcome and a Bible message. The summer conferences and special evangelistic meetings feature good Bible preachers, special music, Christian fellowship, and opportunities to worship with children of God.

Attend the services nearest you for a feast of spiritual food.

California Church Under Construction



As can be seen in the above picture, the new Church of God building near Campbell, California, is now under construction. It is hoped by the congregation that the church will be ready for dedication in the early fall.

This is the second Church of God being assisted by the Mission Builder's League. About \$3,600 has already been returned in response to the appeal for assistance, and sent on to the congregation at this church. These contributions by Mission Builders have been greatly appreciated. Without them the building of this church would have been delayed for some time.

Other churches will also be helped by the Mission Builder's League, should the Lord tarry, and new and stronger witness to the truth will be made possible by Mission Builder's efforts. We know that you will want to have a part in this important and enduring work. If you are not now a Mission Builder, use the coupon on this page to enroll yourself, your family, your class, or your church. We need one thousand Mission Builders to give greater assistance to the Churches of God.

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May 30, 1959

the
RESTITUTION
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**A DAY
OF REMEMBRANCE**

(Page 4)

VOLUME 48, NUMBER 16

IN THIS ISSUE!

No One Likes a Traitor

The Blood of Jesus Christ

"Once Saved, Always Saved"
Is It True?

Comments, Poetry, and Humor

And other features of interest
to all.



The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Pete and Pamela stopped after school the other night to practice a duet they are to play for Sunday school. "Your horn's out of tune," Pete told Pamela, and even to me, their grandmother, their music sounded sour. Pamela said, "It is not. It's yours that's off." They checked their pitch with the piano and found they both had to tune their instruments. People who are really in tune with God will have no trouble staying in tune with their fellow men.



Evidence for the Literal Restoration of Israel

Studying the last chapters of the Book of Ezekiel, one is impressed with the Prophet's obvious hope in the literal, future, everlasting restoration of the land and people of Israel. While many churches take the official position that the church has replaced Israel in the plan of God, and that He has forsaken His covenant nation, and that the prophecies of the Old Testament regarding the restoration of Israel will be fulfilled in the church, one could hardly get that impression from the prophets of God.

Ezekiel 36:6-15 is a prophecy of the restoration of the land of Israel. "Prophecy concerning the land of Israel . . . the mountains . . . the hills . . . the rivers . . . and the valleys . . . ye shall be tilled and sown." It would be difficult to "spiritualize" this prophecy and make it apply to something other than the land of Palestine, the home of the people of Israel.

In inseparable phrases throughout the prophecy concerning the restoration of the land is also promised the restoration of the people of Israel. "I will multiply men upon you, all the house of Israel, even all of it . . . I will cause men to walk upon you [the land], even my people Israel; and they shall possess thee, and thou shalt be their inheritance." Obviously, the people of Israel will inherit the land of Israel. Just as the land is literal, so the people are literal.

Who are these people of Israel who will inherit the land? Ezekiel identifies them as the ones who were "scattered among the heathen, and . . . dispersed through the countries . . . and whither they went they profaned my holy name . . . but I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went" (vv. 19-21). Could this possibly refer to the church? Has the church profaned the name of God? No, it refers to the nation of Israel, dispersed and despised, which will one day be restored to a renewed land.

Then the people of Israel also will be made new, for, as Ezekiel said in the words of the Lord, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. . . . A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you an heart of flesh. . . . And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God" (vv. 24-28).

We believe that the Bible teaches that the nation of Israel will be restored to its land, converted to Christ, and become the leading nation of the Kingdom of God under Christ.

The Age of Escape

"The mid-twentieth century," says the editor of the *Valley Morning Star*, Harlingen, Texas, "has become an era of escapism. Millions flee to alcoholism, moving pictures, television, and the constant din of radio, comic books, literary trash, and nail biting. The avenues of escape are now so

crowded that to escape the throng, the few are seeking escape from escape by returning to reality. It is a healthy sign."

The editor has put his finger on a definite condition that exists in our day and also upon one reason for a seeming growing interest in religion. We sometimes have believed that many people first seek out the church, not because of an interest in things religious, but because they are seeking a way to escape from the pressures and problems of modern complex life. While the church is not a facet of escapism, it does provide a message which shows the member how to find consolation, comfort, and relief from mental and spiritual burdens through Christ.

Taxes and Church Design

A book, "The Heritage of the Cathedral," by Sartell Prentice, sets forth the remarkable discovery that the taxes of the Roman Empire were the principal reason that many cathedrals were built in the form of a cross. Originally, many of these cathedrals were oblong. High taxes in the Roman Empire, with tax exemption for priests, convinced many young men that they should join the priesthood to conserve their property. The number of priests became so great that additions had to be made on the churches to seat them. These additions were put on in the form of wings at the sides and front, making the form of a cross. This had no religious significance, according to this author, but was simply an architectural development.

Strangely, taxes may have some effect on the size and shape of churches today. High taxes deplete the average wage earner's income to the extent that the remainder is limited. Since most building programs depend upon offerings in addition to tithes, the tax situation has a definite effect upon the size and type of church which can be constructed.

Jazz in the Church

A rock'n'roll singer in England, Terry Dene, after a mental collapse and discharge from the army, appeared before a packed movie house in Derby, England. In long jacket and tight pants, he went into his hip-swinging routine to the tune of thunderous squeals from his female audience.

After the performance, Anglican Father Geoffrey Beaumont, pastor of St. George's Church, after a prayer for the Bishop, added, according to *Time* magazine (May 11, 1959), "Let us pray for Terry Dene, a young man who has been very ill." Pastor Beaumont, who is already celebrated for his use of jazz music in church services, explained further, "Terry Dene represents the sort of thing I want to bring into my church."

One must always wonder at these desperate attempts to revive interest and entice attendance with these tactics. When churches forsake the preaching of the Word of

God, drastic measures must be taken to substitute the pleasures of the world to take the place of the drawing power of the Word.

New Testament Love

In a prayer meeting we recently attended, the group was discussing the vital subject of New Testament love from the love chapter, 1 Corinthians 13. A pastor present explained that love, in the New Testament sense, means "positive good will." This is a comprehensive and thought-provoking explanation of the word as used in the admonitions in the New Testament to believers to love others.

There may be people who are very difficult to like and for whom we can have no real affection. There may be personalities very difficult to include in any warm, mutual fellowship. The Christian, however, can maintain a feeling of positive good will toward even these. He can wish the best, maintain as cordial a relationship as possible, help without selfish interest, pray for better understanding, and ask for the grace of God to be a good witness to these difficult personalities.

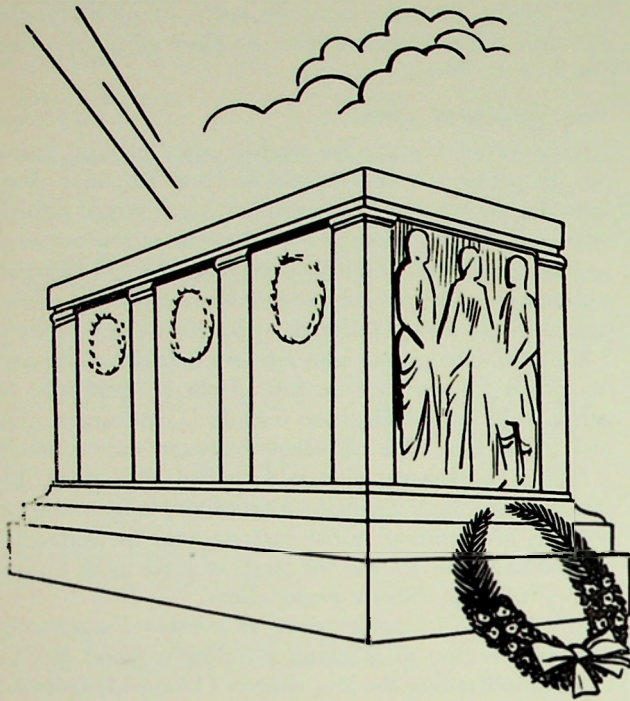
In the New Testament sense, it is not necessary to be fond of a person to maintain a feeling of good will toward him. Reading the love chapter (1 Cor. 13) from the Revised Standard Version, you will discover the practical manifestations of this positive good will.

Jesus on Personal Property

In an age of creeping socialism and outright communism it is good to be reminded of Jesus' attitude toward personal property and the right of ownership. An article by Irving E. Howard on this subject has been widely reprinted in conservative economic magazines.

Mr. Howard calls attention to the parable of the employer who hired laborers to harvest his vineyard. (Matt. 20:1-6.) The employer hired the men at different hours, and at the end of the day paid each the same wage. The theology of the parable is that those who serve the Lord as members of His fold are each promised the same gift of eternal life, whether his service be long or short. The economic principle of Jesus is expressed in the words of the employer when the men complained that he was being unfair with them: "Is it not lawful for me to do what I will with my own?"

Jesus here recognized "that a man has a right to his property. This is not a surprising assumption for Jesus to have made. . . . Much so-called social legislation is in conflict with the teaching of Jesus on property, for this kind of legislation is founded on the assumption that a man's property or wealth belongs to the community, and that the community has the right to determine how it should be used. Jesus had a different idea; namely, that ultimately all property belongs to God." Thus, man is a steward of God and accountable to Him for the use of his wealth.



A Day of Remembrance

● *By Pastor J. R. LeCrone
Fredericktown, Missouri*

SATURDAY, May 30, our nation will observe Memorial Day. Originally started for the purpose of keeping alive the memory of the soldiers who fought and died in the Civil War, the sentiment of the day has been extended to include all who have worn the uniform of the United States of America in armed conflict, in whatever war they may have participated.

We believe that it is right and proper that we should thus give every honor to those, both of the past and of the present, who have left friends, homes, and those dearer to them than life itself, to defend them upon the field of battle. As Jesus expressed the sentiment, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

As the years have passed, however, and war has followed upon war, there has been a subtle change in the manner in which we observe our day of memorial to these honored dead. Orators no longer speak of "a glorious death in an exalted cause," but only of the "grim necessity" of battling to preserve our American rights of "life, liberty, and the pursuit of happiness" from vanishing from the face of the earth.

Within the lifetime of many of our readers we have

seen our nation engage in World War I, which was to have been "the war to end wars." More recently, we engaged in World War II, which was to have been "the war to make the world safe for democracy." Freshest of all in our minds is the Korean conflict, which was to help make small nations free from Communist aggression. Though each of us, as a loyal citizen of the United States, does not question the righteousness of our cause in each of these conflicts, we cannot fail to see that winning the wars was not equivalent to attaining the objectives for which they were fought.

"Why," our anguished hearts cry out, "Why must the earth be soaked every twenty years with the blood of the very flower of our nation's youth?" Not only we, but all of the peoples of the earth, are weary of war; yet in the heart of nearly every individual is a conviction that sooner or later we will be plunged into World War III. Military men tell us that should such a conflict come, it will be far more devastating and costly both as to lives and property than anything that the world has ever known.

Desperately, men are seeking some means to settle disputes between nations without recourse to armed conflict. The older ones among us remember the League of Nations which followed World War I, and its utter failure to prevent further wars. Now we are anxiously watching the United Nations Organization and wondering whether or not it will prove to be an instrument capable of bringing peace upon the earth, and good will among the nations. In the meantime, a large portion of the wealth and energy of the world is being used to produce more and more deadly weapons, and to train armies of men with the technical knowledge necessary to produce and use them. We are assured that great military strength is our only assurance of peace.

It is our firm conviction, however, that any real attack upon the ultimate causes of war will not be made with long-range bombers or guided missiles and atomic weapons. Neither will it be made by the diplomats of the nations as they vie with each other for the economic and strategic advantage of their own nations. It must be made at a much more basic level. For the cause of wars in the earth lies in the hearts of men and women in all walks of life, not just in the power accorded dictators and professional politicians.

The Apostle James, nearly two thousand years ago, put his finger right on the festering source of infection which erupts upon the earth from time to time in cruel and ghastly warfare. Hear him: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:1-3).

We read the same passage as it appears in Goodspeed's translation of the New Testament. The thought is not changed, but the different language used helps us to more easily grasp the vigor of James' assertion. "What causes wars and fights among you? Is it not your cravings, which are at war within your bodies? You crave things, and cannot have them, and so you commit murder. You covet things, and cannot get them, and so you quarrel and fight. You do not have things because you do not ask for them. You ask with wrong motives, to spend them on your pleasures."

This is a basic truth, as true at the national level as at the level of the individual, for nations are only groups of individuals working together under the same leadership. While most of us readily grasp the fact of God's ability to deal effectively with individuals, we many times fail to understand that He can deal just as directly and effectively with nations.

In Jeremiah 18:7-10, we find the heavenly Father making this assertion: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

If this be true (and we believe that the Word of God is always true), then the only force capable of bringing lasting peace and justice upon the earth is the only force that goes directly to the seat of the wars and fightings and eradicates the cause. We refer, of course, to the gospel of Jesus Christ, which alone can reach the hearts of men and bring them into subjection to the will of God. When the principles of Christianity take control of the hearts and lives of men, there will be no more wars.

Rather reluctantly, however, we have been forced to the conclusion that joining a church, and becoming Chris-

tian in the Biblical sense of the word, are not necessarily the same thing. In the huge majority of cases, joining a church and being acknowledged as a member of the congregation requires but a few minutes, or at the most a few hours, of our time. Taking Jesus into our hearts and conducting our business, social, and personal lives according to the spirit of His teachings is a full-time job! Many times it is far from easy and requires of us the utmost in effort and sacrifice. Only those who are willing to put forth the effort and make the sacrifice may be truly classified as Christians, regardless of the church where they hold their membership.

Is it possible that becoming a member of a church has been made too easy? Is it possible that more and more people have been becoming members of churches that require less and less of them until we are approaching the point where membership in a church means little beyond the fact that we have placed our names on its rolls, give it some financial support, and attend its services occasionally? Otherwise, how can we account for the fact that the proportion of church members and the proportion of criminals among us are rising simultaneously. These facts carry a strong suggestion that becoming members of churches is making very little difference in the lives of many of those who join.

Necessary as it may be, under present world conditions, for young men and women to give their lives in defense of home, family, and friends, we believe that the Bible points out a much more fruitful way for a man to "lay down his life for his friends." He who gives his life to active Christian service, seeking to implant the spirit of Christ in the hearts of men, does his nation a greater service than the one who dies upon the field of battle.

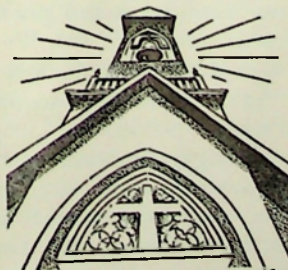
The wise man of the Bible pointed out the principle involved when he said, as recorded in Proverbs 14:34, "Righteousness exalteth a nation: but sin is a reproach to any people."

The Lord has need of soldiers of Christ who will give their lives in the battle against sin. Do you love Him, your country, and your neighbors enough to volunteer for life?

The Bible Speaks on "The Church"



Let the LORD, the God of the spirits of all flesh, set a man over the congregation... that the congregation of the LORD be not as sheep which have no shepherd. NUM. 27:16, 17



Gather the people, sanctify the congregation. JOEL 2:16



Hebrews 10:25
Not forsaking the assembling of ourselves together, as the manner of some is.



Christ also loved the church, and gave himself for it. EPHESIANS 5:25

● *By Pastor Harry Sheets*
South Bend, Indiana



No One Likes a Traitor

IN THE beautiful Cadet Hall at West Point, so we have read, one will find the shields of many noted Americans. Among these shields is one without a name. It bears two dates; the date of birth and the date of death. This shield, forever nameless, is that of Benedict Arnold.

This man, filled with zeal, led an expedition that has seldom been equaled for sheer courage and determination in the face of suffering and hardship. He, perhaps more than any other commander, was responsible for the defeat of the British under General Burgoyne at the Battle of Saratoga. This battle proved to be the turning point in America's struggle for independence.

When Congress failed to give him the promotion in rank which he had so faithfully earned, Arnold, in his disappointment and resentment, betrayed his country by selling its secrets. The nation he once served so well would like to forget his name.

Benedict Arnold failed because he was unable to meet

the disappointments of life. Think of it, no name, just a shield bearing two dates! Few loyal Americans would want it otherwise, so much do they dislike disloyalty. What a tragedy!

Do you know that God does not love a traitor either? Through the pen of Ezekiel, He has warned us, saying: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All the righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24). From this we learn that God will forget all of man's past righteousness when he turns back into sin, just as America forgot Arnold's brilliant service after he betrayed his country.

God has a wonderful future for those who will be true to Him. He does, however, expect them to be true to the very end. Listen to the words of Scripture: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:26, 27). In Revelation 3:21 we read: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Jesus was able to overcome His temptations because of the "joy that was set before him" (Heb. 12:2). Jesus has tried to give His followers plenty of incentive for remaining loyal. He promised them a share in whatever He was to receive. Paul wrote that the faithful were to be joint-heirs with Christ.

John the Revelator saw a vision of the redeemed in their glorified state. He listened while they "sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10). We have some conception of what to expect if we are to be kings and priests over the peoples of this world, because we know something about what these people do.

What God has in store for us will no doubt be far more than we anticipate, for Paul tells us: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). "It doth not yet appear what we

(Please turn to page 12)

The Blood of Jesus Christ

• By Pastor Kenneth Milne
Rockford, Illinois

GOD told the Israelites: "The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. 12:13).

There are two elements in the blood as it relates to man's life: 1) it is life-giving; 2) it is cleansing. Israel was required to kill a lamb without blemish, then strike its blood on the two side posts and on the upper doorposts of the houses where they were. The angel was to pass through the land of Egypt that night and smite all the first-born of man and beast.

Why did the Lord want to see the blood? Did He not know all things? We may draw from this that in all things that pertain to man's salvation God must have our co-operation. The making of man was wholly on God's part, but, since man has sinned, he must express his willingness to be saved by co-operating with whatever plan God may have for his redemption.

It took much faith on the part of Israel to believe that God would pass through the land of Egypt that night and would smite all in the land except those on whose doorposts the blood was found.

It was a time of trial and perplexity, for their tasks had been increased since the coming of Moses and Aaron. Their faith was in the balances as to the possibility of their deliverance, but "God's callings are His enablings."

Every detail of the plan was to be carried out if Israel was to be delivered. A single act of disobedience would counteract the plan. Israel obeyed and was delivered.

When the Lord passed through Egypt that night, He saw the life-giving token on the doorposts. "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls" (Lev. 17: 11). Israel may not have known the full value of the blood at that crucial moment, and there was no time to ask the whys and the wherefores. It was to be done by faith.

Next came the cleansing. Paul wrote, "Almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22). Here the twofold purpose of the blood is in evidence. Israel was typically given life and cleansing that night. The blood token was a signal evidence of their faith in that Lamb that was to take away the sin of the world.

Listen to what the Prophet Isaiah has to say on this matter. "Wash you, make you clean. . . . Though your

sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:16, 18).

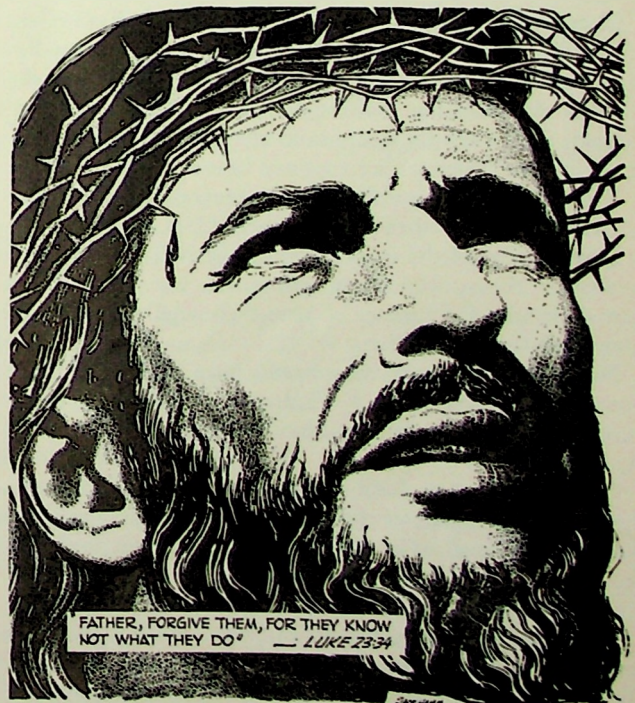
Scarlet and crimson are symbols used to describe a great degree of sinfulness. Isaiah 1:4-6 gives a lucid description of Israel's sins at the time when they were invited for a recleansing. Their sins were likened to wounds and putrefying sores which have not been closed.

The Lord warns His people against entering the sheepfold by any other way, but by the door. Whoever does this, He says, is a thief or a robber. (John 10:1.) If anyone tries to enter the Church of God without conversion, at which time the blood is applied, he is like those who would climb through the window.

The Apostle John directed a searchlight on this subject when he declared: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Walking in the light is an obligation on all who have received the life-cleansing blood of Jesus. Being once cleansed is no evidence that we are always cleansed. Walking in the light brings fellowship with God and our fellow men. Thus, cleansing is attained.

Paul maintained a conscience void of offense before
(Please turn to page 12)





“Once Saved, Always Saved” --- Is It Truth?

SOME people sin on the installment plan. They “sin now, and pay later.” The “morning after” feeling, a frequent consequence of imbibing too freely of toxic beverages, is an example of the truth of this statement. Adultery, theft, murder, and lying are others. True, justice may not be forthcoming immediately, but assuredly, sooner or later, payment or restitution must be made. Though the wicked seem to prosper for a time, and even may appear to escape the penalty of sin in his lifetime, yet there is laid up in store for him a day of reckoning.

David attests in Psalm 92:7, “When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever.” “Though hand join in hand, the wicked shall not be unpunished” (Prov. 11:21). “Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch” (Mal. 4:1).

The New Testament also bears witness of these things. Christ Jesus admonishes us in Matthew 13:49, 50, “So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

Now there are some who would have us believe that “once saved, always saved”! They cannot sin after conversion, is their contention. How wonderful this would be, *if* true!

“But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” (Gal. 3:22). Jesus portrayed displeasure at being termed “good” in Matthew 19:16, 17. “There is none good but one, that is, God,” He said.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us

from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us” (1 John 1:8-10).

“All have sinned, and come short of the glory of God” (Rom. 3:23). “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. . . . But *the tongue* can *no man* tame; it is an unruly evil, full of deadly poison” (Jas. 3:2, 8).

Paul had a miraculous conversion. (Acts 9:3-22.) Did he believe that he was “saved” from that day forward? Scripture does not appear to uphold this thought.

To the Romans (7:14-25) Paul testified: “The good that I would I do not: but the evil which I would not, that I do. . . . When I would do good, evil is present with me. . . . O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.” “I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor. 9:27).

Again, to the Philippian brethren (3:11-14), Paul, after writing concerning the resurrection and righteousness, said: “If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended . . . I press toward the mark for the prize of the high calling of God in Christ Jesus.”

It was not until the close of his ministry that Paul felt assured of attaining eternal life. To Timothy he wrote, “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me

only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

What did Peter, thought by many to be the greatest of Christ's apostles, believe concerning this question? To the Jewish Christians dispersed in Asia, Galatia, Cappadocia, Pontus, and Bithynia, he wrote, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear? . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (1 Pet. 4:18; 2 Pet. 1:10).

We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8:24).

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 John 2:1, 2). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

At conversion our past sins are "blotted out." (Acts 3:19; 1 John 1:7.) We, being dead to sin, should live

righteously (1 Pet. 2:24), but we know that as long as we are mortal, we will sin, no matter how good our intentions, or how hard we try.

For this reason we are commanded not to forsake "the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

Does not partaking of the bread and the cup, our Communion service, have a threefold purpose? In partaking of it we show remembrance of the broken body of Jesus, and His blood shed for remission of our sins. By partaking of the emblems, we become partakers of that one bread—representing His body and His blood—communing one with another, *one* in Christ, though we be many members. Second, by it do we not show our hope of a resurrection from the dead? "Because he lives, we too shall live." Third, through it, the representation of His broken body and shed blood, we ask for remission or forgiveness of our sins, be they small or great. Else, why is it written in 1 Corinthians 11:28, "Let a man examine himself, and so let him eat of that bread, and drink of that cup"?

The Called Out

● By Pastor Daniel Fyfe
Hillisburg, Indiana

THE definition for the word "church" as given in Young's Concordance is, "That which is called out." This definition points out the basic qualification for members of the Church of God. Yes, the church is made up of those who are "called out" from the ways of the world. Those who are called out are considered as the body of Christ. "He is the head of the body, the church" (Col. 1:18).

This body, or the church, consists of those who are "the children of God by faith in Christ Jesus" (Gal. 3:26). The word "church" in the Scriptures is used in speaking of those who have been called from the way of sin to serve the one true and living God. The church is the group of people who have had their sins blotted out by the blood of Christ, and who now serve God as a body, with Christ as its Head.

The word "church" does not designate the "called out" as being like one who goes through a door and thereafter goes where he pleases, but as one who walks in an appointed way at all times. There is indeed an appointed way for the Church of God.

As we keep in mind that Christ is the Head of the church, let us read 1 Peter 2:21. "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." Read the fol-

lowing verses of this chapter and other portions of Scripture concerning the life of Christ, and you will see that the standards which have been set for the church are indeed above those of the world. One must conform to the standards of Christ, if he wishes to be considered as a member of the called-out group who will be given salvation.

In the world today, the word "church" is applied too often to either a church building or just another social organization. Let us carefully consider what the Word of God has to say concerning the church, and we will see that the church is the group of people who have been loosed from serving sin and are now dedicated to following and serving the high standards of her Lord, the Christ.

It will be noted in Matthew 16:16-18 that the church is built upon the true confession: "Thou art the Christ, the son of the living God." Truth must be one of the basic standards of the church. This means that in order to be counted as one of the "called out" one must follow God's ways, not man's ways, and he must speak God's Word, not the commandments of men.

How does your way of life measure up to the Bible standards for the church? Are you living today so that when Christ returns to establish the Kingdom of God on the earth you will be among *the called out*?

Comments, Poetry, and Humor

LET'S GET BUSY

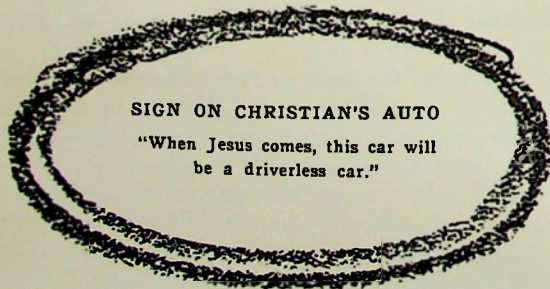
By Pastor Harvey Krogh, Oregon, Illinois

One evening, when I was driving on the way to make a call, I was listening to the radio and heard a statement that startled me. It was to the effect that the Bible was no longer the best seller. I wonder if you will be surprised when you learn that the writings of Vladimir Ilich Ulianov have surpassed the Bible. Maybe his assumed name will be more readily recognized. It is Lenin, the Russian Soviet leader.

The Bible is second, and the works of Stalin are third. This was a little difficult for me to believe since the Bible has been the world's best seller for so long a time. When we consider the rapid growth of so-called Communism and the fanaticism and power with which it is propagated, we ought not to be surprised. We do need to awaken to the fact that the Bible societies of the world which distribute Bibles and portions of the Bible in many languages throughout the world are all supported by volunteer contributions from Christians and Christian organizations.

You and I cannot stop the Russians from printing billions of copies of their lies, but we can rise to the occasion and do more to proclaim the gospel truths than we have been doing. There are still a large number of people within the scope of our influence who have not taken a definite stand on God's side. We can also help pay the way of those who are carrying the good news where we have not been or cannot go.

When men in opposition to God were building the tower of Babel, God said, "Now nothing will be restrained from them, which they have imagined to do." But God did something about it. When you and I have done all that we can, we will have brought others to the knowledge of the truth. Some of them will believe and accept God's plan for their salvation.



And what about Communism? God will take care of that while we are doing what He wants us to do. Let's get busy!

ARE WE LIVING FOR THINGS ETERNAL?

Are you giving your all to the Saviour
As onward through life you go?
Or do you indulge in wrongdoing?
It will lead you to endless woe.

Do you take time for His blessings
Or carelessly cast them aside?
He has promised to bless us and keep us
If in His sweet will we abide.

Are we living for things eternal
Are we seeking His mercies to know?
For if we will walk in His pathway,
At last we will reap what we sow.

Do the things of this world seem more precious
Than to dwell with the Lord evermore,
And enjoy great blessings forever
When we gather on Eden's fair shore?

He gave His life to redeem us;
He paid for Adam's great sin;
To open the gateway forever,
If we o'er the evils shall win.

—Selected.

CAN GOD RAISE THE DEAD?

By Pastor William Dick, Pomona, California

Why should we doubt that God can raise the dead? "Is any thing too hard for the Lord?" (Gen. 18:14). It would be foolish for us to doubt that the God who created all things from the huge expanse of the universe to the minute detail of the atom is able to raise the dead. "With men this is impossible; but with God all things are possible" (Matt. 19:26).

The story is told of a chemist who accidentally dropped a silver cup into a container of acid. The cup was dissolved in the acid immediately. Feeling that all hope was not lost, the chemist put a chemical in the acid which caused every particle of silver to precipitate to the bottom. He lifted out the shapeless mass and sent it to the silversmith who restored the cup to its original shape. If human beings can accomplish such a miracle as this, why should we doubt that God can raise the dead? If God

can create us in the first place, He certainly can re-create us!

Martha believed that her brother Lazarus would rise from the dead and told Jesus, "I know that he shall rise again in the resurrection at the last day" (John 11:24).

In explaining the resurrection, Paul said, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (1 Thess. 4:13). Death is always a time of sorrow, but the sorrow soon leaves when we realize the great hope we have. When we lay a loved one to rest, we know that God remembers the burial place and will call him forth from the grave on the great resurrection day.

IT WAS WITH LOVE

It was with love my Saviour drew me to Him,
It was with kindness Jesus won my heart.
He gave me peace that passes understanding,
And helped me find in life its better part.

It was with love He worked my transformation,
No other power the wonder could have wrought;
And, sympathizing with my every weakness,
He understood, condemning me for nought.

He softly spoke the blessed invitation
That kindled in my soul a warm desire
To love and serve my dear Redeemer always
And lay my life upon the altar fire.

And when I tell to others how He won me
And brought my heart in touch with heaven above,
Forgetting not His kind compassion toward me;
I'll say, "It was with love. It was with love."

—Mark Bullock, in *Signs of the Times*.

LEGALIZED BINGO DEFEATED IN ILLINOIS

A bill to legalize bingo in Illinois has been defeated by the legislature. Due to concerted effort by several Protestant church organizations, it was beaten quite decisively. Legalizing an evil does not make it good, as has been demonstrated by the repeal of prohibition.

NASSER AWAKENED

Nasser of Egypt has finally opened his eyes to discover that the cute little cub of Communism he took in to live with him has turned out to be a bear that would like to eat him. He is now accusing the Arab Communists—with Russian backing—of trying to seize Iraq, split Syria and Egypt, and form a fertile crescent of Communism in the Middle East. The continuing intrusion of Communist Russia in the Middle East is in line with Bible prophecies of the last days, when Russia and her allies will go into the Middle East "to take a spoil" (Ezek. 38:12).

ADVENTURE

These are the things I prize
And hold of dearest worth.
Light of the sapphire skies
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadows of little clouds that swiftly pass,
And, after showers, the smell of flowers
And of the good brown earth—
And best of all, along the way, friendship and mirth!"
—Henry Van Dyke.

THE RIGHT SIDE OF LIFE

"Life is a strange, two-sided thing,
A dirge to chant, or a song to sing;
A sad, cold world, or a thrilling place,
A tough old grind, or an exciting race;
A drudge-filled chore, or a challenging dare,
A thorny bush, or a flower fair;
A task to do or a chance to give,
A day to spend or a life to live."
—William A. Ward, *Watchman-Examiner*.



"Fifteen definite converts, and one still doubtful."

The special mission offering is your opportunity to give one of the grandest of all gifts—the gift of light to those now immersed in heathen darkness. Our missionaries throughout the world are dedicating their very lives to the spreading of the Word. You are only asked to give your money. Do what you can to help the vital work.

NO ONE LIKES A TRAITOR

(Continued from page 6)

shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is" (1 John 3:2). "Our conversation [or citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

Time and again Jesus warned His followers of the importance of continuing faithful, if they were to win a prize. Many seemed to have a desire to follow Jesus, but were unwilling to pay the price. One who chose to follow turned back when he discovered that Jesus would be unable to pay him. Another would-be follower wanted to bury his father first, which was another way of saying that he did not want to leave home so long as his father was living. Still another would-be disciple wanted time to go home to bid his relatives farewell. To this one Jesus said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

On another occasion, Jesus said: "Remember Lot's wife" (Luke 17:32). These three words remind us of the tragic end of one who started and then looked back. The writer to the Hebrews warned: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6).

It is true that these last verses raise many questions which we cannot take time to answer, yet one conclusion seems certain. It is decidedly risky to one's eternal welfare to turn back after once making his decision for Christ. God does not like a traitor any more than we do.

THE BLOOD OF JESUS CHRIST

(Continued from page 7)

God and man. We can well emulate him in this. The need of continual cleansing is evident from the fact, although the one begotten by the Word and the Spirit will not willfully commit sin, yet he fails, at times unwittingly, through the infirmity of the flesh. Peter did not expect to fall by denying his Lord, but he did it. Neither did the Lord lay that sin to his charge, for the simple reason that it was kept under the blood. How was this?

We are told in Luke 22:62: "Peter went out and wept bitterly." That was a sign of true repentance, where the blood is applied.

Now a word to you who have not yet come under the blood of Christ. This is what is required of you. *First*, there must be a genuine faith in the things concerning the Kingdom of God and the name of Jesus Christ. This will be followed by true repentance from all known sin, with the turning away from it. We must not neglect the last step, which is immersion in the name of Jesus Christ for the remission of sins. Without immersion, the other steps are not complete. When one is truly baptized into Christ, then the blood is applied.

MINISTERS UNDER COMMUNISM

According to *The Christian Century*, children of ministers in East Germany are not admitted to high schools or universities. So, many of these young people go to live with relatives in West Germany so they can get higher education. When they have completed their education, they are not allowed to return home because they left the Red Zone "illegally." Their parents cannot visit them, because ministers or their wives cannot get passports in East Germany.

Ministers in free nations can be thankful to the Lord and to their country for the liberty they have to travel and to rear their families in a normal way.

Divine Imperative



National Berean Youth Conference

August 9 - 15, 1959

Camp Reynoldswood

Dixon, Illinois



For young people going into the ninth grade through College age

- Interesting classes and worship programs for leadership training.
- Plenty of time for recreation and Christian fellowship. Swimming, tennis, sports, archery.
- Christian young people from far and near of common age and interests.
- Visit Oregon Bible College and the General Conference office.
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Deadline for Enrollment — July 1, 1959

Tuition Fee — \$25.00

We must have at least 80 enrolled by July 1

Request for Enrollment Application:

Please send me an enrollment application for the National Berean Youth Conference.

Name Grade

Address

City Zone State

Mail this coupon to Berean Youth Department, Box 231, Oregon, Illinois



Summer Camps for Young People

The following states have announced time and place for their summer youth camps. These camps are open to all Church of God young people, but reservations must be made early. Other camps are being planned which have not yet been announced.

May 31 - June 5—Southern Borean Youth Rally, Camp Berea, Hammond, La. Tuition, \$7.00; contact Pastor James Mattison, Rt. 1, Box S-17-C, Hammond, La.

June 15-20—Ohio State Youth Camp, Camp Evergreen. Tuition, \$12.00. Contact Pastor Timothy Pearson, 249 Forrest Ave., West Milton, Ohio.

June 22-28—All Nebraska Family Retreat, Camp Merrill, Fullerton. Adults, \$3.00 per day, \$16.00 for full camp. Campers eleven years of age and under, \$1.50 per day, \$8.00 full camp. Contact Pastor C. E. Randall, 5948 N. 33rd Ave., Omaha 11, Nebr.

July 5-11—Youth Camp for ages 10-12, Long Lake, Minn. Contact Pastor Emory Macy, Box 780, Litchfield, Minn., before June 1.

July 6-12—Southwest Youth Camp, Mountain View Estates, Prescott, Ariz. Contact Pastor T. M. Ferrell, 230½ W. 103rd St., Los Angeles, Calif., before June 1.

July 12-18—Youth Camp for ages 13-18, Long Lake, Minn. Contact Pastor Delbert Jones, Hector, Minn., before June 1.

July 13-19—Washington State Bible Camp, Cashmere, Wash. Contact Pastor Lyle Rankin, 102 Paton St., Cashmere, Wash.

August 9-15—National Borean Youth Conference, Camp Reynoldswood, Dixon, Ill. (Deadline for enrollment, July 1.) For ninth graders through college age.

September 18-20—Illinois Fall Youth Retreat, Camp Emmaus, Mt. Morris, Ill.

CALENDAR OF EVENTS

June 4-7—Annual Northwest Conference, Felida, Wash., Vernis Wolfe, speaker

June 7-14—Texas Conference, Gatesville

June 8-14—Annual June meeting, Brush Creek, Ohio, Otto E. Dick, guest speaker

June 10-14—Minnesota Spring Conference, Eden Valley

June 15-28—Blood River, La., Bible school and special meetings. Sr. E. L. Macy in charge of Bible school, Bro. E. L. Macy, speaker

June 21-28—Evangelistic meetings, Blood River Church of God, Hammond, La. Emory Macy, guest speaker

NEW Vacation Bible School Lessons

Beautiful Words of Jesus

The new Vacation Bible School lessons are now ready for distribution. These lessons by Sister Verna Thayer will be the only new set of Bible school lessons offered this year. Each year we will plan to offer one new ten-lesson set of Bible-based Vacation Bible school lessons.

This new set, "Beautiful Words of Jesus," contains two sets of five lessons each. The two sets of lessons follow one another, so they can be used either by a five-day or a ten-day school. The first five lessons will be supplied for a five-day school, or all ten for a longer school.

The lessons are based on incidents in the life of Christ, and books are prepared for pre-school, primary, and junior ages. (Books 1, 2, and 3.)

The books will sell for 25 cents per pupil for five lessons, or 35 cents per pupil for ten lessons. When ordering: 1) Order early. 2) Specify whether you want five or ten lessons. 3) Specify how many of each book (1, 2, 3) are wanted.

We also have on hand limited quantities of the following Bible school lessons from last year. If you have not used these lessons as yet, they may be helpful to you.

Fruit of the Spirit (10 lessons)	35c per pupil
Visiting God's Great Leaders (10 lessons)	35c per pupil
The Bible Expressway (10 lessons)	35c per pupil
In Paul's Footsteps (5 lessons)	15c per pupil

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Arthur McClellan; Mrs. Chiborne Lee; Irene Cole; H. S. Bell; Mrs. C. L. McCorkle; Laurence M. Howell; Lillian King; Leon Driskill; Mrs. R. L. Costello; Zenas Murphy; Mrs. Jeanette Reeves; E. B. Good; Mrs. Burt Stewart; Edna L. Waterman; Francis E. Burnett; Clinton B. Smith; Mrs. Wm. Lawrence (2); Mrs. Ray Coleman; George W. Savage; Harry Gockler; Wm. C. Poland (2); Howard Hammond.

NEW TRACTS PRINTED

Have you used the new tithing tract by T. M. Ferrell, "Christian Tithing—An Act of Faith"? The cost is 25 cents per dozen, \$1.60 per hundred.

Another new Bible Digest Series tract, "What About Divine Healing?" by Gene Davis, M.D., is also ready for distribution. Twenty-four pages, two colors. Price, 15 cents each, \$1.50 per dozen, \$12.00 per hundred.

June 22-27—Indiana Conference and Bible School at North Salem, Delbert Jones, speaker

June 26-28—Arkansas-Oklahoma Conference, Driggs, Ark., between Paris and Magazine

June 28 - July 4—Southeast Conference, Pelzer, S. C.

July 19-26—Illinois State Conference and Bible School and Youth Rally at Oregon

August 2-7—General Conference, Camp Mack, Milford, Ind.

August 13-23—Virginia Conference, Maurertown, Alva Huffer, guest speaker

August 15-23—Iowa State Conference, Waterloo, Francis Burnett, guest speaker

August 16-23—Annual Missouri Conference, Fredericktown, Harry Sheets, speaker

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This is the second Church of God being assisted by the Mission Builder's League. About \$3,600 has already been returned in response to the appeal for assistance, and sent on to the congregation at this church. These contributions by Mission Builders have been greatly appreciated. Without them the building of this church would have been delayed for some time.

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the
RESTITUTION
Herald

**Foreknowledge,
Free Will, and
Fate**

(Page 4)

VOLUME 48, NUMBER 17

**VACATION BIBLE SCHOOL
TIME**

This is the season for Vacation Bible Schools, now one of the most effective teaching and evangelistic programs of the Sunday school and church.

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The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Maude Newman and I were up in our attic looking through some old costumes that had been used for Sunday school programs. Maude looked out the window and said, "My lands, just look at those TV antennae sticking up among the trees all over town. A body can hardly believe that those pieces of metal can pick up programs out of the air from New York." I said, "Well, if that many hands were lifted in prayer to God, even more impossible things would begin to happen."



Abraham's Faith Manifested

Father Abraham is noted as a man of faith. Because of his faith, he received promises from God which are still the basis of future hope for Israel and for the church. The promises made to Abraham will be fulfilled through Christ, the Seed of Abraham. The faithful of Israel and the children of God through Christ will inherit according to those promises. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

Abraham's faith is defined in Romans 4 by two things he *did*, and two things he *did not* do. Paul stated in Romans 4:19-22, "He considered *not* his own body now dead" and "he staggered *not* at the promise of God through unbelief." Instead, he "was strong in faith, giving glory to God," and he was "fully persuaded that what he had promised, he was able also to perform." This faith was rewarded when God "imputed it unto him for righteousness."

Impossible as it may have seemed to Abraham from the point of view of logic or human experience, Abraham was willing to accept the fact that he and his wife Sarah would have a child of promise, thus fulfilling the word of God. He did not stagger and become weak in faith, or doubtful of God, because much time passed (twenty-five years) between the time the promise was made to Abraham and the time when he began to see the fulfillment of the promise in the birth of Isaac.

Abraham was "fully persuaded" that God was able and would accomplish the things that He had promised in His own good time. Being strong in faith, he was willing to give God the glory even for delay in the fulfillment of the promises, realizing that God must have good reason for His actions. Because of this quality of faith, Abraham was accounted to be righteous before God, and was considered a child of God by this faith.

The promises made to Abraham are "sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. 4:16). Those of the "faith of Abraham" will strive to have the belief Abraham had in the promises of God and also the quality of Abraham's unstaggering faith, being fully persuaded that God is in control and that His purposes will be accomplished. They will seek that quality of faith that helps to seek out the will of God and to be convinced that while one is doing that will, all things will work together for good.

While the Lord seems to delay His coming, and evil seems to have the upper hand, and God's promises seem to have been forgotten, we need the faith of Abraham which is "fully persuaded that, what he has promised, he is able to perform." It is this quality of faith which is imputed for righteousness and because of God's grace, counts one as a true child of God. This quality of faith will not be easily discouraged, and will not give up at the first difficulty or inconvenience. It will endure unto the end.

Port of Eliat May Compete With Suez

The Port of Eliat on the Gulf of Aqaba at the south end of the Negev in Israel is constantly growing and carrying more shipping. In May the Egyptians halted a Danish ship bound for Israel at the Suez Canal. Its cargo was seized and its crew arrested. This incident, along with several similar incidents, makes it even more necessary for Israel to develop this harbor. Ships from the East can approach this harbor from the Red Sea and unload freight there to be taken overland to northern Israel cities.

The development of this port may also serve to keep down Egypt's toll charges at the Suez Canal. Goods of other nations could be taken to Eliat, shipped overland to Haifa, and reloaded for ocean shipping west, thus bypassing the Canal.

Graham Campaign Draws Some Criticism

Dr. Billy Graham was mildly criticized by some of the fundamentalist people with whom he usually works for his stipulation that the National Council of Churches in New Zealand had to sponsor his campaign there. The International Council of Christian Churches claims that this is a departure toward liberalism.

What Is the Cause of Unrest in the Middle East?

Walter Lippman, well-known news analyst believes that the root of unrest in the Middle East at the present time "is not Israel, which is on the sidelines in the present crisis. It is not the revolutionary forces of Nasserism. The paramount issue is Russia's determination not to have United States military power stationed on their southern flank." It is the considered opinion of several experts on Middle Eastern affairs that the cold war itself is the basic cause of the unrest in this area which is so important to the forces of both East and West.

Bible students, of course, realize that the final battle of the ages will be waged in this area between two great world forces. The petty problems of the people of the area will be incidental to the great causes which will draw these two world leaders together.

Protestants, Catholics, and Gambling

In *The Christian Century*, Alson J. Smith takes the position that the average American is confused about gambling because the nominal church is divided on the subject. After clearly presenting Catholic and Protestant views on the matter Mr. Smith summarized as follows: "The difference between Catholic and Protestant positions on gambling is essentially the same as the difference between their positions on drinking. Gambling and drinking are matters of conduct, not of faith, and the Roman Church has always been much more tolerant of human weakness, much readier to accommodate itself

to human nature, than has the Protestant Church. Catholicism demands perfection of faith but not perfection of conduct; Protestantism puts conduct ahead of faith. Thus, the Catholic may drink or gamble, but may not question dogma; the Protestant has wide latitude in matters of faith and doctrine, but his social ethics are far more rigid than the Catholic's."

Bishop John Wesley Lord of the Methodist Church probably stated the Protestant position best when he said, "Small gambling, often under the patronage of highly respected public institutions and community projects becomes the training ground for the later customer of big-time gambling. Pinball games, raffles, bingo, and the like, honeycombing our communities, are the bush leagues from which the major league gamblers are recruited. Gambling in any proportion is a menace to business integrity, a breeder of crime, a destroyer of good government, and a demoralizing influence in society."

Still the Best Seller

In 1958, the American Bible Society distributed a record 16,629,486 copies of the Bible. Although the Bible, or portions of it, are now translated into 1,136 different languages and dialects, there are still about 1,000 tongues in which no part of the Bible has been translated.

RINGERS

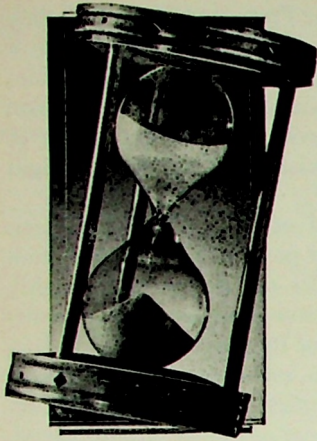
In pitching horseshoes one cannot expect to throw a ringer every pitch. So it is in life! Man cannot expect his every pitch to land a "ringer." He cannot always have his own way. Life is a give-and-take affair, and in the long run pretty well balances itself. It runs according to the law of the harvest: "Whatsoever a man soweth that shall he also reap."

Perhaps there is no case where we expect to make a "ringer" every time as in prayer. We think every prayer should be answered in the way, manner, and time which we ask. Unless this is done, oftentimes one is tempted to question the value of prayer.

Prayer is not for the purpose of telling God what to do, or outlining a course of action, expecting Him to pursue it.

One is entitled to believe God's Word and claim the promises intended for us. The promises concerning prayer and its use are practical and of broad application. They are suited to our needs. One of the great needs of every child of God can be expressed in the disciples' request: "Lord, teach us [how] to pray."

One of the important things about prayer is that it is available to all. It can be used daily in the routine affairs and as comfortably and profitably applied to the extreme emergencies of life.—*Pastor C. E. Randall in News and Prophecy Digest.*



Foreknowledge, Free Will, and Fate

● *By Pastor J. R. LeCrone
Fredericktown, Missouri*

IN ISAIAH 46:9, 10 are recorded these words of the heavenly Father: "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

That God is able to foretell the end from the beginning, and to declare events thousands of years before they actually come to pass are facts that no sincere student of Holy Writ denies. The Scriptures contain the records of a great many prophecies, given and fulfilled in minute detail. It also contains other prophecies which have not as yet come to pass. Indeed, I believe that we are seeing many, and shall yet see more, of them come to pass in our own lifetime.

But sooner or later, every student of the prophecies is faced with this question: "How do you reconcile the marvelous accuracy of the prophecies, even with regard to individual humans, with the oft-repeated assertion that man is a free moral agent, able to make his own decisions and to assume the responsibility for his own acts? If God knows beforehand what men are going to do, does it not logically follow that God makes them do it, and they have no choice in the matter? If they have no choice in the matter, they are not free moral agents, but rather automatons, whose behavior and destiny are predetermined by a superior power before ever they appear upon the stage of life."

Indeed, a surprisingly large portion of men have adopted this view, choosing to believe that every event in their lives is predetermined by a higher power, and that they themselves have no choice in the matter, and consequently no responsibility with regard to the outcome.

In fact, the Bible contains some passages that would seem, at a casual reading, to support this view. One such passage is found in Romans 8:28-31. "We know that all things work together for good to them that love God,

to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?"

When, however, we restore this passage to its context, we find that the Apostle Paul was not seeking to convince the Roman Christians that the salvation or damnation of men is unconditionally determined beforehand. Indeed, when we place this passage in its setting, we find that his thought is exactly the opposite—that each individual's own salvation or damnation is squarely up to that individual himself. So far from having no choice in the matter, he must make a choice, whether he desires to do so or not. The promises contained in the passage which we read were made to those who care enough to qualify to receive them, and are not thrust upon anyone.

Going back to the beginning of the chapter, we find this statement. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." In verses 13 and 14 of the same chapter is found the declaration, "For 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. For as many as are led by the Spirit of God, they are the sons of God." Paul made them to know that whether they walked according to the leading of the Spirit of God, and found life, or according to the promptings of sinful flesh, and found death, was entirely their own choice. But that God had predetermined that those who chose to walk after the Spirit should be conformed to the pattern of Jesus. The results of their choice was predestined and unchangeable. But which choice they would make was to be their own responsibility.

The same principle applies to the passage in Ephesians

1:3-5, where similar language is found. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

It is not individuals, as such, who are thus chosen and predestined without regard to their own will, but it is predestined that all who believe the gospel and obey it shall receive the promised reward. This much is sure. If they love the Lord and obey Him, no one can rob them of their reward—of being adopted into the family of God through His Son Jesus Christ. God Himself assumes the responsibility for seeing that those who qualify receive the reward. But whether or not he qualifies is clearly the responsibility of each individual human.

What about those prophecies that were clearly made with regard to individuals, sometimes many years before those individuals were born? Is not foreknowledge equivalent to predestination, or fate?

Let us put the answer in this way. You and I are permitted a limited knowledge of the past. But our knowledge of the events of the past in no way alters them. God's knowledge of the future is much clearer and more accurate than our knowledge of the past, but that knowledge does not necessarily shape the future.

Leslie D. Weatherhead, minister of The City Temple in London, England, summed up the problem by saying: "It is supposed, quite erroneously, that knowledge of the future is a determinant in shaping it. So men and women say, 'If God knows what I am going to do tomorrow, then my free will is a farce. I am bound to do it.' But that is faulty thinking. The truth is that God knows what you will do with your free will tomorrow, in the same way that you know what you did with your free will yesterday. 'Will do' and 'did' are both alike to Him. . . . To God the future stands in the same relationship as the past. . . . It is my action tomorrow that de-

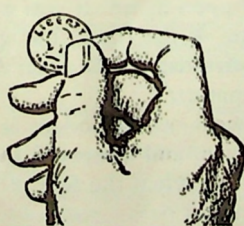
termines God's knowing, not His knowing that determines my action."

Dr. Weatherhead continued by saying: "Let me try to illustrate this. John Smith is a theological student. He is going to sit tomorrow for his final examination, say, in divinity. One of the subjects in which he is required to pass is Hebrew. Now let us suppose that I know John Smith has no real grasp of the language, that he has been absent from far too many Hebrew classes, that, in fact, he has never seriously tackled the subject. Let us suppose that I know that beside the written paper there also is to be an oral test. I therefore know that John Smith will not pass the examination tomorrow. But it is not my knowledge that makes him fail; it is his ignorance."

According to Dr. Weatherhead's fine illustration, when John Smith went to take his examination in Hebrew, it was predestined that he would fail. But the predestination was the result of his own choices and not of his teachers or anyone else. By the same token, had he been well prepared, it would have been predestined that he would pass. Again, the responsibility would have been his own. He would have passed because he, himself, chose to seriously apply himself to the study of the Hebrew language, and not because his professor had arbitrarily determined when he started the course that, come examination time, he would pass John Smith regardless of his grasp of, or failure to grasp, the Hebrew language. The fact that it was possible to tell in advance the results of either choice in no way lessened his own responsibility.

So is your eternal fate placed squarely up to you. In the words of Galatians 6:8, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." The results of your sowing are predestined and unalterable, but the choice of how you will sow is your own choice! Which choice are you making? Begin today to follow Jesus and sow to the Spirit. If you so do, you may rest in the peaceful assurance that you shall, inevitably, reap life everlasting.

The Bible Speaks on "Money"



Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? ISAIAH 55:2



For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. I TIMOTHY 6:10



Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver. II CORINTHIANS 9:7



Give unto the LORD the glory due unto his name: bring an offering, and come into his courts. PSALM 96:8



The Earth Vine

● By Pastor C. E. Randall
Omaha, Nebraska

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. . . . Another angel . . . cried with a loud cry . . . saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth" (Revelation 14:14-18).

Harvest Time

THE ABOVE is part of the story depicting the harvest of the earth which will take place when the earth vine is fully ripe. The scene is not a pleasant one to visualize in one's mind; but where there is sowing, there follows reaping. It is the law of the harvest. The earth vine represents the ripening of sin. When the cup of iniquity becomes full, the earth will be harvested.

Day of Judgment

Judgment is sure to come upon a world that leaves God out of its activities. That is what mankind is doing at the present time. Scripture very definitely affirms that "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). Sin is on the

increase and sin that is not *atoned for* must be *answered for* in judgment. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). All must appear before the Judge of all the earth. The reaping of the earth will not be a new and unprecedented action.

Past Judgments

Early in Bible history, men had so far departed from the will and ways of God, their minds became so warped by sin, that their very thoughts were to do evil continually. "God saw that the wickedness of man was great in the earth and that every imagination . . . of his heart was only evil continually" (Gen. 6:5).

This sinful condition brought forth direct judgment from God. God said, "The end of all flesh is come. . . . I will destroy them with the earth" (Gen. 6:13).

A Type

The destruction of the antediluvians by a flood is set forth as a type of the destruction that will come to this "present evil world," "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). The judgment of the Lord is sure to come upon a world that is giving itself over to the lust of the flesh, the lust of the eyes, and the pride of life.

Sodom and Gomorrah

The destruction of Sodom and Gomorrah has been set forth as an example of what will happen to the present world of the ungodly. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire" (Jude 7).

During the time of Isaiah's prophecies, the people of Israel had so far departed from the Lord they were spoken of as "rulers of Sodom . . . and people of Gomorrah" (Isa. 1:10). They were acting and living like the people of Sodom and Gomorrah, and when people act and live like the Sodomites, they can expect to reap the same fate. The people of Sodom were brazen in their sinning, they had no scruples, and made no attempt to hide their sinning. So with Israel and so with the present generation. "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not" (Isa. 3:9).

Sin was no longer looked upon as sin. It was accepted as a way of life characteristic of the times, but with no thought that it would be unfruitful in the end. Are not people today living in like manner?

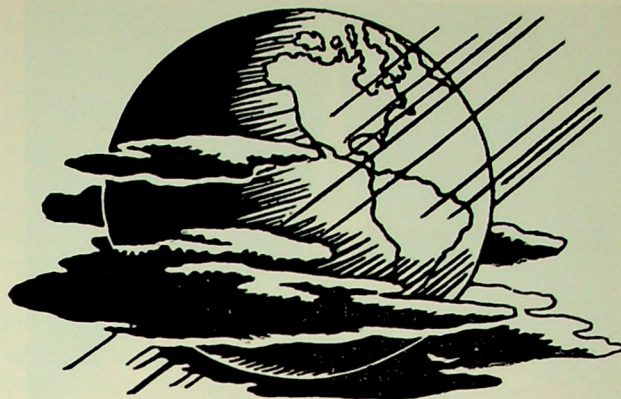
"The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:29, 30).

Evildoers Cut Off

Sin is no longer looked upon by the majority of people
(Please turn to page 10)

The Unchanging God

By the Editor



● **L**ET us consider for a moment the unchanging God whom we love and serve. Jehovah our God never changes. He is one God, the everlasting Father, ever present, ever accessible to His children in Christ. God's plans are complete and will be accomplished. His purpose in man and in nature will be fulfilled. In Him we live and move and have our being. Psalm 19 reads, "The heavens declare the glory of God and the firmament sheweth his handiwork." The heavens are an ever-present testimony to the glory, magnificence, and power of God. But God is also a Father to His children, lowly men, weak and frail. He is the one stable, unchanging element in the world, the one to whom we can cling as to an unmovable rock of salvation.

James 1:17 reads, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." God's will does not change from day to day. His desires for us and in us do not fluctuate with the seasons. He is unchangeable. His promise today is His promise forever. His Word today is true forever.

God will not change in His attitude toward us. He will not love us today and hate us tomorrow. God is always there, with the same unchangeable love and mercy and longsuffering. God does not leave men, but men leave God.

Sometimes we think God has forgotten us. No, but we have forgotten Him. Sometimes we wonder if God

has forgotten His promises and His Word. No, but we have. Let us not blame God, but examine ourselves to see if we have drawn back from God. James said, "Draw nigh to God and he will draw nigh to you."

God does not change, but we do. We put roadblocks of fear, hate, greed, sin, impatience, in our own way and when they block our view of God and turn us aside from Him we think He has deserted us. No, God is always there with arms open, and with His hand out to help us.

Remember the prodigal son? He thought His father would not receive him back into the family as a son. He thought he would have to work his way back into his father's grace. Before he reached home, his father rushed out to meet him with open arms of forgiveness and immediately he was restored. All the prodigal's fears and doubts were in his own mind and of his own making.

Do you remember what the Apostle Paul told the
(Please turn to page 10)

CALENDAR OF EVENTS

- June 15-28—Blood River, La., Bible school and special meetings. Sr. E. L. Macy in charge of Bible school, Bro. E. L. Macy, speaker
- June 21-28—Evangelistic meetings, Blood River Church of God, Hammond, La. Emory Macy, guest speaker
- June 22-27—Indiana Conference and Bible School at North Salem, Delbert Jones, speaker
- June 26-28—Arkansas-Oklahoma Conference, Driggs, Ark., between Paris and Magazine
- June 28 - July 4—Southeast Conference, Pelzer, S. C.
- July 19-26—Illinois State Conference and Bible School and Youth Rally at Oregon
- August 2-7—General Conference, Camp Mack, Milford, Ind.
- August 13-23—Virginia Conference, Maurertown, Alva Huffer, guest speaker
- August 15-23—Iowa State Conference, Waterloo, Francis Burnett, guest speaker
- August 16-23—Annual Missouri Conference, Fredericktown, Harry Sheets, speaker

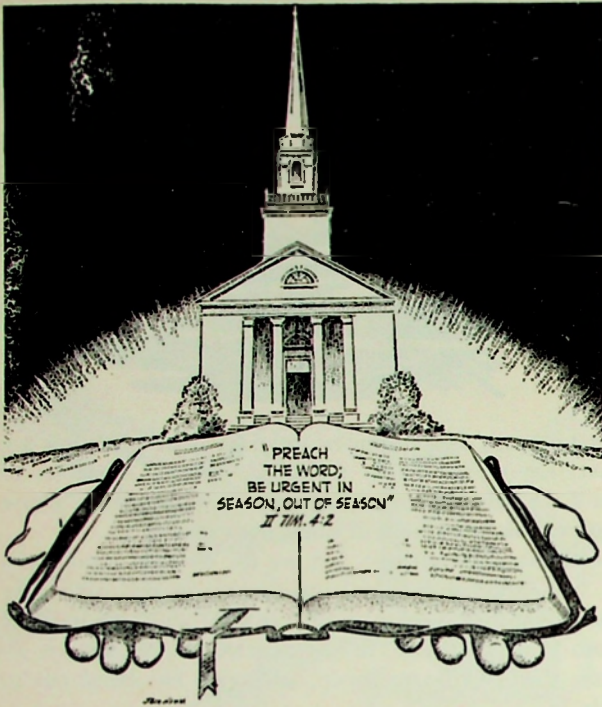


Summer Camps for Young People

The following states have announced time and place for their summer youth camps. These camps are open to all Church of God young people, but reservations must be made early. Other camps are being planned which have not yet been announced.

- June 22-28—All Nebraska Family Retreat, Camp Merrill, Fullerton. Adults, \$3.00 per day, \$16.00 for full camp. Campers eleven years of age and under, \$1.50 per day, \$8.00 full camp. Contact Pastor C. E. Randall, 5948 N. 33rd Ave., Omaha 11, Nebr.
- July 5-11—Youth Camp for ages 10-12, Long Lake, Minn. Contact Pastor Emory Macy, Box 780, Litchfield, Minn., before June 1.
- July 6-12—Southwest Youth Camp, Mountain View Estates, Prescott, Ariz. Contact Pastor T. M. Ferrell, 230½ W. 103rd St., Los Angeles, Calif., before June 1.
- July 12-18—Youth Camp for ages 13-18, Long Lake. Contact Pastor Delbert Jones, Hector, Minn., before June 1.
- July 13-19—Washington State Bible Camp, Cashmere, Wash. Contact Pastor Lyle Rankin, 102 Paton St., Cashmere, Wash.
- August 9-15—National Berean Youth Conference, Camp Reynoldswood, Dixon, Ill. (Deadline for enrollment, July 1.) For ninth graders through college age.
- September 18-20—Illinois Fall Youth Retreat, Camp Emmaus, Mt. Morris, Ill.

● By Mrs. F. L. Austin
Oregon, Illinois



Timothy, the

IN FIRST TIMOTHY 6:11, Paul calls Timothy, "thou, O man of God"; and the expression is used again in 2 Timothy 3:17, "All scripture is given by inspiration of God . . . that the *man of God* may be perfect, thoroughly furnished unto all good works."

Bullinger, the authority in Greek New Testament study, says that the expression "the man of God" is used frequently in the Old Testament, but that it occurs in the New Testament only in the Epistles to Timothy, and in connection with a knowledge of the Word of God. Why is Timothy called "the man of God"? Why not Paul or some other of the apostles?

Bullinger explained that there is an ancient study rule among the Jews that the first occurrence of a word or an expression in Scripture is the key to its meaning in other parts of Scripture. Using the rule, the term traces back to Moses, who is first called "the man of God" in Deuteronomy 33:1. He is also called a "prophet," and that connects the two in a first occurrence with reference to Moses, "the man of God," "a prophet."

Again tracing back, Abraham is first called "a prophet." He did not foretell. He was recognized by the men of his day as a "man of God," that is, one who lived before God, walked before Him, spoke before Him. Aaron was a prophet: "Aaron thy brother shall be thy prophet . . . he shall be thy spokesman." John the Baptist was recognized as a "man of God," and he was called a prophet, though he did not foretell.

Men were qualified by God to be spokesmen for Him,

His prophets, when He put His Spirit upon them (Num. 6:16, 17), and when He made Himself known to them (Num. 12:6). Prophets were raised up. They were inspired to speak against the ungodly practices of their day. The "man of God" was the people's name for a prophet in the Old Testament, and it was always connected with one who knew and spoke God's Word. This is the meaning as we find it in the Epistle to Timothy. Timothy was a preacher, a spokesman for God, one who knew the Scripture from training when a child. He was consecrated to proclaiming the truth of the Scriptures to others, as was Paul. Thus he was qualified to be called "the man of God," His prophet. The apostles were called "unlearned and ignorant men" by the intellectuals of their day, that is, untrained and unschooled in teaching the law.

Today we use the word "prophet" almost exclusively to signify one who foretells. This is a departure from its original meaning. It merely meant to speak clearly, to issue forth as announcements, as did Moses. Among the Greeks, it meant one who "spoke before"; that is, standing before another, as the men who stood before the Greek oracle. In the New Testament it is used of the man who stands before God and who speaks before Him. True, some of God's spokesmen of old time were inspired to foretell future events, but they were speakers inspired for a specific message of events to come.

In the days of Queen Elizabeth I, the meetings of the clergy and others for prayer and the reading of God's Word, like our prayer meetings of today, were called "prophesyings." An old-time book was entitled "The Liberty of Prophesying," which merely meant the liberty of preaching. Romans 12:6-8 gives a list of Christian gifts. Prophecy is mentioned along with teaching, exhorting, and ministering. Would it not seem to mean preaching here?

This is our position in this world of today. The last words of Jesus were, "Ye shall be witnesses unto me" (Acts 1:8), and then He was taken up into heaven. God's people of today are His prophets, His spokesmen, called to witness for Him, and for Christ, while God is silent, and Christ is absent.

In passing, let us note 1 Timothy 3:16. In verse 15, the

Man of God

church is called "the pillar and ground of the truth." Ephesus was a city noted for its pillars and inscriptions. Verse 16 was styled for an inscription on a pillar. The word "God" is "he who" in the Greek, and it is so translated in the Revised Version. Arrange it thus:

Great is the mystery of godliness:
He who
Was manifest in the flesh,
Justified in the Spirit,
Seen of angels,
Proclaimed among the Gentiles,
Believed on in the world,
Received up into glory.

Have you noticed that the cornerstone of the Oregon, Illinois, Church of God, bears an inscription from 1 Timothy 1:17?

UNTO
The King Eternal
Immortal Invisible
The only wise God.
1 Timothy 1:17.

It was Mr. Austin's selection and arrangement. I know of no other church cornerstone that dedicates its building to God.

Now let us note some of Paul's exhortations to Timothy, this "man of God."

"Put the brethren in remembrance of these things" (1 Tim. 4:6).

"Let no man despise thy youth" (1 Tim. 4:12).

"Give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13).

"Neglect not the gift that is in thee" (1 Tim. 4:14).

"Lay hold on eternal life" (1 Tim. 6:9).

"Keep that which is committed to thy trust" (1 Tim. 6:20).

What did Paul mean when he said to this young man whom he loved as a son, "Let no man despise thy youth"? The word "despise," as here used, means to think lightly of, to be without honor. What alternative did Paul give? "But be thou an *example* of the believers." The Greek word for *example* carries with it the idea of a writing copy—hence a pattern for imitation. From old-time "copy

books" we learned to write by copying over and over a perfect sample of writing. If a youth sincerely made of himself a pattern for Christians to imitate, he would not be without honor among them, and even the world would respect his high standards.

Paul names several things in which Timothy was to be a pattern: in word, in conversation, in charity, in spirit, in faith, in purity. (1 Tim. 4:12.) We can but touch upon each of them.

Be an example in *word*, that is, in expression of thought—in what you say. Did you ever say something and then wish, so much, that you had not said it? But, "words once spoke can never be recalled." Much is said to us about our speech.

"The tongue is a little member," yet it can kindle a great fire. (Jas. 3:5.)

"A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

"By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:27).

"A soft answer turneth away wrath" (Prov. 15:1).

"Let the word of Christ dwell in you richly in all wisdom" (Col. 3:16).

"Let the words of my mouth . . . be acceptable in thy sight" (Psa. 19:14).

Be an example in *conversation*. Is that not what we have been talking about? No! This expression is used often in the epistles. It does not mean to talk with one another, as we use the word today, but rather "manner of life," deportment, what we do. Life is made up of action, and remember that "actions speak louder than words."

Be thou an example in *charity*. This is a strong word. Read 1 Corinthians 13, the love chapter, which tells us that though we have faith to remove mountains and have not charity, we are nothing. "Love is the joy of service so great that self is forgotten." Charity is love in its fullest form. Christ's love was so self-denying that He gave His life for others. This is charity!

Be an example in *spirit*. Spirit is often illustrated as being the unseen something that gives us light when we press a button. It is invisible character, manifested only in one's actions. Paul said to Timothy, "God hath given us the spirit of power and of love" (2 Tim. 1:17).

Be a pattern in *faith*. Faith is a firmly fixed confidence in what we hear from God's Word. Without faith it is impossible to please God. Faith keeps us walking steadfastly—not wobbling. "Have faith in God."

Be a pattern in *purity*. This is the state of being chaste, clean, not contaminated with anything that in itself is evil. It is being pure from every defilement. What about backbiting, gossip, enjoying a smutty story, carrying tales, stirring up strife? Are such things pure?

Be examples in *word*, that is in what we say; in *conversation*, that is in what we do, our manner of life; in *charity*, that is in love which brings us into close relation-

ship with Jesus and His Father; in spirit, which develops Christ-like character; in faith, which wavers not; and in purity, which justifies us in God's sight.

Another of Paul's admonitions to Timothy was, "Lay hold on eternal life" (1 Tim. 6:19). A story is told that a man of brass, which a philosopher had made, was supposed to reveal to him man's important secret. The man of brass said dramatically, "Time is"; "Time was"; and as he fell into a thousand pieces he roared, "Time is gone." But, the brass idol to the contrary, the great secret of life is, "Time was, time is, and time shall ever be." Timothy was to lay hold on that time that shall ever be.

Our time is measured; it comes to an end. God's time is eternal; it has no end. The whole point of life is that we connect time and eternity by using time to fill our lives with qualities that are eternal in value. This is not easy to do, for "the carnal man is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). So the life of a Christian is a constant fight to crush the carnal nature, and keep the spiritual in control. We need to be instant in prayer, for we have spiritual treasures in earthen vessels. Guard those treasures carefully.

THE EARTH VINE

(Continued from page 6)

for what it really is and what it will bring upon those who indulge in it. Dressing it up to appear modern and conventional does not change its plumage. Sin is sin and its resultant end is eternal death. When the earth vine is reaped, it will be too late to make amends or find forgiveness.

Now is the accepted time—now is the day of salvation. The day of grace is running out!

THE UNCHANGING GOD

(Continued from page 7)

idolatrous Athenians? He said, "God hath made of one blood all nations of men for to dwell on all the face of the earth . . . that they should seek the Lord if haply they might feel after him, and find him, though he be not far from every one of us." He is not far from us. We can reach Him any time, anywhere!

Again, we are advised, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). The original Greek term here is similar to our slang phrase "in the nick of time." We can go to the Lord any time, and find help in the "nick of time," because He is not far from every one of us and He is unchangeable.

Today you may be feeling a little depressed or discour-

aged. Maybe, because of trouble or sickness or your own actions, you feel cut off from the Lord. Possibly you will make a mistake or do something that will make you think that the Lord has forgotten you or has deserted you.

Remember, God never changes. There is no variable-ness with Him. He never deserts us. He always loves us. He is near us all the time. His arms are always open and His hand is always out to help you. Any time of the day you can turn to the Lord through His Son Jesus and find help in the "nick of time." Draw nigh to the Lord and He will draw nigh to you! You need never feel forsaken or deserted or alone. God is with you! Seek Him out and He will bless your life.

LET'S TAKE ANOTHER LOOK

"Christianity to be Christianity has to be missionary." This is such a self-evident truth that it seems almost unnecessary to recall it to mind.

A prominent Indian leader, Mohammedan by religion, stated that a Mohammedan could live a lifetime without telling another of his religion and still be a good Mohammedan, but that no one could be a good Christian without telling another. He stated that the very nature of Christianity demands that it be shared with others. This Mohammedan perceived what many Christians fail to understand.

Jesus said: "Follow me, and I will make you fishers of men" (Matt. 4:19). Paul recognized his obligation to preach the gospel when he wrote: "I am debtor . . . to preach the gospel to you" (Rom. 1:14, 15). Again: "I preach the gospel . . . for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16).

People are familiar with the Great Commission as recorded in Matthew 28:19 and Mark 16:15, 16. It says: "Go ye into all the world, and preach the gospel to every creature." Critics would have us believe that these two accounts were added to the original manuscripts. Even if this were true, we would not be excused from spreading the gospel, for the command of Jesus is recorded by Luke and John and their records have not been questioned.

John records these words of Jesus: "As my Father hath sent me, even so send I you" (John 20:21). Luke has this to say about the teaching of Jesus after His resurrection: "He said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:26-28).

Another look at God's Word will reveal that necessity is laid on us, as it was on Paul. It is our Christian obligation to spread the gospel of salvation. A close look will reveal this very clearly.—*Pastor Harry Sheets.*



Judy's Faith

● By
Jacqueline Winans

*Reprinted from
The Advocate
of Truth*

DO YOU believe God responds to a child's faith? Do you believe in miracles or answered prayer? Withhold your answer until you know the story of Judy Holmes.

Judy sat on the front porch of her home, looking down the street toward the church. Suddenly she leaped to her feet and started on a dead run toward Belle and Mary, two of her dearest chums.

"Wait for me, and I'll go to the children's meeting with you."

An hour later she ran in the back door of her home, shouting for her mother.

"Mom! Oh, Mom! Where are you? I want to go with Mary to the minister's home. Is it all right? O.K.?"

There was no answer. She called over and over as she ran from room to room, but still no answer. As she opened the stair door, she stopped quickly. There lay her mother, face white and drawn.

"Mommy!" she cried in alarm. "Oh, Mommy!"

But her mother neither moved nor answered her. Knowing something was very wrong with her mother, Judy ran to the nearest neighbor.

"Mrs. Brown," she cried. "Mommy is sick. Would you come over and see what is wrong with her?"

Mrs. Brown hastened home with Judy, took one look at Mrs. Holmes, then picked up the telephone. When the doctor came, he called the hospital. Soon Judy heard a siren, and saw the big white ambulance stop in front of her house. Two men came in and lifted her mother onto the stretcher.

Just then Judy's father rushed through the door. "What's the matter?" he gasped. "Someone told me to

hurry home. What has happened?" He knelt beside his wife.

The doctor touched him on the shoulder. "Be calm, Mr. Holmes. You cannot do anything for her by getting excited. Your wife has had a serious heart attack, and we must be very careful. It was Mrs. Brown who called you."

As the men lifted the stretcher, Judy's father thought of something else. "Where is Judy?" he asked.

"Right here, Daddy," she whimpered, so frightened now. "What's the matter?"

"Your mother is ill," he said in a much quieter tone, "but I'm sure everything will be all right."

But Judy knew everything was not right. Her mother was sick—very sick, and they were taking her away in the big white car. Every night she would pray, "Dear God, make Mommy well, and send her back to me."

One day she heard her father talking on the phone. What was he saying? Something about odds against her. Very low. Chances for getting well not too good. Then the receiver clicked.

That night when Judy went to bed, she said her prayers as usual, and then she had a special prayer. Others could talk on the phone; she would talk to God.

"Dear God," she whispered, "please don't let Mommy die, because we have such good times together. The girls in Sabbath school will miss her teaching. And who will sit with me in church? You understand, don't you, God? Please let Mommy live with us. In Jesus' name, Amen."

The clock struck eight as she climbed into bed. The next day Judy's father came home smiling happily. "Your mother is better, Judy," he said as he lifted his little girl into his arms. "Early last night she took a turn for the better. In a little while she will be back home with us. Won't that be wonderful?"

Judy, remembering her prayer, said, "Thank you, God. I knew you would do it for me."

Did you say those things only happen in books? Well, all I know is that Judy and her mother are still enjoying themselves together, and they thank God for answered prayers.

With our next issue, our regular Children's Corner editor, Muriel Hass, will be writing for us again. We know that you will enjoy her latest series of Bible stories and lessons from everyday life.

When your child wants something to read, or says, "Tell me a story," remember the Children's Corner in your Restitution Herald.

CHILDREN'S CORNER

Comments, Poetry, and Humor

THE HIDDEN MYSTERY

By Esther Jenkins

In the third chapter of Ephesians the word "mystery" is used. What is a mystery? It is something secret, hidden, or unexplained. This mystery of which the Apostle Paul has written is one which declares the great love of Christ. It was a mystery which was not made known to men of other generations, as it was revealed to the apostles and prophets by the Spirit.

What is this mystery? It is that the Gentiles are made fellow-heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.

In behalf of the Gentiles, Paul was made a minister to them by the gift of God's grace and the working of His power. This mystery was revealed to Paul that he should preach grace to the Gentiles.

The Gentiles were "strangers to the covenants of promise, having no hope and without God in the world" (Eph. 2:12). In God's plan He knew that the Jews would reject Christ, and through this rejection we, as Gentiles, would know the grace and love of God in Christ through the gospel. The eleventh chapter of Romans deals with this.

"Now in Christ Jesus ye who were sometimes far off are made nigh by the blood of Christ" (Eph. 2:13). Through Israel's unbelief, the Gentiles, by God's mercy, were given opportunity to believe God.

Even so shall Israel obtain mercy. (Rom. 11:32.) "O the depth of the riches both of the wisdom and knowledge of God!"

Let us seek Him in faith.

GIVING AND SPENDING

The worldly person thinks it foolish of the Christian to give ten per cent of his income to the Lord. He can hardly see how the Christian can afford to do so.

Then the worldly person becomes interested in some worldly pleasure or caught in some harmful habit, and spends ten per cent or much more for something that does not amount to much.

One of the harmful habits that has caught many worldly people is drinking. Ignoring God's warning about it, they drift into the habit. Soon many of them are spending much more than ten per cent of their incomes for drink. It also costs in lost wages, lost health, and lost self-respect. The Christian gets much joy and satisfaction from his giving to the Lord. The drunkard gets less and less

satisfaction from his habit, and pays more and more for it.

Godliness costs something in time, money, and effort, but ungodliness costs much more. You never see a person become destitute from giving a tithe to the Lord. You often see people become destitute from the sinful practices of the world.—*Pastor Dale Ward, Maurertown, Va.*

JESUS WILL MAKE YOU SMILE

If you are weary with your load of care;
Jesus will make you smile.

If your burdens are heavy and hard to bear;
Jesus will make you smile.

If a friend greets you with a long, sad face;
Jesus will make you smile.

If his expression you can just erase;
Jesus will make you smile.

So trust in Jesus when the world is blue;
Jesus will make you smile.
In every trouble He will see you through;
Jesus will make you smile.

When your heart is full of His love and grace;
Jesus will make you smile.
There'll be sunshine and gladness in your face;
Jesus will make you smile.—*Selected.*

ARE YOU FAITHFUL?

Faithfulness in little things may seem hard to attain, because it does not seem glamorous or exciting. And yet it was Jesus who promised that those who were faithful in small responsibilities would be given bigger responsibilities and privileges. (Matt. 25:21; Luke 16:10.)

Most Christians would be willing to do some large and important task for the church if asked to do so. This is commendable. But what of such small (yet important) responsibilities as faithfulness in attendance at all services?

It is valuable to attend Sunday morning church service, we all agree. But what about Sunday school? What about the midweek Bible study hour? Are they not just as important and necessary to our spiritual growth and health and to the building up of the church?

These may seem like small things. Yet, the big things in life are often made up of a number of small things put together. We may find some day that the things we considered small and unimportant are *great indeed* in the eyes of the Lord! Let us think seriously and soberly

about the so-called "little things" in our lives, and how we can use them to glorify and serve our heavenly Father and the Saviour!—*William Wachtel, Dixon Church of God Bulletin.*

WHY GO TO CHURCH?

Some go to church to take a walk.
Some go to church to laugh and talk.
Some go there to meet a friend.
Some go there their time to spend.
Some go there to doze and nod,
But the wise go there to worship God.

ONE FOOT IN THE DOOR

A one-legged school teacher from Scotland came to J. Hudson Taylor to offer himself for service in China.

"Why do you, with only one leg, think of going as a missionary?" asked Taylor.

"I do not see those with two legs going, so I must," replied George Scott.

He was accepted.—*Christian Beacon.*

HOW TO ACT WHEN IN CHURCH

Thou shalt not come to service late,
Nor for the Amen refuse to wait.
Thy noisy tongue thou shalt restrain
When speaks the organ its refrain.
And when the hymns are sounded out
Thou shalt join in, not look about.

The endmost seat thou shalt leave free
For more to share the pew with thee.
Forget not thou the offering plate
Nor let the usher stand and wait.
Thou shalt give heed to worship well
And not on thine own business dwell.

Thou shalt the Sabbath not misuse
Nor come to church to take a snooze.
'Tis well in church thy friend to meet
Yet let thy ardor be discreet.
Be friendly at the church's door,
So shall the "stranger" love God more.

—*Hope Chapel Bulletin.*

LEADEN SKIES

By *Mrs. Rose Ficken, Festus, Missouri*

How many mornings have we wakened to find heavy, leaden skies outside our windows? The usual reaction is to feel closed in, depressed, smothered by the atmospheric condition.

Did it ever occur to you that such leaden skies are anonymous with sins? As the heavy clouds shut out the blue sky, so does the sinful life shut one off from the

blessings a Christian enjoys from close communion with God.

Skies do not clear like erasing a slate or a blackboard. They first break apart slowly, then gradually dissolve, or drift away, till only the blue remains. So it is with sin. We believe, repent, and are baptized. Then, through our own efforts, and prayers for God's help, the sins begin to break apart, one by one, till we stand in the sunshine of God's forgiveness.

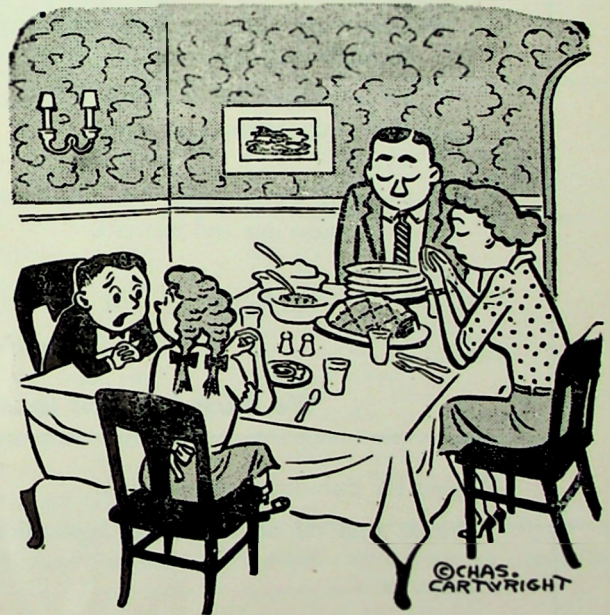
"Yield not to temptation, for yielding is sin,

Each victory will help you some other to win."

No race was ever won by standing still. We must first make the start by *seeking help and guidance* before we can hope to overcome sin.

When God sees we are *sincere* in our desire to repent, and live a new life, the old sinful clouds will break away, and fall apart like shackles from a prisoner's ankles. We then begin to feel free of the old sinful life that had covered us like a shroud.

"Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).



"I don't get it. Pop thanks God for givin' us this food, then bawls Mom out about the grocery bills!"

To be consistent is a prime essential in teaching our children about God. He will never be real to them so long as what we SAY is in conflict with what we DO. The greatest responsibility we have, as parents, is trying to be a living example of the Christian principles which alone can give a firm foundation to our children's lives.

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This is the second Church of God being assisted by the Mission Builder's League. About \$3,600 has already been returned in response to the appeal for assistance, and sent on to the congregation at this church. These contributions by Mission Builders have been greatly appreciated. Without them the building of this church would have been delayed for some time.

Other churches will also be helped by the Mission Builder's League, should the Lord tarry, and new and stronger witness to the truth will be made possible by Mission Builder's efforts. We know that you will want to have a part in this important and enduring work. If you are not now a Mission Builder, use the coupon on this page to enroll yourself, your family, your class, or your church. We need one thousand Mission Builders to give greater assistance to the Churches of God.

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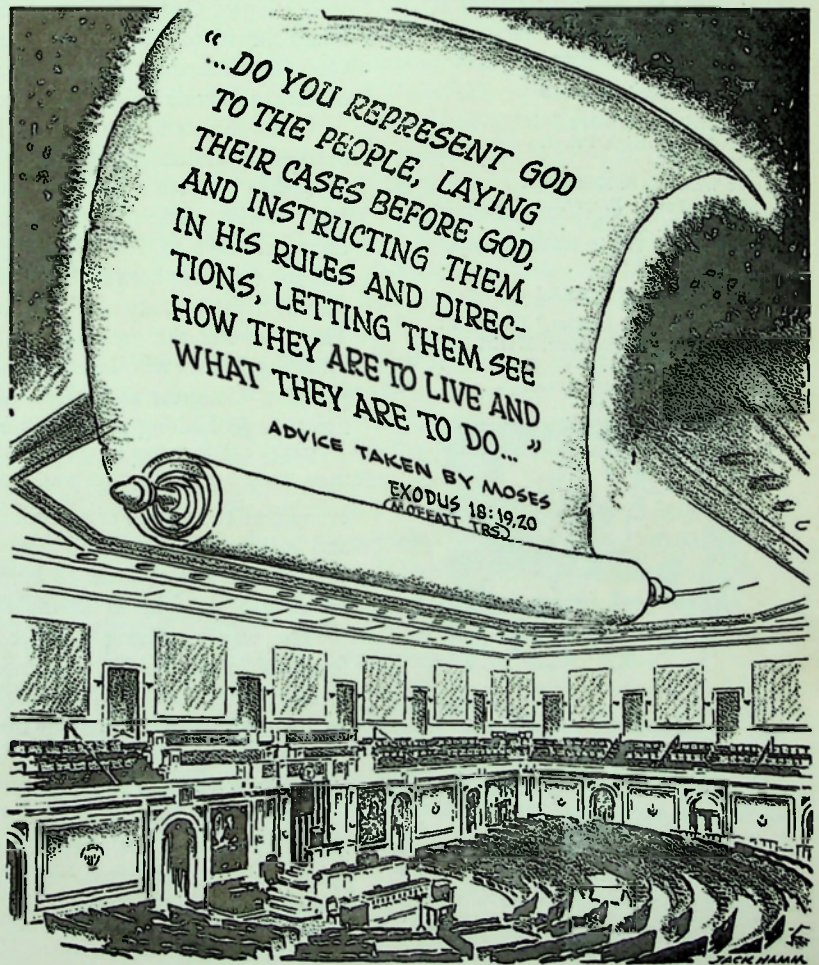
**Our Liberties ---
Are They
Safe?**

(Page 3)

VOLUME 48, NUMBER 18

**INDEPENDENCE DAY,
JULY 4**

The nation will be celebrating the anniversary of the signing of the Declaration of Independence on July 4. In a day when our liberties, including the freedom to worship as we please, are being threatened from many sides, it is wise to look again to the sources and foundations of the rights of man.



The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

Subscription rate: per year, \$3.00; two years, \$5.00.

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

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

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"Grandma, will you help me with this skirt?" Pamela asked. "Something is wrong, and Mother doesn't have time to look at it." I held up the bright print material. "Well, Pam," I said finally, "I think you have the wrong pieces sewn together." It took her a long time to rip out the seam, and when she finished she said, "You know, Grandma, I like to sew, but I sure hate to rip out mistakes." She'll soon learn that admitting she's made a mistake is even harder.



"Endowed by Their Creator"

The Declaration of Independence, whose signing in Congress, July 4, 1776, will be commemorated next week, acknowledges that "all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness." The founding fathers of the United States acknowledged the prior ownership of God and the fact that each individual is ultimately responsible to Him for the use of the freedoms which He has endowed. They recognized in God the Author of life and the only one capable of judging or regulating the life of man. Consequently, many safeguards were included in the Constitution later adopted to protect the individual from interference in his life by other people or the state.

As the nation has drifted away from the acknowledgment of the prior ownership of God and the fact that we are responsible ultimately to Him, many threats to freedom have arisen. With people no longer looking to God for leadership, guidance, and security, they have sought out other devices to provide stability and security.

Other threats to our liberties have also arisen with departure from the basis of dependence upon God. No longer satisfied with the personal relationship between every individual and God through the only Mediator, Jesus Christ, some religions would force all men to bow down first to them, and then to God. Claiming to be infallible, the only source of truth, and the mediator between God and man they would force all men to worship in their way, attend their schools, and be instructed in their doctrines. This is one of the great threats to independence. It was foreseen by the founding fathers who included in the Bill of Rights in Article I the principle that "Congress shall make no law regarding the establishment of religion or prohibiting the free exercise thereof. . . ."

Some councils of churches, claiming that Protestants must present a united Christian front to overcome the danger before mentioned, and to evangelize the world, often seek control of radio, television, mission fields, and opportunities to build new church buildings in city suburbs. Such controls are also a threat to individual liberty and rights to worship and promulgate the faith as the individual desires.

The way to protect the freedoms endowed by God is to keep Him foremost in our minds, remembering that we are responsible ultimately to Him more than to other individuals, the state, or organizations. Liberty begins with personal freedom from restraint by others or the state. Christian liberty is based upon being restrained only by the love of God, good will toward others, and the desire to do what God wills.

"Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). When the Lord is given His place in our lives and in our nation there will be a spirit of liberty and freedom. As we withdraw from Him, despotism of church and state will replace the "perfect law of liberty."

Our Liberties --- Are They Safe?

From the Twentieth Century Fund

A FEW months hence, when the perennial electioneering gets underway, we shall be hearing again about the threats to our "liberties." Once more, the seasonal oratory that accuses the other fellow (it is always the other fellow) of leading us down the "road to socialism," or depriving us of our rights through advancing the cause of "privilege"—will sound through the land.

Campaign oratory? Yes. But neither to Americans, nor to anyone else, are liberties eternally guaranteed. Peoples who wanted their liberties as much as *we*—have lost them. Events and inability to interpret them cost their freedoms.

Could it happen here?

Recently, Calvin B. Hoover, Professor of Economics at Duke University, and one-time president of the American Economic Association, took a hard look at the question. He was in Russia in the early years of the revolution there, and in Germany as Hitler took over. He was an economic adviser to the United States Government and has written authoritative volumes on all these countries.

His answer?

While acknowledging that the odds, as we currently see them, are against it—he says, in effect: "Yes—it could happen here." Sharp is his observation, honest his report—and his findings have been published by the Twentieth Century Fund, a nonprofit research organization, in a book "The Economy, Liberty, and the State." One of its central aims is to reveal the path by which our liberties could be lost, and how we may avoid it.

Hoover points out that the individual's right to own private property is the basic institution of capitalism. The emphasis on property rights, fortified by codes and decrees, is a force which keeps separate the political powers and economic activities of a capitalist state. The result is, in effect, a sharp reduction in the area of the sovereign force and a lessening of the arbitrary character of state power.

True, our Constitution, with its Bill of Rights, separation of powers, two-chamber legislature, division of power between the national government and the states is a further limitation.



This "balance of power" has, in effect, given resiliency and continuity to the capitalist system. For, once the line between state power and private property breaks down—well, look at Russia. Theoretical foundation for the overthrow of capitalism there lay in the establishment of a dictatorship "of the proletariat." But it is sheer nonsense to speak of dictatorship by multitudes.

In a political entity, management of the state must always be delegated to a few. What transpires is best told by a Communist himself, Milovan Djilas, in his book "The New Class." He points out that the top bureaucracy of a Communist state, although seizing power in the *name* of the proletariat, in effect draws its income and power from the property of the state.

The consequences are inescapable. In contrast to the division of powers in a capitalistic system—producing workers under Communism have even less control over disposition of state income than does the worker in a capitalistic society. The power over the productive process makes the individual completely subordinate to state demands. The result is, inevitably, a dictatorship by one man or a few. And, since such a chief will not allow himself to be voted out of office, he will rely upon police power to maintain his rule.

Hoover further points out that dictators are driven by an almost inescapable logic to the use of terror to maintain themselves in power. Without the employment of the death penalty, no dictator is likely to be able to hold power. Thus, every challenge to government authority, however justified, runs up against brutal force. The individual is allowed the same liberties as, one might say, a dog on a chain. Thus far and no farther!

The author points out that the tendency to increased participation in the economy by the state may hold dangers. He states, "Whether the movement towards 'statization' can be permanently halted short of the danger zone where liberty begins to be seriously curtailed remains uncertain; since, unfortunately, the limits are nowhere sharply defined." (Please turn to page 14)



The Christian's High Priest

*By Pastor J. R. LeCrone
Fredericktown, Missouri*

ALMOST all forms of religion have their priests. The dictionary defines a priest as being "one set apart or authorized to perform religious or sacred duties or functions, such as rites, ceremonies, teachings, etc.; one who officiates at the altar, or performs the rites of sacrifice; one who acts as a mediator between men and the divinity or the gods in any form of religion." Our friends of the Roman Catholic Church designate their spiritual leaders as "priests," as do the members of the Greek Orthodox Church. God founded a priesthood for Israel, consisting at the first of the first-born son of every family, and later of members of the tribe of Levi, whose duty it was to perform the sacrificial rites of the temple, and to teach the laws of God to the people.

In that large branch of Christianity which is commonly designated as "Protestantism" the term "priest" has fallen into disuse. Indeed, there is no Biblical evidence that Christians designated any of their leaders by this term.

It is sometimes argued that there can be no proper and effective religion without a priesthood. This was the attitude of the Jews toward the young Christian church in the days of the apostles. The Jews regarded the priesthood with great respect, and considered the office of high priest as the most exalted and honored dignity which the Hebrew nation could bestow. On this office devolved the presidency of the great civil council of the Sanhedrin, as well as the performance of those religious ceremonies which were the lifeblood of the Mosaic ritual.

Joseph A. Seiss, in his "Lectures on Hebrews," comments on this as follows: "Looking upon it then as their chief national glory, and as an office essential to all acceptable religious observances, one great objection which the Jews brought against Christianity was the supposed absence of this office, and of those sacrificial rites which depended upon its exercise. 'You have no tabernacle, no temple, no high priest, no sacrifices for sins; these enter into the very nature and idea of religion, and without them there can be none. Come then and go with us, who have the true temple and the true worship.' This was the Jewish argument and cry continually. Hence the Apostle (the writer of the New Testament epistle addressed to the Hebrews) finds it important to show that we have a priest, an authorized priesthood, one far superior to the Aaronic order. Such a course was demanded from him for the invalidation of an objection urged upon a correct principle, and for the vindication of the new religion. This argument, as we shall see, he has fully and effectually met."

Limited space forces us to outline briefly, or summarize, the instructions along this line contained in the Book of Hebrews. It is our prayer that we shall be able to arouse your interest sufficiently to cause you to give the Book of Hebrews some prayerful and thoughtful study in the quietness of your own home.

The Apostle opened his argument, not by denying the necessity for a priesthood, but by pointing out that provisions have been made for one and that Jesus is the Christian's High Priest. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:14, 15).

He then pointed out that the office of priesthood may only be bestowed by God, and that it is not something that men may seize because of superior wisdom or might. "No man taketh this honour unto himself, but he is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec" (Heb. 5:4-6).

The Apostle then carefully pointed out that the Levitical priesthood was of a different order, type, or arrangement than that of Aaron, the brother of Moses. Though there were a great many similarities, there were also some important differences. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Heb. 7:1-3). Students of ancient manuscripts discovered within the past century have found kings of this same era using almost this identical language to indicate that they did not inherit their throne from an ancestor who occupied it before them, and that they did not intend to relinquish it to any successor. Of course, in their case, death intervened and they had to relinquish it. But since Jesus was appointed to His priesthood by God, and is immortal, His priesthood shall know no end.

In fact, Jesus would not be eligible for the priesthood according to the Mosaic law. This is acknowledged in Hebrews 7:14-17. "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning the priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec."

There is much, much more in Scripture along the same line, but this should be sufficient to prove that it is contrary to the facts to say that we are without a priesthood. We have a priesthood superior to any that the world has

ever known or ever will know. For the Son of God Himself is our permanent High Priest. Like Melchisedec, He is not only a priest of the Most High God, but also a king as well. He is a king-priest, an impossibility under the law of Moses, which designated that the priests should be of the tribe of Levi, and the kings of the tribe of Judah. It is an indication that, under the rule of Jesus, the religious and political life of the people will no longer be regarded as two separate and distinct departments of their lives, but that they will merge into one.

Are there no lesser priests to serve under this High Priest? Yes, when Jesus, who is now serving as our High Priest in heaven, compared in Hebrews with the holy of holies where only the high priest was permitted to go, returns to earth to take up His position as King of Peace, He will have other king-priests prepared to serve under Him.

In writing concerning the events surrounding the return of Jesus to earth, the Apostle John said to the seven Christian churches of Asia to whom the Revelation letter is addressed, "and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Rev. 1:5, 6).

Peter also referred to the Christian brethren as "an holy priesthood . . . to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5).

Every faithful and obedient Christian may be regarded as a priest with Jesus, offering up spiritual sacrifices. The promise is also that if we suffer with Him, we shall also reign with Him. But not until He returns to assume control of both the religious and political life of the whole earth will we become king-priests with Him in the most complete sense.

It is for us to exercise our position as priests in faithfully offering up our spiritual sacrifices now. It is folly to suppose that He will take a careless and unfaithful priest, and make him a king as well. Those who are unfaithful to their spiritual services now, will never reign with Jesus.

HAPPINESS

A notorious rabblouser once complained to Benjamin Franklin that the Constitution of the United States was a mockery. "Where is all the happiness it is supposed to guarantee us?" he demanded.

"All that the Constitution guarantees, my friend," Franklin answered, "is the pursuit of happiness. You have to catch up with it yourself."

● By Arthur S. Maxwell
Editor Signs of the Times



AMERICA is in the throes of a new revolution more deadly than Communism, says Professor Sorokin of Harvard University. Unless arrested, he predicts, it will ultimately terminate the influence of the United States as a world power.

An expert on human behavior, Professor Sorokin is convinced that Americans are fast becoming victims of "a sex mania as malignant as cancer and as socially menacing as Communism." He believes that the nation is drifting toward sex anarchy in the same manner that marked the downfall of Greece and Rome.

In his new book titled "The American Sex Revolution," Dr. Sorokin cites as evidence of the nation's "sex obsession" the ever-mounting divorce rate, the upsurge in sex crimes, the emphasis of sex in radio and TV programs, stage plays and movies, popular songs, pictures, reading matter, and advertisements.

"We live," he writes, "in a video environment saturated with exhibitionist or teasingly semidraped nudity. Sex appeal has become a must in commercial advertising. . . . Our civilization has become so preoccupied with sex that it now oozes from all pores of American life.

"We are completely surrounded by the rising tide of sex, which is flooding every compartment of our culture, every section of our social life."

Professor Sorokin, who is head of the Harvard Research Center in Creative Altruism, makes the serious charge that gross sexual misconduct no longer keeps persons from being appointed to high office. "Among our public officials," he declares, "there is a vast legion of profligates."

"Our morals," he adds, "have changed so notably that continency, chastity, and faithfulness are increasingly viewed as oddities, as the ossified survival of a prehistoric age."

"This sex revolution," he concludes, "is as important as the most dramatic political or economical upheaval.

It is changing the lives of men and women more radically than any other revolution of our time."

Dr. Sorokin is right. And he deserves the nation's gratitude for his courageous presentation of the facts concerning this great and growing evil. He is also correct in warning that unless the rising tide of sex is arrested and thrown back, it will engulf not only all western culture, but its honor and glory, too.

If history teaches one lesson above another, it is that

"As It Was"

leadership passes from nations whose morals become corrupt.

"Sex anarchy" brought doom upon the whole world in the days of Noah. "They took them wives of all which they chose," the record says, and "every imagination of the thoughts" of their hearts was "only evil continually" (Gen. 6:2, 5). In consequence God said, "I will destroy man whom I have created from the face of the earth." Then came the flood.

Significantly, Jesus warned His disciples that similar conditions will prevail in the days preceding His second coming. "As it was in the days of Noah," He said, "so will it be in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all" (Luke 17:26, 27, R.S.V.).

He went on to say—and the lesson is plain—"Likewise as it was in the days of Lot—they ate, they drank, they bought, they sold, they planted, they built, but on the day when Lot went out from Sodom fire and brimstone rained from heaven and destroyed them all—so will it be on the day when the Son of man is revealed" (vv. 28-30).

The days of Noah, when "violence filled the earth," the days of Sodom and Gomorrah, when sadistic lust was rampant—such will be the days preceding the final judgment of the nations.

With this divine prediction should be coupled the words of the Apostle Paul when he foretold that "the last days" will be characterized by widespread immorality. "Men will be lovers of self," he said, "lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God" (2 Tim. 3:2-5, R.S.V.).

Obviously the new revolution Dr. Sorokin describes is
(Please turn to page 14)

A Mighty Force PRAYER --- An Unseen Power

By Editor C. H. French
Epping, New South Wales, Australia

MANY hundreds of years ago there lived a great king in the Middle East. One day outside his capital city, there came against him a great army. Day by day it grew larger, and fear and dread filled the hearts of the people in the city. The king of the invading forces was noted for his cruelty, and it may well be imagined how terrified were the inhabitants of the city, and how hopeless their position seemed.

Their king, however, was a man who trusted in prayer. He was a lover of God, and when he received an insulting letter from the chief of staff of the invaders, he took the letter and went into the house of the Lord. There he spread it before God and prayed to Him for deliverance. The answer came immediately, for we read, "It came to pass that same night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand men, and when they arose early in the morning, behold they were all dead corpses" (2 Kings 19).

This is only one of many instances of divine intervention when things seemed impossible, recorded in the Scriptures. It should certainly impress anyone, that around them exists great and marvelous powers, which are unlimited.

This is why prayer is real. This is why prayer is powerful. This is why prayer can change things when circumstances appear hopeless.

You and I—every person, great or small, far or near in this great universe—are personally known to God. He says, "Can any hide himself in secret places that I shall not see him?" "Do I not fill heaven and earth?" (Jer.

23:23, 24). There are no limits to His power or deliverance.

Listen to the words of the Psalmist: "Thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Such knowledge is too wonderful for me . . . whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, the night shall be light about me; yea, the darkness hideth not from thee. The darkness and the light are both alike to thee" (Psa. 139:1-12).

Just think over these wonderful words.

David had complete confidence in God. So we, too, can have every confidence when we pray to a God who is so great—who fills the heavens and the earth. Surely it is a wonderful privilege to be able to approach such a mighty personage at any hour of the day or night and know that He is listening. He even sees the lone sparrow that falls to the ground (Matt. 10:39), and, as the poet has written, "His eye is on the sparrow, and I know He watches me."

In the busy street, in the silence of the night, in the lonely outback, or on the high seas, He is there, and He has said, "Call upon me in the day of trouble, and I will deliver thee" (Psa. 50:15). As the hymn writer has said, "Awake—sleep, where none intrude, or midst the thronging multitude, in every land, on every sea, we are surrounded still by thee." (Please turn to page 14)

The Bible Speaks on "Prayer"



LUKE 18:1 Men ought always to pray, and not to faint.



I CHRON. 16:11 Seek the LORD and his strength, seek his face continually.



I JOHN 5:14

And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.



JAMES 5:16 ... The effectual fervent prayer of a righteous man availeth much.



Vanderbilt University. In referring to the teaching about "the idea of a verbal inspired, infallible Bible," he said: "Of course the idea could not stand investigation, and it had to be discredited. . . . The process of disproving such a claim inevitably advertised the fact that the Bible is full of inconsistencies and of pre-science ignorance: and upon the average uncritical man, whether inside the church or outside, the resultant impression has frequently been that the Bible is no longer believable, and is quite out of date.

"We cannot believe all the Bible says about God, about the world in which we live, and about the best way to live in it. It used to be said that the Bible was 'an infallible rule of faith and practice'; but we now discover that we no longer believe what it teaches, and we no longer practice what it enjoins upon us."

The Bible ---

ONE shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6). Thus did the Prophet foretell the treatment which Jesus would receive from those who should have loved Him the most.

Today God's Word is receiving similar treatment at the hands of its friends. Confidence in the Bible as the Word of God is being destroyed by those who should be its most loyal defenders.

Last-Day Apostasy

The Apostle Paul warned that "in the last days" men would appear who hold "a form of religion . . . who will listen to anybody and can never arrive at a knowledge of the truth . . . so these men also oppose the truth, men of corrupt mind and counterfeit faith. . . . They will not get very far, for their folly will be plain to all" (2 Tim. 3:1-9, R.S.V.).

Jesus Himself speaking of the last days, warned His followers: "Take heed that no man deceive you," for "if it were possible, they shall deceive the very elect" (Matt. 24:4, 24).

Deceivers are with us today in increasing numbers. They fill the pulpits of our land and lecture in our colleges, seminaries, and divinity schools. The majority of them have doctors' degrees and speak as having authority.

Examples of Modern Teaching

W. A. Smart, in his book "Still the Bible Speaks," has recorded his lectures delivered at the School of Religion,

J. B. Pratt, who conducted a study of the religious interests of young people, said that "to the young people they [Bible stories] are like Cicero or Vergil. Nobody has anything against Cicero or Vergil, but few people are interested in them.

"It is felt that the Bible belongs to a museum, which is no criticism of the Bible. Many very excellent things belong in a museum, or in libraries of the antiquities."

The *Christian Herald*, July, 1958, quotes Dr. Harold Bosley as saying: "At one time the Bible was the symbol of infallible truth to most Protestant Christians. Now the most thoughtful student can claim for it is that it contains the deepest insight we have into man's search for God and God's response to man."

We could give many more examples of man's reasoning and of his faith-destroying wisdom, but we feel we have cited enough to establish the trend. Paul was right when he said: "The world by wisdom knew not God" (1 Cor. 1:21). "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). "They receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believe not the truth" (2 Thess. 2:10-12). Truly those men are "ever learning, and never able to come to the knowledge of the truth . . . men of corrupt minds, reprobate [of no judgment] concerning the truth" (2 Tim. 3:7, 8).

Colleges and universities have so sold the American public on the absolute necessity of a college education that no one is considered educated unless he has at least one college degree. A doctorate makes one an almost infallible authority on any subject. People will accept the teachings of Dr. John Doe in preference to the plain statements of the Bible, so faithfully do they worship at the shrine of education.

Our Position

The Church of God of the Abrahamic Faith has, from its beginning, accepted the Bible as the inspired Word of God. Personally, we see no reason to retreat from our historic position even though that position is being challenged by some who have accepted the wisdom of the world.

*By Pastor Harry Sheets
South Bend, Indiana*

things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. . . . But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:26-30).

Reliability of the Bible

One of the strongest proofs of the inspiration of the Bible is its reliability. History proves the reliability of the promise God made to Abram when He said: "I will bless them that bless thee, and curse him that curseth

The Inspired Word of God

The Danger of Worldly Wisdom

Jesus likened the condition of the world in the last days to that of Noah's day, and also to Lot's day. At that time people accepted man's wisdom which said that it would not rain. They paid no heed to God's Word. When "Lot went out, and spake unto his sons in law which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city . . . he seemed as one that mocked unto his sons in law" (Gen. 19:14). Human wisdom prevailed over God's Word.

The people became convinced of the accuracy of God's Word when the rains came, or the fire fell from heaven, but by then it was too late. They were then face to face with a destruction they were unable to escape.

The antediluvians were given an opportunity to choose between man's wisdom and God's Word. The Sodomites were given the same choice. God's Word seemed so unreal and devoid of logic that the people chose to believe man. Each member of the Church of God faces the same decision today. This is judgment day for us. Are we willing to accept God's Word and live, or shall we believe man's wisdom and perish?

Paul's Advice

"Ye see your calling, brethren, how not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and

thee: and in thee shall all families of the earth be blessed" (Gen. 12:3).

History proves beyond doubt that the nations which have favored Israel have been favored by God, while the nations which have mistreated Israel have been punished by God. Babylon, Assyria, Egypt, Rome, Spain, and Germany are proof of God's punishment of those who mistreated the Jews. When the Nazis decided to exterminate the Jews they boasted that they would forever destroy "the little desert God" and His religion from off the face of the earth. The Jew and his religion are still with us! Nazism is gone!

The Jew stands as further proof of the reliability of God's Word. God promised that all people would be blessed through the "seed of Abraham." The Jews have made outstanding contributions to world advancement in government, justice, education, music, science, medicine. The most progressive nations are those who have given the Jews an opportunity for free advancement. Truly, nations have been blessed through the seed of Abraham.

The Jews gave Christianity to the world. Christianity has done more to advance human welfare than all other religions combined. The Bible is the handbook of Christianity. It has done more to elevate civilization in ideals and morality than all other writings combined. We can understand this when we recognize that the Book came from God and is God-breathed.

God's Promises to Israel

God made several conditional promises to Israel. His

tory proves that He has been true to His promises. The following are a few examples.

A) God promised to bless Israel above all nations if they would be true to Him and keep His commandments. (Ex. 19:5, 6.) No nation could compete successfully against Israel so long as Israel was loyal to God.

B) God promised punishment by captivity if they disobeyed Him. Among the captivities promised was one of seventy years to Babylon. (Jer. 29:10.) Sacred and profane history agree that the captivity to Babylon did last seventy years, after which the Israelites were permitted to return to Jerusalem to rebuild the temple.

C) God warned that continued rebellion would lead to exile among all nations. He said: "I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them" (Jer. 25:9). "Thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. . . . And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God" (Deut. 28:37, 62).

D) God told Israel that He would punish their disobedience with loss of rainfall "until thou be destroyed." (See Deut. 28:23, 24.) For centuries Palestine has had very little rainfall.

E) God said that a fierce people would besiege Israel in their cities until the people would be forced to eat "the flesh of thy sons and of thy daughters" (Deut. 28:53). This became a reality some fifteen hundred years later in the siege of Jerusalem by the Romans in 70 A.D.

F) God promised Israel that He would never let them be completely destroyed (Jer. 30:11; 46:28), even though they would be persecuted by the nations and left few in number. No nation has been able to destroy the Jews, although several have tried.

G) God promised Israel that He would return them to their homeland after due punishment among the nations. (Jer. 31:27, 28; Ezek. 37.) With their resettlement in Palestine, God promised to give them the former (fall) and the latter (spring) rains. (Joel 2:23.) The return of the Jews to Palestine is an undeniable miracle

of our day. The fall and spring rains of Palestine are increasing.

So long as there are any Jews in the world no one will be able to prove that the Bible is not the inspired Word of God. The Jew is living proof of the reliability of the Bible.

Archeology and the Bible

The last eighty years have brought more proof of the reliability of the Scriptures. Archeologists have made vast discoveries in Egypt, Assyria, Babylon, and Palestine. Summing up their work, W. H. Griffith Thomas says, "It is most striking and significant that not a single discovery has been made which goes to set aside or even weaken the trustworthiness of the Old Testament, while discovery after discovery has supported its statements" (*How We Got Our Bible*, page 51).

It is a known fact that some of these archeologists were seeking to prove the Bible untrue. They were forced to admit their inability to prove any portion untrue.

Attacks on the New Testament

The four Gospels are a prime target of those who attack the validity of the Bible. These critics attack on many fronts; however, we will consider but two points, namely, (1) the non-existence of a flesh and blood Jesus, and (2) the contradictions in the four Gospels.

Hendrik Willem Van Loon, the internationally famous historian, who was once described as knowing a thousand times more history than H. G. Wells (Charles A. Beard in *The New Republic*), wrote about "Joshua of Nazareth, whom the Greeks called Jesus." In his book "The Story of Mankind" he quoted from two ancient letters, the first of which was written by Aesculapius Cuitellus, a Roman doctor who was called upon to treat Paul just prior to Paul's death by murder. Cuitellus, becoming interested in the story of Jesus, wrote to his nephew, a Roman soldier stationed in Palestine, and requested him to make inquiry of the Jewish Carpenter. The second letter is the nephew's reply. (It substantiated the Bible account.) There is evidence outside the Bible that Jesus did live!

The Archko Volume

In the Mosque of Saint Sophia, Istanbul, Turkey, are the Sanhedrin records which tell of that body's investigation into the virgin birth of Jesus, and why they decided against charging Mary with sin. Other manuscripts give a justification of the trial and crucifixion of Jesus.

In the Vatican Library are the reports submitted by Pilate to Caesar and to the Roman Senate in which he explains his actions in the trial and death of Jesus.

The authenticity of these records in Saint Sophia and the Vatican Libraries seem to be well substantiated. (They have been translated by Drs. McIntosh and Twyman in *The Archko Volume*.) Yes, we do have records of Jesus outside the Bible. (To be concluded, July 15)



Shadows

Grandmother and Jim were going upstairs. It was Jim's bedtime. Grandmother had promised Jim a story after he got settled in bed. Jim would hurry to get ready quickly tonight because Grandmother's stories were extra special.

"I think you tell the best stories in the whole world, Grammy," said Jim.

"It's nice you think so, Jim, but there are lots of mothers and grandmas who tell good stories. What kind of a story would you want tonight?—one about animals, boys, or what?" asked Grandmother.

"Well, let's see, I like them all," Jim replied.

Jim got into his pajamas and brushed his teeth. Then he prayed and hopped into bed. Grandma turned out the light and sat down beside the bed. Several cars went by and made shadows on the ceiling and walls. Some of the shapes and designs were pretty and some were frightening.

"Say, Grandma, are you ever scared?" asked Jim. "I mean of shadows?"

"No, I guess not," answered Grandma. "Are you?"

"Sometimes. They look so big and terrible. They remind me of big animals," confided Jim.

"Yes, I can understand why they would. Did you ever make shadow pictures, Jim?" she asked.

"No, how?" asked Jim.

"We'll have to put on the light," Grandmother answered. She folded her hands together and put them between the light and the wall. The shadow of her hand looked like a dog. Then she made a rabbit. Jim laughed at her shadows.

"Now do you see how funny shadows are? They often look like something very different than what they really are." She turned out the light again. "I think shadows can be very beautiful, too. Look at the lacy pattern on the wall from that tree outside," she said.

"Yes, I guess it is pretty. It changes all the time, too, just like it was alive," Jim commented.

"That is the breeze blowing the tree leaves," she explained. "You know, you reminded me of a story. Are you listening?"

"Oh, yes, what is it about?" Jim asked.

"It is a story about a shadow. But it's a different kind of shadow than we've been looking at, although in some ways it is similar. If you see a shadow, you know there has to be some object between the light and the shadow. The shadow is an indication or a picture of something coming. For instance, just imagine you are walking around the school. You come near the corner and you see a shadow. You know something is making that shadow. When you get to the corner, you see it is one of your

● *By your*

Storyteller

Muriel Hass



CHILDREN'S CORNER

school friends. This story is about that kind of a shadow," Grandmother told Jim.

"Do you remember Moses? He was the leader of the Israelites through the wilderness. It took a long time, forty years in fact. That is as many years as your daddy has lived. The people complained and were so cross. They even blamed God for their troubles. God was, I suppose, provoked at their constant faultfinding. So He sent snakes among the people. There were lots of snakes. They bit the people and many people died. Now the Israelites really had something to complain about. They asked Moses to help them.

"Moses prayed to God for help. God answered his prayer by telling Moses to make a snake and put it on a pole. Whenever anyone was bitten by a snake, if he would only look at the snake on the pole, he would live. So Moses did as God suggested. Sure enough, it did work. The snake-bitten people who looked on the pole lived.

"This was a shadow, or a picture of something to come. Jesus was put on a cross to die for people's sins. Anyone who will believe that Jesus died for his sins will have eternal life. This is explained in our Bible right before that verse that every boy and girl ought to know, John 3:16," said Grandmother.

"Oh, I know that one," said Jim.

"Let's say it together. '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.' So you see, Jim, shadows can be very beautiful and full of meaning. Just as the serpent on the pole meant life to the poisoned Israelites, Jesus on the cross means life to sinners," Grandmother said.

"Are there more shadow stories in the Bible, Grammy?" asked Jim.

"Yes, Son, many of them," Grandmother finished. "Goodnight."

Comments, Poetry, and Humor

"ADVENTURES IN FAITH"

By Pastor C. J. Shaw, Little Rock, Arkansas

"Have faith in God" (Mark 11:22).

Our Lord is here urging His disciples to a greater faith in God. They have recalled His words to the fig tree the day before and now see the effect of His faith. It now is easy for them to believe. But they were not seeing faith but the result of it. Faith is blind except to spiritual sight. Faith is the "evidence of things not seen," for we "walk by faith and not by sight." The fig tree was just as dead the day before but did not then manifest the "signs following."

The world is eager for signs. Yet, signs do not precede but follow faith. In effect, the world says, "Show me, and I will believe." By the same measure, God says "Believe and I will show you." If we ever see signs we must first manifest faith in God's Word. Would you pray for a revival and expect none, or, would you pray for a revival and work for one?

Jesus all but dwarfed the incident of the fig tree by giving His followers another example of faith in action. This time it had to do with moving a mountain. His method would apply to "whosoever" shall say, and "whatsoever" he saith. Success was sure for him that "did not doubt in his heart." Jesus is teaching that we limit the power of faith by our own lack of faith. "Faith cometh by hearing [not by seeing], and hearing by the word of God."

Naturally then, and righteously so, faith produces its own limitations. In ministering to a friend, our words are empty and vain unless they are sustained by faith in God. The little mountains that seem to pop up before us out of nowhere bother us most. The mountains of Christ dwindle to nothing as we dig away at moving our own. Prayer is not a substitute for work, but we surely can take a prayer break.

THE WORKS OF GOD

We are living in an age that stresses human efficiency. Not as in the days of Israel when men exclaimed, "Behold what God hath done, what wonders he hath wrought"; we of this age shout, "See what man has done!"

Christians are continually talking and writing and preaching about what they can do and must do, and are perfectly capable of doing to make of themselves successful saints. They have slipped into the age-old error

of thinking they can be saved by works. Paul, with all his learning and efficiency, knew better. He humbly accepted Jesus' words, "Without me ye can do nothing," and said, "I know nothing of myself."

Man can change or create conditions, but he cannot do the saving act. He can, for instance, build an altar, but only God can drop fire on it.

There is nothing in the gospel that militates against self-improvement. We are to study to show ourselves approved, and strain every nerve in the race; yet if we fail to realize that it is the power of God that "maketh us both to will and to do," we lose all. "Except the Lord build the house, they labour in vain that build it."

There is a difference between stretching out your hand to grasp a lifeline, and trying to pull yourself, lifeline and all, to safety. There is a difference between running to a rock for shelter, and trying to hold up the rock.

Christ is our Saviour. God accepts His, the only possible sacrifice. We who believe on Him are saved. By His blood we are made clean; by His blood we are kept clean. Only by His power are we able to do good works in His name.—*Chicago Church Bulletin.*

IS THE BODY THE MAN?

By Pastor C. E. Randall in *News and Prophecy Digest*

In Genesis 2:7, it is written that God made man out of the dust of the ground. The dust-made man was *the* man. No other man was made. He was the responsible person.

When Abraham was contending for the righteous in Sodom, he said, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27). The "I" was "dust and ashes." The dust and ash man was the one that spoke to God.

When the women came to the tomb of Jesus, the angel said to the women, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said, Come, see the place where the Lord lay" (Matt. 28:5, 6). It was Jesus who "lay" in the tomb—not just the body of Jesus.

In his book "The Harp of God," J. F. Rutherford said, concerning the resurrection of Jesus: "Our Lord's human body, the one crucified, was removed from the tomb by the power of God. Had it remained there it would have been an obstacle in the way of faith of His disciples, who were not yet instructed in spiritual things. . . . The Scriptures do not reveal what became of that body, except that it did not decay or corrupt. (Acts 2:27, 31.) We can only surmise that the Lord may have preserved it somewhere

to exhibit to the people in the Millennial age" (pp. 172, 173).

What a travesty on truth and plain Bible teaching. The Bible does plainly say what became of Jesus' body, for His body was Himself. Listen to these divine words:

"When they had fulfilled all that was written of *him*, they took *him* down from the tree, and laid *him* in a sepulchre. But God raised *him* from the dead" (Acts 13: 29, 30). Jesus, nor anyone else had or can have an existence apart from the body. *The body is the man!*

SUBJECTS OF PRAYER

Say a prayer at twilight, just your love to show
To the precious Saviour, who hath loved you so;
Sing a song of gladness, for the Gift He gave,
As the world's Redeemer, that He came to save.

Offer prayers of kindness for the ones you know,
Showing them the Saviour all the way you go;
Being true examples, of the one who died,
Leading, gently leading them to His dear side.

Just a prayer of meekness, lowly songs of praise
For the matchless beauty of His works and ways
And a prayer of sorrow for the sheep astray,
Praying, only praying they'll return some day.

Yes, a prayer so thankful, to the Saviour mild
Trusting Him, e'er trusting like a little child;
Listening, ever listening to the Master's voice;
His sweet will so precious, thus will be our choice.

Hoping in the future, we'll all meet again,
When our King in glory comes in peace to reign.
And the earth in beauty like the noonday sun,
Shines in its great splendor, when His work is done.

(Tune: "Just a Song at Twilight.")

WHAT IT COSTS TO BE A MISSIONARY

"We are not a special 'brand' whose desires and ambitions automatically change by the appellation of the name 'missionary.' It is no easier for me to get up early in the morning than it is for you. But I know that if there is going to be any quiet time during the day, it has to be then or not at all!

"And what about some of the things we left behind in the States? Sure we'd love to go on a nice, long, travel vacation with a trailer and a motorboat in tow! And when it rains, and the house is full of wet, soggy clothes, and callers come—either individually or for meetings—don't you suppose we wish we had a dryer?

"For that matter, you've no idea how often we long for even a common hamburger and a malted milkshake, a root beer stand where we could drop in for a cooling drink.

"We don't begrudge any of these things to anyone who

has access to them. . . . I only mean to point out that it takes discipline to 'forget those things that are behind' and concentrate instead on the major task at hand. . . . It costs to be a missionary." (Duane Engholm writing from Japan in *Moody Monthly*.)

What is it costing you to be a missionary?—*Hope Chapel Bulletin*.

READ THE BIBLE

Read the Bible, not as a newspaper, but as a home letter. If a *cluster* of heavenly fruit hangs within reach, gather it.

If a *promise* lies upon the page as a blank check, cash it. If a *prayer* is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

If an *example* of holiness gleams before you, ask God to do as much for you.

If a *truth* is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life like a star.

So shall you come to say with the Psalmist, "O how I love thy law! It is my meditation all the day!"

—F. B. Meyer.



"You're just supposed to pass the plate, Hodgkins, not appeal to their conscience."

Hodgkins may have good intentions, but he's wasting his time (and wearing out his trousers). Christian giving is a matter of Individual Conscience, not an act of outside 'persuasion' or 'pressure'. All of us may need an occasional reminder, but the final act of giving is something each must decide for himself.

"AS IT WAS . . ."

(Continued from page 6)

not new at all. It is as old as history, as old as sin. It is "as it was." It merely presents itself afresh today on a vast new scale amid the garish prosperity of the twentieth century. As such it becomes another sign of the times, a sure harbinger of the approach of the day of judgment and the end of the world.

No doubt Dr. Sorokin's warning will fall for the most part upon deaf ears. The forces of evil are too deeply entrenched. The rising tide of sex has quenched too many consciences. But let those whose hearts are still Godward heed the message of the Master and prepare for His soon return.

OUR LIBERTIES—ARE THEY SAFE?

(Continued from page 3)

The extension of state economic intervention and controls could conceivably impinge on what we today consider individual rights in the guise of social or economic benefits. Most nations that have turned to full state control did so for increased economic or political advantage, often consciously or unconsciously overlooking the fact that they were giving up their liberties. The further extension of state control and intervention is, Hoover notes, "no doubt inevitable," but "the maintenance of personal liberty will turn upon whether or not these extensions in the powers of the state can be restricted to those which are truly necessary."

Dr. Hoover ends on this note: "We may conclude that the development of acceptable relations between the economy, liberty, and the state clearly depends upon the evolution of the institutions of modern capitalism. Whether this evolution can be so guided that the role of the state remains below the critical level where the tyrant and his bureaucracy take over, depends largely upon whether those who supply the guidance are endowed with the sometimes contradictory traits of tough-mindedness, good will and responsibility."

A MIGHTY FORCE

PRAYER — AN UNSEEN POWER

(Continued from page 7)

Difficulties come to all. Life is not always tranquil. Nor do we always live under cloudless skies. There are often times when the stresses and strains of life press heavily upon us, and friends are few. It may be in sickness when one lies in a hospital bed, wondering why. It may be in the worry of a wayward child. It may be in the unhappiness of a disunited home. It may be in fear of others, or what others may do to us or say of us; or it may be in fear of health giving way. The answer is God! He is greater than all these. So, "Take it to the Lord in prayer." You will feel better for it.

Moving? Send your change of address to THE RESTITUTION HERALD, Box 231, Oregon, Illinois.



Summer Camps for Young People

The following states have announced time and place for their summer youth camps. These camps are open to all Church of God young people, but reservations must be made early. Other camps are being planned which have not yet been announced.

July 5-11—Youth Camp for ages 10-12, Long Lake, Minn. Contact Pastor Emory Macy, Box 780, Litchfield, Minn., before June 1.

July 6-12—Southwest Youth Camp, Mountain View Estates, Prescott, Ariz. Contact Pastor T. M. Ferrell, 230½ W. 103rd St., Los Angeles, Calif., before June 1.

July 12-18—Youth Camp for ages 13-18, Long Lake. Contact Pastor Delbert Jones, Hector, Minn., before June 1.

July 13-19—Washington State Bible Camp, Cashmere, Wash. Contact Pastor Lyle Rankin, 102 Paton St., Cashmere, Wash.

August 9-15—National Berean Youth Conference, Camp Reynoldswood, Dixon, Ill. (Deadline for enrollment, July 1.) For ninth graders through college age.

September 18-20—Illinois Fall Youth Retreat, Camp Emmaus, Mt. Morris, Ill.

August 15-23—Iowa State Conference, Waterloo, Francis Burnett, guest speaker

August 15-23—Western Nebraska Conference, Hallbrook. Hollis Partlowe and Kenneth Milne, guest speakers

August 16-23—Annual Missouri Conference, Fredericktown, Harry Sheets, speaker

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CALENDAR OF EVENTS

June 28 - July 4—Southeast Conference, Pelzer, S. C.

July 19-26—Illinois State Conference and Bible School and Youth Rally at Oregon

August 2-7—General Conference, Camp Mack, Milford, Ind.

August 13-23—Virginia Conference, Maurertown, Alva Huffer, guest speaker

California Church Under Construction



As can be seen in the above picture, the new Church of God building near Campbell, California, is now under construction. It is hoped by the congregation that the church will be ready for dedication in the early fall.

This is the second Church of God being assisted by the Mission Builder's League. About \$3,600 has already been returned in response to the appeal for assistance, and sent on to the congregation at this church. These contributions by Mission Builders have been greatly appreciated. Without them the building of this church would have been delayed for some time.

Other churches will also be helped by the Mission Builder's League, should the Lord tarry, and new and stronger witness to the truth will be made possible by Mission Builder's efforts. We know that you will want to have a part in this important and enduring work. If you are not now a Mission Builder, use the coupon on this page to enroll yourself, your family, your class, or your church. We need one thousand Mission Builders to give greater assistance to the Churches of God.

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July 15, 1959

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Herald

Dust of the Ground

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VOLUME 48, NUMBER 19

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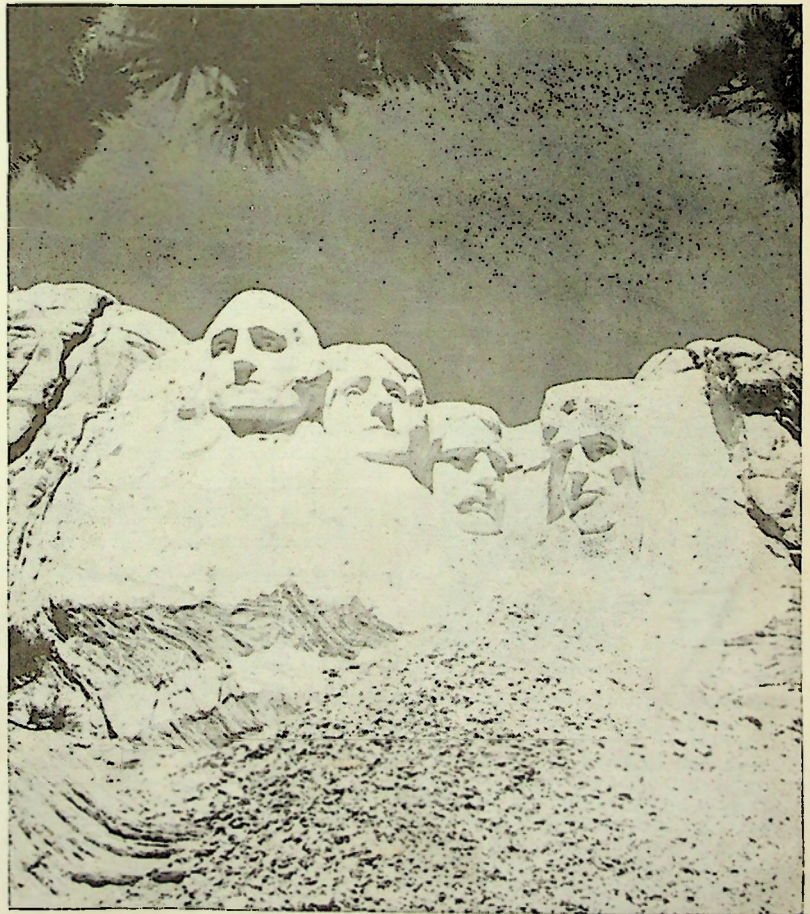
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The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

Subscription rate: per year, \$3.00; two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Almost everything you buy nowadays is advertised as needing little or no ironing. I look at the directions for letting things drip-dry all by themselves, and they sound wonderful. But I'm so set in my ways that I always end up washing and ironing them like everything else, just because it's too much bother to learn something new. Some people are attracted to a simple Christian life, but find it's too much bother to change their old habits of living.



Taking to Give Better

In *Talmudic Tales*, a collection of stories from the Jewish Talmud by David Morantz, is the following illustration of goodness of God.

"While engaged in a spirited conversation with Rabbi Gamaliel, the Emperor Hadrian, intending to cast ridicule on the Bible, said, 'Why, your God is represented in your Bible as a thief, who stealthily came to Adam in his sleep and robbed him of one of his ribs.'

"Gamaliel's daughter who was present, quick-witted damsel that she was, having heard the Emperor's statement, exclaimed, 'Your majesty, a grave outrage has been perpetrated upon our house! A prowling thief broke into our home and stole a silver flagon from our chest of plate, and left a golden one in its place!'

"'Well,' cried the Emperor, 'What a welcome thief indeed! Would that such a robber might break into my palace.'

"'Indeed,' replied the maiden, 'was not our Creator, whom you just reproached just such a thief? Even though He deprived Adam of a rib, did He not in its place give him a lovely, loving bride?'

God never takes away but to give something better. No sacrifice is required that He does not repay a hundredfold. He takes that He might better give.

Paul testified, "Our light affliction, which is *but for a moment*, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17). Paul contrasted the present *lightness* of our afflictions and losses with the *great weight* of the glory to be received. He contrasted the present trials of a comparatively short *moment* with the *eternal* glory. God may require the loss of momentary pleasure in His service that He may give us eternal joy in the age to come.

Jesus promised, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time . . . and in the world to come eternal life" (Mark 10:29, 30). The servant of the Lord may be taken away from loved ones and lose personal possessions, but only that a loving Father may give him even more and better gifts now and in the age to come. He takes away that He may give.

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). It might also be added that the joys of this present time, realized from service to the Lord, are but an earnest of the full glory and joy to be revealed when salvation in the Kingdom of God is realized by the child of God.

God takes that He might give, and what He gives is much better than what He takes from His children. While the loss sustained often does grieve us momentarily, the promise of future blessing helps us bear the affliction and even rejoice in it, knowing that all things *do* work together for good to them that love the Lord.

Communist Pressure on Olympic Games

The International Olympic Games Committee (whose winter games will be held in California) has ordered the expulsion of Free China from the games because Red China refuses to participate if Free China is a participant. This is one evidence of the constant pressure being exerted to gain international recognition of this gangster nation in the Communist bloc.

Alcohol and the Church

In an open letter to churches, Luther J. Tigner, editor and manager of the *Illinois Temperance League News*, asks, "What ought the churches to do about the alcohol problem? Should it be ignored? avoided? rationalized? denied? discussed? 'swept under the rug'? These are the approaches of the vast majority of churches in this field. The leadership of the church may not realize that this is happening.

"If in Africa or India, some disease were incapacitating one out of sixteen adults; if, in the same country, thousands were being killed and millions injured annually by some kind of juggernaut which had become part of the daily life of the people, would not every denomination begin planning to bring a better way of life to the nation? . . . Yet this happens in our own country (through alcoholic beverages) and the church does not seem greatly concerned."

If the church is the "salt of the earth" and the "light of the world" should its influence and light not be felt and seen in this area of evil?

"No Return Without Bible"

During the opening of the seventh annual Bible Study Conference in Jerusalem, David Ben-Gurion, Prime Minister of Israel, said that if it had not been for the Bible, Israel would never have returned to its land. The promise of return in the Bible kept the idea ever fresh in the Jewish mind.

We might say that the Bible also keeps ever fresh in the mind of the Christian his hope of the coming again of Jesus Christ and the full salvation that will then be reality for the child of God.

Five Chinese and Korean Ministers Tell Tortures

Five clergymen from Korea and China are in the United States, sponsored by the International Council of Christian Churches, to tell of the terrible tortures suffered by Christians in Red China and Korea. Aroused by the committee of the National Council of Churches which recommended recognition of Red China, the five men testified before the House Un-American Affairs Committee of the horrors of life under the Communists.

Samuel S. V. Cheng testified of a relative who was pulled apart by horses by the Communists. One hundred eighty relatives of one of the others were killed by the

Communists. There were other tales of torture, reminding one of the tortures of Christians in the Roman persecution and the Catholic Inquisition.

The men stated that since 1949 more than 140,000 Christians have been killed in Red China.

The Power of the Word

A man in Burma found a copy of the Psalms which had been carelessly discarded by a traveler stopping at his house. He started to read it, became more and more interested, and before he had finished resolved to cast his idols away. For twenty years he worshiped the eternal God that David worshiped, God as revealed to him in the Psalms. The fifty-first Psalm he came to appropriate to himself as his daily prayer. Then he received from a missionary the first copy of the New Testament he had ever seen. This brought yet greater joy to his heart. He said: "For twenty years I walked by starlight; now I see the sun!" If we were all as faithful to the light we have as was this humble Burman "our lives would be all sunshine in the sweetness of our Lord."—*Moody Monthly*.

Narcotics

The narcotics racket in the United States, firmly under the control of the Mafia, nets this hoodlum organization well over \$300,000,000 per year. The large majority of addicts are under the age of thirty. Costs of the habit will run up to \$30 per day. The widespread evil reminds us of Paul's words, "Evil men and seducers shall wax worse and worse."

Israel an Example for Burma

According to Albert Ravenholt, foreign correspondent of the *Chicago Daily News*, Burma is more and more forsaking the influence of Russia and socialism and turning to Israel as an example of rugged individualism with the right idea for economic progress. It has patterned new agricultural settlements after the example of Israel's, opened a new Israel-Burma shipping line, and gone to Israel for advice in handling problems of the army. Israel is becoming a symbol of independence and progress in the backward Middle East and Far East.

Separation or Non-Discrimination

In the never-ending attempt to secure public tax funds for the operation of parochial schools, many ideas are set forth to break down the Constitutional provision for the separation of church and state. One of the latest is that the Constitution really means that the government must not discriminate between various religions but may help them all on an equal basis. Were this philosophy to be accepted, it would open the door to a raid on the treasury by the only church which has set up institutions for which it claims the need of compulsory taxation and the support of people outside its faith.

● By Pastor William Dick
Pomona, California



Dust of the Ground

WHAT is man's physical nature? The Bible teaches that we are made of dust. Adam was created out of the earth. "The Lord God formed man of the dust of the ground" (Gen. 2:7). How much of man is dust—merely his body? From God's warning to Adam, we learn that the whole person was made of dust. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

Abraham realized his earthly nature when he pleaded humbly with God, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27). Eliphaz reminded Job of man's nature, "How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?" (Job 4:19). David said that God understands our true condition, "for he knoweth our frame; he remembereth that we are dust" (Psa. 103:14).

Solomon compared man to the animals, saying that we have no pre-eminence above beasts. "All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:20). Man can boast that he is the highest of God's creation, but as far as the substance of our creation is concerned, we are no better than animals.

The Name — Adam

The name "Adam" is not a personal, proper name. We call the first man by that name because he has no other name. Actually, "Adam" is one of the Hebrew words for "man." Such is its usage in Genesis 1:27: "God created man [Adam] in his own image." *Strong's Concordance* translates the word "adam" as a human being and explains that it designates the whole human race.

It is interesting to note the similarity between the two Hebrew words for "man" and "ground" as used in Genesis 2:7. "The Lord God formed man [adam] of the dust of the ground [adamah]." *Strong's* translation of *adamah* is soil, earth, ground. From this we conclude that "adam" means "earth-made." Thus the very name of the first man described his real, physical nature. Paul had this in

mind when he compared Adam to Christ. "The first man is of the earth, earthy: the second man is the Lord from heaven" (1 Cor. 15:47).

Another interesting thing about this name is that the first woman was also called "Adam." "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created" (Gen. 5:2). It was Adam, not God, who gave her the name of Eve. (Gen. 3:20.) "God called them both Adam, not because she shared his name as the wife of Adam, as wives now share their husband's name, but because she shared his earthly nature."—*Pettingell*. With this understanding of the word "Adam," it was proper for Paul to refer to Christ as "the last Adam" (1 Cor. 15:45).

Chemical Elements

What kind of dust did God use to make man? Brother Alva Huffer gives this explanation in his excellent book, "Systematic Theology." "The phrase *dust of the ground* refers to the chemical elements that constitute man's body. God has made all material things by using various combinations of ninety-six (plus) basic ingredients that men have named chemical elements.

"Man's body is composed of fourteen of these chemical elements. A chemical analysis of man's body reveals that it consists of 72 parts of oxygen, 9.1 parts hydrogen, 13.5 parts carbon, 2.5 parts nitrogen, 1.3 parts calcium, 1.15 parts phosphorus, and small amounts of silicon, magnesium, chlorine, potassium, sodium, sulphur, iodine, and flourine.

"Someone has observed that if an average man's body were reduced to its basic elements and formed into compounds it would be equivalent to 10 gallons of water, 24 pounds of coal (carbon), one fourth ounce of iron, 7 pounds of lime, 1.8 pounds of phosphorus, one fifth ounce of sugar, and 1.8 ounces of salt. It would include 733 cubic feet of gases: 112 cubic feet of oxygen, 60 cubic feet of nitrogen, and 561 cubic feet of hydrogen. It would also contain iodine equivalent to one tenth of one drop of the tincture of iodine and 10 ounces of other elements, including potassium, flourine, sulphur, and magnesium.

"These fourteen chemical elements are found also in food. When food is eaten by man, some of these elements are assimilated by man's body and become incorporated into his physical nature."

What Happens at Death

God told Adam that when he died, he would return to the ground. "Till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). At death, the body decomposes and the chemical elements return to their original form in the earth.

This was the thought of Elihu when he prepared Job for the worst. "All flesh shall perish together, and man shall turn again unto dust" (Job 34:15). David knew the destiny of the earth-made man. "Thou takest away their breath, they die, and return to their dust" (Psa. 104:29). "His breath goeth forth, he returneth to his earth" (Psa. 146:4).

Solomon pointed out that decomposition happens to animals as well as man. "All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:20). We know, too, that decomposition occurs in plants. Finally, Solomon taught that death is the exact reverse of the process of creation. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7).

The Resurrected Body

Popular religious teaching would have us believe that the dust-formed being is cast aside forever and that immortality exists in the spirit only. But the Bible has no such teaching. In what state will we possess immortality? There is one specimen—Jesus. He is the only one who has been resurrected to immortality. After our resurrection, we expect to have the same nature that Jesus possesses now. "We know that, when he shall appear, we shall be like him" (1 John 3:2).

What was Jesus like after His resurrection? Was He spirit, or body? When He appeared to the disciples, He showed them His real nature. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). Then He ate some meat to show them that He had a real body. Since Jesus had a real, physical body, we shall also. In immortality, we shall be able to walk about, talk to each other, and recognize one another.

Paul agreed with John in stating that we will have the same nature after resurrection as Jesus. "Who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). Even David of the Old Testament had the same idea. "I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15).

The Bible teaches that immortality does not exist separate from the dust-formed being. David said again, "My

flesh also shall rest in hope" (Psa. 16:9). Most religions do not have much hope for the flesh. Job, also, expected to possess flesh after the resurrection. "Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:26, 27).

Some may argue against this belief on the basis of Paul's words in First Corinthians 15:50: "Flesh and blood cannot inherit the kingdom of God." We understand, however, that Paul meant mortal man in his present state of decay. The phrase "flesh and blood" would be the same as the "natural body" mentioned in verse 44 of the same chapter.

Isaiah taught that the very dust of the ground will be resurrected. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19). When Paul referred to the resurrection in Romans 8:22, 23, he called it the redemption of our body, not the redemption from our body.

Let us not be mistaken about the nature of eternal life. Will we have to live with the same body of weaknesses that we have now? No! Perhaps now we are plagued with sickness, pain, imperfections, but in the Kingdom
(Please turn to page 11)

The Living Scriptures—

by Jack Hamm

Time Well Spent





Christian Fellowship

● By Pastor Francis Burnett
Tipp City, Ohio

WHAT is the value of regular attendance in the house of God? In a simple sentence, it is more than we can determine. In the first place, why should we ever consider anything else? There is a reason occasionally for one to stay away from church. When people become afflicted or are sick we do not expect them to be in church regularly and possibly not at all, nor does God.

The house of God is a place where we can draw ourselves apart from the problems and cares of our daily lives. If one goes into the house of God only during special services or occasionally, he is like a student who would attend school only one day out of the week. In regular attendance, every time there is a service at the church, if possible, we are drawn closer to God, learning more about Him, His love and plan for us.

Not only is regular attendance good for us, but it is necessary. God has told us in His Word to assemble together and to meet often. Who of us has a right to change that? Who has a right to violate God's commandment? Regular attendance at church is necessary to gain eternal life. The value to us will be the daily blessings of God and *life in the Kingdom*.

"I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1).

There are many people who feel as David did about going to the house of God; yet there are many who

despise the house of God by never going near a church. There is a saying that reads like this, "My absence from church is a vote to close its doors." But there is more to a church than the building. It is a place where one can find God. It is a place where one can separate himself from the hustle and bustle of the daily routine of life. It is a sanctuary where Spirit and holiness are.

Many church members resent being told that they should attend church. They feel that the pastor or Sunday school teacher is not minding his own affairs if either one seeks to find out the reason for absence. Every Christian should regard the privilege of attending church services as a special blessing.

We are reminded of the words of Zechariah, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also" (Zech. 8:21). How often do we encourage our own families, our own sons and daughters, or husbands, to go to the house of God? How often do we speak about the fact that regular attendance at all services of the church would be the greatest record that anyone could achieve? We need the admonition, "Let us go speedily . . . I will go also."

"Our feet shall stand within thy gates, O Jerusalem" (v. 2).

This verse implies a firm conviction from which there would be no turning. Joshua made a statement to Israel that has become famous. "As for me and my house, we will serve the Lord" (Josh. 24:15b). "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple" (Psa. 27:4). If our federal government were to impose some hard rule, burden, or tax upon us for going to church, the churches would not hold the people who would be there seeking God. Too many Christians are building on a false foundation.

Unity Comes From Association

"Jerusalem is builded as a city that is compact together" (v. 3).

The word "compact" is the key to this verse. I believe we could say it is the key to this Psalm. "Compact" carries the thought of being unified. When Israel worshiped in Jerusalem, they were unified and strong. Why is it necessary that we attend church services regularly? First, to better know and understand God; second, to become strong together by worshiping together; third, in being unified and strong, the church is able to reach out and bring others into the fold. There is neither strength nor unity in staying at home and being by ourselves.

The City of Our God

"Whither the tribes go up, the tribes of the Lord, unto

the testimony of Israel, to give thanks unto the name of the Lord" (v. 4).

The tribes went up to worship in Jerusalem. This has always been a very important thing in the lives of those who serve God. "But I have chosen Jerusalem, that my name might be there" (2 Chron. 6:6a). In our present day many people go to the land of Israel and to Jerusalem for sight-seeing, yes; but also in a worshipful attitude. With such a journey and in this city, God is remembered.

In the future, Jerusalem is to be the center of all activity. It will be the "city of the great King" (Psa. 48:2b), the home of the saints (Rev. 21:2), and a place of worship. "Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah 4:2).

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zech. 8:22). "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it" (Rev. 21:24).

"For there are set thrones of judgment, the thrones of the house of David" (v. 5).

Since the time of Moses, God has worked with the inhabitants of the earth in this way. As Jerusalem was recognized as the place of authority, it became the seat of judgment. This is comparable to the highest court in our land which is found in our capital city. As Jerusalem was once the seat of judgment—in the days of Solomon for all the known world—it will be again. "I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city" (Isa. 1:26).

"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3b). "I saw a great throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place

for them. And 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" (Rev. 20:11, 12).

A Personal Account

Every person will stand before this throne and will have to account for "every idle word," every deed and action. "So then everyone of us shall give account of himself to God" (Rom. 14:12). What kind of an excuse can I have for missing the services of the church for something else? How can I answer God when asked why I left just after Sunday school? What will my answer be when asked why I never attended any of the night services? What can I say when asked why I put other things ahead of my church and hence my service to God? What reason can I give for having neglected the services of the church?

The Peace of Jerusalem

"Pray for the peace of Jerusalem: they shall prosper that love thee" (v. 6).

Christians do not place the importance on Jerusalem that should be given it. Members of the Church of God are lax in remembering that city. Why is it so important? It is the "joy of the whole earth." It is "the city of our God." It is to be the "city of the great King," the capital of the whole earth. It is to be the home of the "redeemed."

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62:6, 7). We Christians who are looking for the return of Jesus and the fulfillment of the prophetic word are "watchmen."

It might seem ridiculous to some people to think that we should be interested in Jerusalem. But how many people are interested in a new home that is being built for them? Jerusalem is to be the future home of the saints.

It will be as glorious, and more, as pictured by Ezekiel
(Continued on page 11)

The Bible Speaks on "The Church"



Let the LORD, the God of the spirits of all flesh, set a man over the congregation...
that the congregation of the LORD be not as sheep which have no shepherd. NUM. 27:16, 17



Gather the people, sanctify the congregation. JOEL 2:16



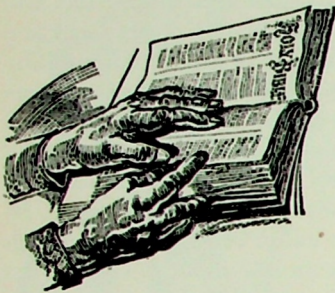
Hebrews 10:25
Not forsaking the assembling of ourselves together, as the manner of some is.



Christ also loved the church, and gave himself for it. EPHESIANS 5:25

● By Pastor Harry Sheets
South Bend, Indiana

Conclusion



STRAUSS, in his higher criticism, taught that "the need of a deliverer created the idea of a Saviour. The old prophecies, misinterpreted, fashioned in the popular mind a character to be attributed to that Saviour. Jesus is the personification of an idea rather than a flesh-and-blood individual. . . . Christ was the type of humanity. His life, death, and resurrection were symbols of the life, death, and resurrection of humanity." He concluded: "The dogmas of the Bible are true, but the history is false."

The historical evidence of Jesus is so well established that few critics today dare challenge it as all fable. However, some do claim that the gospel history is part history and part fable. This is proving a greater stumbling block to faith than the older teaching that all was fable.

Fact, or Miracle?

Those who deny that Jesus was a flesh-and-blood historical being are forced to explain a literary miracle. Let us consider the following:

"It is well known that in the entire realm of literature there is no trace of the picture of a perfect character. Poets, novelists, dramatists, philosophers, essayists, have given the world wonderful creations, and yet no writer has ever attempted to portray a perfect man or woman. Professor Mackintosh has said that Tennyson's King Arthur is one of the most recent failures in this respect. And yet in the Gospels, written by ordinary men, not literary geniuses, we have a perfect character depicted. How did the Evangelists accomplish what no writer has ever attempted with success? As Fairbairn asked, did the record invent the Person or did the Person create the record? It has often been pointed out that if the four Evangelists invented the character of Jesus Christ we are faced with a literary miracle of the first magnitude. There is only one explanation of the literary features of the Gospels; their presentation of Christ is true." (*How We Got Our Bible.*)

Disagreements in the Gospels

Some discredit the four Gospels because they do not agree in all details regarding the life of Jesus. It is doubtful that the Gospels were intended as biographical sketches of Christ. Each Gospel was written for a specific and different purpose.

Matthew was written for the Jews; Mark for the Ro-

The Bible --- The

mans; Luke for the Greeks; and John for the Church of God. Each writer selected, and presented, those teachings of Jesus, and those incidents from His life most likely to convert the people he was trying to reach. We would expect the approach to the Romans to differ from that to the Greeks, Jews, or Church of God. If we consider the Gospels, not as biographical sketches, but as records of how Jesus Christ was presented to four different peoples, we will be less concerned with the differences in the records.

We must remember that but a small portion of the teachings and activities of Jesus are recorded. Each writer selected from many similar events only the ones most vital to his purpose. John left this testimony: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31).

When rightly understood, the differences in the four Gospels are more of an evidence of inspiration than evidence of a lack of it. If we were to take pictures of the four sides of a house we surely would not expect to have four identical pictures. Neither would we attempt to blend the four into one composite picture. Why should we expect harmony in four Gospels written to appeal to four different classes of people.

The Book of Acts

The Book of Acts testifies to the dependability of the New Testament. It is a record of persecution, loss of property, friends, relatives, untold suffering and death endured by those who followed Jesus of Nazareth. This is hardly the record of a people trying to give credence to a myth. The record of Acts proves the truth of the gospel of Jesus Christ.

Again archeology has come to the rescue to prove the

accuracy of the New Testament. Time and again it has done this without once raising a doubt. Such accuracy and dependability can only result from inspiration. There is no other explanation.

Internal Proof

The guiding hand of God is evident in the unity of the Bible. The Book has come to be regarded as one

times in the Pentateuch alone, and some three thousand times throughout the Scriptures. David expressed the source of inspiration when he said: "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2).

In Hebrews 3:7, we read, "The Holy Ghost saith" and then followed a quotation from Psalm 95:7. Thus God

Inspired Word of God

book. It is in reality a collection of sixty-six books. "Bible" means "The Books." We should consider it, not as a volume, but as a library.

From man's point of view these sixty-six books were written by about forty different authors over a period of sixteen hundred years. These authors were prophets, priests, evangelists, shepherds, fishermen, sometimes educated, sometimes not. Their writings cover history, theology, philosophy, poetry, counsel, aspiration, prediction. These authors wrote under a variety of circumstances, such as times of national catastrophe, personal stress, and times of peace. Yet, as one reads the Bible, he is conscious of but one Author—the God of creation.

Throughout the Bible we see the labors of a loving God as He tries to lead a rebellious people facing death, back to the safety of obedience and life. We see the beginning of God's labors in Genesis and trace them to completion in Revelation. The Old Testament is understood best by studying the New, and the New Testament is revealed by studying the Old. "In the Old the New is concealed, and in the New the Old is revealed."

The single authorship of the Bible is evident in the progressive revelations of the Bible. As one reads the Bible, he becomes conscious that God reveals His plan only when man is ready for it. A blessing was promised to Abraham and his seed, but the "how" of accomplishment was revealed in other ages by other authors. Truly, God revealed Himself at "sundry times and in divers manners"!

Bible Inspiration

Up to this point we have confined ourselves to proving the reliability of the Scripture, its unity of theme and authorship. Let us now consider the problem of inspiration.

1. The Old Testament writers claimed to have received their messages from God. Such expressions as: "The word of the Lord came"; "The Lord spake"; "God said"; "The Lord commanded" are found nearly seven hundred

is considered to be the Author rather than the Psalmist. The New Testament refers (some fifty times) to the Old as being of divine origin. (Rom. 3:2; Matt. 22:29; Mark 14:49; Luke 24:25-27, 44-46.)

2. God used men as instruments of revelation. Many times the distinction is made between the divine Author and the human author. Thus Matthew 1:22 states, "Spoken of the Lord by the prophet." In Acts 1:16, "The Holy Ghost spake by the mouth of David," and "holy men of God spake as they were moved [carried along] by the Holy Ghost" (2 Pet. 1:21). It appears that the men who wrote the books of the Bible were frequently little more than recorders of God's words. Daniel did not even understand what he had written (Dan. 12:8, 9), so completely was he an instrument of God.

3. "Every scripture is God-breathed" (2 Tim. 3:16, Roth.). "God-breathed" is the literal translation of the word for inspiration. (*Inspiration*, as found in Job 32:8, is translated from *neshamah* or "breath.") God breathed His thoughts into the writers so that the thoughts expressed came from Him.

Are the words of the Bible inspired, or only the thoughts and ideas? We know that thoughts and ideas are expressed by words. We know, too, that a careful selection of words is necessary for the proper expression of a thought. "Thoughts are wedded to words." Inspiration must reach to the words or we could not be sure of the thoughts. "You can as easily have music without notes or mathematics without figures as thoughts without words."—*Dr. Kuypers*.

Sometimes inspiration extends to a phrase (*Yet once more*, Heb. 12:27), the voice of a verb (passive rather than active, Gal. 4:9), the inviolability of a single word (John 10:34-36), or the number of a noun (Gal. 3:16). When we cannot omit or alter a phrase, change the voice, mood, or tense of a verb, change the number of a noun,

without violating Scripture, we must admit we are close to verbal inspiration.

The apostolic church considered the Scriptures to be of supernatural origin and unerring in truthfulness, in word as well as subject matter.

The writers of the New Testament do not say "it is thought," or "it is suggested," but they say emphatically "it is written." To them the Scriptures were final authority. Jesus Himself said, "The Scriptures cannot be broken" (John 10:35).

Degrees of Inspiration

It seems certain that there are degrees, or levels, of inspiration. 1) There is the inspiration of direct communication, as when Paul said, "I have received from the Lord," or as when a prophet said, "The Lord spake to me." 2) There is the inspiration of selection. We believe that the Bible records only fragments of the history of Israel. We believe those fragments were selected by inspiration. John, likewise, was inspired in selecting materials from the life of Jesus as he wrote the fourth Gospel. (See John 20:31.) 3) Sometimes inspiration is merely a guarantee of an accurate record. For instance, the words of the serpent in the Garden are false, but the record is true, guaranteed by inspiration.

Are Translations Inspired?

Perhaps we should give some time to the consideration of the inspiration of the translations. Critics, who are willing to admit the inspiration of the original Scriptures, refuse to admit that the translations are inspired. They contend that the translations contain many errors.

We know of no positive Biblical statement which proves that the translators were inspired men. However, there is much evidence that God has watched over His Word to such extent that the translations are sufficiently accurate to insure salvation to those who believe through these translations.

Jesus said that the "gospel of the kingdom shall be preached in all the world for a witness" (Matt. 24:14). Mark tells us that "the gospel must first be published among all nations" (Mark 13:10). Whether "preached" or "published," translations are necessary. If God did not

protect the accuracy of the translations the gospel would cease to be the power of God unto salvation to all people.

Jesus said: "The words that I speak unto you, they are spirit, and they are life" (John 6:65). "The word that I have spoken, the same shall judge him in the last day" (John 12:48). "Neither pray I for these [the apostles] alone, but for them also which shall believe on me through their word" (John 17:20). Surely, Jesus included the English translation of His words, and those of the apostles, to be the source of life and the basis of judgment. If this be not true, where do we stand, who understand only English? We do not believe that a just God will judge us by His Word written in a language we do not understand. Since our salvation and our judgment hinge upon a translation, we feel that God has guarded that translation.

We feel that the Revised Standard Version is dependable for salvation even though some of its translators are known "Reds," "Pinks," and "Modernists" who deny the inspiration of the Bible, the virgin birth, miracles, and the resurrection of Jesus. Pride of scholarship seemed to keep them accurate. Who can say that God did not have a hand in this?

The Catholic hierarchy has twisted and misapplied the Scriptures in many ways, yet they have taken few liberties in their translation of the Bible, unless they may have done so in their recent translations. So accurate is their Douay Version they seldom allow their people to read more than portions of it and never allow them to interpret what they read.

The accuracy and dependability of the King James Translation in matters of history and prophecy being fulfilled today convince us that it is the inspired Word of God.

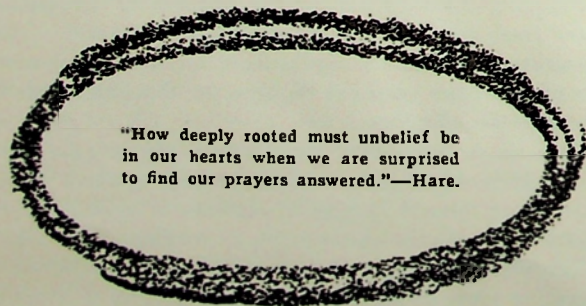
We do not look upon the Bible as a book that contains the Word of God. We consider the Bible to be *The Word* of God. We believe that God guided in the selection of the sixty-six books of the Bible. We consider the Bible to be both an inspired collection of books and a collection of inspired books.

Where We Stand

The historic position of the Church of God of the Abrahamic Faith has been, is, and must continue to be, that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17).

STUDY THE WORD

"Earnestly seek to commend yourself to God as a workman who, because of his straightforward handling of the word of truth, has no reason to feel any shame" (2 Tim. 2:15, Weymouth Translation).



CHRISTIAN FELLOWSHIP

(Continued from page 7)

and the Revelation. If we want to live in that beautiful city, then it is *necessary* that we take an active part in God's work and church now.

In praying for the "peace of Jerusalem," we shall be praying not only for our future but will be praying also for the present inhabitants. Also in praying for the "real peace" that is to come, we shall be praying for the return of our Saviour and the establishment of the Kingdom of God.

Let Us

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22).

Every Christian needs this admonition. We are being constantly faced with lures. If enticed by them we are drawn away from God. We need, figuratively, to put ourselves in a shell—the protection of God. That can be done only by drawing "near . . . in full assurance of faith."

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" (v. 23).

Eternal life through Jesus is worth *forsaking all else*. The great responsibility rests on us. We, as leaders, must place our service to God before everything else—clubs, organizations, socials—then those who follow us will be led in the right way. If we lose our grip on the Word of God and His promises we shall lose our "hold on eternal life."

"Let us consider one another to provoke unto love and to good works" (v. 24).

Does the life that we lead make an impression on others? A foolish question! And yet how we fail to heed its principle! Our making a special effort to attend church on Sunday night and midweek Bible class will be a guiding light to others. It will inspire them to attend and may be the means of helping them to obtain salvation. One

thing not to overlook is the "consideration" for the leaders of the church who work hard and long to keep it operating.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (v. 25).

It has become a common custom for most who attend church to do so at least once on Sunday. More than half of the churchgoers attend both Sunday school and the morning worship service. But this is not enough attendance. What right have we to stay at home on Sunday night to watch TV, or because the children have to go to school the next day? What right have we to refrain from going to Bible class because we are too busy, or because of our children's attending school.

Remember, God has promised to bless us if we serve Him!

DUST OF THE GROUND

(Continued from page 5)

we will have a perfect, healthy, glorious body. "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (1 Cor. 15:42-44).

A spiritual body still has a body. Ghost-like spirits do not have bodies. The body is spiritual in that it will be resurrected by the power of God's Spirit. (Rom. 8:11.)

Prayer of Hope

Father in heaven, we realize that we are weak and mortal, and that death is inevitable. All hope of immortality rests solely with Thee and the power of Thy resurrection. Give us strength to endure until that day when we hope to receive the gift of eternal life in Thy Kingdom. We pray through our Saviour, who is the Resurrection and the Life. Amen.

CALENDAR OF EVENTS

July 19-26—Illinois State Conference and Bible School and Youth Rally at Oregon

August 2-7—General Conference, Camp Mack, Milford, Ind.

August 15-23—Virginia Conference, Maurertown, Alva Huffer, guest speaker

August 15-23—Iowa State Conference, Waterloo, Francis Burnett, guest speaker

August 15-23—Western Nebraska Conference, Hollbrook, Hollis Partlowe and Kenneth Milne, guest speakers

August 15:23—Missouri Conference at Fredricktown, Harry Sheets, speaker

Summer Camps for Young People

August 9-15—National Berean Youth Conference, Camp Reynoldswood, Dixon, Ill. For ninth graders through college age.

September 18-20—Illinois Fall Youth Retreat, Camp Emmaus, Mt. Morris, Ill.

National Camp to Be Conducted As Scheduled

The National Berean Youth Camp will be conducted as scheduled at Camp Reynoldswood, Dixon, Ill., August 9-15. We can still take more enrollments. Those going into the ninth grade through college age will enjoy this camp.

HERALD RECEIPTS

Robin Bauerle; Herbert Edmister; Mrs. Ward Countryman; T. M. Ferrell; Merle Davis; Grace Ledbetter; Laura M. Keenan; W. E. Boyer; Mrs. J. D. Shelly; Mrs. J. D. Gaspar; Mrs. S. R. Cleck (5); Mrs. Ivan Powers; Mrs. Wm. Driver; Mrs. Trella Venneberg; T. A. Drinkard; Mrs. Grace Ruhn (2); R. L. Huddleston; Mrs. J. A. Kitts; Mildred Somers; Mrs. T. E. Lynn; James Lippert; Dallas Demmitt; Mrs. George Sipe (2); Mamie I. Francee; Virginia L. Henninger; Carrie Henkel; Everett Emmons; R. H. Judd; Mrs. Robert Jones; Loie Jones; Wallace Stone; Mrs. Mary Jackson; Hillside Missionary Society (4); J. Arthur Johnson.

Comments, Poetry, and Humor

TOWER OF STRENGTH

● *By Pastor J. R. LeCrone, Fredericktown, Missouri*

"Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings" (Psa. 61:1-4).

A tower built of stone was a highly important part of ancient fortifications. The height and strength of the tower gave those who occupied it two distinct, and often vital, advantages over an enemy bent upon attack. The height of the tower served the dual purpose of greatly increasing the distance at which the watchman could observe the approach of friend or foe. In case of attack, the height gave the defender the advantage of being able to shoot or throw missiles down on the enemy, while at the same time making it difficult for him to project his own missiles up at the defenders. The strong ramparts of the tower served further to deflect the spears and arrows of the enemy, and to make his entry into the tower extremely difficult.

As the watchman on the tower was able to see into the distance, so our God is able to see into the future and to warn us of approaching dangers, or perchance encourage us by telling of the nearness of promised blessings. He is also able to protect His people from trials and temptations that might otherwise overwhelm and destroy them. To those who will believe, and enter into this Strong Tower through the Door that He has provided, and will remain therein, He has promised peace and security for all eternity.

Have you found refuge in the Strong Tower? The door is open to all who will enter through our Lord Jesus Christ. And those who will conduct themselves according to God's rules may dwell therein forever.

REST IN THE LORD

"Better is an handful with quietness, than both hands full with travail and vexation of spirit" (Ecclesiastes 4:5).

Turmoil and confusion may prevail and things may seem to be going to pieces, but rest where you are. This is only possible when one has learned the secret of abiding in the Lord. If we are dependent upon our circumstances for rest, we will often be full of unrest. But there is such a thing as committing everything so completely to the

Lord that, though we may be weary and confused, we may still rest where we are.

Life is a vast school of discipline. We need its thorns as much as we need its roses. The bitter is as necessary as the sweet. Clouds must come as well as the sunshine.

It is said that in the heart of a cyclone there is perfect stillness. There is such a thing as a refuge from the storms of confusion we face each day. Few, if any of us, have learned this secret perfectly because we depend upon our personal interpretation of the circumstances with which we find ourselves confronted. Here, as in many other things, there is much to be learned. Good things never come easily and we should not expect a pearl of great price to be an exception.

Often God may leave us among the rocks of trying circumstances *so that our faith may stand not in the wisdom of men, but in the power of God.* Our faith in God and our desire to be Christians after Christ are the things for which His eye is ever searching. God has always been and will always be a mountain of strength and an everlasting river of knowledge to the humble believer.

—*Chicago Church Bulletin.*

THE LESSON OF STEWARDSHIP

Church history indicates that one of the reasons why Christians first began to lose their spirituality was that they forgot the lesson of stewardship: "It is more blessed to give than to receive."

As early as the fourth century, Augustine wrote: "Our forefathers abounded in plenty because they gave God the tithe and to Caesar tribute. But now, because our devotion has receded, the imposition of taxes has advanced. We are unwilling to share with God, giving Him the tenth, and now, behold, . . . the taxgatherer takes from us that which God receives not."

Who would deny that history is repeating itself? Could it be that our system of colossal tax burdens are pressing upon us because we have been remiss in our responsibility to God and have thus unfitted ourselves to receive His blessings?

The happiest and most radiant Christians are those who have learned that they own nothing and God owns everything; that they are but the stewards, and accept their stewardship in the light of the love of God as revealed on Calvary. They bear in mind the words of the Saviour, "Where your treasure is, there will your heart be also."

The more of one's time, means, and energy one devotes

to secular pursuits, the more real the things of the world will be. The heavier one's investment in the Kingdom of God, the more of its joys one will realize in this life, and in the life to come.—*Selected.*

EXCUSES

Making excuses has been a common weakness of mankind ever since the days of Adam. Excuses have achieved a measure of success when made to man, but have never succeeded with God, who, reading the heart and mind, has never been deceived by the cleverest excuse.

An excuse is, in reality, an attempt to justify a failure or an evasion of duty.

Jesus warned of the dangers of making excuses. In a parable (Luke 14:16-24), He told of one who, making a feast, sent invitations to his friends. "And they all with one consent began to make excuses." One had just bought a farm and had to "go see it." Another had purchased five yoke of oxen and felt he should go prove them. Another asked to be excused because he had just been married.

The excuses were all different but the results were the same. They had each rejected the invitation; each was absent; each had said, in effect, "I am more interested in what I want to do. I can't be bothered."

In his anger at being rebuffed, the master of the house invited others. To his servants, he said: "None of these men which were bidden shall taste of my supper."

Jesus gave this parable in response to a statement made by one eating with Him. The remark was: "Blessed is he that shall eat bread in the kingdom of God." Jesus is the one who has issued the invitation to eat with Him in the Kingdom. In fact, He has asked us to feast with Him every day. If we truly love Him we will accept. If our love is lukewarm we will make excuses.

Have you been making excuses for not feasting with Jesus each Sunday? Do you think your excuses will be acceptable when given to Jesus directly? Will He invite another in your place? Remember, Jesus said that if anyone loved his father, mother, wife, children, sisters, brethren, or even his own life, more than he loved Him he could not be His disciple. Our eternal life depends upon our loyalty.

Have you the Master's permission to stay home?

THE WORLD BEING JUDGED

Dr. George K. Schweitzer, associate professor of nuclear chemistry at the University of Tennessee, said: "I believe God is saying something to us in this day. I believe He is either giving us a warning, is preparing a judgment on this country, or is preparing a judgment on the world. One thing scientists cannot control is man himself. He can only be controlled by some higher power which we know and recognize as God."—*The Alliance Weekly.*

THE CHRISTIAN HOPE

In the Fiji Islands there is a pathetic custom of calling to the dead. The savage climbs a high tree or cliff and, after mentioning his dead friend's name, cries, "Come back! Come back!" We who stand by the graveside of our Christian dead know that one day they will come back, when our Lord returns for His own.—*Richard Smith.*

JEALOUSY

In my humble way of thinking, jealousy is the infallible sign of an inferiority complex. The jealous person simply hates to see his fellow man achieve success. Mind you, it is not because what is done is unworthy of praise or an evil work. Why, very often the very action which occasions the jealousy is something essentially good, excellent, and morally uplifting. No, the thing that seems to be at issue is simply that the jealous person realizes that he is probably quite incapable of ever performing such a work himself.—*Joseph T. V. Snee.*

Church Chuckles



"If I'm as popular with my new congregation as you say, WHY have so few asked us to dinner?"

To get the answer, multiply two pieces of fried chicken times eight people. Joking aside, we all share one thing in common whatever our station in life . . . the desire to be 'accepted' by our fellow man. Some seek acceptance through wealth; some through power; but the Christian alone tries to be worthy of acceptance through unselfish service to God and man.

A Boat on Dry Land



© By
Your
Storyteller
Muriel
Hass

"Grammy, what can I do? It's raining so hard. Guess it never will stop," sighed Jim. "Please tell me a story."

"All right, what do you want to hear?" she asked.

"How about another shadow story?" he asked.

"Good enough! Here's a story about a rain, and it's a shadow story, too," Grandmother said as she settled herself in her favorite chair.

"Long, long years ago the people on this earth were so sinful, it displeased God. He decided to destroy most of them. He told one of the few faithful servants to prepare for this destruction. God gave His servant very definite plans to build a large boat. God planned to destroy the people with a flood," Grandmother related.

"Oh, you mean Noah?" interrupted Jim.

"Yes, Noah was God's servant. God was willing to save Noah. But Noah had to do certain things if he was to be saved. He had to put forth some effort. He was to build this huge boat exactly as God ordered," she said.

"Do you suppose Noah really believed there would be a flood?" asked Jim.

"Yes, he believed it so much that he worked long and hard to make the boat. I suppose he put this boat-building job ahead of every other work. This most likely made Noah look foolish to the other people. I can just imagine the people laughed at Noah. They probably made fun of him. 'Why should Noah build such a funny thing? Why so big?' If Noah told them why he was preparing the boat, they would only laugh at him more. 'A flood?—to destroy the earth? How silly! It had never happened before. Why work so hard on such a job?' But Noah kept on until he finished the ark," said Grandmother.

"He gathered food to be taken into the ark. He obeyed God and gathered the pairs of animals and birds to be saved in the ark with his family. Then one day God told Noah it was time to go into the ark. So Noah obeyed," continued Grammy.

"I imagine the people still thought he was foolish," said Jim.

"Yes, it must have looked strange for this family to enter the boat when there was dry land all around. But when they were all safely in the ark, it started to rain. It rained and rained and rained. They could not see any dry land it rained so hard and so long," said Grandmother.

"Boy, Noah sure was lucky!" said Jim.

"No, Noah was not lucky, he was simply blessed because he had obeyed God," explained Grandmother.

"All the animals and all the people were destroyed; that is, all except those in the ark. They were protected because God loved them because they obeyed Him."

"But what about the shadow part, Grammy?" asked Jim.

"We're coming to that, Jim," answered Grandmother. "When Adam sinned and brought sin upon all the earth because he disobeyed, God knew that sometime He would cleanse the entire earth and all the people. That time is still future, but sometime God will cleanse this old dirty, sinful earth and all the people. It will be a terrible destruction for those who have not built their lives as God commanded. But for those who have loved God, it will be the beginning of a beautiful and perfect life with Jesus," explained Grandmother.

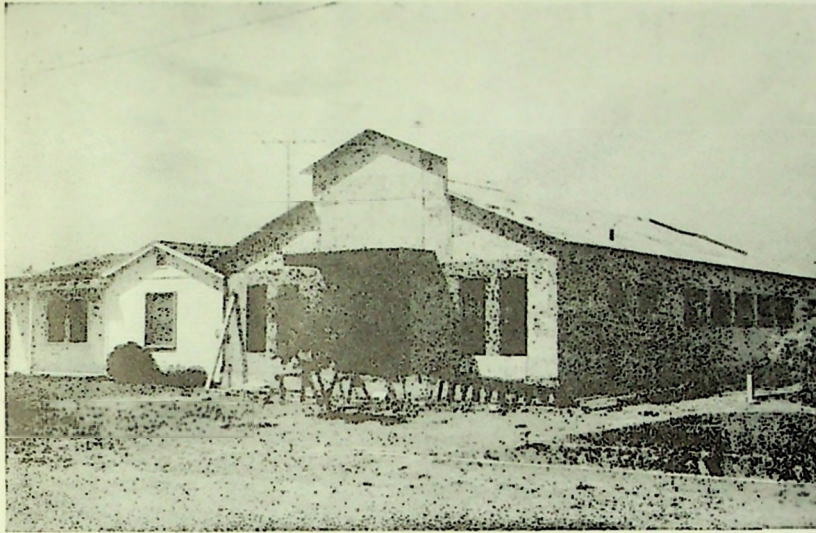
"Just as Noah believed God so much that he obeyed God, we have to believe His Word so much that we will obey it. It was a strange thing for Noah to do and sometimes it may be strange for us to follow God's Word. God commanded Noah to build this big boat on dry land for his safety at a later time. So God has commanded us to build our lives in a certain way if we are to be safe. If we follow God's rules, then we will be saved from destruction. God will protect us just as the ark protected Noah. It will be just as though God had built a building around us to protect us from harm.

"God's Word tells us that we must build our lives around Jesus; that we must accept Him as the only One who will save us from sins. Just like Noah, if we believe, we will act. We will show others that we love Jesus," finished Grammy.

"Thank you for such a nice story. Oh, look, it has stopped raining," Jim said as he ran outdoors.

Children's Corner

California Church Under Construction



As can be seen in the above picture, the new Church of God building near Campbell, California, is now under construction. It is hoped by the congregation that the church will be ready for dedication in the early fall.

This is the second Church of God being assisted by the Mission Builder's League. About \$3,600 has already been returned in response to the appeal for assistance, and sent on to the congregation at this church. These contributions by Mission Builders have been greatly appreciated. Without them the building of this church would have been delayed for some time.

Other churches will also be helped by the Mission Builder's League, should the Lord tarry, and new and stronger witness to the truth will be made possible by Mission Builder's efforts. We know that you will want to have a part in this important and enduring work. If you are not now a Mission Builder, use the coupon on this page to enroll yourself, your family, your class, or your church. We need one thousand Mission Builders to give greater assistance to the Churches of God.

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Herald

The Signs of the Zodiac --- Their Religious Significance

(Page 8)

VOLUME 48, NUMBER 20

IN THIS ISSUE:

Future of the Earth

"As It Was in the Days of
Sodom"

Discovering Our Belief

What Is Man?



The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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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 "restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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We had planned a picnic in the woods, but because it looked like rain we ate in the back yard. It wasn't the rain, but the mosquitos that drove us indoors. "That's funny," I said to Pa. "I didn't notice them when I was weeding the garden." Pa said, "You were busy working. Now you're sitting around with nothing else to think about." One way to keep little worries from pestering us is to get busy on a big job.



The Plain Church Member

A seminary of the Evangelical and Reformed Church has opened its doors for the first time to laymen. About fifty lay members of the church are taking courses in theology and related subjects. An Episcopal minister, Dr. Canon Theodore O. Weedel has remarked, "Many thoughtful church leaders are predicting that the churches of the world are moving into the century of the laity. In both Catholicism and Protestantism, the laity is winning back its ancient rights in the church's worship and life."

If this statement is true, it is a good thing. The reversal of the trend toward professionalism in the church is needed. While it is more evident in some churches than in others, there is a danger in all walks of church life that we will leave the responsibilities and the service of the Christian life more and more in the hands of paid employees. In some cases paid musicians, paid teachers, paid educators, and paid clerical help, have had the burden of the responsibility of the work of the church.

In smaller churches, the work of the church rests almost wholly on the shoulders of the pastor, and what is done, he does. But more and more, we are awakening to the realization that every man must carry his own burden. (Gal. 6:5.) The burden for the lost; the burden to witness; the burden to give; the burden to work on and in the church; the burden to teach; the burden to visit the sick, the fatherless and widows; the burden to pray; all these, must be borne by each member, not by the pastor alone. When each one does his part in the Lord's service, there will be real growth in grace and knowledge.

New Feature

You will find on page 13 a book review by Pastor William Wachtel, Dixon, Illinois. Pastor Wachtel is well qualified to present to our readers his opinion of new books which may be of interest and value to Bible students. We hope to regularly publish his reviews for your edification and to keep you informed of the latest and best reading available.

While there is no substitute for Bible reading itself, there are many excellent works of modern scholars which can give us new insight into and understanding of the Word of God. While we may disagree in some cases with some of the things which are written by these authors, there is much good to be found in the process of separating the wheat from the chaff. This is not an attempt to sell these books, since we no longer handle other publications for sale, but only a service to our readers to help in the selection of good books for your library.

Church of God General Conference

A few days after you receive this paper, the Church of God General Conference plans to begin its sessions at Camp Mack, Milford, Indiana. Beginning the evening of August 2, there will be seasons of spiritual blessing enjoyed by all who attend.

Discovering Our Belief

● By H. G. Pierce
Indianapolis, Indiana

● **I**N THIS AGE of education, many employers urge their employees to continue their schooling. At my place of employment this is not only true, but the company is willing to reimburse the employee for most of the expense incurred.

To the Christian, Bible study should be at the top of the list. We believe this is scriptural, for we read in 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." Study is just as necessary in spiritual work as in our secular work. Paul wrote in 1 Thessalonians 4:11, 12, "Study to be quiet, and to do your own business . . . that ye may walk honestly." Bible study helps to develop the mind, gives us a reason for living, inspires us to a fuller life, prepares and leads us toward the Kingdom of God. It may or may not bring us blessings of worldly possessions, but it does teach us to be content in whatever state we may find ourselves.

Bible study is profitable for the reasons mentioned, yet there is much so-called Bible study that is utterly profitless. I recall, when I was a boy, one of our boarders used what knowledge he had solely for the sake of argument. He especially liked to get my mother to argue the subject of the thief on the cross and paradise. (I might add that he later committed suicide because of the hopelessness of his life.)

Bible knowledge is profitable only as it leads to a greater understanding of God's will for His creation. It is God's revelation to us through His Holy Spirit! It is the mind of God revealed to man!

Have you ever asked this question, Why do I believe as I do? Is it because you were so led by your parents? In politics, we find many who adhere to a certain party simply because their parents were of the same conviction. Parental influence is largely responsible for my belief and, no doubt, the same is true in your case. How important, then, that as parents we have the proper influence. Take note of a mother or father who is highly critical of everyone and everything, who finds much fault, and dislikes many of the brethren, and you will invariably find children having the same characteristics.

There are two terms used by theologians to describe students of the Bible. One is "exegete" and the other "isogete." An exegete is one who looks to the Word to derive from it all that he can find. A good Bible translator should be an exegete. An isogete is one who goes to the Word with preconceived ideas and sees only that which he already believes. This type usually dwells



on certain teachings that especially appeal to him, paying less attention to the many other teachings to be found.

I am reminded of a conversation a friend of mine had recently, which, while amusing, is also pathetic, but it illustrates our point. The doorbell rang, and when he opened the door there was a man with several books in his hand. "I'm a Jehovah's Witness," he said.

"Come right on in. I am a witness for Jehovah, too. Perhaps we can visit and have prayer together."

The man hesitated a little, then said, "I don't know if you are one of the 144,000 or not."

"That's true, but I don't know if you are one, either."

"If I had my Bible I could show you."

"I am afraid you are not the best witness for Jehovah without His Word with you. But I'll get you my Bible and you can find it for me."

The man took the Bible and began to fumble through some of the Old Testament books. It was easy to see he had no idea where to look for the passage.

"Try Revelation 7, about verse 4." When he found it, he began to read, "I heard the number of them which were sealed, and there were sealed a hundred and forty and four thousand."

"There it is; that's what I wanted to show you."

"Read the rest of the verse."

"Of all the tribes of the children of Israel."

"Are you an Israelite?"

"No, I am not."

So they read on to where the various tribes were named and the number sealed from each tribe. Needless

to say, the man was confused and unable to defend his belief, for he had not actually discovered the truth for himself.

Thus, we find that a good many of us are isogetes. Before beginning any Bible study of our own we had already arrived at some conclusion as to our belief. It is estimated that children absorb about fifty per cent of the parents' thinking. A pastor's children are exposed to the problems of Christianity more than others, for they hear their father's sermons; they listen to him talk over matters on the phone; they see people come to him with problems and for advice.

If Christianity is but a fifty per cent job for us, then we can expect our children to absorb only about twenty-five per cent. Beyond that, it will be by their own effort and study.

Sometime ago I heard a conversation in the church lobby that went something like this, "What makes one church or congregation more zealous than another, and why do some Christians seem to have more zeal than others?"

I am going to suggest that there are perhaps three types of Christians. The first generation who have discovered their belief; the second generation who are defending their belief; and the third generation who are trying to define their belief.

These three classes are found in most congregations, and the degree of zeal and activity in that congregation will be in proportion to how many first-generation Christians are in such a group. By a first-generation Christian, we refer to one who has discovered for himself his belief. True, his parents may have started him in that direction but, through personal study, this belief has become a reality. It is his possession and he cannot restrain his activity in the things of the Lord. Unfortunately, there are too many second-generation Christians who believe be-

cause their parents believed, and theirs is to defend such a belief that has really never become a personal possession to them. Therefore, they do not get too excited over it. Then the third generation, actually children of the second generation, have not discovered anything for themselves, nor do they have anything to defend, but are trying to define their belief.

To be zealous, then, is to be enthusiastic over what we have discovered. We should be thankful to parents and teachers for encouraging us to go ahead on our own. In our study we have tried to be an exegete instead of an isogete, so that the entire Word of God may be truly a priceless possession.

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WILL SAMARITANS DISAPPEAR?

The two hundred fifty-strong Samaritan community, of whom about half live in Israel and the rest in Transjordan, seems to be doomed to extinction unless they can find women to marry. For some strange reason the number of male Samaritans is much greater than the opposite sex, creating a surplus of bachelors.

In Bible times there were about 250,000 Samaritans. Although the Samaritans consider themselves as real Jews, the rabbis of Israel have ruled that they are not, and have forbidden marriage with Samaritans.

Both the President of Israel and Prime Minister Ben-Gurion pleaded for the Samaritans to be accepted as equal members of the Jewish community, but were overruled by the rabbis. The Samaritans differ mainly from the Jews in that they accept only the five Books of Moses as their Bible. They still dress as they did three thousand years ago, in white flowing robes.

They observe the Sabbath very strictly and are forbidden to talk about anything except religious matters on that day.—*Jewish Hope*.

● LOOKING FOR YOUR PLACE IN LIFE?

● BUILDING FOR THE FUTURE?

● SEARCHING FOR TRUTH?



II TIMOTHY 1:13

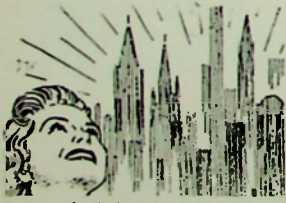
Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

YOU Can Find the Answers at

Oregon Bible College

Oregon, Illinois

Write Otto E. Dick, Sr., Superintendent



As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. I CORINTHIANS 2:9

"As It Was in the Days of Sodom"

● *Special release from the United States Post Office Department*

THERE is flourishing in this country today a vile racket of huge proportions about which the public is not too well informed. This racket involves the use of the United States mails for the wholesale promotion and conduct of mail order business in obscene and pornographic materials. I say it is huge advisedly. We can estimate at present that the sale of these materials through the mails is running at more than \$5,000,000,000 a year.

The especially vicious aspect of this racket is the fact that these purveyors of filth are aiming their attention more and more at the nation's children—teen-age boys and girls, and even younger.

With complete arrogance, they are violating the homes of the nation in defiance of the Federal Government. They are dumping pornographic sewage into the hands of hundreds of thousands of our children, through the family mail box—most of it material that has not been ordered—material intended to solicit the sale of utterly obscene pictures, slides, films, and related trash.

How do these merchants of filth obtain the names and addresses of children?

They have any number of ways. One of the most common is to offer, in a legitimate ad in a normal publication, the sale of a product of interest to a boy or girl. This would be stamps, or model airplanes, or doll clothes, and the like. These items are frequently offered at bargain prices. The child, usually with the parent's assistance, sends for and receives the item. Now the smut dealer has the name on his list, and soon the child is receiving lewd solicitations through the mail.

These racketeers also buy prepared mailing lists of children's names, of which there are many. They even go to the extent of gathering up high school yearbooks, from which they take names and match them up with addresses in city telephone books.

Recently, we conducted a raid in New York City in which we confiscated seventeen tons of highly obscene printed materials. The producer of these materials had in his possession a mailing list of names and addresses of 100,000 persons, including many high school students.

If you were to read some of the solicitation material that these debauched persons send to the children, I believe you would be sickened. You would also be deeply disturbed to read the letters our postmasters receive from parents. Such letters, for example, as one from a mother who wrote: "The enclosed material was received by my son, age eight years, a few days ago. Is there anything that can be done to stop this?"

Or the letter which stated: "I am enclosing a folder sent to boys at our camp. Is there any way that this terrible literature and its sources can be destroyed?"

It is apparent that many children, without parental attention, do fall into the trap of ordering such material, for the filth merchants regard their traffic with children as a major and growing part of their highly lucrative business.

Most parents who intercept these solicitations in the mail are, of course, shocked and greatly concerned. Last year, our Postal Inspection Service investigated 14,000 complaints about obscenity in the mails. Nearly two thirds of these complaints were from parents objecting to the receipt of lewd material by their adolescent children.

It is well known that almost all sex criminals and sex murderers prove to have a long record of addiction to pornographic and sadistic material. Your children may never be exposed to this material. But they could be victims of sex criminals who have been exposed to it.

Let me quote from a report of the Senate subcommittee that studied this problem:

"There is a peculiar resemblance to narcotics addiction in exposure of juveniles to pornography. There is the same pattern of progression. Once initiated into a knowledge of the unnatural, the impressionable young mind, with the insatiable curiosity characteristic of those reaching for maturity, inevitably hunts for something stronger, something with more 'jolt,' something imparting a greater thrill."

It is clear the Congress is concerned with this problem. Much good should come from the hearings now being held by the House Post Office and Civil Service Subcommittee on Obscene Literature, headed by Congresswoman Kathryn E. Granahan.

We are launching an intense and unrelenting effort to stop this monstrous assault on the nation's children in every way possible. And let me say, we are confident that, with adequate public support, this job can be done.

Congress, as far back as 1865, made it a Federal offense to mail obscene matter. The Post Office has lent its fullest support to such legislation. But, nevertheless, commercialized pornography has continued to grow. It has expanded tremendously since World War II. It has doubled in just the past five years alone.

Especially, as I have pointed out, the effort has been to expand the market through sales to children.—Reprinted from *The Present Truth Messenger*.

Future of the Earth

● By Pastor J. R. LeCrone
Fredericktown, Missouri

ANTI-CHRISTIANITY:
'I COMMAND YOU...
RESPECT ME... DO AS I
SAY... IF NECESSARY
YOU DIE
FOR ME'

CHRISTIANITY:
'GOD COMMENDETH
HIS LOVE TOWARD US,
IN THAT, WHILE WE
WERE YET SINNERS
CHRIST DIED FOR
US' — ROM. 5:8



THE MEANING and purpose of life, the origin and destiny of the race of men, the past and future of the earth upon which we live—these are topics that have intrigued the minds of thinking people since the very beginning of humanity. The desire for knowledge and understanding—the wish to be in the know—is as much a part of human nature as is the thirst for water or the hunger for food. Indeed, it was the promise of the serpent in the Garden of Eden that whoever should eat of the forbidden fruit should have their eyes opened and “be as gods, knowing good and evil” (Gen. 3:5), that enticed Eve to partake of it, and thus to sin against God.

As evidence that we are still possessed of that same determination to acquire knowledge which we feel has been withheld from us, we call your attention to the stir that has been created by the assertion that a California housewife has been able, under the influence of hypnotism, to recall events that occurred in another lifetime, when she was allegedly an Irish lassie by the name of Bridey Murphey.

It is our desire to become familiar with events of the future which lead thousands of us to consult with those who seek this information by gazing into crystal balls, reading the leaves left from a cup of tea, rending the secrets of the future from the procession of the celestial bodies in the heavens, consulting the spirits of the dead, or any of a hundred means by which men seek to know what lies ahead in time. Even those of us who scorn these means of foretelling the future as being mere superstition are avid readers of the predictions of the so-called experts with regard to such things as the results of elections, the outcome of sports events, next year's business, or of tensions between nations.

If we were to take the trouble to re-read last year's newspapers and check the predictions of the experts against the events that they predicted, we should be forced to the conclusion that their prophecies are often just about as unreliable as it is possible for them to be. This is not due to any wish to deceive, but simply to the inability of the human mind to grasp and accurately weigh all of the many factors involved.

There is a source of information with regard to the future that is completely accurate in all of its predictions. It will not tell us who will win the world series, whether the Democrats or Republicans will win the presidential election, or whether the stock market will go up or down next year. It is remarkably detailed in foretelling the final outcome of the tensions and wars between nations, the ultimate destiny of the human race, and the fate of the world. Not one of its predictions has ever failed in the slightest detail. We refer, of course, to God's Word, that Book of Truth which we call the Bible.

In the writings of the Prophet Isaiah, we find God's own statement in this regard. Hear Him! “Remember

the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:9, 10). God declared Himself to be the only source of accurate information with regard to the end of any issue, and asserts that such information is, and has been, His from the beginning. There is a great deal of information regarding the future that He has not, in His infinite understanding, found it necessary or wise to reveal to mankind, but men may safely stake their very lives upon the accuracy of that which He has seen fit to reveal.

Indeed, Jehovah has suggested a test by which we may determine whether or not any prophet is speaking for Him. "If thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Isa. 18:21, 22).

So the Apostle Peter, speaking of the Word of God, calls it the "more sure word of prophecy." In 2 Peter 2:19-21 are found the words, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." In this vital respect the prophecies of Scripture differ from those made by our present-day sports, business, or political experts. The prophecies of our own experts are based upon their private interpretation of the events that they see taking place, but the prophecies of Scripture are the utterances of men moved by the Holy Spirit of God, who sees the end from the beginning.

The Scriptures contain yet one more test of a true prophet of God. In Deuteronomy 13:1-4 is found this potent warning: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him."

We find it intensely interesting and instructive to note

that the Scriptures speak of just such prophets arising in the latter days of this age and turning many people away from the worship of God by means of the signs and wonders that they are able to perform. Remember that God says that He permits this to happen in order to test our loyalty to and love for Him.

The Apostle Paul pointed this out to the Christian brethren at Thessalonica when they became worried and confused because someone had told them that the "day of Christ is at hand." Paul assured them that there were certain events which must transpire first, including a great apostasy among the churches and the appearance of one whom he calls "the son of perdition," who dares to arrogate to himself the position and worship of God. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:7-12).

It is of utmost importance to our present and future spiritual welfare that Jesus does not say to us what He said to the Pharisees and Sadducees who came to tempt Him and requested that He show them a sign from heaven. "He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:1-3).

WHO ARE EXCUSED?

"Who are excused from giving to missions? Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen; those who believe that it is 'every man for himself' in this world and who, with Cain, ask, 'Am I my brother's keeper?' those who believe they are not accountable to God for money entrusted to them; those who believe that the world does not need a Saviour; those who believe that Jesus Christ never said, 'Go ye into all the world, and preach the gospel to every creature.' Christ excused no one from the obligations either to go or to send. Our appreciation to the gospel is evidenced by our eagerness to pass it on to others."—Horace Bushnell in *Christian Herald*.

The Signs of the

• By Mrs. F. L. Austin
Oregon, Illinois

"He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion" (Jer. 10:12).

"The heavens declare the glory of God, and the firmament sheweth his handiwork" (Psa. 19:1).

How do the heavens declare God's glory? By the beauty of the stars as they twinkle their lights in the sky, and by the precision of the movements of the heavenly bodies! But more glory than God's creative handiwork is declared, for the stars proclaim the story of redemption!

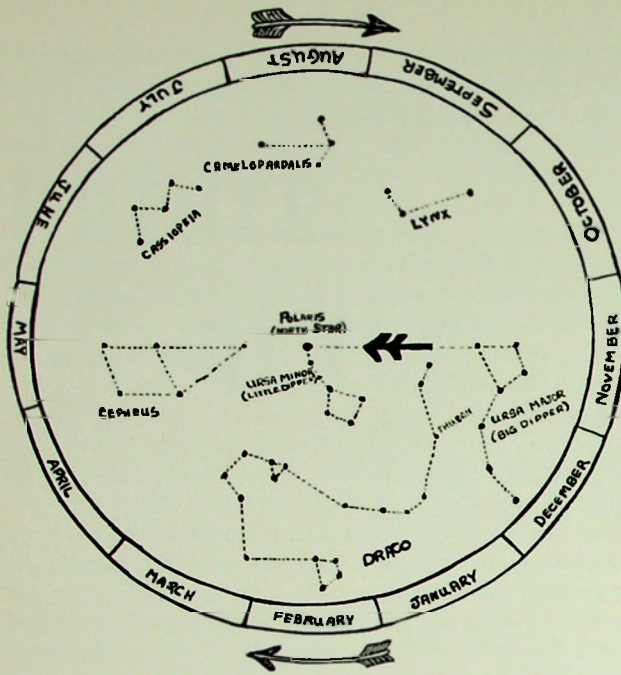
Adam knew that God had promised a Saviour (Gen. 3:15), and God made known to him the plan of salvation through the stars. Our written Word did not exist for over twenty-five centuries after completion of creation. Did God leave Himself without a witness all those hundreds of years? No, for we are told that the gospel, that is, the good news of salvation, was preached before unto Abraham. (Gal. 3:8.) God challenged Job in the oldest of Bible books, "Canst thou bring forth Mazzaroth in his season?" (Margin, the twelve signs.)

OUR RESTITUTION HERALD bears these words in every issue, "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). In Luke 1:67, 70, we have the words of the Holy Spirit by Zacharias, "Which have been since the world began." So, somehow, these men of old, these holy prophets, were taught the hope of salvation through a coming Saviour.

Our written Word confirms this fact, for Paul says in Romans 10:18, "Faith cometh by hearing, and hearing by the word of God." Paul asked, "But I say, Have they not heard? Yes verily." Then he told how they heard by quoting from the nineteenth Psalm: "their sound went into all the earth [whose sound?], and their words [i.e., their message] unto the ends of the world." Whose message? David answered by saying that the heavens "utter" and "speak." "There is no speech nor language [yet] without these their voice is heard" (margin, Psa. 19:3).

The first six verses of Psalm 19 deal with the revelation of God, the Creator El, written in the heavens. The next six verses deal with the revelation of God, the covenant Jehovah, written in the Word.

God said, "Let there be lights in the firmament of heaven . . . and let them be for signs, and for seasons, and for days and years" (Gen. 1:14). A sign is that by which



CLOCK OF THE HEAVENS

There is a huge clock up in the sky which tells the seasons, the months, and the hours of the night. The center of its dial is the North Star. The Little Dipper is the . . . hand. Once every twenty-four hours it makes a complete circle of the northern sky.

Place your chart in front of you so that the month of the year is directly under the dot marked "North Star." Note that in its regular position, the chart shows star positions for January of any year at 8:00 p.m. To find February positions, turn the chart in the direction of the arrow until the center of the segment marked "February" is directly under the North Star. Do the same for March and April. Note how the Big Dipper climbs the eastern horizon in spring, crosses the sky above the North Star in summer, sets in the west in autumn, then crosses beneath the North Star in the winter. . . .

If you want to know the positions of the stars for any time of night, turn the chart until you find the right month. This will give the positions for 8:00 p.m. At 10:00 p.m., or two hours later, the stars will have swung around to the position they will occupy at 8:00 p.m. in the next month. Turn the chart to the next month, therefore, and get your reading for 10:00 p.m., to the next for 12:00 p.m., etc. Now check the positions of the stars in the northern sky with your chart. In a few nights you will master the movements of this wonderful star clock and will be able to tell the hour of the night and the month of the year by the stars.—W. B. White in *Seeing Stars*.

e Zodiac - Their Religious Significance

anything is known or represented. A sign enables us to recognize an object, or it gives us a message without words. We know and use many signs in our everyday life, such as the plus, minus, and square root signs in mathematics, the reverse curve sign on the highway, the barber's pole, and so forth. Pictures may be sign messages, as are the signs of the Zodiac. Yes, the heavens contain a revelation from God; they prophesy, they show knowledge, they tell of God's glory, they set forth His purposes and counsels.

We have a distinct and divine revelation that the great Creator, El, both numbered and named the stars, for we read in Psalm 147:4, "He telleth the number of the stars; he giveth them all their names" (R.V.).

Beginnings of Astronomy

Where did astronomy and astrology originate? Cassini commences his "History of Astronomy" by saying, "It is impossible to doubt that astronomy was invented from the beginning of the world; history, profane as well as sacred, testifies to this truth." A French astronomer infers that Egyptian astronomy must have arisen at about 5400 B.C. Ancient Persian and Arabian traditions ascribe its invention to Adam, Seth, and Enoch. Josephus, an ancient Jewish historian, says that it originated in the family of Seth; and he says that Adam, Seth, and Enoch made two pillars, one of brick, and one of stone, describing the predictions of the stars which were revealed to them, in order that this revelation might be preserved for their posterity. He also says that "God gave the antediluvians such long life that they might perfect those things which they had invented in astronomy."

From a recent *Astronomical Study Book* we read: "Many of the constellations, together with the beautiful legends they picture for us, have been handed down from great antiquity. One legend even states that Seth, the son of Adam, named many of the stars and constellations and inscribed on a pillar of stone their names and significance. It is believed by some that a substratum of truth underlies many of these old legends, but if so it is still certain that these basic events occurred long before the dawn of recorded history." (*Astronomy Made Easy*, Part Three, *Mythology of the Heavens*, Rand McNally & Co., 1931.)

The Tower of Babel was another attempt to preserve and hand down the antediluvian traditions concerning the heavens. Genesis 11:4 says, "Let us build . . . a tower whose top may reach unto heaven." The words "may

reach" are in italics, and therefore they are not in the original. There is nothing in the verse that refers to the height of the tower. It merely says in the Hebrew, "and his top with the heavens," that is, with the pictures and stars around the top, as are found in ancient temples of Egypt. This tower was being built in order to preserve the revelation, "lest we be scattered abroad upon the face of the earth." We read also, "Let us build us a city" (Gen. 11:4). Another purpose of building the tower seems to have been to form a great central monarchy. God's plan was that man should colonize and fill the various countries under heaven. The sin of the builders was not in the building, but in keeping together instead of scattering themselves as God had commanded.

The Scriptures are not silent as to the great antiquity of the signs and constellations of the heavens. In Isaiah 40:26, R.V., we read:

"Lift up your eyes on high,
And see who hath created these,
That bringeth out their host by number:
He calleth them all by name;
By the greatness of His might,
And for that He is strong in power,
Not one is lacking."

"He telleth the number of the stars; he giveth them all their names" (Psa. 147:4).

"The stars of heaven and the constellations thereof" (Isa. 13:10).

"Seek him that maketh the seven stars [the Pleiades, R.V.] and Orion" (Amos 5:8).

"Which maketh Arcturus [the Bear, R.V.], Orion, and Pleiades, and the chambers of the south" (Job 9:9). "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent [the Great Dragon, Draco]" (26:13). "Canst thou bind the sweet influences [cluster, R.V.] of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? [the twelve signs, R.V., and the signs of the Zodiac, margin], or canst thou guide Arcturus with his sons [the bear with her train, R.V. and marg; sons, Heb.] (38:31, 32).

"The heavens are the work of thine hands" (Heb. 1:10).

It was light from Arcturus that lighted the Century of Progress in Chicago in 1933 by the touch of a button, and this light was thirty-two years in reaching earth. (Information from Yerkes Observatory.)

(Please turn to page 11)



● By
R. H. Judd

Warkworth
Ontario

What Is Man?

THE STUDY of this subject was brought to our attention by several editorials which appeared in some Toronto and country newspapers on the topic of euthanasia, which has reference to taking the life of a person suffering unbearable pain.

Owing to the serious possibility of the misuse of such responsible action, public opinion is divided as to the right, or wrong, of granting legal sanction to any person, irrespective of his profession or his standing in that profession. The stringent Bible laws against the taking of human life are also strong reasons why Christian people are slow to give approval.

To the thoughtful individual, an interesting alternative question comes in here. The churches, generally, without the slightest evidence of actual proof, teach that man is immortal, and has residing within his body an "immortal soul" which, they say, is the real personality. If that theory is true, it follows as a consequence that the "soul," and not the body, is the real sufferer, for the obvious reason that no impersonal object can experience pain. The undoubted provable and proved fact that it is the body that suffers pain, is demonstrable evidence that it is the body, and not the supposed "immortal soul" within it, which is the actual person who suffers. Thus, at a single stroke, the popular theory of an "immortal soul" going to heaven at death, is shown to be without foundation. So far as this writer's information goes, the question as to which suffers pain—the body or "the soul"—has never yet been called to attention. But it is an unanswerable argument against any theory that the soul, and not the body, is the

true personality, *man*. In any controversy, one certified fact is sufficient to overthrow that which opposes it.

Our purpose in the remarks that follow is to state clearly the Scripture testimony on this important theme. For thousands of years mankind has been living on this earth, and it is surely time that an indisputable and descriptive explanation be given concerning his nature and constitution. There are various ways of arriving at an answer, and in our opinion *a study of the pronouns used in the Bible in relation to man* will be a simple and effective method of reaching satisfactory conclusions, and the least liable to be misunderstood.

Notwithstanding the fact that the self-named "orthodox" churches unite in teaching that man is immortal and has an immortal soul residing within his body, which is capable of living apart from that body, Scripture, science, and nature concur in proclaiming that *death is "the common lot"* of all living things, including mankind. (Num. 16:29; Heb. 9:27.) Indeed, were the Hebrew word for "man" uniformly translated "mortal man," as it is correctly so translated in Job 4:17 and 2 Chronicles 14:11, margin, Scripture statements that man is mortal would be found to occur some hundreds of times. Moreover, if we turn to the word "die" in any good Bible concordance and note the almost innumerable instances where the personal pronouns I, me, he, thou, they, and them are applied to man in death, what man really is becomes plain. Not only so, we are told where they died and where they were buried. In some remarkable instances, as in the case of Joab, choice was given as to where they would die. By no stretch of the imagination did Joab use the personal pronoun "I" in reference to his immortal soul.

Psalm 66:9, brief as it is, reveals who is the originator and giver of life to man. We read, "Which holdeth our soul in life, and suffereth not our feet to be moved." Note particularly how, in the margins of both the Authorized and Revised Versions, the word "putteth" is given as the more correct translation of the Hebrew, thus suggesting an *act of creation*, rather than a *process* of evolution which some might be inclined to regard as being indicated by the less forceful word "holdeth." Further note that in this verse the word "soul" is not the "immaterial" soul of popular belief, but has reference to the physical body, man himself, as is clearly shown by use of the word "feet."

Continuing our purpose of showing how the pronouns so specifically declare in what the personality of man consists, we turn to the incident in Ruth 1, and we ask, What did Ruth mean in verse 16 when she said, "Intreat *me* not to leave *thee* and to return from following after *thee*; for where *thou* goest *I* will go: and where *thou* lodgest *I* will lodge"? The pronouns used here make evident reference to the person speaking by word of mouth. No one would contend that the body was not the framer and giver of the message. The next portion of her re-

marks makes this still more evident. "Where *thou* diest *I* will die, and there will *I* be buried." Here the most ardent contender for an immortal soul will readily admit that an immortal person cannot die, nor can an immortal soul be buried.

A further excellent illustration of Scripture use of pronouns will be found in Ezekiel 37. In this interesting chapter the process of bringing man back to life from the death state is graphically described, and could well be regarded as a remarkable commentary on Genesis 2:7 in that it represents, *in reverse*, what took place in the formation of Adam. It is probable that most of us have pictured, in mind, the man of Genesis 2:7 as only *outwardly* formed into the shape of man. Some of us have secretly wondered how the marvelous interior working parts came to be. Ezekiel 37 apparently answers that question, showing how every part of the interior working, necessary to carry on the vital processes of living, and their separate contribution to the whole, is referred to in surprising detail. The further fact that *the same* fundamental design of working mechanism given to man is skillfully adapted to every form of animal life, including birds and fishes, is suggestive proof of premeditated action by one original creative mind.

That God has mind is frequently mentioned in Scripture. (Jer. 32:35; 44:21; Rom. 11:34.) That man also has mind is equally clear from such references as Genesis 26:35; Matthew 22:37; and Hebrews 8:10. We invite you to read through this interesting chapter of Ezekiel and we feel sure that you cannot fail to notice the many times the personal pronouns are brought into use, also their importance and their direct appeal.

THE SIGNS OF THE ZODIAC—THEIR RELIGIOUS SIGNIFICANCE

(Continued from page 9)

The references from Job are another proof that the heavenly signs are of antiquity, for Job lived but a generation or so after the flood. The signs have persisted down through the ages, and many star names have also come down from remote times to our day.

The Babylonians were a generation of stargazers, and they kept a body of men to do nothing else but to report happenings in the heavens. They built observatories in all the great cities, and reports were sent regularly to the king. When Isaiah was prophesying against Babylon, he said, "Thou art wearied in the multitude of thy counsels. Let now the astrologers [viewers of the heavens, marg.], the stargazers, the monthly prognosticators, stand up, and save thee" (Isa. 47:13).

An Arab Christian historian, who lived in the thirteenth century, says that Zoroaster the Persian was a pupil

of Daniel the Prophet, and that he predicted to the magi, who were the astronomers of Persia, that when they should see a new star in the sign of Virgo, it would notify of the birth of the "Desired One." This star came in 125 B.C., and was so bright that it could be seen in the daytime. The magi called it "His Star." Will this same star be the "sign of the Son of man in heaven" (Matt. 24:50), when He shall come again?

(To be concluded, August 15)

INFALLIBLE POPE'S STATEMENTS ON FREEDOM

The Roman Church which claims its popes are infallible must now accept or deny these statements in *Syllabus of Errors*, by Pope Pius IX.

15. (It is in error to say that) Every man is free to embrace and profess that religion which he, led by the light of reason, thinks to be the true religion.

55. (It is in error to say that) The Church is to be separate from the state, and the state from the Church.

77. (It is in error to say that) In this age it is no longer expedient that the Catholic religion should be the only religion of the state, to the exclusion of all other cults whatsoever.

MINISTER DEPENDING ON MIRACLES TO BE ELECTED PRESIDENT

Bishop Homer Tomlinson, self-styled "King of the Earth," and overseer of the Church of God of Cleveland, Tenn., testifying before a Senate Commerce Committee investigating the right of all political parties to claim equal free time on radio and television, said he is counting on miracles of the Lord to elect him president in 1960. Tomlinson has run for president before, but between campaigns he flies from country to country with a portable throne and a crown, claiming them as part of his universal kingdom.

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By Dr. Gene Davis

This is a twenty-four-page, two-color booklet which approaches this important subject from the viewpoint of a Bible scholar as well as a doctor of medicine. 15 cents each; \$1.50 per dozen; \$12.00 per 100. Order from National Bible Institution, Oregon, Illinois.

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Comments, Poetry, and Humor

THE IMMORTALITY OF THE SOUL

According to history, the doctrine of the immortality of the soul is older than Christianity. Edward Gibbon wrote history in the eighteenth century. In tracing the rise of different religions, he found that the idea of the immortality of the soul was among their many superstitions. (The historian, an infidel, placed Christianity in the same category with other religions, although in his writings he shows great respect for Jesus and His disciples.) He states that the doctrine of the immortality of the soul is not found in the law of Moses; Egyptians believed this doctrine and also taught the transmigration of souls. No doubt the children of Israel knew something of these ideas which lead to idol worship, else they would not have thought of the golden calf while journeying in the wilderness to the Promised Land.

Mr. Gibbon writes that a sect of the Israelites known as the Pharisees accepted the teachings of the immortality of the soul. But Jesus accused the Pharisees of teaching the traditions of men and warned His disciples against the leaven of the Pharisees . . .

In all kindness, Christ cautioned: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). The Apostle Paul in like manner speaks of the soul when he prays that the spirit, soul, and body might be preserved blameless unto the coming of our Lord Jesus Christ. (1 Thess. 5:23.) It was given to Paul to know the full meaning of the word "immortality," and he nowhere applies it to mortal man. He wrote to Timothy of God "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen" (1 Tim. 6:16).—C. M. Purkiser in *Herald of Life*.

CHURCH VERSUS KINGDOM

● By Pastor C. E. Randall, Omaha, Nebraska

Much of Christendom today believes that the church and the Kingdom are one and the same thing. The terms are used as synonyms. Developing a better social order is a worth-while undertaking. As Christians, we should do all within our power to make the world a better place in which to live. Indeed, the church is the "salt of the earth" (Matt. 5:13), and the "light of the world" (v. 14). The church brings rich blessings to the people of earth.

But the purpose of the church is not that the world

will be a better place in which to live—it is to seek out and enlist people in the service of the Christ and the church which He founded. Making men's lot better is not necessarily making people better. The church is a *called-out* group from the world to be the espoused of Christ. (2 Cor. 11:2.)

The Kingdom will be God's rule over the nations, with Jesus being "King of kings" and with Israel constituting the "stone kingdom" from which will proceed the laws and Word of God. (Micah 4:1-4.) We are taught to pray for the Kingdom to come and God's will to be done in earth as in heaven. This condition will prevail when the King—Jesus Christ—returns from heaven. We wait for His "appearing and kingdom" (2 Tim. 4:1).

WANTING TO ENOUGH

If a person wants to serve the Lord intensively enough, there is nothing big enough to stand in the way.

People usually do what they *really want* to do. They find the time to go to the places where they *really want* to go. They find the money to buy the things they *really want* to buy.

CHURCH CHUCKLES



"Circle meeting? Oh, no-o-o-o!"

If a person *really wants* to be the kind of Christian he should be, he will find that there is nothing big enough to keep him from attending church services every Sunday. He will find that he has enough money to give regular financial support to the Lord's work. He will find that he has time to study the Bible, pray, and make personal calls for the church—*Alva Huffer*.

COMING CHANGES

We know the world is changing almost every day. New rulers, new boundaries, and new laws are an almost everyday occurrence. While the leaders are trying to reassure us of peace, they are, through other channels, trying to prepare us for almost certain war. Thus, the well informed become the confused and begin to question all they hear.

There is only one source for *truth*. This is the Word of God. We can find in God's Word all things necessary for a better understanding of the world we live in. Through faith we understand the worlds were framed by the Word of God. It is through this same faith we believe God will form another world to replace the one ruined by the sins of man.

According to the signs given us by our Lord, we have faith this new day will soon come.—*Vernis Wolfe*.

FAITH

● By *Martha Burnett*

Faith is one of the most important
Things that you will ever know.
Faith is a gift—a gift from God—
And you should consider it so.

First, have faith in yourself;
Faith that you can do
The things that are really needed
To make your dreams come true.

Then have faith in your fellow man,
And you will find that they will
Respond to the trust you place in them
In such a wonderful way.

But faith in God is most important,
As we live from day to day.
May He always guide and lead
In everything we do and say.

NEVER OUT

The manager of a certain shop went out one day, leaving his young assistant, who was a Christian, in charge. A customer came in and asked him to do something which he knew to be dishonest.

"Your master is out and will not know the difference," said the customer.

"My Master is never out," replied the young assistant. He served the Lord Jesus.—*Power*.

THE REBIRTH OF THE STATE OF ISRAEL, by Arthur W. Kac, M.D. (Moody Press, Chicago, 387 pp., \$3.50)

During the past decade since its epoch-making establishment, the State of Israel has been the object of ever-increasing interest on the part of Bible students everywhere. Many books and articles have appeared, seeking to account for the existence of that nation once more among the other nations of the world. A large number of such writings have approached the subject of Israel's re-establishment from the standpoint of Biblical prophecy, showing the divine purpose and pattern in Israel's restoration.

Among the best of all recent writings on this subject, in our judgment, is this new book, *The Rebirth of the State of Israel*. The author is a Jew who has embraced Christian faith, and therefore he writes as one who sees this subject from two standpoints: Jewish and Christian. He was born in Poland, of Orthodox Jewish parents.

The chief excellence of this work, distinguishing it from many others of its kind, is found in one word: documentation. There is a vast wealth of important material quoted or cited—*authoritative* material backing up the statements and argument of the author. Much of this material is from Jewish sources unknown or unavailable to the general reader, and this reviewer found that most of it was utterly new to him.

The second virtue of this work is its great breadth of historical perspective. The author is not satisfied to give merely a sketchy background upon which to base his thesis; he goes far back to the beginnings of history, especially Hebrew history, and traces with careful design God's purpose and its outworking in the Chosen Nation down through the ages.

A third feature of this book that will be found interesting to many is the author's discussion and evaluation of present Jewish attitudes and practices, both in the Dispersion and in the land of Israel. Such things as Jewish views regarding the significance of the present national restoration, the present Jewish religious crisis, the State of Israel and its attitude toward the Messiahship of Jesus, are matters taken up for enlightening discussion and penetrating analysis.

Dr. Kac's book will be found factual, highly informative, generally true to the Scriptures, and thoroughly stimulating. His occasional awkwardness in the use of English, his adopted language, will be overlooked in view of the true excellence of his work. We heartily recommend *The Rebirth of the State of Israel* to all who desire a greater understanding of Israel's part in the plan of God and a deeper insight into the meaning of current world events.

TIME TO THINK

Rockford, Illinois

Dear Boys and Girls,

Do you like to get letters? I do. As I was riding around the hayfield helping my husband bale hay, I thought about you. So I am going to write to you and tell you what I saw and felt while I was out there. I don't often go out in the field, but Ray thought maybe we could get one more load of hay baled tonight. He asked me to drive the tractor that pulls the baler. There isn't much to do except to steer it right and watch that the hay goes through the baler.

In a way, it is tiresome to go round and round the same field with the clattery-bang of the baler. But, in another way, it is a wonderful adventure.

There we are in the middle of a large, sweet-smelling hay field, with the beautiful sky overhead. I almost wish I could save some of the smell for later on. We seem almost to be alone with God. There is time to think. I know you boys and girls like to have time to think. Sometimes we mothers interrupt your thinking time. Because you look so serious we think you are unhappy. But it is good to have time to think and let your mind wander.

The barn swallows were flitting all around. They are graceful birds, gliding here and there. You just catch a glimpse of their orange breasts. Their black or dark gray feathers make such a contrast with the orange touches of white. They go up and down and across and they seem to fly so easily. You almost imagine you are gliding along with them. They are so interesting I almost forget to steer the tractor.

Then there was a baby meadowlark. It seemed to be so excited by all the noise. It hopped from one row of hay to another. You could barely see it from any distance because its colors blended in with the hay and ground.

We saw something else that was so interesting. I sup-

pose if you had been along you would have thought it only smelled. There was a mother skunk and her little babies walking across the field. It was just like a parade of soldiers carrying their flags. You know they carry their tails straight up when they walk. They had a little game of tag. We would not want to be too close to them, but from a good seat high on the tractor we could see them easily. You know, animals are just as afraid of us as we are of them. Skunks are good animals to have around, for they eat lots of mice and rats. They soon scampered to their house and we did not see them again.

Then there was a big blackbird that didn't like to be disturbed. He must have found something good to eat, and whenever we came near him he would have to move. He would keep going back to the same spot. I couldn't hear him because of the noise of the machinery, but it looked as though he wanted to scold us for interrupting his supper.

It was such a beautiful time of day. The sun was going down and cast such lovely, long shadows. You could imagine all sorts of pictures from the shadows.

A wonderful feeling was in the air; it wasn't damp, but it was beginning to cool off. The bugs flew low. Everything seemed happy that it was the end of another day. The trees at the end of the field barely moved in the slight breeze.

Driving a tractor in front of a hay baler isn't the cleanest job in the world. So, when I got to the house, I was glad for a good bath with lots of soap. Some of you boys I suppose, don't like soap and water, but there are many times when soap and water are a great blessing. There are some boys and girls in the world who do not know what soap is or what it could do for them.

I hope you have liked this letter. You know, the Apostle Paul wrote lots of letters to his friends. Whenever he wrote a letter there was something good in it to remind his friends of God. One time he wrote, "If God be for us, who can be against us?" This is a very important thing for us to remember. No matter what problem we have, where we are, or who may be with us, we can be sure if God be for us, if we are on God's side, nothing else matters. The next time you have troubles, remember this. It will make your troubles go away.

Your Storyteller,

Muriel Hass

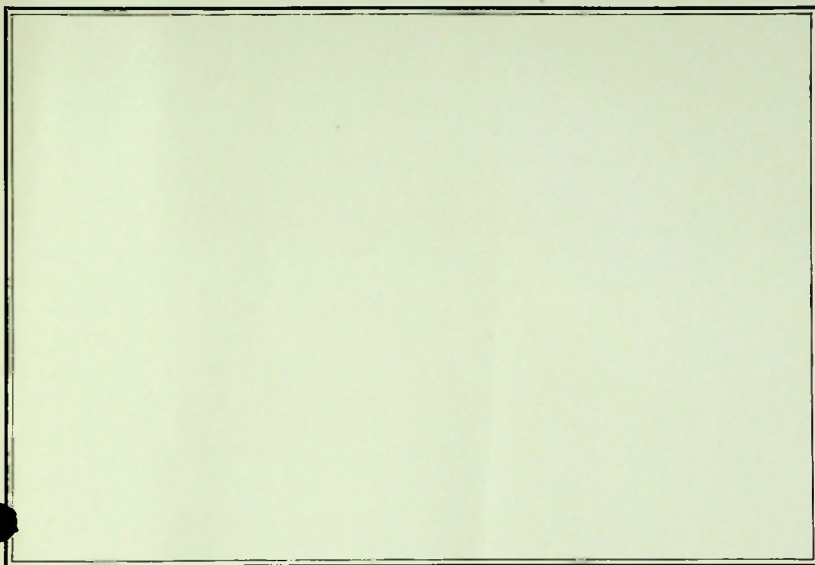


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If you are not now a member of the Mission Builder's League, join today so that you can have a part in assisting a small congregation to secure an adequate place to meet for worship and a center from which to spread the gospel of the Kingdom of God and the name of Jesus Christ. Use the blank in the next column to enroll.

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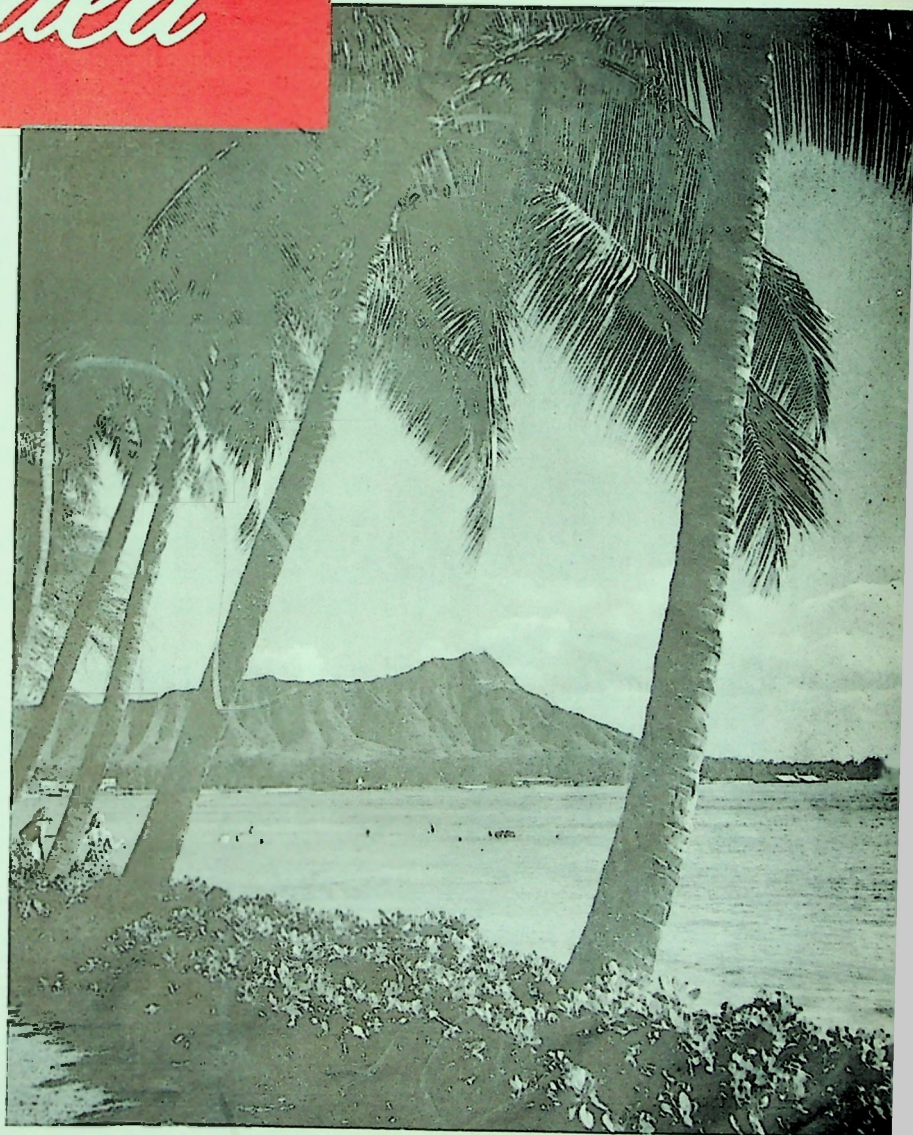
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VOLUME 48, NUMBER 21

HAWAII: PARADISE ISLE

Hawaii, crossroads of the Pacific Ocean, is now the fiftieth state of the Union. Beautiful Hawaii, with its mixture of Asian and European races, is also a frontier for evangelism, an outpost of idolatry and heathen religions.

Pictured is Diamond Head, the landmark approach to Honolulu and the famous Waikiki Beach.



The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

Subscription rate: per year, \$3.00; two years, \$5.00.

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

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

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Window washing would be easier if there was only one side to wash. I always think any dirt that doesn't come off must be on the other side. Washing the outside, I usually find that some of it is still inside. One day I made three trips back and forth before the window was clean. It's about as hard to find which side has the truth of an argument, and usually, like the dirt on the window, there turns out to be some on both.



Editorials

By Harold Doan

Accounted Worthy

How can one become worthy of a place in the Kingdom of God and of the gift of immortality? The fact is, that no one is worthy of these blessings. But, "ye may be *counted* worthy of the kingdom of God, for which ye also suffer" (2 Thess. 1:5). No amount of good works, suffering for righteousness, understanding of truth, or labors of love will make one worthy of eternal life or a place in the Kingdom of God. Even at the end of a most moral and godly life one could not claim worthiness of eternal life in the Kingdom of God through personal efforts.

One can be counted worthy or, as other scriptures state, "reckoned" as righteous and acceptable through belief in and acceptance of Jesus as Lord and Saviour. Though actually unworthy and unrighteous, we can become *accounted* worthy and righteous by the grace of God because of our association with His Son Jesus Christ.

Abraham was "strong in faith . . . and being fully persuaded that, what [God] had promised, he was able also to perform. And therefore it was *imputed* to him for righteousness" (Rom. 4:20-22). Abraham had faith in God and believed the gospel preached to him. Although he was a man of God in every sense, he was not righteous nor worthy, but his faith was accepted of God and in His eyes it was as if Abraham were really righteous.

Paul went on to state that this righteousness will also be imputed to us "if we believe on him who raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (vv. 24, 25).

Let us seek the worthiness of Christ and the righteousness that can be found in Him, that when He comes we may be accounted worthy of the Kingdom and eternal life because of righteousness imputed to us through faith.

The Attitude of Bigness

We have been conditioned to think of the church and its work in terms of the culture in which we live. We measure the church and its work by income, facilities, number of members, yearly budget, and attendance records. We have been conditioned to think that a meeting must be big to be worth while; that many must be present to function properly; that unless the physical plant is of the finest quality it is impossible to successfully worship. This is not only true of the man of the world who is most attracted to the big church operation and mass evangelism, but also of the Christian who thinks it is useless to try to continue a small church or start a Bible class with only a few people.

Perhaps we need to rethink our standards of judgment of the effectiveness of a work. What is the real purpose of the church? When has it accomplished its purpose? Is the purpose best served in a cathedral with a

thousand members or in a group of sincere Bible students discussing and praying earnestly over the Scriptures?

We often have experienced a greater blessing and greater results from a small, intimate gathering of truth seekers in the informal atmosphere of a class than in a large gathering with the best in music and speaking. We would not detract from the effectiveness of the gathering of this type, for the enthusiasm generated there is essential to the church, but most conversions have their real roots in man-to-man conversations in personal work or in the intimate communion of small groups of believers.

Do not discount the small church. Do not discount the little midweek Bible class or the home study group, or the work of individual with individual. It is possible that the real strength and backbone of the church is there. A meeting does not have to be big to be good. Who could improve on the meeting of Jesus and Nicodemus or Jesus and the woman at the well? Who could want better instruction and fellowship than the evening sessions of Jesus and the twelve apostles (only one of whom fell away)?

Latest Church Union

The constitution for the union of the Evangelical and Reformed Church with the Congregational Christian Church has been readied and presented to delegates of the two churches. The union would be called the United Church of Christ. Because of the length of the constitution and the lateness of its presentation to the delegates, it will be studied for a year and acted on at a later meeting.

A statement of faith was accepted with no difficulty by the two churches. It is a beautifully written, but vague, statement of general principles of belief with which few Christians could find fault.

Principal difficulty in this union will be the fact that the Congregational Churches are strictly autonomous in government, while the Evangelical Churches are episcopal in government.

Bible Museum

A Bible Museum has been established in Gloucester, Mass., to display one of the world's finest collections of rare Bibles. The three hundred volumes in the exhibit contain some dating back to the first century. The collection was started by Roger Babson, famous statistician.

Water the Key to Israel's Future

Water is the key to Israel's future and only an abundant supply by rain and pipeline will continue to support the growing population.

Over half of modern Israel is desert. Tilled acreage has quadrupled since 1948, and irrigation makes each acre produce four to five times as much as an unirrigated plot.

Theodore Kollek, chief aide of David Ben-Gurion, says,

"Our task is to telescope the development that usually takes half a century into a decade." He states that Israel can support a population of four million people in its present land area and still be no more crowded than Holland or Belgium.

Billy Graham and Russian Morals

Internationalletter points out a recent inadvertent propaganda slip by Billy Graham in his recent visit to Moscow. On the way to Moscow, Mr. and Mrs. Graham stopped in London and went for a stroll through a London park. They came back red-faced to tell reporters of the shocking scenes they had seen enacted by free-lovers in the park. Mr. Graham has little good to say for British morals on the basis of what he had seen in the park.

Going on to Moscow and seeing a cross on an old cathedral within the Kremlin walls, Graham was moved to remark that this must be an evidence that faith still exists in Russia and that there is even a witness in the Kremlin. Strolling through Moscow parks where couples were discreetly holding hands, Mr. Graham marveled, "I hate Communism," but then went on to admire Russian morals, especially in regard to sex. He commented extensively on the Russians' "high morality and religious fervor."

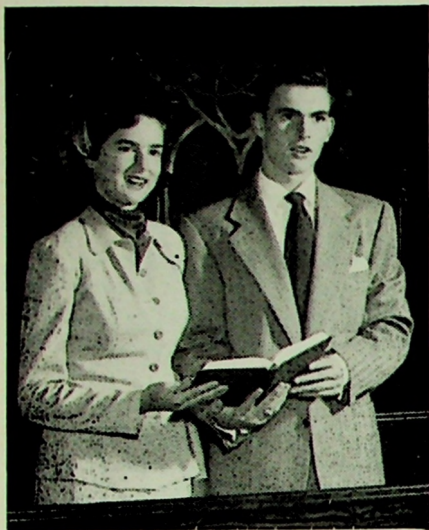
We are reminded that it is unwise to judge the morality of a whole nation by what one sees in its parks. Russian morality is based on fear and law, and one could hardly judge the nation's morality on the basis of hand-holding couples in the park. When we remember the mass murder of innocents by Communists and the Russian armies, and the other sins against humanity committed by this nation, we would doubt its national morality, though its individuals may be cowed into a resemblance to morality.

It is possible to have a high degree of human morality without religion. The "moral" laws of Russia are enacted and enforced, not to glorify God or in obedience to Him, but to benefit the state, and make it easier to rule and control. Such morality by a godless nation certainly has no credit with God.

Some nations may also have a highly developed religion and still live as if God did not exist. They have the "form of godliness," going through the motions of worship, but the power of God is absent. Such is the case in most of the West. One condition is little better than the other.

New Crisis Brewing in Middle East

William Ryan, newsman touring the Middle East looking for the news-behind-the-news, says that "nerves are raw in the Middle East." Only internal problems within the nations participating in the Asian version of the Cold War keep them apart. The danger of upsetting dangerous internal situations keeps the Arab states from renewing the war with Israel. Mr. Ryan thinks that by fall the spotlight of the world will again be turned on this troubled area, and that the tense situation may then erupt.



A Health-Giving Spiritual Diet

By Pastor J. R. LeCrone, Fredericktown, Missouri

ONE DAY while Jesus was preaching in the open countryside near the Sea of Galilee, there came out from the villages round about a crowd of approximately five thousand people to see the miracles that He could perform, and to hear His message. So fascinated and engrossed did they become with what they saw and heard that they remained there all day.

When the day was far spent, Jesus inquired among His apostles as to how much food was available to feed the multitude. They informed Him that there was a lad present who had five loaves and two small fishes. At the command of Jesus, the people were made to sit down in orderly fashion upon the ground, and the food was passed out to them. Much to the amazement of all concerned, with the exception of Jesus Himself, there was not only enough food to satisfy the hunger of five thousand people, but when Jesus commanded that the fragments of food be gathered up in order that nothing be wasted, there were enough to fill twelve baskets.

So impressed were the people with this miracle that they impetuously decided that they would immediately make Jesus their King. Jesus had been born for the express purpose of becoming King of the Jews, as He later confessed in the presence of Pilate. But He did not consider that His ability to fill the bellies of His followers was the proper foundation upon which to found His Kingdom. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

As soon as it grew dark so that His movements could not be observed by the people, He entered into a boat and went to the other side of the Sea of Galilee.

The next day the people learned that Jesus had departed and that His disciples also were gone. They also entered

into boats and crossed over to Capernaum, seeking for Jesus. But it seems evident that Jesus was not pleased with their seeking for Him, because they were seeking Him with the wrong purpose in mind. "When they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:25, 26).

He then introduced a discourse intended to instruct them with regard to the relative merits of physical and spiritual nourishment with the following words: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (John 6:27).

When Jesus mentioned laboring for meat that endures unto everlasting life, they inquired about what kind of labor was entailed, saying, "What shall we do, that we might work the works of God?"

Jesus answered, "This is the work of God, that ye believe on him whom he hath sent" (John 6:28, 29).

It seems clear that they understood that Jesus was asking them to put their faith in Him as their Messiah; for they answered, "What sign shewest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." They had already witnessed the sign of the feeding of the five thousand, but they were still concerned with physical rather than spiritual nourishment, and subtly suggested that He continue to provide bread for them.

Jesus then said to them, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Fa-

ther giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

When they still failed to grasp His meaning and requested that He provide that bread for them forevermore, Jesus declared Himself to be the true Bread from heaven, which was only typified or foreshadowed by the manna which was provided for the Israelitish fathers in the wilderness. He said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The words "cometh" and "believeth" which Jesus used are progressive, indicating that just as it was necessary to eat of the manna from day to day in order to live, so it is necessary to constantly come to Jesus and continually believe in Him in order to gain the eternal life which only He can give.

Space does not permit us to examine the whole of this discussion, but it is beautifully summarized in John 6:40. "This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day." In short, the Bread of Life for which they were seeking was right there in the midst of them, and the way for them to partake and know its life-giving benefits was to come to Him in faith, believing, and obey His commandments. He assured them that the supply was bountiful and there was plenty for all, with the words, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). The figure is that of a poor man coming to the home of a rich neighbor, and being graciously received so that all his wants are provided for.

That bounty is still available to you and me under the same conditions. If we will continuously come to Jesus and will constantly believe and obey Him, He will raise us to eternal life in the last day.

Occasionally we read in the newspapers of someone who has died of improper nourishment and exposure, only to have found on their dead body a bankbook showing deposits of thousands of dollars.

On such occasions, we shake our heads sadly and express the opinion that there must be something lacking in the mentality of anyone who would starve himself while the means to healthful nourishment lay near by, available but unused. We insist that money is without meaning and useless unless it is used to provide the necessities for healthful living. This is an obvious truth.

How much more logical is it for people who profess to

believe in Jesus as the Bread of Life, and confess that this Bread is freely available to all, to voluntarily place themselves upon a starvation diet of one small meal per week? It sounds silly, doesn't it? Yet this is exactly what we do when we decide that one hour of worship, prayer, and searching of the Scriptures each week is all that we need.

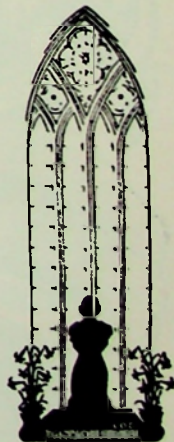
These are the people who attend Sunday school but do not consider it necessary to remain for the worship service. Or, if they attend the worship service in the morning do not even consider attending in the evening. Of course, it is entirely out of the question for them to participate in any of the midweek activities of the church. Neither do they consider it a matter of any great importance if they skip a week entirely occasionally.

Ask these people what they are saving by thus skimping on their spiritual diet and almost invariably they will answer that they must do it to save time. They quickly recognize the folly of robbing oneself of health, energy, and eventually life itself in order to save money, but are blind to the folly of sacrificing their spiritual health and vigor in order to save time. This folly is the more evident when we consider that time cannot be stored for future use. It can only be used to the best advantage now.

It is no accident that the spiritually healthy and vigorous church members are those who seldom miss a service. They are spiritually well nourished. But those who limit themselves to one hour of spiritual feeding per week become progressively more anemic and listless spiritually, finding themselves able to attend fewer and fewer of the church's services, until eventually they drop out altogether. They are spiritually dead. They have starved themselves in the midst of plenty in order to "save" a little time, and by doing so have robbed themselves of eternity.

How about you? Can you take the time necessary to be active in your church's spiritual activities? If you can't, are you really thinking clearly? Time is of no more use to one who is dead than is money!

Attend the Services of your Church



The Kingdom of God Past, Present, and Future

● *By Herbert Edmister
Eldorado, Illinois*



THE Kingdom of God is in three phases: past, present, and future. God called Abraham for a definite purpose, that is, "to make of him a great nation" (Gen. 12:1-3). Abraham's grandson Jacob wrestled with an angel, and Jacob's name was changed to Israel. (Gen. 32: 22-32.) The descendants of Jacob's sons were known as the twelve tribes of Israel and, united, they became the nation of Israel. God gave them prophets to be their teachers. They were governed first by judges, and later by kings.

The throne of Israel was called the throne of the Lord. (1 Chron. 29:23.) The first three kings, Saul, David, and Solomon, each reigned for forty years and held the nation together in one unit. Upon Solomon's death, his son Rehoboam did that which was evil in the sight of the Lord, and Jeroboam, an Ephramite, led a rebellion against the throne, withdrew the ten tribes, and formed another nation. (1 Kings 12.)

Jeroboam's kingdom was known as the kingdom of Israel. It went into idolatry right from the start, and God allowed the Assyrians to overthrow them in 721 B.C. They were scattered, and never regained their throne.

The tribe of Benjamin stayed with Judah, and the two tribes were known as the southern kingdom, or kingdom of Judah. The heirship of God's throne is traced through Abraham, David, and on down to Joseph the husband of Mary, of whom was born Jesus who is called Christ. (Matt. 1:1-16.) Joseph, and also Mary, were of the royal house of David, establishing the right to the throne in Jesus.

Some of the kings of Judah were pleasing to God, and others were very wicked. The last three kings led the nation so deeply into idolatry that the Lord allowed Nebuchadnezzar to overthrow the throne, and to take the Jews as captives into Babylon in 588 B.C. The removing of Zedekiah from the throne ended the first phase of God's kingdom on earth. The throne is to remain in its overturned condition until He shall come whose right it is, and it shall be given to Him. (Ezek. 21:25-27.)

Babylon, as well as Medo-Persia, Greece, and Rome, allowed a remnant of Jews to stay in Palestine and carry on their religious traditions until 70 A.D., when the Roman Empire destroyed their temple. In destroying the temple, the last visible remnant of the Jew's kingdom was removed.

In regard to the second phase of the Kingdom, we think of the words of Paul, "God hath translated us into the kingdom of his dear Son" (Col. 1:13). This text being placed in the present tense has caused many to say that the Kingdom is only spiritual, with nothing material about it, that it is only in men's hearts. Some say that the church is the Kingdom, and go so far as to say that Christ will never return to the earth.

When God called Abraham, He made a covenant with him, promising him the land of Canaan for an everlasting possession. (Gen. 17:7, 8.) God gave the inheritance to Abraham by promise, and man cannot disannul God's promise. (See Gal. 3:15-18.) Abraham died without receiving his promised inheritance. (Heb. 11:39, 40.)

The Jews now have settled in a part of Canaan, but it is not yet their everlasting inheritance. In order to enjoy an everlasting inheritance, they must have eternal life, which will be bestowed at the coming of Christ and the resurrection of the dead. This is what Abraham looked forward to. He was a sojourner in a strange land, looking for a city which has foundations, whose builder and maker is God. (Heb. 11:9, 10.)

What, then, did Paul mean when he said, "God hath translated us into the kingdom"? The prefix "trans" means "across." To translate into the Kingdom means that by faith we are carried across the gap of time, bridging the present overturned condition of the Kingdom, until the return of Christ to the earth to occupy the throne. It will function again as a material kingdom.

The idea that the Kingdom is only spiritual in nature is a product of paganism. The first three hundred years after the church was established, some of the emperors of Rome were friendly toward the church, working their way into the favor of the church. A decree was put forth, stating that "the church could not exist apart from the corporate life of the state, and that the Kingdom of God was co-extensive with the church." They claimed that God had two vicars on the earth, one in the pope over spiritual things, and the other in the emperor over material things, with the emperor having authority over the church.

"Constantine the Great was emperor from 306 to 337. He embraced Christianity and decreed that Rome was Christian. This decree placed him in position to force his pagan ideas into the church creed. At the Council of Nicea he forced the doctrine of the trinity into the church creed, which caused a division of the church into two groups.

As we consider the third and last phase of the Kingdom, there are many texts that show that Christ's Kingdom will be just as material as the kingdoms of Israel and Judah were. Isaiah prophesied that a child was to be born to sit on David's throne that will never end. (Isa. 9:6, 7.) The angel told Mary that her Son would sit on the throne of His father David, and reign over the house of Jacob forever. (Luke 1:32, 33.) This is the Kingdom that the God of heaven will establish after breaking in pieces the kingdoms of this world. (Dan. 2:44.) The kingdoms of this world will become the kingdoms of the Lord, and of His Christ. (Rev. 11:15.) The apostles will sit on thrones, judging the twelve tribes of Israel. (Matt. 19:27-29.)

Christ will grant to overcomers a right to sit with Him on His throne. (Rev. 3:21.) They will be made kings and priests and will reign on the earth. (Rev. 5:9, 10.) These texts should convince one that the Kingdom of God is not just a spiritual accomplishment. It is not in heaven, far away beyond the blue. Neither is it the church. The church is where we prepare ourselves for a place in the Kingdom.

In the Kingdom Age, the earth will be restored to the Edenic condition that it had before Adam's transgression. Part of this restoration is described in Isaiah 11 and 35. All the holy prophets spoke of this restoration, which is called "the times of restitution" in Acts 3:19-21.

The Kingdom of God was a material kingdom in the days of Israel. It was overturned to punish Israel for her transgressions. It is being carried across the overturned period by faith in the hearts of the righteous. (This can be you and me.) The Kingdom will be set up again, with Christ as King over Israel and the whole world.

The things concerning the Kingdom of God and the name of Jesus Christ were preached by Philip. When the Samaritans believed, they were baptized, both men and women. (Acts 8:12.)

Have you believed and been baptized in the name of Christ for the remission of sins, that you might have a place in the Kingdom to come?

The Bible Speaks on "Sorrow"



For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.
II CORINTHIANS 7:10



MATTHEW 5:4
Blessed are they that mourn:
for they shall be comforted.



ISAIAH 40:29
He giveth power to the faint;
and to them that have no might he
increaseth strength.

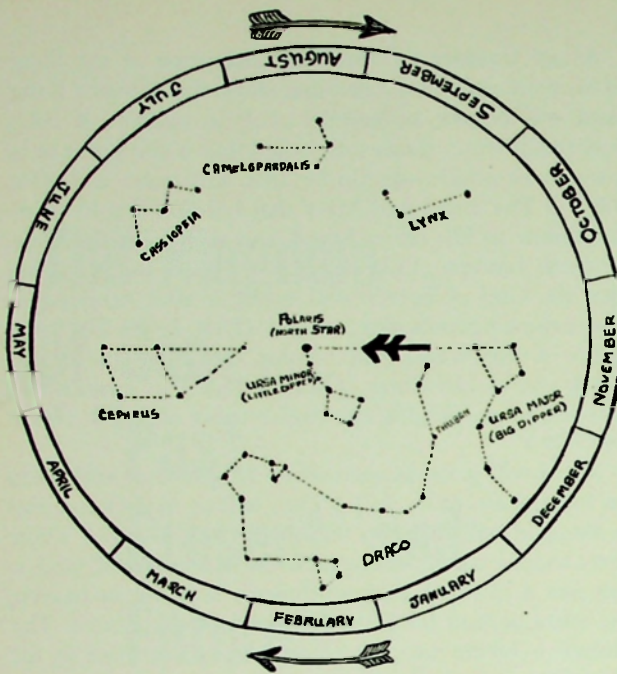


I will not leave you comfortless: I will come to you.
JOHN 14:18

The Signs of the Zodiac

● By Mrs. F. L. Austin
Oregon, Illinois

(Conclusion)



CLOCK OF THE HEAVENS

There is a huge clock up in the sky which tells the seasons, the months, and the hours of the night. The center of its dial is the North Star. The Little Dipper is the . . . hand. Once every twenty-four hours it makes a complete circle of the northern sky.

Place your chart in front of you so that the month of the year is directly under the dot marked "North Star." Note that in its regular position, the chart shows star positions for January of any year at 8:00 p.m. To find February positions, turn the chart in the direction of the arrow until the center of the segment marked "February" is directly under the North Star. Do the same for March and April. Note how the Big Dipper climbs the eastern horizon in spring, crosses the sky above the North Star in summer, sets in the west in autumn, then crosses beneath the North Star in the winter. . . .

If you want to know the positions of the stars for any time of night, turn the chart until you find the right month. This will give the positions for 8:00 p.m. At 10:00 p.m., or two hours later, the stars will have swung around to the position they will occupy at 8:00 p.m. in the next month. Turn the chart to the next month, therefore, and get your reading for 10:00 p.m., to the next for 12:00 p.m., etc. Now check the positions of the stars in the northern sky with your chart. In a few nights you will master the movements of this wonderful star clock and will be able to tell the hour of the night and the month of the year by the stars.—W. B. White in *Seeing Stars*.

THE ZODIAC is an imaginary belt in the heavens, sixteen degrees broad, with the sun's orbit as its center. The word "Zodiac" denotes "a way," and is used of the way or path in which the sun apparently moves among the stars in the course of a year. The Zodiacal belt is divided into twelve parts, and the sun appears to move through one of them each month. Each of the twelve parts, of thirty degrees each, is distinguished not by numbers or letters, but by pictures and names, which have been known among all nations, and in all ages. They have come down to us from the time astronomy was invented. The pictures that we know are the originals. Without exception, books on astronomy speak of the antiquity of their origin, and the inability to give the source of inspiration which resulted in the naming, and the meaning of the pictures.

The figures themselves are perfectly arbitrary. There is nothing in the groups of stars to even suggest the pictures. They are fanciful and imaginary, so as you look into the sky, you will see none of the pictures which are called the Signs of the Zodiac. The pictures must have been inspired by the meaning of the God-given names, as revealed by God to the ancient stargazers, and then drawn around or connected with certain stars, simply that they might be identified with them, and handed down to posterity to preserve the revealed story of salvation. All hope for man, all hope for creation, was bound up in the first great promise of a coming Redeemer, as set forth in Genesis 3:15. The ancient star pictures reveal this coming One.

The twelve Signs of the Zodiac were the standards of Israel, and this gives them more Biblical significance. Jesus is spoken of as "The Lion of the tribe of Judah."

After the Revelation came in written form in our Bible, there was not the need for preserving the heavenly volume. When the nations lost the original meaning of the pictures, they invented a meaning out of the vain imaginations of the thoughts of their hearts. (Rom. 1:20, 21.) From a corruption of primitive truth, we have the Greek mythology and the astrologers of today.

There are forty-eight star pictures, for there are twelve signs, and each sign contains three constellations. To avoid going into detail about the star names and their meanings in these forty-eight star groups, I have copied an outline from Bullinger's "The Witness of the Stars."

The Zodiac - Their Religious Significance

In olden times, names had a meaning, for example, Jacob, "supplanter," was changed to Israel, "Prince with God." So here, it is the *meanings* of the God-given star names that convey the message. The outline will show you how the stars were Adam's Bible.

Look at the outline.

The heavens declare; the Bible declares;
And now may I declare?

"Let the words of *my* mouth, and the meditation of *my* heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

THE REDEEMER

The Prophecy of the Promised Seed of the Woman
VIRGO (The Virgin. A woman bearing a branch in her right hand and an ear of corn in her left). The Promised Seed of the woman.

1. *Coma* (The Desired. The woman and child). The Desired of all nations.
2. *Centaurus* (The Centaur with two natures, holding a spear piercing a victim). The despised sin offering.
3. *Bootes* (A man walking bearing a branch called *Arc-tures*, meaning the same). He cometh.

The Redeemer's Atoning Work

LIBRA (The Scales). The price deficient balanced by the price which covers.

1. *Crux*, The Cross endured.
2. *Lupus*, or *Victima*, the victim slain.
3. *Corona*, The Crown bestowed.

The Redeemer's Conflict

SCORPIO (The Scorpion) seeking to wound, but itself trodden under foot.

1. *Serpens* (The Serpent struggling with the man).
2. *O-phi-u-chus* (The man grasping the serpent). The struggle with the enemy.
3. *Hercules* (The mighty man. A man kneeling on one knee, humbled in the conflict, but holding aloft the tokens of victory, with his foot on the head of the Dragon). The mighty Vanquisher seeming to sink in the conflict.

The Redeemer's Triumph

SAGITTARIUS (The Archer). The Two-natured Conqueror going forth "Conquering and to conquer."

1. *Lyra* (The Harp). Praise prepared for the Conqueror.
2. *Ara* (The Altar). Consuming fire prepared for His enemies.
3. *Draco* (The Dragon). The Old Serpent—the Devil, cast down from heaven.

THE REDEEMED

Their Blessings Procured

CAPRICORNUS (The fish-goat). The goat of Atonement slain for the Redeemed.

1. *Sagitta* (The Arrow). The arrow of God sent forth.
2. *Aquila* (The Eagle). The smitten One falling.
3. *Delphinus* (The Dolphin). The dead One rising again.

Their Blessings Ensured

AQUARIUS (The Water-Bearer). The living waters of blessing poured forth for the Redeemed.

1. *Piscis Austrailis* (The Southern Fish). The blessings bestowed.
2. *Pegasus* (The Winged Horse). The blessings quickly coming.
3. *Cygnus* (The Swan). The Blesser surely returning.

Their Blessings in Abeyance

PISCES (The Fishes). The Redeemed blessed though bound.

1. *The Band*—bound, but binding their great enemy Cetus, the sea monster.
2. *Andromeda* (The Chained Woman). The Redeemed in their bondage and affliction.
3. *Cepheus* (The King). Their Redeemer coming to rule.

Their Blessings Consummated and Enjoyed

ARIAS (The Ram or Lamb). The Lamb that was slain, prepared for the victory.

1. *Cassiopeia* (The Enthroned Woman). The captive delivered, and preparing for her husband, the Redeemer.
2. *Cetus* (The Sea Monster). The great enemy bound.
3. *Perseus* (The Breaker). Delivering His redeemed.

THE REDEEMER

Messiah, the Coming Judge of All the Earth

TAURUS (The Bull). Messiah coming to rule.

1. *Orion*, Light breaking forth in the person of the Redeemer.
2. *Eridanus* (The River of the Judge). Wrath breaking forth for His enemies.
3. *Auriga* (The Shepherd). Safety for the Redeemed in the day of that wrath.

Messiah's Reign as Prince of Peace

GEMINI (The Twins). The twofold nature of the King.

1. *Lepus* (The Hare), or THE ENEMY trodden under foot.
2. *Canis Major* (The Dog), or SIRUS, the coming glorious Prince of Princes. (Turn to page 11)

Comments, Poetry, and Humor

I SAW GOD WASH THE WORLD

By *William L. Stiger*

I saw God wash the world last night
With His sweet showers on high;
And then when morning came
I saw Him hang it out to dry.

He washed each tiny blade of grass
And every trembling tree;
He flung His showers against the hills
And swept the billowy sea.

The white rose is a cleaner white;
The red rose is more red
Since God washed every fragrant face
And put them all to bed.

There's not a bird, there's not a bee
That wings along the way,
But is a cleaner bird and bee
Than it was yesterday.

I saw God wash the world last night;
Ah, would He had washed me
As clean of all my dust and dirt
As that old white birch tree!

THE LITTLE WHITE GOD

It is little, but it is attractive.
It is white, but it is so cruel.
It is short, but it is so dangerous.
It is cheap, but it demands much.
It is the god of the one who lets it into his life. It demands every part of all of its worshippers.
It conscripts the lips, the mouth, the tongue, the hands, the eyes, the feet, the breath, the heart, and the brain.
It demands worship and homage of every form and character from its devotees.
It consumes their time.
It insists on having the first place in the morning, the last place at night, and every other possible place during the day.
It is no respecter of persons.
It invades the sacred realm of those who are opposed to it.
When men are weary, they seek it for rest and relaxation.
When men are in turmoil, they seek it for quiet and repose.

When men need courage, they seek it for boldness and zeal.

It soothes their fears and calms their spirits, but it demands their loyal, faithful, constant allegiance.

It makes itself necessary in the life of a man or a woman.

It insists on accompanying its worshiper everywhere he goes.

This little white god is frequently found in the company of whiskey and beer. It is usually found in gambling dens, at prize fights, in houses of ill fame, and sometimes in the house of God.

It respects no one's home or office or private life. It intrudes where it is not wanted without a blush.

It wrecks the mind, ruins the heart, spoils the lungs, wastes the money, contaminates the air, litters the floor, and offers no good of any kind in return.

This little white god never prays FOR you; it preys ON you.

It never protects from sin, but always exposes to sin.

This little white god has fire for its constant companion.

Church Chuckles



"I appreciate the way you've persuaded so many members to tithe, Jones. Someday I hope you'll try it yourself."

Doctors depend on it for clear thinking; surgeons depend on it for safe operating; some preachers depend on it for sweet inspiration.

The little white god is never satisfied. To bow to its demands means that its worshiper is enslaved for life. It never says good-bye. There is no let-up in its demands and commands. It respects neither sex nor age.

It commands the time of the artist, the printer, and the farmer.

It demands the services of the match maker, the janitor, and servant.

It destroys homes, hotels, Pullman cars, furniture, beds, carpets, and garments by the fires it ignites.

Insurance companies must raise their rates because of it.

Forest fires and grass fires have destroyed millions of dollars worth of fine trees because of it.

Only the Lord Jesus Christ can save from its bondage.

Only the blood of Jesus can cleanse from the sins it promotes and incites.

Christ Jesus is God's Saviour, but the *cigarette* is America's Little White God!—*Reprinted from tract.*

YOU WILL NEVER BE SORRY—

- For doing your best.
- For telling the truth.
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- For confessing your sins.
- For thinking before acting.
- For hearing before judging.
- For forgiving your enemies.
- For being candid and frank.
- For helping a fallen brother.
- For being honest in business.
- For thinking, before speaking.
- For being loyal to your church.
- For standing by your principles.
- For stopping your ears to gossip.
- For bridling a slanderous tongue.
- For harboring only pure thoughts.
- For sympathizing with the afflicted.
- For being courteous and kind to all.
- For money given to the Lord's cause.

"HUMANE" WAR

Major General Robert J. Wood, deputy chief of research and development for the Army says that the next war may be quite humane, with knock-out gases replacing rockets and guns. He said that such non-lethal gases are now in the process of research. He said that the "death ray" has been developed, but that the tube to project it had not been developed. The power plant to run it would be the size of a small city, the General informed.

Book News

Book Review
By William Wachtel

THE OTHER SIDE OF ROME, by John B. Wilder, (Zondervan Publishing House, Grand Rapids, 159 pages, \$2.50)

In this day of easy tolerance and vaunted liberalism, books critical of any religion or church are distasteful to many people. For that reason *The Other Side of Rome*—a new book analyzing from a Protestant viewpoint the teachings, practices, and pretensions of the Roman Catholic Church—will probably be ignored by just those people who most need to be informed. For the benefit of any who claim to dislike such books, this reviewer should state that he has seldom seen a fairer or more kindly written criticism of Catholicism than this book. The author has gone out of his way to be objective and warm-hearted in his treatment of a difficult subject.

Mr. Wilder is a Baptist minister—pastor of Calvary Baptist Church in Harlingen, Texas. As a Baptist, he naturally presents a few viewpoints that we would consider unscriptural, particularly relating to the nature of Christ and the nature and hope of man. Aside from these departures, his discussion of Catholic beliefs in light of the Scripture is sound, true to the Bible and to history.

The book contains eleven chapters, the first eight of which are devoted to some particular aspect of Romanist belief and practice. These are *tradition*; the *Mass*; *images*; *indulgences*; *relics, saints, and superstition*; the *Virgin Mary*; the *Roman Catholic priest*; and the *pope*. Chapter nine considers the power of Rome in the Catholic individual's home life, family relations, and personal affairs. Chapter ten enumerates the reasons why the Church of Rome is able to attract and hold so many people within its fold.

The final chapter offers a challenge and a warning to the people of the United States to awake from their complacency over the growing Catholic power here. Mr. Wilder shows from history and from current events in other lands what can surely be expected if Romanist influence and control become predominant in this country. Religious liberty as we know it will be a thing of the past; and with this gone, freedom in general will disappear.

The author states that America is being brainwashed by the Roman Church, and provides impressive evidence of this fact. He declares that America is under attack, and that this nation is the next major objective in Rome's plan of world conquest. Every non-Catholic should be informed of these matters; and every Bible student and Christian should be especially concerned, in light of the Lord's command to "watch" and to "see all these things come to pass," and to "be ready"!

"What Shall We Do?"

● *By your Storyteller*
Muriel Hass

It was a hot afternoon and the neighborhood children were sitting under a big tree trying to think of something to do. Several suggestions had been made, but it was too hot to do very much.

"I have an idea," piped up Joe. "It's a real good one."

"What's that?" asked the unenthused Bobby.

"Let's play Bible school! I want to be the preacher," said Joe.

"The preacher doesn't have anything to do except offer prayer sometimes. I want to lead the singing," said Sue.

"All right, then I'm going to tell the story," said Mary.

"What can we do?" asked the Smith twins.

"You can go to Bible school and learn the memory verses," suggested Joe.

"Someone has to take the attendance roll and give out the stars," said Mary.

"We must have teachers, too," said Bobby, who was beginning to think maybe this would be a good idea.

"I know what I will have for handicraft in my class," suggested Ellen Jo, who had appointed herself one of the teachers. "We'd better decide where our classes will be after the opening exercises. I want mine over here, because our handicraft is to make bouquets of flowers."

So, with a little more discussion and some scurrying into the house for supplies, they started playing vacation Bible school.

Joe wanted to be the official bell ringer, so he pretended to ring the bell and called out, "Ding, dong, ding, dong, ding, dong."

Sue asked Joe if they could start, and he gave his approval. So she asked them to sing, *I've Got the Bible School Enthusiasm*, and they did it well. Then Joe offered prayer.

"Now we'll sing the *Wise Man and the Foolish Man*, all three verses, with the motions," Sue explained.

"Let's have a pretend band," suggested Sally, after they finished the three verses.

"Oh, yes, I love the band," several of them chorused. So a pretend band played for several of the songs. This was really a good Bible school.

"Is it time to tell the story now?" asked the impatient Mary.

"Yes, you can tell the story now," said Sue, who seemed to have taken over the job of being superintendent. "Do you have one picked out?"

"Of course; you don't suppose I'd offer to tell it if I didn't, do you?" she asked indignantly.

"This morning, after I tell the story, you can all act it out," she said.

"You'll have to be quiet if you are going to hear well. Remember in real Bible school we had to listen well," she reminded them.

"This is the story about the ten lepers who came to Jesus to be healed. Now leprosy is a very terrible disease. It just eats away the body. Anyone who had leprosy had to be kept away from other people. These lepers cried to Jesus and begged to be healed. Jesus did heal them. Only one of the ten healed lepers stopped to thank Jesus for healing him. The others all went away without even saying, 'Thank you.' Jesus asked this one leper where they had gone. Jesus was pleased that this one man was courteous enough to thank Him. Jesus told him to go on his way, that his faith had saved him."

"Now do you want to act it out?" she asked.

"Oh, yes!" they all agreed.

So they acted out the story. Then it was time to learn a memory verse, so they asked who wanted to teach them a verse. Joe volunteered. He chose one of the Beatitudes. "Blessed are the meek: for they shall inherit the earth." They all said the verse together.

"Where is it found?" Joe asked them.

"Matthew five," they chorused.

"But what verse?" quizzed Joe.

"I know," said Bobby. "It's the fifth verse."

Then they went to various places for their classes. That didn't seem to last long, so they decided to come back and sing together.

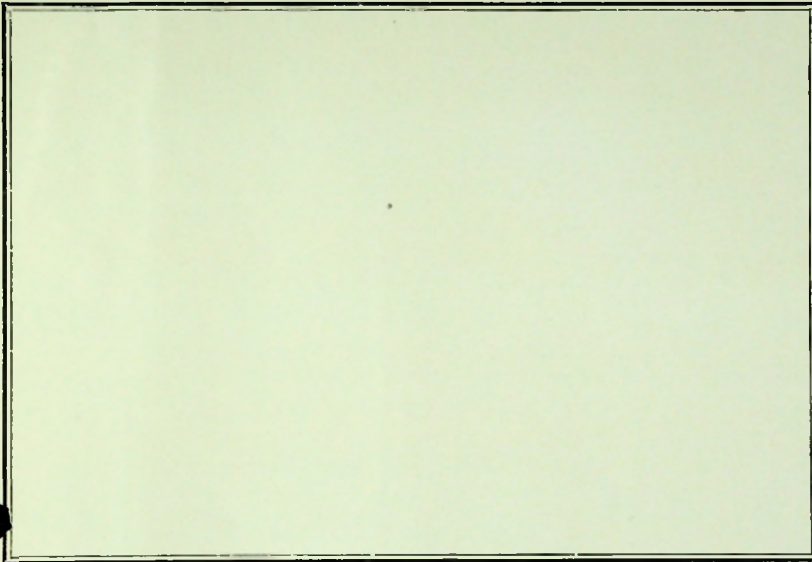
After all, what is more fun than to sing songs about Jesus with your friends?



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Two Churches of God have already been built with the assistance of the Mission Builder's League. The Church of God at Dayton, Ohio, and the Church of God at Campbell, California, are under construction and will soon be in service. A third Church of God is now ready for the assistance of the Mission Builder's League, and as soon as final approval is gained, its picture will appear in the space above. Appeals will then be sent to all members of the League asking for their help in the support of this church.

If you are not now a member of the Mission Builder's League, join today so that you can have a part in assisting a small congregation to secure an adequate place to meet for worship and a center from which to spread the gospel of the Kingdom of God and the name of Jesus Christ. Use the blank in the next column to enroll.

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**Ways to
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VOLUME 48, NUMBER 22

IN THIS ISSUE, MESSAGES
OF TIMELY INTEREST AND
IMPORTANCE!

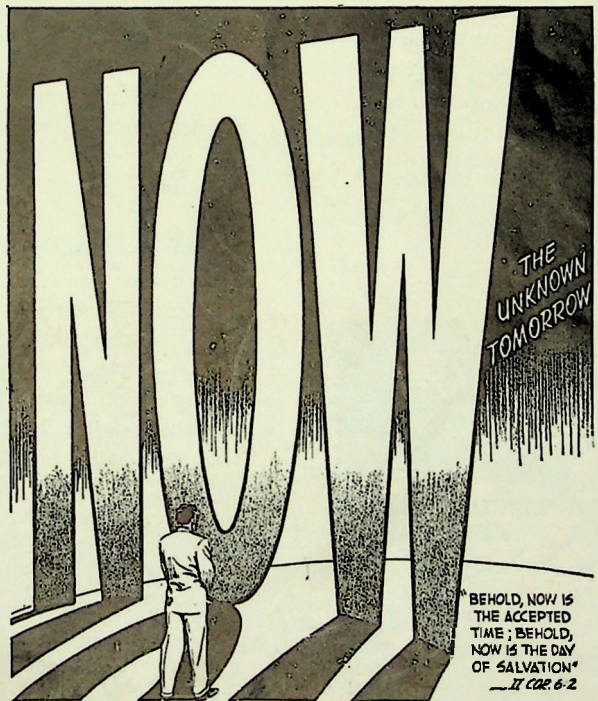
Water

After Baptism—Growth

Flee From Idolatry

Editorials and Features From the
Daily Christian Walk

**SOMETHING FOR THE
ENTIRE FAMILY!**



The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

Subscription rate: per year, \$3.00; two years, \$5.00.

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

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

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed the second and fourth week of each month.

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Editorials

By Harold Doan

Christian Young People

Contact, a publication of the Methodist Church, reveals that of all young people sixty-eight per cent do not attend church, twenty-eight per cent consider themselves religious, and ninety-one per cent would not think of turning to a minister for the answer to one of life's problems. Another report by a United States Senate subcommittee studying delinquency stated that one out of every five boys (ages 10-17) in this country has a court record, charged with breaking the law. While we may wonder a little at the meaning of these statistics, we cannot deny that American young people are largely unreached with the gospel of the Kingdom of God and the name of Jesus Christ.

In contrast to these gloomy figures, we rejoice in the testimony of the Christian young people of our acquaintance. It has been our privilege to work with many of the young people in youth camps and conferences and in their church youth fellowships. The devotion, service, enthusiasm, and pure lives of these young people are a source of testimony to the power of God in young lives.

While we can rejoice in those who have been reached with the gospel and touched with the power of God, we must face up to the challenge of the multitudes who wander in sin outside the Lord's fold. The church must awaken to the need and to the opportunity to reach out and bring in these young lives and to help them find a relationship with the Lord that will give them the joys of Christian fellowship and the assurance of salvation.

An Air of Expectancy

Wherever we travel in Christian circles, there is an air of expectancy concerning the return of Jesus and the end of this age. Viewing the world scene and contemplating world problems, we come to the conclusion that time is drawing to its close and the coming of Jesus is at the doors. This feeling of immediacy may in itself be a sign of the times.

Paul said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day" (1 Thess. 5:4, 5). Paul taught that the day of the Lord's returning would come unexpectedly upon the world, the children of darkness, but that the children of light would be alerted and awake as the day approached. This feeling of expectancy by an alerted church is a sign of the imminent return of Christ.

In the comparison which Jesus made between the days of Noah and the days when He will return, He said, "In the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away" (Matt. 24:38, 39). We believe that Jesus' purpose in this comparison was not primarily to highlight the moral



When I baked some doughnuts for Pa to take to Firemen's meeting I tucked some away in the cookie jar for Pete, because they are one of his favorite foods. It so happened that I didn't see Pete for several days, and when he did stop in on the way to town with his folks one day, those poor doughnuts were hard as rocks. Good deeds don't keep very well, either. Last week's need to be replaced with today's fresh kindnesses.

conditions of Noah's day and of the last days, but to show that the return will be *unexpected* by the world. Just as the people were going about their regular affairs when the flood suddenly and unexpectedly came upon them (though not upon the righteous), so the second coming will be sudden and unexpected by the children of darkness.

While the world goes about its business as if time will never end, and the church looks with expectation toward the heavens, God is preparing the earth for the soon return and the rulership of His Son.

Pope John XXIII's Ecumenical Council

Pope John has called for an ecumenical council inviting the churches which broke with Rome in the Reformation back into the fold (on Rome's terms, of course). At the same time, the Pope elevated the Capuchin monk, Lawrence of Brindisi, who died in 1619, to the rank of Doctor of the Church. This monk wrote a *Refutation of Luther*, and the Institute of Confessional studies states that this recent move by Pope John "actually bestows his blessing on an old condemnation of Luther and thus excommunicates him for the second time."

There is certainly no softening of the Catholic Church toward Protestantism. There is, however, a canny understanding of the weakness of modern liberal Protestantism. The snowballing ecumenical movement in the Protestant churches has weakened their doctrinal position in many ways so that the pope can begin to dangle the carrot of "reunion" before their eyes with some hope for results. Having given up their faith, it will be a short step for modern Protestants to give up their freedom.

Our Hope for Peace

Lieutenant General William K. Harrison, writing in *Christianity Today*, said, "The only hope for a peaceful world is the coming of the Lord Jesus Christ." He advised Christians to 1) "use whatever influence we have to see that our country deals honestly, and as far as is possible, peacefully with other nations"; 2) "warn people of the coming judgment of God"; 3) "spread the gospel of Jesus Christ"; 4) "live in a way that proves we have the conviction of our preaching"; and, 5) "pray for peace in the hope that God will delay His judgment [on our country]."

This is a wise program for the Christian in our days. Believing that the Lord is coming does not relieve us from responsibility to the people around us, nor does it give us leave to sit with folded hands, saying, "I told you so." It is a truth which should stimulate action to pluck the "brands from the burning."

Protestantism Stabilizes a Nation

Of all the countries in Europe which have gone over to Communism, not one has been a Protestant nation.

This was pointed out by Dr. Clyde W. Taylor, who was making a tour of world mission fields. He believes that the individualism and spiritual strength of the Protestant faith stabilizes the nations. Of the nations of the world with strong Communist parties threatening from within, none is a Protestant nation. Controlled minds, used to believing what they are told and not what they have come to believe through personal study and persuasion, are easy prey to Communism and other dictatorial forms of government.

Baseball and Beer

Apparently the good old American game of baseball has been taken over by the beer industry. They not only sponsor the broadcasts on radio and TV, but the ball parks have become outdoor beer gardens.

The opening game at Detroit in 1959 was marred by several fistfights among drunken customers in the stands. More than forty policemen and the "security forces" of the park had all they could do to stop the riot when six rows of bleacher seats were knocked down. Beer cans and bottles were fired into the field by the intoxicated fans.

When beer was sold under the stands at Griffith Park, home of the Washington Senators, sales averaged sixty to seventy cases a day. Then they began peddling it through the stands and sold seven hundred cases. (Who said that the way to cut down on the consumption of alcohol was to make it readily available?)

One Detroit reporter put it nicely when he said, "No decent-minded fan can be expected to pay good money to rub elbows with idiotic drunks and screwballs."

Birth Rate Exceeds Converts

In order for Christianity to hold its own it would have to bring to conversion 129,600 people each day. Then at the end of ten years, the ratio of believers to non-believers would still be the same, because the net increase in world population is now 129,600 people every twenty-four hours.

While the church is not destined to convert the world, nor to bring everybody to salvation, it is to preach the gospel to every creature. To fulfill its task, 129,600 new people will have to hear the gospel *every day* to fulfill the Great Commission.

This places a great burden of responsibility upon every Christian to witness. The ministers cannot do it alone. The women cannot do it alone. At a recent conference meeting, the song leader asked only the ministers to sing one verse of a song. Scattered through the congregation in the large tabernacle they did their best, but sounded rather weak. The women were then asked to sing alone. Their voices were beautiful, but lacked depth and volume. It was only when all voices blended that the room was filled with balanced music.

It is only when every Christian's voice is raised in witness that the message can be heard around the world.



Ways to Improve Your Sunday School

● By Pastor E. Milton Hall
Fonthill, Ontario

I. *Advantages of Sunday School Over Other Agencies*

1. The Sunday school meets at the best time for worship—on the Lord's Day in the Lord's house.
2. It operates together with the church Sunday program.
3. It offers better opportunities for individual participation.
4. It aids the teacher in getting to know each individual personally.
5. The Sunday school class gives better opportunity for more intensive Bible study.
6. It is easier to teach church doctrines in a small group.
7. The Sunday school class is usually the first contact with the church.
8. It is the training ground for church membership.
9. It is planned for all ages.
10. It is the greatest evangelistic agency.
11. Most church members come through the Sunday school.
12. It is the greatest church agency which meets the year round.

II. There are four elements which are generally recognized to constitute a balanced program: instruction, worship, expression, and fellowship.

A. *Instruction*: The teaching-learning process must be understood if there are to be real results in our Sunday schools. Certain basic concepts should be emphasized.

1. A pupil's growth is determined not by what he hears, but by what he does about what he hears.
2. The teacher learns more than the pupil because he is vitally involved. If he can get his pupils and their whole personalities involved to the same degree, there will be learning.
3. Growth takes place from within outward.
4. We must not disassociate knowing from doing by an emphasis on pure verbalism.
5. "Professional listeners" are not good learners, since learning is an active process. The student should be the primary participant. It is doubtful that the Sunday school can fulfill its role when students sit and watch teachers learn.
6. A pupil does not, probably cannot, learn unless he becomes conscious of a definite need.

7. New truth to be taught must be tied to something already known.
8. The worst method in teaching is the one the teacher employs the most. A variety in method is necessary to achieve maximum learning.

B. *Worship*

1. Consider carefully the meaning of worship until you have arrived at a clear definition of what it is.
2. "Worship is the culmination of spiritual experience when self reaches out for God, feels Him near, and adores Him."
3. A carefully planned program of graded worship experiences will be the goal of every balanced program.
4. Knowing about Him in instruction should lead to knowing Him through worship.
5. Worship is at the heart of what the Sunday school is and does. Without worship, it would not be a church at all.
6. A haphazard service with no planned sequence held in an inappropriate room by unprepared leadership adds up to "opening exercises." Much of what is called worship is not worship at all.
7. A worship service consists of several elements used in variety of ways; music, Scripture, prayer, and features. Do not get in a rut of procedure.
8. Carefully evaluate your worship experiences as to theme, preparation, materials, environment, hymns, leadership, participation, communion with God.

C. *Expression or Service*

1. "Nothing can become a part of the life until it has been acted upon; when it has been acted upon, it cannot be taken out of the life. . . . When the idea has been thought on or acted upon, it has by that process become a part of the life, and though it may fade from memory, its influence is abiding. . . . The heavenly vision must be obeyed before Christian experience is enlarged by it."—*Antoinette Lamoreaux*.
2. There is no real learning apart from doing.
3. Impression without expression brings depression.
4. Action builds the truth of the lesson into life and character.
5. Include every member in some definite expressional activity.

6. Encourage every member to study God's revelation, to discover his place in God's plan.
7. No group of believers should be deficient in gifts and services for its upbuilding. (1 Cor. 1:4-7.)

D. Fellowship

1. Why does the most vital fellowship often accompany service?
2. A man cannot be a full Christian alone. His experience is perfected by his contact with others.
3. We learn to love one another in a Christian fellowship only as we become well enough acquainted with other Christians to understand their background and motives and forgive them for their failings.
4. "You teach Christ not by words only, but by so living as to make your own life the interpreter of His."
5. Fellowship fosters the unity of the Spirit.

III. Teacher Training

In an efficient church every teacher will be trained and every worker will be instructed in the know-how of his job. This is the task of teacher training so do not try to dodge this problem. (Read, "The Best Advice I Ever Had," *Readers Digest*, July, 1956, page 59.)

- A. Pray that God will give you eyes to see the need.
- B. Read the Bible. (Acts 18:22, 23; 2 Tim. 2:2.)
- C. Evaluate your weekly Sunday school records.
- D. Seek the active co-operation of the entire church.
- E. Many good teacher training courses are available.

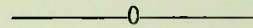
IV. Phases of Sunday School Work to Consider Thoughtfully:

1. Sunday school contests
2. Clubs: Boy Scouts; Girl Scouts
3. Camping

4. Summer handicraft
5. Inter-church league sports: softball; basketball
6. Sunday school library

V. Besides the regular Sunday school officers, here are a few who could be appointed to extend and improve the effectiveness of the Sunday school.

- Birthday chairman
- Camp committee
- Church attendance promotional chairman
- Evangelism director
- Memory work chairman
- Parent-teacher affair chairman
- Visual aid chairman
- Calendar committee
- Canvass and visitation committee
- Cradle roll visitors
- Librarian
- Publicity director
- Transportation chairman



WHAT GOD HATH PROMISED

God hath not promised
 Skies always blue,
 Flower-strewn pathways
 All our lives through;
 God hath not promised
 Sun without rain,
 Joy without sorrow,
 Peace without pain.

But God hath promised
 Strength for the day,
 Rest for the labor,
 Light for the way,
 Grace for the trials,
 Help from above,
 Unfailing sympathy,
 Undying love.
 —Annie J. Flint.

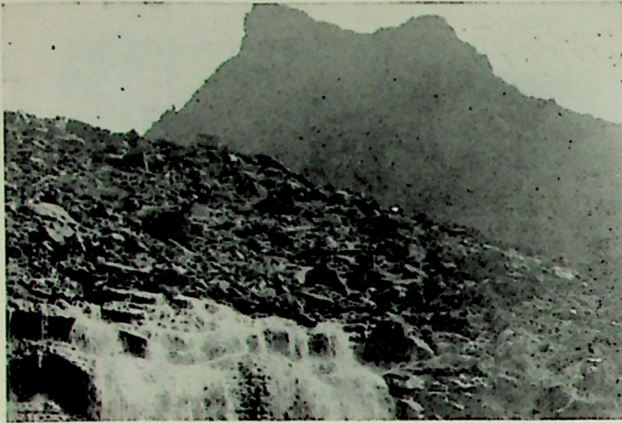
Oregon Bible College

Oregon, Illinois

- Training for Pastors, Teachers, Evangelists, Missionaries
- High Scholastic Standards in a Christian Environment
- Opportunity for Christian Fellowship and Service

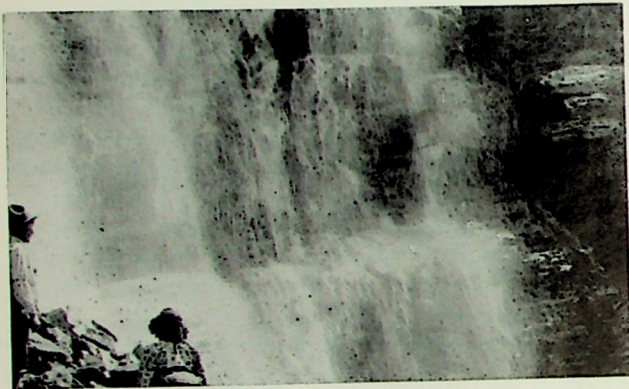


Fall Semester Begins September 8. Write for Information!



WATER

● *By Pastor Loie Jones
Pelzer, South Carolina*



"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14).

ALL through Bible history we find that water has played an outstanding role in the course of events. Aside from the spiritual life, water is also a physical necessity. Water is necessary to sustain life. Next to oxygen, it is one of the most essential items that sustain life. What is water? Chemically speaking, water is composed of oxygen and hydrogen. All life, both animal and plant life, is dependent upon water. Even the majority of industries have to be located near abundant water.

Spiritually, water is also one of the necessities. Thus we find that water is necessary to sustain this present life and also essential in obtaining eternal life.

Water Satisfies

One of the peculiarities of water is its satisfying properties. Nothing sustains and soothes a thirsty man as a cool drink of water. There is no substitute. One can try all sorts of drinks, but there is nothing that gives the satisfaction, the refreshing of both mind and soul, as water. There is nothing in the spiritual life as satisfying as the drinking of the waters of eternal life. From it only can we find the peace that passeth all understanding. Does not Jesus say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"? (Matt. 11:28-30).

Water Cleanses

Another outstanding characteristic of water is its cleansing properties. There is no better cleaner in the world than water. Water is the universal solvent. More substances dissolve in water than in any other liquid. Scripturally speaking, water is the greatest cleansing agent of all, with the one exception—the precious blood of Jesus Christ. Paul says of the church, in Ephesians 5:25, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." It is also written, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22).

Water Separates

In the Old Testament the water that was used as a purification of sin was called the water of separation, and our baptism today certainly is our water of separation. It separates us from our past life and our sins, and, by making us members of the body of Christ, we are also separated from the world, that we might become a peculiar people, zealous of good works.

Water Purifies

Purity is another outstanding quality of water. The cycle of natural water is similar to God's plan of salvation. Water emerging from a spring is in a pure state, just as Adam and Eve were in the Garden of Eden. But water as it begins its journey toward the ocean, the destiny of all water, becomes contaminated and polluted. Man, too, sinned. He lost his purity and his innocence. This teaches us that in our search for truth we should drink from the fountainhead of truth, not down the stream where theologians have contaminated it by their man-made plans of salvation. Consequently, drink deep and often, but from the Bible. "He leadeth me beside the still waters."

Rivers carry the water until finally it enters the ocean, thus finishing the journey it has begun. Here the drawing power of the sun lifts it up, purifying it, so that it is again pure as rain or dew. Mankind finishes his journey at the sea of death, the destiny of all mankind. It is only through the drawing power of the Sun of Righteousness that we can be lifted up in a pure state. There will be a resurrection. One is sown a natural body, raised a spiritual body. Then can it be said of the resurrected one, "Thy dew shall be as the dew of herbs."

Water Tests

Down through the ages we find that God has, in many instances, used water as a testing agency for His people. Countless thousands have lost out because they failed the testing that took place at the water. Because water is so commonplace, the majority of people cannot understand, and refuse to recognize the place that water holds in God's plan of salvation.

Paul wrote in Hebrews 11:7, "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Noah preached for one hundred twenty years and, with the exception of his own family, he had not one convert. The people simply refused to believe that judgment in the form of water was to come upon them. For one hundred twenty years the people heard Noah preach of the coming judgment by water. By failing to believe, they were condemned by their lack of faith in the water. There is a time coming when others are going to be condemned by their belief that the waters of baptism are not essential.

With Noah and Enoch, we have a type of Christ and the judgment. Enoch, the seventh from Adam who was translated that he should not see death, represents the righteous who will be living when Jesus comes. Paul said in the Corinthian letter, "Behold, I shew you a mystery; we shall not all sleep, but we shall 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." In the ark we have a type of Christ bearing His people above the waters of judgment.

Scotfield says that the same word translated "pitch" in the description of the ark is translated "atonement" in Leviticus. It was this pitch that kept out the waters of judgment in the ark and that makes the believer's position in Christ secure and safe and blessed.

Again, we have the part played by water in the account of Abraham's sending his servant out for a bride for his dearly beloved son, Isaac. Whenever the servant, the type of the Holy Spirit, spoke, he spoke not of himself. He took of the things of the bridegroom with which to win the bride. The servant tested Rebecca at the water. He

had asked the Lord that whosoever he asked for drink, if she gave him and his camels also drink, then that would be the one appointed for Isaac. Rebecca gave him and his camels drink and thus qualified herself to become Isaac's bride. The water was one of the first essential tests that Rebecca had to pass!

Today the majority of people think that the water, or baptism, is of little or no importance. Yet, it was water that kept Moses from entering into the Promised Land. If it would keep Moses, highly favored of God, out, how much more would failure to obey the simple command of baptism keep us, unprofitable servants at best, out. Obedience is better than sacrifice. Whenever the people thirsted and cried to Moses for water, the Lord told Moses to smite the rock with the rod. This he did, and water came forth, typifying the smitten and crucified Christ from whose side gushed forth both blood and water; the One who said, "He that drinketh of me shall never thirst."

Again in the wilderness, when the people thirsted, Moses was commanded by God this time only to speak to the rock; but Moses disobeyed God and smote the rock twice. For this act he was not allowed to enter the Promised Land. True, he saw into the land from the mountain, but he failed to enter the land. Why? Because of the water.

Christ died only once and for all. Thus, it behooves us to live carefully, lest we also try to crucify Him afresh and put Him to an open shame. Paul said, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them and that rock was Christ" (1 Cor. 10:1-4). In crossing the Red Sea, it was the water that meant the difference between death and judgment for the Egyptians and life and deliverance to the Israelites.

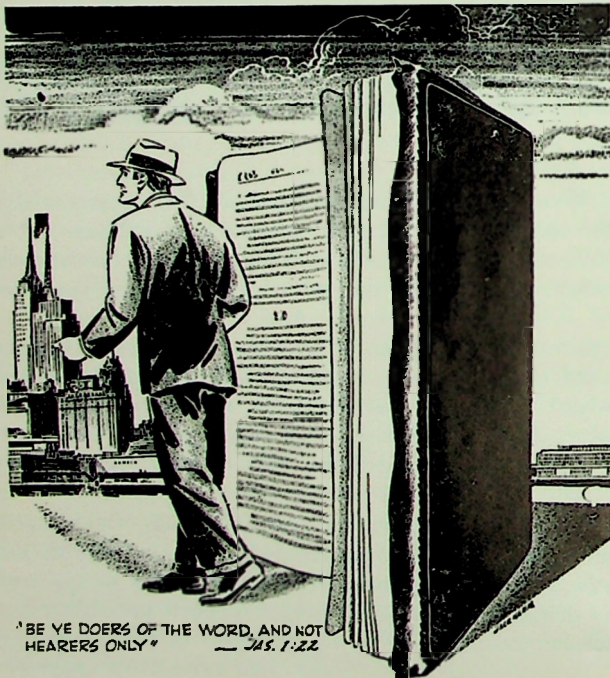
Water taught a beautiful lesson in the experience that the children of Israel underwent at Marah. Moses wrote, "When they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when cast into the waters, the waters were made sweet: there he made them a statute and an ordinance, and there he proved them" (Ex. 15:23). Again, God's people were tested, or proved, at the waters.

These bitter waters are a type of the trials of God's people, and, as Peter exhorted us, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's suffer-

(Please turn to page 11)

AFTER BAPTISM --- GROWTH IN GRACE

● By Pastor Hollis Partlowe
Macomb, Illinois



"BE YE DOERS OF THE WORD, AND NOT
HEARERS ONLY" — JAS. 1:22

AN AVERAGE baby weighs seven and one-half pounds at birth, and it should double its weight in five months and triple it in a year. Though babies are precious, and an "heritage of the Lord," no parent wants his child to remain an infant. Spiritually speaking, this is equally true. When one enters God's church through the proper channels—belief, repentance, and immersion—Scripture says he is a new creature, a newborn babe, a child of God. God wants His children to grow as much as a parent does.

One of the great tragedies of the church today is that many Christians are still infants. This is frequently true years and years and years after baptism. It thrills us, as it does the angels of heaven, to see one make a decision for Christ, but we do not want him to remain a babe. Neither does God. After one has entered the body of Christ, he should study and meditate upon many texts, especially the three following ones.

"Seek . . . Things Above"

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3).

Paul stated that new converts should be Christ-centered or spiritually minded. Our minds should be removed from earthly things. Why? "For ye are dead"! A believer should have no appetite for things of this life. In fact, it is impossible to live one kind of life when the mind is on another life. As Jesus put it, "Where your treasure is, there will your heart be also"; and, "No man can serve two masters" (Matt. 6:21, 24). A Christian is crucified unto the world and the world unto the Christian. Yes, our true life lies in the world to come.

Moreover, Paul said we should mortify, or put to death, the carnal appetite. (Col. 3:5.) A Christian should never permit the beast to run away with the man. Man was made in the image of God; he should be God-like. Sin is the great hindrance to seeking things above. It should be killed as weeds in the garden.

Perhaps all are familiar with the terms, "put off the old man" and "put on the new man" (Col. 3:8-10). Both are essential. Here is where many Christians fall down on the job. Many think that ceasing to do something is conversion, but that is only half the job. The new man must be put on. Each morning we take off our pajamas, but we do not stop at that. We also get dressed for the day. (Rom. 13:12-14.) Christians must be busy if they are to grow up. Besides, idle hands get into mischief.

Go on to Maturity

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith

toward God" (Heb. 6:1). The word "perfection" is translated "maturity" in the Revised Standard Version. Perhaps maturity is the better word.

One does not become a first-class violinist after one visit to the teacher. Neither does one become an adult Christian the moment he decides for Christ. Hence, the command, "Go on to perfection." After conversion, one should leave the primary principles of repentance and baptism and become a mouthpiece and example for the Lord.

In building a house, one must never omit the foundation, but to be always laying it is ridiculous. Likewise, is it in conversion. The foundation must be laid and never pulled down, but we must also build the superstructure on that foundation.

Spiritual growth depends on exercise as well as physical growth does. If we are not growing we are dying. Someone has said, "Religion is like a bicycle; if we do not keep it going it will fall over." Yes, we must work at it. "Work out your own salvation with fear and trembling" (Phil. 2:12).

Furthermore, people who never attend church or the Communion service, or pray, or read the Bible, or support the Lord's work, are just as dead as the ones that never entered the church. Speaking of this kind of people, Scripture says, "If they shall fall away [it is possible to fall away], to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:6). People who have been cleansed by the blood of Christ and have returned to the filth of the world, are just as guilty as the ones that nailed Jesus to the cross. Had they been present when He died, they would have joined with His murderers. Moreover, speaking of the same group, Peter said, "It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Pet. 2:21, 22; see also, Heb. 5:12-14; 10:28, 29). Jesus cautioned,

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). Again, to the servant that hid his talent, Jesus said, "Cast ye the unprofitable servant into outer darkness" (Matt. 25:30). Yes, we are disciples of Christ *only* when we *continue* in His word. (John 8:31.) Believers are expected to *grow* in knowledge (2 Pet. 3:18.)

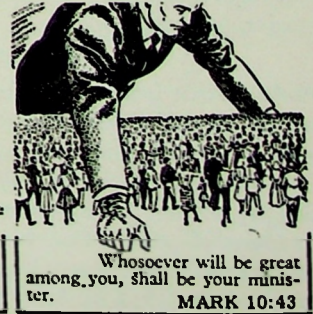
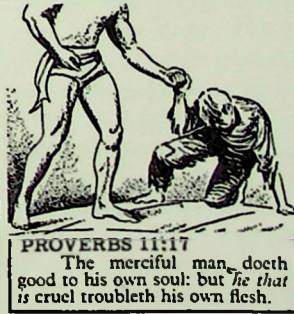
Add to Your Faith

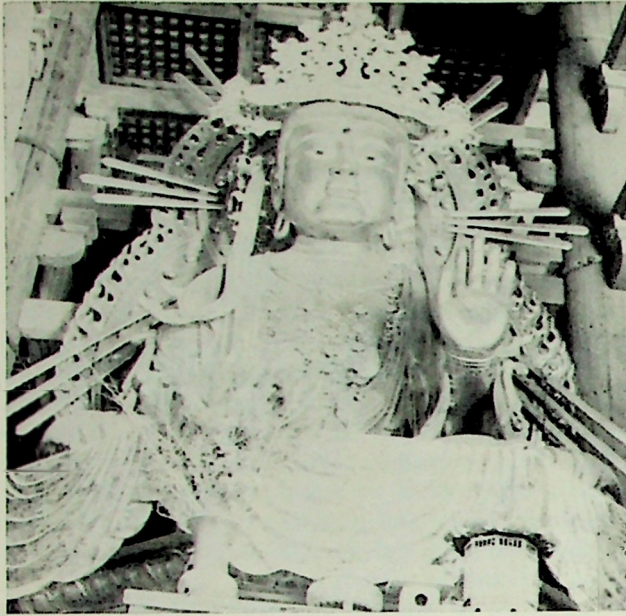
The purpose of the gospel of Christ is that men and women might escape the corruption that is in the world through lust. Peter listed eight things that a believer should add to his conversion: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. (2 Pet. 1:4-10.) He then concluded that if we have these things we will be neither barren nor unfruitful. He further explained, if we lack them we are blind (that is, spiritually blind) and have forgotten that we have been cleansed from sin. If these eight things abound in a Christian, he cannot be unfruitful.

As might be expected, one who is slothful in Christianity will make nothing of it. Jesus said, "Strive to enter in at the strait gate" (Luke 13:24). The word "strive" strongly implies labor and work. We get out of anything just what we put into it. For example, let us say a man has a place of business. One day he decides to stay in bed and the next day to go fishing and the next day to play golf. He will not be in business very long. The same principle is applicable to Christianity. We have no right to expect a reward if we have not worked for it.

In 1 Corinthians 9:24-27 the Christian life is compared to running a race. Paul no doubt alluded to the Grecian games. The contestants in these games ran to obtain a corruptible crown. We run to obtain an incorruptible one. It is vain to begin unless we continue to the end. Jesus said, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). Therefore, let us seek those things which are above, let us go on to maturity, let us add to our conversion, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity that we might make our calling and election sure.

The Bible Speaks on "Being Merciful"





“Flee From Idolatry”

By Pastor Harry Sheets
South Bend, Indiana

IT IS true that Paul was writing to a people who were surrounded with idols, and who, no doubt, had all been idolaters before embracing Christianity. An examination of his letter will show that he was not thinking of idols made of stone, wood, brass, or gold. He was thinking of idols which are much more personal—and deadly.

Idolatry Defined

Webster's Dictionary defines an idol as an image of a man, animal or other object, which is worshiped. It also states that an idol is any “object of adoration or devotion.” An idol is anything which usurps the place of God in the hearts of His rational creatures. It can be “a fallacy; an erroneous opinion or idea.”

Personal Idols

Paul said that Israel committed idolatry when they “sat down to eat and drink, and rose up to play.” He then enumerated other sins, such as fornication, murmuring against Christ, and giving way to temptations. He concluded by saying: “Wherefore, my dearly beloved, flee from idolatry.” (See 1 Cor. 10:7-14.)

On two occasions Paul declared that covetousness is idolatry. (Eph. 5:5; Col. 3:5.) An American Translation

reads “covetousness” as “greedily for gain.” This same translation gives Colossians 3:5 as follows: “So treat as dead your physical natures, as far as immorality, impurity, passions, evil desires, and greed are concerned; for it is really idolatry.”

Anyone, then, who seeks worldly pleasures and will give way to carnal desires and passions is an idolater. Many of us have idols hidden in our hearts.

God said: “Every one of the house of Israel . . . which separateth himself from me, and setteth up his idols in his heart, and putteth a stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself: I will set my face against that man, and will make him a sign and a proverb, and will cut him off from the midst of my people” (Ezek. 14:7, 8).

Our Greatest Idol

Our greatest idol is self. An idol of stone is lifeless and can do us no harm, but the idol “self” is alive. It can warp judgment, destroy peace of mind, wreck health, promote ulcers, increase blood pressure, and weaken hearts. It fills mental institutions, opposes God, and destroys the hope of eternal life. It is a ruthless and heartless taskmaster.

Martin Luther once said: “I am more afraid of my own heart than of the pope and all his cardinals. I have within me that great pope, self.”

John Gregory Mantle, writing in *Beyond Humiliation*, said: “Self-love conspires with trust in our own heart to make dupes of us as regards our spiritual account. Proverbially, and in the verdict of all experience, love is blind; and if love is blind, self-love being the strongest, the most subtle, the most changeless, the most difficult to eradicate of all loves, is blinder still. Self-love will not see, as self-trust cannot see, anything against us.”

Paul saw the increase of idolatry which was to engulf the church in the last days, especially the worship of self. “Men shall be lovers of their own selves” (2 Tim. 3:2), is part of the warning he gave. In the same letter he said: “There will be a time when they [church members] will not endure wholesome instruction, but will accumulate teachers for themselves, according to their own inordinate desires, tickling their ears” (4:3).

It is evident from the above that self-worshippers will rebel against sound teachings and against teachers who will not tell them what they want to hear.

Jesus warned of this day when He said: “An hour is coming, when everyone who kills you will think to offer service to God” (John 16:2, Diag.).

No branch of knowledge is so neglected as the knowledge of ourselves. It is time for each Christian to study himself to see if God is first in his thoughts, or whether he worships an idol—self, with all its lusts. The Christian who loves himself has taken the name of the Lord in vain.

WATER

(Continued from page 7)

ings; that when his glory shall be revealed, ye may be glad also with exceeding joy." The tree is the cross, as Paul shows in Galatians 3:13. "Christ hath redeemed us from the curse of the law, . . . for it is written, Cursed is every one that hangeth on a tree." This cross became sweet to Christ only as an expression of His Father's will. "Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John 18:11).

Whenever we consider our trials in the same light as this, we are casting in the tree to make the bitter waters sweet, remembering that "no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Water again played an important part in the crossing of the River Jordan. Also, we find in the account of Gideon that the final division of those who were to return and those who were to carry on for the Lord took place at the water. No doubt, it was a serious blow to man's pride to kneel down and lap the water in the manner of a dog, but we must obey God, no matter what the cost.

We remember the story of Naaman in which he, the captain of the host of the king of Syria, was afflicted with leprosy. One of the captives whom the Syrians had brought back was a little maid of Israel who waited on Naaman's wife. She told them of Elisha and how he could cure Naaman of his leprosy. So the king of Syria sent Naaman, gifts, and a letter to the king of Israel. The king of Israel thought it was some scheme to provoke war with Israel; but Elisha told the king to let him come to him, and he would know there was a prophet in Israel. However, when Naaman came to Elisha, the latter did not even go out to meet him. Instead, he sent a messenger to greet him, telling him to go to the Jordan River and wash seven times. This infuriated Naaman, who had thought that Elisha would make a great show over such an important person as he. "Are there not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?" Thus spoke Naaman as he went off in great rage. But a more level-headed servant remonstrated with him and pointed out that if it had been some difficult thing, he would have tried it. So Naaman went to the River Jordan, and after he had dipped seven times in the water his flesh came again like the flesh of a little child, and he was clean.

Christ, in Luke 4:27, says, "Many lepers were in Israel in the time of Eliseus the prophet, and none of them were cleansed saving Naaman the Syrian." Here was Naaman, a Gentile, saved from his leprosy, typical of sin, by water.

When Christ was on the cross, the soldier pierced His side, and there came out blood and water—the life-giving waters of eternal life. John, in Revelation, wrote: "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

Jesus at the Water

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:13-17). Jesus was obedient to the Father's will, even though He needed not the baptism for Himself. Rather, He did it for our example, so that we could, as Paul said, follow Him even as he followed Christ. And we, too, alienated as we are from God by our heritage of sin and death, can come into God's family and become His sons by being baptized into the all-saving name of Jesus Christ. Then God can say of us, "This is my son, in whom I am well pleased."

—0—



CONVERSION

By Mrs. Rose Ficken, Festus, Missouri

Many people believe that conversion is something that must come to us instantaneously, but not all conversion is as dramatic as was the Apostle Paul's.

Pick up a road map and you will find that it is easy to pinpoint the largest city on the map. Then notice the many red and black lines that converge on that point.

Large streams are fed by many smaller tributaries. Main highways are fed by many smaller arteries of travel. Some of these by-roads take us over wild, mountainous country, plains, and arid deserts. Those who travel the greatest distance are those who are the most weary and in need of a night's lodging or a "haven of rest."

So it is with conversion. Many small roadways, seemingly unrelated events, are incidents that God uses to change our attitudes and way of thinking *gently* and *gradually* till we have been led to the *main* highway, which is our willingness to submit our lives into His keeping. Once we find ourselves on that highway, if we keep on a true course, it will lead us to true conversion and eternal life.

God does things in His way and in His time.

Comments, Poetry, and Humor

LET'S BE DIPLOMATIC

By Pastor C. E. Randall, Omaha, Nebraska

There was a time when people had strong convictions about their religious views. What they believed was to them eternally important. They maintained they were in possession of the "faith once delivered to the saints" and were zealously ready to "contend for it." (Jude 3.) This animated conviction produced dynamic crusaders. People "went every where preaching the word."

With the passing of time came the hue and cry for union of believers on the basis of the "brotherhood of man and the Fatherhood of God." There was only one way to accomplish this goal as time indicated—discounting the doctrinal convictions which separated, and exalting the commonly held views. Let us be diplomatic, democratic, Christian, and walk together as brethren.

To be sure there are virtues in behaving as children of one Creator. We ought to love as brethren! No one can be a thoughtful student of the Word without discerning the world-wideness of the church. No doubt, there are members of it which, if we were to be the judges, would be forever barred, but, thanks be, this is not the case.

Unity induced through the sacrifice of truth and honest conviction can only work injury. Crucifying truth in order to be congenial or maintain a status quo was never contemplated in the minds of the inspired writers. "Buy the truth, and sell it not" (Prov. 23:23), is a guiding axiom laid down long ago, from which the true church should never depart. In upholding the truth as set forth in the Bible, one should be Christian in his attitude, but never diplomatic in concessions. Each generation is custodian of the truth and if its stewardship fails, truth will be diluted with error and people everywhere will suffer.

"THINK ON THESE THINGS"

- Does my life please God?
- Am I studying my Bible daily?
- Am I enjoying my Christian life?
- Is there anyone I cannot forgive?
- Have I ever won a soul for Christ?
- How much time do I spend in prayer?
- Is there anything I cannot give up for Christ?
- How many things do I put before my spiritual duties?
- How does my life look to those who are not Christians?
- Am I doing anything I would condemn in others?
- Am I paying my tithe and offerings to the Lord?

THE PARABLE OF THE VACATIONS

Now it came to pass as summer drew nigh, that Mr. Christian lifted up his eyes unto the hills and said: "Lo, the hot days cometh and even now are at hand. Come, let us go into the heights, where cool breezes refresh us and the glorious scenes await."

And Mrs. Christian answered him, saying, "Thou speakest wisely, yet there are three or four things that must be done before we go."

"Three things I can think of, but not four," responded Mr. Christian. "We must arrange for our flowers to be cared for, our chickens to be fed, and the mail to be forwarded, but the fourth eludes me."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig into thy purse and pay the tithe and gifts to the work of the Lord, that the Lord's witness may continue to prosper and that it may be well with thee. For verily I say unto thee, Thou hast more money now than thou wilt have when thou dost return."

And it came to pass that Mr. Christian paid his tithe for the summer and gave gifts as God had prospered him, and the Lord's messengers and workers rejoiced greatly saying, "Of a truth, there are those who care for the Lord's work." And so it was!



Repeat after me . . .

TIPS AND TITHES

Now it came to pass on a certain day, at noon, that the writer was a guest of a certain rich man. And the lunch was enjoyed at a popular, expensive restaurant. The waiters were very efficient, and the food was good.

Now when the end of the meal was at hand, the waiter brought unto my host the check. And my host examined it, but made no comment.

As we arose to depart, I observed that he laid some coins at his place. I know not what denomination the coins were, however; the waiter who stood near by smiled happily, which, being interpreted, means that the tip was satisfactory.

Now this parable enters not into the merits or demerits of tipping. But as I meditated on the coins that become tips throughout our nation, I began to think of tips and tithes. For the proverbial tip should be at least a tenth, lest the waiter turn upon you and rend you.

And as I continued to think on these things, it came unto me that few people who go to church treat their God as well as they honor their waiter. For they give unto the waiter a tithe, but unto God they give whatsoever they think will get them by.

Verily, doth man fear the waiter more than he feareth God? And doth he love God less than he loveth the waiter? Or doth the waiter do more for him than his God?

Truly, a man and his money are past understanding!

Relating to the Levites, it was stipulated that "*The tenth shall be holy unto the Lord*" (Lev. 27:32). This may well be considered a Biblical minimum, since it prescribes a basis for giving, and not a maximum.

The Apostle Paul approved the principle of tithing for New Testament believers, for he wrote to the church at Corinth that "*every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*" (2 Cor. 9:7).—*American Tract Society.*

WHERE TO LOOK IN THE BIBLE

- When in need of encouragement. Isaiah 41:13.
- When overtaken with anxiety. Matthew 6:25-34.
- When faith is on the wane. Matthew 7:7-11.
- When you are lonely or fearful. Psalm 27.
- When in sorrow. John 14.
- When you feel critical. 1 Corinthians 13.
- When you have the blues. Psalm 34.
- When pressed with business cares. Psalm 37.
- For direction for finding God. Isaiah 55.
- For direction for finding rest. Matthew 11:28-30.
- If you want to know your duty. Ecclesiastes 12:13.
- For instructions to the youth. Ecclesiastes 12:1.
- For encouragement to the aged. Isaiah 46:4.
- For advice to all. Colossians 3:12-17.

Book News

Book Review
By William Wachtel

BEN-GURION: THE BIOGRAPHY OF AN EXTRAORDINARY MAN, by Robert St. John, (Doubleday & Co., Garden City, New York, 336 pp., \$3.95)

Acclaimed as one of the ten outstanding world figures, David Ben-Gurion, premier of Israel, is now presented in a stirring biography. For many, Ben-Gurion is the brash little man with a startling halo of white hair who has dared to defy Israel's enemies, the Arabs. For some, this Bible-quoting statesman is an impassioned prophet out of the pages of Scripture—living in a skeptical, hard-headed twentieth century. For all, however, he is an almost legendary personality—a truly extraordinary man!

This man who has dominated the newspaper headlines of the world for over a decade is inseparably bound up with the history and fortunes of modern Zionism. His name has become almost synonymous with the State of Israel—the establishment and survival of which are due in no small part to Ben-Gurion, in the providence of God. It is not surprising, therefore, that Bible students and believers in prophecy take special interest in the man who has played such a large part in the re-establishment of Israel in our time, in accordance with Bible prophecy.

Robert St. John has taken hold of the tumultuous life of Ben-Gurion and made him seem to live his life over again on the pages of this biography. The reader is given depth of insight into the strange and compelling currents of thought and action that have molded Ben-Gurion. We see him first as a young man in Poland—just before the turn of the century—insisting that Hebrew be the Jews' spoken language, and working diligently for the revival of Hebrew culture and national life. We see him later as a pioneer in the early Jewish settlements in Palestine, ardently preparing for the time when the Jews might achieve some measure of independence in the land of their forefathers. Finally, we see him as Prime Minister of the established nation, guiding the ship of state through the perilous first days of its existence and the just as decisive period which followed.

History lives once more before our eyes, as we consider Ben-Gurion's life and deeds against the vivid background of crucial world events in our time. We are given an opportunity to understand the meaning and purpose behind them, especially if we can read this book through eyes of faith in the promises and prophecies of God's Book!





Jimmy and Susie had had an exciting afternoon. They had gone with Mother over to see Aunt Sarah and her new baby.

"Wasn't the baby tiny? My baby doll is as large as John," said Sue.

"Say, why did Aunt Sarah and Uncle Dan name him John?" asked Jim. "I wish they'd called him Jim."

"Don't you think one Jim is enough? Aunt Sarah did say she wanted a Bible name, though," said Mother.

"How come John is a Bible name, Mother?" asked Sue.

"There were several Johns in the Bible. There is a story about a baby John," said Mother.

"Have we ever had that story in Sunday school?" asked Jim.

"I don't know, Jim, but here is the story," Mother said. "Jesus' mother, Mary, had a cousin named Elisabeth. Elisabeth's husband was Zacharias and he was a priest. His job was to burn incense in the temple, which was an example of the people's prayers.

"One day Zacharias stayed and stayed in the temple. The people wondered why he stayed so long. Something very exciting had happened to him. The Angel Gabriel had visited Zacharias in the temple and brought him a message from God.

"The angel told Zacharias that he and Elisabeth were going to have a baby. The angel told him that the baby should be named John, that John would be great in God's sight, and that he was never to drink wine nor stronger liquor. He was to be filled with the Holy Spirit, which is the power of God. Many people would be made happy because of John's birth. John was to be wise and was to bring many people to the Lord.

"Zacharias said, 'How shall I know this is true? It just

What Shall We Name the Baby?

*By Your Storyteller
Muriel Hass*

seems impossible. Elisabeth and I have wanted a baby for so long.'

"The angel answered him, 'You will not be able to talk after your baby is born, because you do not believe me.'

"So Zacharias could not speak. He was dumb. When he came out of the temple, the people thought maybe he had seen a vision.

"When the baby was born to Elisabeth and Zacharias, they were very happy. When he was eight days old the neighbors and relatives thought his name would be Zacharias after his father, but Elisabeth said, 'No, his name is to be John, not Zacharias.'

"That was a strange thing, for at that time people named their children after someone in the family. There were no Johns in the family. So they made signs to Zacharias to find out what he wanted to name his son. He remembered what the angel had said, so he wrote, 'His name is John!' Immediately Zacharias could talk. Do you know what he did then?" asked Mother.

"No," answered Sue.

"He praised God," said Mother. "I can just imagine he said, 'Thank you, God, thank you for this wonderful baby.' He probably was happy for several reasons. He could talk again; the promise of the angel was true; and he had a baby boy of his very own.

"The people knew that something extraordinary had happened, because Zacharias who could not talk, now could talk. They were afraid, but they listened to him. Zacharias was filled with the power of God and he told the people what a great person John was to be.

"The baby John was a healthy little boy. He grew strong and wise. Do you know what they called him when he grew up?" asked Mother.

"What?" asked Jim.

"John the Baptist," answered Mother.

"I remember that story, but I never thought of him being a tiny baby like our John," said Jim.

"No, I suppose you wouldn't. But John the Baptist grew up to be a great preacher. He prepared the way for Jesus, his cousin," finished Mother.

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Lighthouse Mission
Church of God
Digby, Nova Scotia

Two Churches of God have already been built with the assistance of the Mission Builder's League. The Church of God at Dayton, Ohio, and the Church of God at Campbell, California, are under construction and will soon be in service.

Delegates at the recent General Conference sessions approved the next appeal for the Lighthouse Mission Church of God at Digby, Nova Scotia. This is a mission Church of God sponsored by the General Conference. Land has been purchased and this appeal will provide funds to build a basement church. General Conference delegates approved a double appeal for this church, since it is a mission field. At a later time when the need arises, a second appeal will be made to complete the Lighthouse Mission Church building. Appeals will soon be in the mail to all Mission Builders for this great cause.

If you are not now a Mission Builder, use the coupon to join the League today!

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(Page 4)

VOLUME 48, NUMBER 23

"WHITE UNTO HARVEST"

The largest wheat crop in history has been harvested on the great western ranches. Modern methods have increased the yield and the most up-to-date equipment helps few men to do the work of many.

In the world the fields are white unto harvest also. Tremendous increases in population make the greatest potential harvest in the history of the church. Modern equipment and communications make it possible for the few laborers to do the work that many had to do in the past.

Can we take advantage of the opportunity?



The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

Subscription rate: per year, \$3.00; two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Pa finally got around to painting the window screens, and while he had them off I stood and looked out the window at the late flowers in the garden. They seemed so much brighter and closer through the clear glass. "I wish we didn't have to put the screens back on," I thought, but common sense told me that windows couldn't be opened unless they were screened. Remembering the practical side of problems often keeps us from seeing them as clearly as we should.



Editorials

By Harold Doan

"It Is Spring, and I am Blind"

The heart-rending phrase, "It is spring, and I am blind," was written on a blind man's begging cup. What a terrible thing, to be without sight in the spring, or for that matter, any time when the earth is filled with the beauty of the creation of God! What a blessing is sight, and how unthankful we are to take it for granted.

Even worse, of course, is the spiritual blindness which is the ailment of so many. With the grace of God, the goodness of God, the invitation of God to inheritance on every side, the spiritually blind sit by, begging the scraps of temporal life. This, too, is heartrending, and every effort must be made to erase this spiritual blindness with the preaching and teaching of the gospel of the Kingdom of God and the name of Jesus Christ.

How horrible it is to be enveloped in the darkness of sin, to be walking always in the night, never to see the light of love and life eternal. True, one can accommodate himself to this condition and seem to get by quite well, as do the courageous blind, but spiritual blindness is so final! It can end only in eternal death. Through hearing and believing the gospel, these can say with blind Bartimaeus, "Jesus, thou son of David, have mercy on me" (Mark 10:47), and receive the grace of God.

"The Light That Is in Thee"

Jesus said, "If therefore the light that is in thee be darkness, how great is that darkness" (Matt. 6:23). As we meditate upon this text, we think of the great influence which every Christian has. Though he may not be aware of it, nor accept it, the Christian is known as such by others around him. He is the light of morality. Standards of conduct are judged by him and his actions. What is right for him is judged to be right for everyone. It is assumed by the man of the world that God must approve, because, after all, this man is a church attendant and professes to be a Christian.

If the light shines brightly and the Christian truly does reflect the will of God in his life, this can be wonderful, but if the Christian's light is actually darkness, how dark it can be! Not only will he be in darkness himself, but he also may lead others into sin.

One comes to the place these days where the deeds of men of the world no longer even shock us. In fact, we become so accustomed to the darkness of the world that we expect to learn the worst from mankind outside of Christ. But when a Christian goes astray, how it shocks us! If, where we expect to see light, we see darkness, how doubly dark it seems to us. In deciding what is right and what is wrong, this teaching of Jesus must be kept in mind.

Begging for Money

When the church is accused of "always begging for money" it should be remembered that the American people spend 304 million dollars each

year for chewing gum, 5 billion dollars for tobacco, 10½ billion for booze, 2 billion for travel, 341 million for greeting cards, 146 million for shampoos, 144 million for ball-point pens, and 76 million for lipsticks. This is the annual expenditure for notions and nonsense as opposed to a pittance for the work of the Lord.

American Church Attendance

A Gallup Poll reveals that in 1958 the proportion of the population in church services on Sunday morning was fifty-four per cent in the Midwest, fifty-two per cent in the East, and fifty-one per cent in the South, and only thirty-five per cent in the far West. According to this poll, the women led the men in attendance, fifty-five per cent to forty-five per cent.

The figures are startling in two respects. The so-called Bible-belt in the South has always been considered the place of best church attendance. The poll reveals that attendance is better in the Midwest and the East. The poll also reveals that more people attend church than your editor had thought. Still, only about half the people in this "Christian" nation are in church on Sunday.

Foreign Missionaries

The Missionary Research Library reports that the Seventh Day Adventists have the largest foreign missionary agency in North America, with 2,000 missionaries in the field. Next in size are the United Presbyterian Church with 1,293 missionaries, the Southern Baptist Convention with 1,186 missionaries, and the Methodist Church with 975 missionaries. Christian and Missionary Alliance follows with 822 missionaries.

The most "Presbyterian" city in the world, incidentally, is not in Scotland or Switzerland, but is Seoul, Korea. Presbyterian missionaries in this city have made it a stronghold of the church.

In Defense of Christian Colleges

Harvard is one of the big three of highly accredited United States universities. Its scholarship is beyond doubt. At the same time, students at Harvard, as in most secular colleges, find college life difficult on their faith.

A recent survey reported by President Nathan Pusey of Harvard states that twenty-one per cent of the Roman Catholics, twenty-five per cent of the Jews, and thirty-nine per cent of the Protestants have "fallen away" during their years at Harvard. Only forty-one per cent of the Protestants regarded Jesus as the Son of God. The rest thought of Him only as a great man, prophet, and teacher. Twenty-four per cent of the student body said they believed in a "God about whom nothing definite can be affirmed." This is the teaching of neo-orthodoxy.

The resulting moral standards reflect this misty conception of the value of Christian doctrine and practice. Questioned about which "of the following sexual prac-

tices do you disapprove of because of your religious belief?" only 38% disapproved of extramarital intercourse, 21% of premarital intercourse, 21% of homosexuality, 18% of legalized abortion, and 14% of divorce.

More Martyrs in Colombia

More anti-Protestant uprisings have claimed the lives of three missionary workers in Colombia. An assistant pastor was killed by rifle fire as he sat with other Christians on a porch after a gospel meeting. The volley of shots wounded two small boys and a woman. One of the boys died a few days later. He was denied entrance into a hospital because he was a Protestant.

Six days later a Pacz Indian Christian, who served as a lay preacher, was beaten to death with a heavy stick as he was answering some questions of other men about the gospel.

In Colombia, Spain, Italy, and other nations controlled by the Vatican political party, there is ample visible evidence of what happens to Protestants when the Roman church is at the head of the government. There may have been a time when the people of those nations said, "It could not happen here."

Quiz for Christ

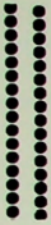
The championship play-off in the international Bible quiz contest sponsored by *Youth for Christ* was held at the huge Billy Sunday Tabernacle at Winona Lake, Indiana. As the result of a long competition between two thousand teams of teen-agers from the United States, Canada, and Latin America, the teams from Minneapolis, Minnesota, and St. Louis, Missouri, had made the finals. The St. Louis team won handily by sixty points.

Listening to the quiz, one was amazed at the detailed knowledge of the Word of God that the teen-agers had accumulated. This contest undoubtedly served to inspire a great amount of Bible study, at least by the competing teams. Such occupation by teen-agers is certainly to be commended and the habit of Bible study established by the contest will be a blessing to each one.

Taxing the Church

With government spending running far in front of government income, it is inevitable that taxing bodies should investigate the possibilities of taxing churches and other non-profit institutions.

Dr. Eugene Carlson Blake, chief administrative officer of the United Presbyterian Church says it would be good for both church and state if churches were subject to taxation. Dr. Blake, in an article in *Christianity Today* states that the present pattern of tax exemption would "in one hundred years, control the national economy, thus incurring public resentment." He reminds that many revolutions of the past have resulted from the wealthy church stirring resentment in poverty-stricken people.



ISRAEL TODAY

● By Casimir Lanowick
Jerusalem, Israel, for *The Herald of Christ's Kingdom*

Jerusalem, June 24, 1959.

Here in Israel there is a great deal of admiration for the people of Holland, as well as the Scandinavians, who aided the Jews so valiantly during the regime of Hitler and especially during the Second World War, when often at great personal risk they provided shelter for thousands of Jacob's posterity who had to flee the advancing Nazis. Since the establishment of the State of Israel eleven years ago, the relationship between the new Jewish nation and Holland, Denmark, Norway, Sweden, and Finland has grown even stronger. A news dispatch received from the Netherlands a few weeks ago points up the bond that exists between the peoples of Holland and Israel. It has been revealed that half of the Israel bond purchases in the Netherlands during the last quarter of 1958 and the first quarter of 1959 were made by Gentiles. If this same ratio were to apply in all the countries of the world where Israel bonds are sold, the Jewish State today would be in a most flourishing condition.

This remarkable level of participation was the result of a special Israel Tenth Anniversary Campaign called "We Participate," which was conducted among non-Jews. A committee of distinguished Christians organized meetings throughout Holland in which the government and local authorities' representatives, clergymen, and other communal leaders participated. The Netherlands press and radio manifested a good deal of interest in the bond drive, which raised the equivalent of a half million dollars. One of the leading supporters of the project, Rabbi J. S. Soetendorp, minister of the Liberal Jewish Community of Amsterdam, attributed a good part of the campaign's success to the fact that *the reborn Jewish state seems to the devoutly Christian people of Holland to be materializing the prophetic message concerning the Holy Land.*

What we have just related concerning the Dutch is but one of the ways in which this nation is co-operating with the State of Israel, and God has and no doubt will continue to richly bless them for their support. Besides the fine trade relations that exist between these two nations, Holland also extends its friendship and help through taking on projects here requiring technical

know-how which the Dutch possess. It has just been announced by the government in Jerusalem that it has decided to order the projected shipyard for Haifa port from a Dutch firm. This shipyard will in the first stage build vessels up to 7000 tons capacity and will provide for all the repairs of the Israel fleet. It is estimated that it will employ 2500 workers and thus be the largest single employer in the country.

Such necessary ventures are made possible by Israel bond purchases, which money is used for the development of the nation's industrial and agricultural output.

The Desert to Blossom

Another large scheme is the commencement of the laying of 108-inch pipes in the national irrigation network. The first five of these nine-foot-diameter, reinforced concrete pipes for this country-wide irrigation system designed to channel water from the River Jordan in the north to the arid Negev in the south, were lowered into place through fields and orchards just north of Kfar Saba several weeks ago. This pipeline is to run for many miles and terminate south of Beersheba. To give some idea of what a large undertaking it is, we mention the fact that each section of pipe weighs 30 tons and is placed in position by means of a 130-ton crane. Some 200 cubic meters of soil have to be scooped out to construct a bed for each of the 16½-foot lengths of pipe. The assembly rate per day is from ten to twenty pipe sections, depending on the nature of the terrain. It will take many months for the project to be completed, but then Israel will be able to intensively cultivate thousands of acres of arid land that at present lie in a barren condition.

A Fruitful Land

In spite of the drought, locust plagues, and general adverse weather conditions that have prevailed in Israel for some months, the country produced a fairly good crop of citrus fruit, enabling it to export about ten million cases. This was made possible by very heavy irrigation at great expense. The Israel oranges, grapefruit, and lemons rate with the finest in the world. The fruit of Israel is now being exported to over twenty countries, bringing to mind the passage in Isaiah 27:6: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud and fill the face of the world with fruit."

Something that amazes most people who visit Israel is the fact that there are 4500 acres of bananas growing

Casimir Lanowick is known to the Church of God as editor of "Jews in the News" and for his illustrated lectures on Israel.

here, which provide amply for the home market, and in good seasons at least 2000 tons, or about seven per cent of the yield, are exported, an amount that could be substantially increased, the experts say.

The Hunt for Black Gold

Israel is prospecting just as much as any country in the search for oil. There is one producing oil field here, located at Heletz near Ashkelon, which at present supplies nine per cent of the country's total crude oil requirements, or 120,000 tons annually. Drillings in various parts of the land have brought forth natural gas and indications of oil. But Israel is not sitting idly by and wishfully expecting good luck. As soon as the Sinai Campaign terminated, which permitted free access to the Port of Elath on the Red Sea, Israel immediately laid down an eight-inch oil pipeline running from Elath northward to Beersheba and from Beersheba a sixteen-inch pipeline was laid all the way to the Mediterranean and then up the coast to Haifa, where Israel has a large refinery.

Now a group of foreign investors headed by Baron Edmond de Rothschild is investing \$15,000,000 in laying down a new sixteen-inch pipeline between Elath and Beersheba which will be able to transport four and a half million tons of oil annually from Elath to Haifa and run the Israel refineries at capacity.

It is presumed that the oil will come to Elath from Iran in large tankers, and then be piped northward. After the Sinai Campaign, when the Egyptian blockade of the Gulf of Elath was broken, the foreign oil companies that had holdings in Israel for many years pulled out. This proved to be a blessing in disguise. Mr. Levi Eshkol, Israel's Minister of Finance, said: "It would seem that our enemies who thought they would thereby cause considerable damage to Israel were responsible for transferring to our ownership property of great financial and perhaps also political value." Israel acquired the installations of the Shell Oil Company, as well as the refineries and the storage and unloading facilities of the Iraq Petroleum Company. As things stand now, Israel is not dependent upon the Suez Canal for her supply of crude oil. Econom-

ic circles in Israel hope that the completion and effective operation of the 16-inch pipeline will prove to Western oil interests the feasibility of a 32-inch line from Elath to the Mediterranean, which could carry about 25,000,000 tons of oil annually, by-passing the Suez Canal and assuring European nations of an uninterrupted supply.

Self-Sufficiency Attainable Soon

According to Eshkol, Israel's two million population could become self-supporting by exporting an additional \$80,000,000 worth of goods yearly. This is an amazing statement in view of the fact that Israel is but eleven years old, but from the developments we have seen here during the last ten months we believe that this will happen sooner than expected. As Mr. Eshkol stated, it surely requires an effort, but it is not impossible. He said also that the state could expect to support an increased population of 85,000 persons a year in the next four or five years.

The gross national product of Israel increased by twelve per cent during the 1958-1959 fiscal year, it is learned from the Minister of Labor report. The increase is credited equally to higher productivity—four per cent more for each breadwinner—the introduction of new equipment, and a larger labor force. It is also noted that "the adjustment of immigrants from backward countries to modern technical methods was 'miraculous.' Productivity at the Nesher Cement plant in Ramle and at the Alliance and General Tire plants, at the Yuval Gad pipe plant, and in many other industries, is comparable to that in highly developed countries." Significant advances in agriculture and building are cited, especially in Upper Tiberias where a housing project scheduled to take eight months was finished in four.

How can Israel compete with large nations as far as industrial export is concerned? By concentrating on quality products, such as wearing apparel, where ingenuity and styling sell the goods. For instance, the Abraham Gutfreund firm of Tel Aviv exported a total of \$510,000 worth of raincoats and mackintoshes in the first three

(Please turn to page 12)

The Bible Speaks on "Work"



Go to the ant, thou slug-gard; consider her ways, and be wise.
PROVERBS 6:6



If any would not work, neither should he eat.
II THESSALONIANS 3:10

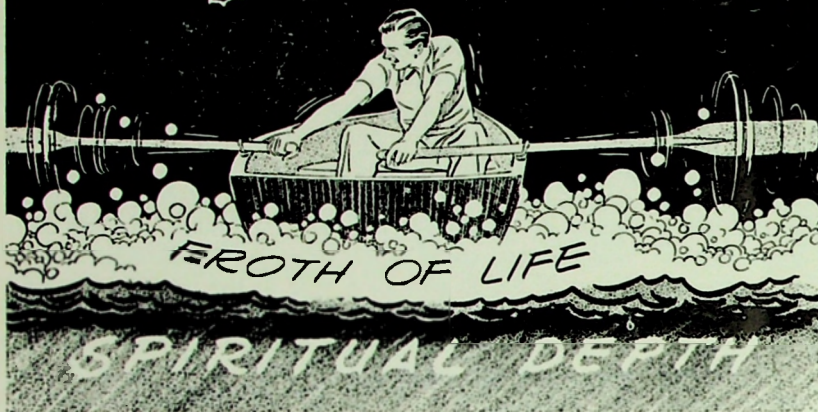


HAGGAI 2:4 ... and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts.



For we are labourers together with God.
I COR. 3:9

"GOD HATH REVEALED TO US BY HIS SPIRIT: FOR THE SPIRIT SEARCHETH ALL THINGS, YEA, THE DEEP THINGS OF GOD." — 1 COR. 2:10



Do Not Lose Heart

● By Pastor Harry Sheets
Ripley, Illinois

THERE probably has never been a godly, conscientious person who has not, in a moment of despair, wondered if the struggle was worth the effort. He pauses to compare his lot with that of the wicked. It seems, as he ponders, that the wicked have all the good things, while grief and disappointments come to the godly.

If you have ever felt this way, do not be too discouraged. Others have experienced the same feelings. We can take encouragement from them.

Job was one such person. He lost his children, flocks, and other possessions; his body was loathsome and racked with pain. In his anguish and suffering, he went so far as to accuse God of being unjust.

Job's Complaint

"When I think of it," said Job, "I am dismayed, and shuddering seizes my flesh. Why do the wicked live, reach old age, and grow mighty in power? . . . Their houses are safe from fear, and no rod of God is upon them. . . . They sing to the tambourine and the lyre, and rejoice to the sound of the pipe. They spend their days in prosperity, and in peace they go down to sheol. They say to God, 'Depart from us! We do not desire the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit do we get if we pray to him?' Behold, is not prosperity in their hands?" (Job 21:4-16, R.S.V.).

Job noted that the wicked seemed to enjoy health, happiness, and prosperity, even when they disregarded and despised God and His commandments. Watching them, he wondered if it really paid to serve God.

Another Doubter

Asaph gave voice to the generally accepted concept of

God when he said: "Truly God is good to the upright, to those who are pure in heart." However, he admitted that he was about ready to forget God and follow the wicked when he saw their prosperity.

"But as for me," he confided, "my feet had almost stumbled, my steps had well nigh slipped. For I was envious of the arrogant, when I saw the prosperity of the wicked."

Looking at the worldly people, he said: "They have no pangs; their bodies are sound and sleek. They are not in trouble as other men are; they are not stricken like other men. . . . They scoff and speak with malice; loftily they threaten oppression. They set their mouths against the heavens, and their tongues strut through the earth.

"Therefore the people turn and praise them; and find no fault in them. And they say, 'How can God know? Is there knowledge in the Most High?' Behold, those are the wicked; always at ease, they increase in riches." Asaph concludes: "All in vain have I kept my heart clean and washed my hands in innocence. For all the day long I have been stricken, and chastened every morning."

Asaph Reaches Understanding

"But when I thought how to understand this, it seemed a wearisome task, until I went into the sanctuary of God; then I perceived their end. Truly thou dost set them in slippery places; thou dost make them fall to ruin. How are they destroyed in a moment, swept away utterly by terrors. They are like a dream when one awakes, on waking you despise their phantoms."

As soon as Asaph took his eyes away from the people
(Please turn to page 13)



LIZZIE HAWKINS

Modern Life Parables

EDITOR'S NOTE: Lizzie Hawkins' sayings appear in each issue of *The Restitution Herald* on page 2. This is a collection of her sayings for which we have not had room, but which are too good to miss..

I think birds are one of the most beautiful things God has put in our world. I enjoy them all year long. But the one time I don't appreciate them is when a whole flock decides to hold a convention on my clothesline on washday. There's nothing more beautiful than truth, but when some self-righteous person considers it his duty to tell the whole truth, all the time, everywhere, he's about as welcome as the birds on my clothesline.

Pa starts looking through the seed catalogs in the middle of winter, figuring out his order for spring planting. The vegetables are always county-fair size and the flowers are prize-winning varieties. Even though Pa has never yet raised anything that looks like the pictures, he's always ready to plant again. We never quite manage to live up to the picture of a Christian life given in the Bible, but, like a gardener, we can try and try again.

Elsie called me yesterday morning, to see if she could leave the baby with me while she took Pamela to the doctor. "This party line I thought I'd never get you," she said. "All the neighbors on the line had phone calls to make, too, and I had to wait for my turn." People talking to God don't have that trouble. Everyone has a private line where prayer is concerned, and keeping it in repair is his own business.

Helen Baseom brought a beautiful, molded dessert to the last church supper. "It must have taken a long time to get the fruit arranged in layers like that," I said to her. "Oh, no," she laughed, "I just threw it all in the gelatin together. Some fruit sank, some of it floated, and a layer of clear gelatin was left between." Instead of complaining about things we can't change, we should do as Helen did; make use of them the way they are.

Every once in a while I take most of the morning just to clean out the refrigerator. I always find dabs of things I didn't remember were there, so old or dried up that I'm afraid to use them. If I cleaned once a week things wouldn't get in such a state. Going to church regularly is a good way to rid the shelves of your mind of unwholesome thoughts so you can start the week with a fresh outlook.

Last spring Pa took a notion to order a very special rose. He planted it according to directions, but later on when he used the pruning shears to cut off some of the nicest branches I said, "Are you sure you know what you're doing?" "Of course," Pa said. "The blossom is the important thing, not the bush." Too many people think that living to

enjoy themselves is most important, and they never prune their lives to produce anything.

The robins came early this last spring. They were a welcome sight, but then a late snowstorm and cold spell struck and the poor birds were miserable. Most of them disappeared, but one lone robin stuck it out, hopping cautiously on the edges of snowbanks and huddling down in his feathers, looking cold and lonesome. The first person with courage to speak up against a thing that is wrong in our world is apt to get a chilly reception, too.

Madge Duncan served an avocado salad at a luncheon one day, and her friends all wanted the recipe. That week Pa had a half dozen women ask for avocados at the store, so he figured he'd better stock up on them. Soon they had forgotten all about avocado salad, and Pa had to feed the rest of them to Jim's pigs. If we want something just because someone else has it, that's a pretty good sign it's a fad and not a necessity.

I complain every year about the quackgrass in my perennial bed. Each spring I pull all the grass I can see, and spend hours trying to dig out all the roots. It just spreads underground into the lawn, and pretty soon it is sprouting up in my flower beds again, threatening to take over. Seems to me pessimists are people who think evil is like quackgrass, and optimists are the people who think good is that stubborn.

Pa has all kinds of bread on his shelves at the store, white bread, brown bread, and everything in between. Lots of people buy the kind made of flour that's had most of the natural food value milled out of it. Then they buy pills to make up for the missing vitamins. We do the same thing with the Bible when we try to change its truths to fit the times, and too often lose the life-giving values in it.

Tom Duncan stopped in to have coffee with Pa after firemen's meeting. "I can't tune in a news program any more without having a shortwave police call blast in my ears," he complained. Pa agreed with him that it was a nuisance. I told them they ought to be ashamed of themselves. If they expect to relax in their easy chairs listening to news of people being killed in Africa, it's good they're reminded that there are things close to home they can do something about.

After he'd moved last month, our son Tom said, "I didn't know we had so many belongings, till we had to pack them all in boxes and barrels." Pa looked around him at the

house he expects to live in the rest of his life, and answered in a satisfied sort of way, "Well, the next move I make, I won't have to take any luggage with me." I was startled for a minute, and then I leaned back and relaxed and thought to myself, "Yes, won't that be nice!"

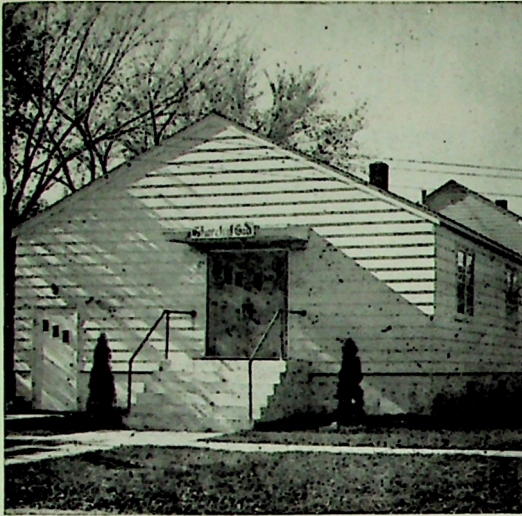
I took Aunt Carrie Thatcher some of my special roses the other afternoon, and the children were coming from school before I realized the time. I watched every one of them go along the top of the stone ledge beside the walk. "No matter how many times they fall, they never take the easy way and use the sidewalk," Aunt Carrie said. If more grown-ups kept their childish delight in doing difficult things, we'd have a better world to live in by now.

Thursday was one of those dark, gloomy days. I burned the toast at breakfast time, and cut Aunt Carrie off short when she phoned to talk a while. Then all of a sudden the sun broke through the clouds and the world was bright again. I felt so good I went to the phone and called Aunt Carrie and let her talk for half an hour. A hearty laugh can do the same thing, clearing the air, and making everything seem brighter.

Ed Newman was in the store the other day after a big storm. "Sure did me a favor," he said. "Blew down that old widow-maker in my lane." "What's a widow-maker?" I asked. He explained that a tree gets the name because of a twisted trunk. It is dangerous to cut because it might fall in any direction and injure someone. There are seeds of two-legged "widow-makers" driving cars on the highways. Sometimes they're "orphan-makers" as well.

I bought a new house dress at a sale last month, and I was ready to give it away soon after. When I ironed the dress, looking at the stripes in it made them blur together and go round so I had to keep glancing out the window so my eyes would focus right again. Sometimes we stare at our own problems until we can't see straight. We need to look up and around at the rest of the world to keep things in proper focus.

My kitchen clock hasn't been working right lately. The other morning it said ten o'clock, but I had done the breakfast dishes, made the beds, gathered up the dirty clothes, washed and hung them on the line, so I knew it must be almost noon. I started lunch, and sure enough, there was Pa, ready to eat, soon after. What a smart idea it would be if we could always measure time by the amount of work we get done instead of by the clock.



• By Pastor Emory Macy
Litchfield, Minnesota

of God by begetting. "The angel answered and said unto her [Mary], The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called *the Son of God*" (Luke 1:35). Paul explained how the "begotten Son" made it possible "that we might receive the adoption of sons, and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, "Abba Father" (Gal. 4:5, 6).

It is a privilege on the part of the "sons of God" to call "Abba Father," which literally means *My Father*. Servants and slaves were forbidden to address the head of the house as such. Jesus, the Son of God, used the

The Church

KNOWLEDGE of the Church of God is indispensable for a Christian to live the Christlike life. A Christian must know the position and the resource of the church. He should know what lies ahead for the church in the coming age, so with joy he may understand God's purpose in the church. Knowledge of the Church of God will equip the believer for better service.

The distinctive feature of the Church of God lies in its relationship to God and to God's Son. God is Creator of the earth and, being such, He is Owner of all creation. God reserves the right to say who and what people may live upon His beautiful earth. Paul wrote: "He hath chosen us [the church, not individuals] in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). The church must be "holy," "without blame," before God and in the "love" of God. God, the Creator, established certain principles in the beginning for those who may wish to enjoy the earth and its eternal beauties. The Creator made man the highest creation and gave him a mind that he may choose for himself. Then God invited man to obey His bidding.

God Is Head of His Family

A family consists of one's children who are living as a unit, having only one head. A family may consist of sons and daughters, born in his house, and it may also include children who become his by adoption. In either case, the children become heirs of the family's possessions. The family of God was started in the Garden of Eden when Adam became God's son by creation. Jesus was the Son

phrase sparingly. Only on occasions of earnest prayer did Jesus say, "O my Father, if it be possible, let this cup pass from me" (Matt. 26:39). "Father, forgive them, for they know not what they do" (Luke 23:34). On one occasion, when Jesus was praying to His Father, one of His disciples said to him, "Lord, teach us to pray." "He said unto them, When ye pray, say, *Our Father* which art in heaven" (Luke 11:2).

There is a question in my mind: What people can correctly address the Living God as their Father? Is it right to teach the world the model prayer?

The Church of God Is the Family of God

What is a church? A church is a group of "called-out ones." The Greek word *ekklesia* is translated "church" 112 times and "assembly" three times. Literally, it means "called-out ones" or "invited ones."

When was the Church of God established? Did it come into existence on the Day of Pentecost? What did the Day of Pentecost do for the church?

The whole family of God is by the church or, better said, is by invitation. "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). It is God who is "calling" or "inviting" people into his family. Noah was invited. "Come thou and all thy house into the ark" (Gen. 7:1). Abram was invited. "Get thee out of thy country" (Gen. 12:1). Israel was invited to leave Egypt. "The Lord brought you out from this place" (Ex. 13:3). God is inviting the world today. "God is faithful, *by whom ye were called* unto the fellowship of his Son Jesus Christ

our Lord" (1 Cor. 1:9). The Church of God, or the invitation of God, has been open since "the foundation of the world" (Eph. 1:4). Man has cultivated a breed of people whose "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). The masses have not accepted God's invitation to become members of His family. They shall not receive any blessing from the Head of the family.

Jesus explained to the disciples that the family of God is based upon obedience to the Father. On an occasion when Mary and her family came to speak to Jesus, He said, "Who is my mother, or my brethren? And he looked round about on them which sat about him, and

the Father? Was His present life affected by His obedience to the Father's will? Must we hold the family head in proper respect?

Is the Family Name Important?

Names in the Scripture have significance of the times, or they portray the character of the individual. On an occasion when God appeared to Jacob to restate the promises to him, God said, "Thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel" (Gen. 35:10). The margin reads, "a prince of God" (32:28). Other scholars insist that Israel means "God rules," "rulers of God," or "rulers with God." In either case, the name of God is exalted. Whenever the

ch of God

said, Behold my mother and my brethren! for whosoever shall *do the will of God*, the same is my brother, and my sister, and my mother" (Mark 3:33-35).

Paul, writing to the Ephesians concerning the "mystery of Christ" and how the Gentiles can become "fellow-heirs" and "partakers of his promise in Christ by the gospel," said, "For this cause I bow my knees unto the *Father of our Lord Jesus Christ*, of whom the whole *family in heaven and earth is named*" (Eph. 3:14, 15). Is God the head of His family?

Which Member of the Family Should Receive the Greatest Honor?

Some religious bodies exalt Mary, the mother of Jesus, to the highest position in God's family. Others insist that Jesus is the supreme being. The Psalmist, in Psalm 148:13, writes, "Praise the Lord" and, after naming every force and creation, continues, "*For his name alone is excellent: for his glory is above the earth and heaven.*" Calamity and judgment befell Israel when she lowered the name of God and exalted Baal. Jeremiah wrote: "Woe unto the pastors . . . which think to cause my people to forget *my name* by their dreams" (Jer. 23:27). Even Jesus, the begotten Son of God, spoke highly of His Father, when He said, "My Father is greater than I" (John 14:28). "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his *commandment is life everlasting*: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50).

What importance did Jesus place upon obedience to

heathen nations round about the people of God said the name "Israel," they were exalting the name of the living God to the position due Him.

King David sat before the Lord and prayed, "O Lord, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, *to make thee a name of greatness* and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?" (1 Chron. 17:20, 21). God's purpose in changing Jacob's name to Israel was that his descendants should become "peculiar treasures" above all people of the earth, and to make the name of God a "name of greatness." The children of Israel became God's family because God redeemed them from bondage. They bore God's name in their name, Israel.

While Israel was in the wilderness, she was called the "congregation of the Lord." The word "congregation" is translated from a Hebrew word, *kahal* sometimes *qahal* (pronounced "call"). The congregation of the Lord was a people invited out of Egypt by the Lord. Stephen explained to the council of Jerusalem that Moses was the leader of the "church in the wilderness" (Acts 7:38).

It is an interesting fact that the Hebrew word *kahal*; the Greek word *klesia*; the Scottish word *kirk*; and the English word *ch-ur-ch* all have the same meaning. The "congregation of the Lord" was the "church of God in the wilderness." God never instructed Israel to name themselves in honor of Moses or any great leader.

The Apostle Paul, who had "visions and revelations" from the Lord, thought the family name was so important that he addressed his letters "unto the church of God." (1 Cor. 1:2; 2 Cor. 1:1; 2 Thess. 1:1.) The converts on the Day of Pentecost met daily in the temple and in the homes "praising God." Paul instructed Timothy to take care in selecting church leaders, "for if a man know not how to rule his own house, how shall he take care of the church of God" (1 Tim. 3:5). He also felt the necessity of instructing all leaders, "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

If the Church of God is the "*pillar and ground* of the truth," then churches that are not of God have *no pillar nor ground* upon which to build truth. False churches must hold out the hand of a false hope, of "immortality of the soul." The Church of God has a hope, because it seeks for its inheritance to come from the Father, the family head.

Can a denomination bearing any name be a member of the family of God? Is the name important?

The true church belongs to God because it has been given a personal invitation to come into His family. If one is a member of the family, he becomes an heir of the family's possessions. He becomes a joint-heir with all other heirs. "And if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17). Here Paul explained that an adopted son may become a joint-heir with the begotten Son, Christ.

There is no hope of future life offered to anyone other than through the invitation to become God's heir. Every eternal blessing that is promised to the righteous is by inheritance. Eternal life will be given by inheritance. (Matt. 19:16, 29.) The right to live upon the beautiful earth will be by inheritance. (Matt. 5:5; Psa. 37:29.) Even the privilege to live in the Kingdom age will be granted by inheritance. (Matt. 25:34.)

Our inheritance depends upon our conduct as a child of God or, better said, as a member of God's family. "This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5).

What difference will it make what we believe and teach? Is God a respecter of names and churches? Is our church name important?

Jesus never encouraged His followers to carry this name. The believers of Christ were nicknamed "of the way" after the Day of Pentecost by the nonbelievers. Later, "the disciples were called Christians" (Acts 11:26). Luke, the writer of the Book of Acts, continued to refer to the believers as "the disciples." When the Lord revealed to Paul his mission regarding the church, Paul began to speak of it as the Church of God.

We think the name of the church is as important to salvation as is baptism, or knowledge of the Kingdom of God. Salvation from eternal destruction comes by inheritance. (Heb. 1:14.) If so, I want to be in the family of God. I want to carry the Scriptural name, Church of God. I want to be an heir of God.

In the great age to come, if we are heirs we will bear the family name and our address will be New Jerusalem. "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem" (Rev. 3:12). If God will be so concerned about the position of His name in the ages to come, do you think He is taking it lightly today? Will God receive members into His family who are ashamed of the family name and are recognized by some other name?

The Family Responsibilities

Jesus, the only begotten Son of God, has a responsibility that never befell any other son. The allegory of Abraham shows to us the role of Isaac as being the first-born. The eldest son of a family must assume the responsibilities of the entire family in the absence of the father. The boy Isaac, though many of Abraham's servants were years older than he, must lead, direct, and care for the whole household. Isaac was in charge of the business, the education, and the spiritual guidance in absence of his father.

Jesus, the only begotten Son of God, filled every requirement placed upon Him. When Peter made the statement, "Thou art the Christ, the Son of the living God," Jesus said to him, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:17, 18). Peter simply and forcibly stated that Jesus was the Christ, the promised Messiah, and that He was *The Son*. For Jesus to fulfill both offices of Messiah and *Son* was to place upon Him a great responsibility of bringing peace to all the earth and, as the Son, He was also responsible for the spiritual guidance and the safety or salvation of the family. Thus He said, "Upon this rock I will build my church"; called out, or invited ones. Everyone in the family of God must respect Him as the Elder Brother and obey Him as such. Jesus did not say He was building another church, nor did He ask the disciples to call themselves by His name.

If we would study Hebrews 3:1-12, we would understand. "Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (v. 6). "His house" refers to the same house as in verse 2, which is a quotation from Numbers 12:7. The house of God existed before Moses, but Moses served it as a servant. Jesus, as the Son, must supervise and guide it to greater things. We belong to

the house of God unless we play the traitor and desert Him. Verse 12 presents a solemn warning to "take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

The begotten Son, our Elder Brother in the family of God, has given some pointed charges to the elders of today. He charged Peter, "Feed my sheep" (John 21:16). Peter, in turn, left the task to "the elders which are among you, I exhort. . . . Feed the *flock of God* which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5:1-3).

We, the elders in the Church of God, have greater responsibilities than the salvation of ourselves. We must feed the church a diet of doctrine and the correct teaching given to us by the family head. Paul also warned us to "take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28; "blood of his own Son," Diaglott). The church belongs to God. We have a charge to care for it. If there be any members of the church in other religious bodies, we still have the challenge to feed them. Jesus said, "Fear not *little flock*, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

The Composition and Completion of the Church

The Church of God is composed of believers of every age who do "the will of God" (Mark 3:33). In the case of Israel, God said, "If ye will *obey my voice* indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people" (Ex. 19:5). Obedience to the voice of God is still a requirement for His children. Paul wrote, "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" (Gal. 3:26, 27). Herein, correct *baptism* is important to enter the family of God. God has given to His Son "to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). The Father is the head, and the Son said, "He gave me a commandment, what I should say, and what I should speak" (John 12:49).

Obedience to the Son is a requirement. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father" (John 14:21).

One or more of the preceding texts may or may not separate professing Christians from the Church of God, but Jesus' own prayer "will segregate many religious bodies from the covenants of promise." "This is life eternal, that they might *know thee the only true God*, and Jesus Christ, whom thou hast sent" (John 17:3). Correct knowledge of the relationship between the Father, the Son, and the church is vital to those who may inherit eternal life.

The family of God, when completed, will inherit all things. Someday the door of opportunity will be closed, the last member of the family will be accepted, all others may stand outside shouting, "Open unto us." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). When the Lord comes, He will judge every man according as his work shall be and "we are sure that the judgment of God is according to truth" (Rom: 2:2).

We understand the Scripture to teach that only the family of God will be eligible to inherit the eternal blessings promised to "those that love him" (1 Cor. 1:9). If the curses were heaped upon Israel for forgetting His name (and Paul warned that many have no inheritance in store for them), then I have fears for religious people who think the family name is of little importance. The Church of God may have faults, but we should not be guilty of upholding any other name.

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SENTENCE SERMONS

"A person's reaction to reproof reveals his character as does nothing else."

"Real prayer is born in the bosom of desperation."

"Christians are like tea: their real strength comes out when they get in hot water."



You Are Invited to Worship
at the
Church of God

ISRAEL TODAY

(Continued from page 5)

months of 1959, double the amount for the same period of last year. The firm's target is \$2,000,000 worth of exports this year, mostly to the United States and Canada.

Exploiting the Natural Resources

The Dead Sea and huge craters in the Negev contain inestimable amounts of minerals and ores. One of the biggest projects being undertaken by Israel is the setting up of a ten-plant chemical combine to extract and process minerals. Very shortly an aluminum sulphate plant will be constructed. Aluminum sulphate is used by the paper, masonite, and dyeing industries, as well as for water softening. At present, \$60,000 worth of aluminum sulphate is imported annually. The raw material for the new product will be flint clay, of which large deposits exist at Maktesh Ramon in the Negev. The aluminum sulphate plant being built here will have an annual output of 3000 tons, enough to meet the domestic needs and leave a surplus for export. This new plant will be just one of a series designed to provide industrial chemicals for the home market and for export, thus earning valuable foreign currency.

These items dealing with the physical developments taking place in the Land of Promise give some idea of the blessing of the Eternal that is growing day by day. In ancient time, the Lord assured His people Israel that if they were faithful He would bless them in basket and in store (Deut. 28:5), and now that His face of favor is turning again to His ancient chosen people these material blessings are being revived.

As a British Writer Sees It

Mr. Godfrey Winn, the "highest-paid journalist in Great Britain," whose articles reach 12,000,000 readers through the *Daily Express* and another 10,000,000 via women's magazines, told *The Jerusalem Post* recently that he would do "everything I can for the rest of my life to show what problems Israel is facing and how it is overcoming them."

The journalist was here on a two-weeks' visit as a guest of the government. He said he had come over with a certain amount of prejudice, fearing to be "overwhelmed by propaganda," but had been "left very much to make his own conclusions." He found himself impressed by the lack of class consciousness in Israel—"people who do their job well feeling they are all equally a part of Israel."

During an hour-long meeting in Jerusalem with Prime Minister Ben-Gurion—who "has a good and kind face"—Mr. Winn suggested that children in this country were perhaps "over-cared for." "In one *kibbutz* I visited, the children got better food than the adults." The Prime Minister answered, said Mr. Winn, that Israel's children nevertheless developed toughness and resiliency. "And let me say," added the much-traveled Mr. Winn, "I've never seen more beautiful children than here."

Upon leaving the country, that which writer Winn promised to picture to his readers in Great Britain, in his series of articles on the Jewish State, was the "life and warmth of Israel." He said, "In England everybody talks about the atom bomb and will there be a war. Here, although enemies abound on every side, there is too much involvement with life for vague fears."

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Book News

Book Review
By William Wachtel

ALL THE MEN OF THE BIBLE, by Herbert Lockyer (Zondervan Publishing House, Grand Rapids, 381 pages, \$4.95)

The title of this new book describes exactly what it is—an exhaustive reference work containing the name and biographical facts of every male Bible character. It may be considered a companion volume to Edith Deen's recent work, *All of the Women of the Bible*.

Lockyer's book is no mere dry catalog of names, but is an interesting storehouse of information that will be found helpful in the preparation of Bible lessons and sermons. Valuable insights and suggestive sidelights are provided by the author in his discussion of some of the major characters, such as Abraham, Hezekiah, Nehemiah, and Paul. In addition, he has included an introductory chapter on the "Romantic History of Bible Names," and a concluding chapter on the "Greatest of All Bible Men"—Jesus. The work is partially indexed and contains a useful bibliography.

CHINAMAN'S CHANCE, by Harry Liu (Moody Press, Chicago, 143 pages, \$2.50)

Harry Liu is a Chinese evangelist who has had a large part in the distribution of several million New Testaments in lands of the Orient—China, Japan, Formosa—as well as in Australia and New Zealand. This book is his own story of such a tremendous undertaking and his part in it.

Mr. Liu served under the auspices of the Pocket Testament League, a missionary organization supplying Scripture portions in many lands. He was privileged to distribute the Word of God in China during those fateful few years after the end of World War II and before the Communists finally closed in and took over the entire mainland. Under such circumstances, his book naturally makes for exciting reading in a few places. When the door closed in China, the missionaries found new doors opening up for them in Formosa, Japan, and Korea.

This book provides an interesting picture of missionary methods and means, especially with reference to work in the Orient. It demonstrates the necessity of devout consecration on the part of the missionary, and shows what remarkable goals can be achieved as a result of faith and consecrated effort. If you like to read biography, and have a concern for missionary work, you will enjoy *Chinaman's Chance*.



DO NOT LOSE HEART

(Continued from page 6)

of the world and turned his attention back to the house of God, he was reminded that the wicked could not prosper indefinitely. He remembered that God had decreed total annihilation for all sinners. It was then that he said: "I was stupid and ignorant."

Asaph's Decision

"But for me it is good to be near God; I have made the Lord God my refuge, that I may tell all my works."

If we take our eyes away from the world's prosperous wicked, and turn our attention to God's Word and the work of His church, we will be in little danger of becoming "stupid and ignorant." Again we say: *Do not lose heart*, "for in due season we shall reap, if we faint not" (Gal. 6:9).

DON'T STAY AWAY FROM CHURCH . . .

- because you are poor. There is no admission charge.
- because you are rich. We can help you cure that.
- because it rains. You go to work in the rain.
- because it is hot. It's hot at your house, too.
- because it is cold. It is warm and friendly inside.
- because no one invited you. People go to the movies without being begged.
- because you don't like the preacher. He's human like you.
- because we have an emotional religion. How about the ball game?



A Hard Question

● *By Your Storyteller*
Muriel Hass

"Mommy, what does that sign mean, 'Faith of Abraham'?" asked Sue. "Didn't the minister mention that in his sermon the other day?"

"Yes, he did. I am surprised you heard it," Mother said. "Your question is sort of a hard one to answer so you will understand it; but let's try."

"Do you remember when you sent Grandma a birthday card?" asked Mother.

"Yes, it was such a pretty one, and she wrote me a thank-you letter about it," said Sue.

"What did we do to send that card?" asked Mother.

"Why, we just put it in the mailbox and sent it to her," answered Sue simply.

"Yes, but that's part of the point, there is more to it than just mailing it. You put a stamp on it, put Grandma's name and her street address on it, didn't you?" asked Mother.

"Well, of course, or it wouldn't get to her," Sue explained.

"When we put that stamp on and the address, that is all we can do. We have to depend on other people to actually take it from our house to Grandma's house," Mother said.

"It takes lots of people to get that one card delivered right. But after we do all we can, then they do the rest. Do you believe when you do your part, stamping it and addressing it, that the others will do their part?" she asked.

"Sure," Sue answered. "They get paid to do it, don't they? We put the stamp on it, so they would do that!"

"That's true, but you did depend, or expect, them to do their part, didn't you?" quizzed Mother.

"Yes, but . . ." Sue was puzzled.

"What I'm trying to explain is that you had faith that the others would do their part in getting that letter properly delivered to Grandma. Even though you could not actually see what they were doing, you just had to trust them to do the job right. That is what we mean by faith; you trust someone else, you depend on them," Mother told Sue.

"What's that got to do with the sign?" Sue asked.

"We'll get to that, after we are sure you know what the faith part is," Mother said.

"Shall we say, then, that faith in something is a belief in something? You believe it so much that even though you cannot see what you believe, you just know it is so, or that it will be that way."

CHILDREN'S CORNER



"Abraham had that kind of faith. He believed the promises of God. God made a covenant, or promise, to Abraham. God told Abraham that all the earth would be Abraham's very own. It would belong to Abraham, just as our house belongs to us. Abraham believed this; he had faith that whatever God promised him would be given to him. Now Abraham died without possessing all the earth, but he still believed this at his death. That was really great faith, wasn't it?"

"So we have the example of Abraham's faith for us to follow. We also have the promise that if we will believe God's promises, we will inherit the earth with Abraham."

"So you see 'the faith of Abraham' means that we should follow his example of believing, even though we cannot see, and that we should believe what Abraham believed. There are more parts to Abraham's faith, but if you can remember this much, you will have learned a lot."

"There are many people who do not believe anything, or have faith in anything. They are very unhappy people. They don't trust the postman to deliver their letters. Or they don't trust the garage mechanic to do a good job of repairing their cars. Or some boys and girls do not trust their mamas or daddies. Instead of depending on them, or having faith in them, they do things their own way. They are unhappy, too," Mother explained.

"Of course, there are many people who do not trust God, or have faith in His promises. They are unhappy, too. But even little boys and girls can have faith in God. You trust Him to send the rain and sunshine, don't you? You know that night will follow day, and winter will follow summer. So if we trust Him about the little things, don't you think we would be very foolish if we did not trust Him about the bigger things?"

"Even though sometimes we might not understand exactly all the reasons or the whys or wherefores, we should completely trust God, just like we trusted the mailman to deliver Grandma's birthday card," finished Mother.

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Two Churches of God have already been built with the assistance of the Mission Builder's League. The Church of God at Dayton, Ohio, and the Church of God at Campbell, California, are under construction and will soon be in service.

Delegates at the recent General Conference sessions approved the next appeal for the Lighthouse Mission Church of God at Digby, Nova Scotia. This is a mission Church of God sponsored by the General Conference. Land has been purchased and this appeal will provide funds to build a basement church. General Conference delegates approved a double appeal for this church, since it is a mission field. At a later time when the need arises, a second appeal will be made to complete the Lighthouse Mission Church building. Appeals will soon be in the mail to all Mission Builders for this great cause.

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September 30, 1959

the
RESTITUTION
Herald

PREDESTINATION ---
As Defined By
Man and Scripture
(Page 8)

VOLUME 48, NUMBER 24

IN THIS ISSUE!

How Lost?

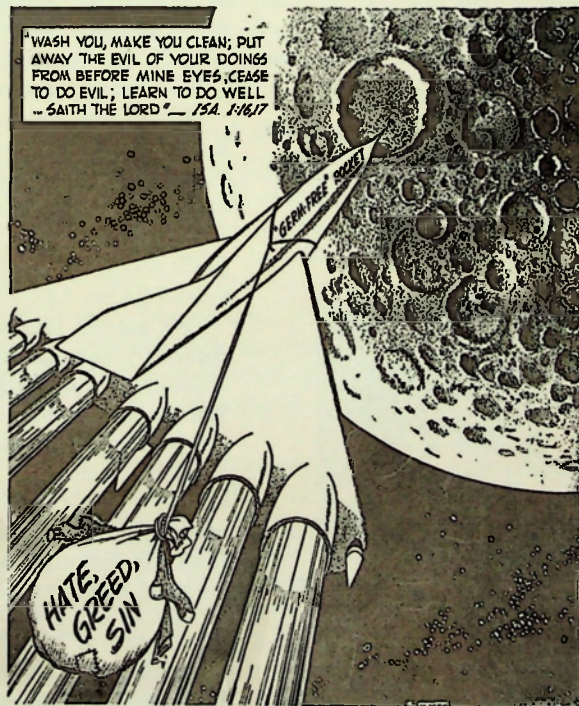
Mankind is lost without Christ.

Predestination

What has God predestined?
Does man control his own decisions?

Romance of the Bells

Features of interest for the Whole Family!



The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

Subscription rate: per year, \$3.00; two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed the second and fourth week of each month.

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Every once in a while I run out of sugar when I'm sure I have filled the canister recently. It happens oftenest in the spring, when the first rhubarb is ready. Then I realize that I have been using it in the pies and sauce that Pa likes so well, and it has taken all that extra sugar to cover its sharp taste. It also takes a lot of sweetness and kindness to cover up the effect of words from a sharp tongue.



Editorials

By Harold Doan

"What Doth Hinder?"

What are the greatest hindrances to the evangelism of the world in our day? What prevents us from going to every creature with the gospel? It cannot be transportation, for we can now be anywhere in the world in a few hours. It cannot be money, for we are spending billions for nonessentials. It cannot be lack of a call, for the Lord has said, "Go ye." It cannot be lack of knowledge, for this is the best educated of all generations. Is it not our own attitudes and understanding that keep us from the task?

One attitude which hinders is that of self-centered unconcern. Having heard the gospel ourselves and made sure our salvation in the acceptance of Christ, the mind turns inward to improve and strengthen the newborn faith rather than outward to share it with others. Like the fly in the article on page seven, the self-satisfied Christian may miss the great joy of sharing and the great reward of fruitfulness.

Another attitude that hinders is the second-chance theory. Though we claim to believe that "Now is the day of salvation" and that there is life in Christ only, we rest back from evangelistic responsibility upon unscriptural, wishful thinking that there will be another chance in the Millennium to do what we have neglected to do today. Not so! "The rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). Those who die in their sins now, because we have not given them opportunity to hear the way of salvation, will never see the thousand-year reign of Christ!

Then there is the attitude that sin and the lost condition of mankind is not so terrible after all. Having this low view of sin; having accustomed our minds to regard sin as a mere mistake, a slight indiscretion, unfortunate but not fatal, displeasing to God but excusable; we are not pressed by the necessity to help lift the burden of sin from those who carry it. Having psychoanalyzed ourselves out of accepting the reality of sin and the seriousness of sin, we feel little compulsion to see others saved from it.

We are not hindered from doing the Lord's will in this age by persecution, by material lack, by hardships of travel, by difficulty of communication, by law of the land (generally speaking), or by want of instructions. We are hindered by attitude and inhibitions of thought. We are unconcerned because we have failed to realize the reality of sin, the finality of loss outside of Christ, and the importance of the commission to go "into all the world." When that concern is generated by prayer, Bible study, and the indwelling Spirit of God, nothing will be able to hinder Christians from fulfilling their mission. Until that concern is generated, nothing will persuade us to evangelize.

Crime and Churches --- Comparative Costs

J. Edgar Hoover has stated that the cost of crime in the United States is about \$128.00 per year for every person in the nation. For every dollar spent for the church, twelve dollars are spent in crime prevention and losses through criminal acts.

Possibly, if more money were invested in churches to sponsor their work of education in morality and presentation of the gospel of new life, much less would be needed to cover the rising costs of crime. Though the church is not primarily an institution of reform, but for preaching the gospel, an important by-product of the work of the church is higher moral standards in the community. No doubt more could be done through the churches than is being done in this area of service.

Church Buildings or Missions?

The Brookdale Baptist Church in Bloomfield, New Jersey, became too small to hold the crowds who came to hear Dr. Charles W. Anderson, pastor of the church. Consideration was given to a new and larger building. When Dr. Anderson heard what the cost would be, he said, "I don't want to put a half million dollars into bricks. I'd rather put that money into Christian lives—to go out and reap a harvest of Christians around the world." As a result, a closed-circuit television was put into the church and a large screen installed in the basement for the last two hundred fifty worshipers to arrive at the morning service. When they outgrow the basement they will make other plans. Deferring the new building will add to the forty-one missionaries now supported in part or wholly by this church.

There are often alternates to new church buildings through divided services, or better use of existing facilities. Ornate construction can be sacrificed for enlarged missions with greater glory to God. Certainly, in a growing church there is a perpetual need for new buildings to accommodate worship services, expanding Sunday school, growing colleges, and other church institutions, but building buildings should not overshadow the greater purpose of winning lives for Christ.

Difficult for Protestants in Spain

Time (March 30, 1959) tells of some of the difficulties of Protestants in Spain. There are about thirty thousand Protestants in Spain. They meet in homes or unmarked churches for worship services. They face many difficulties.

While they are not molested in their services, and the pastors are free to speak their minds on any subject, they are harassed in many other ways. Protestants may not hold government jobs, teach school, serve in the military, and in business offices are seldom promoted and often demoted because of their faith.

They cannot build new church buildings. Only those churches in existence before the Spanish Civil War in 1936 can be used. In 1959 five Protestant churches were closed because of technicalities. The only Protestant seminary was closed three years ago and ministers are now trained by local pastors.

Last year a Baptist Church was closed because it had moved without permission from a building that was

about to collapse. Madrid's Second Baptist Church was closed in 1954, because the Catholic charity foundation across the street said it was interfering with its work.

Protestants may marry among themselves in civil ceremonies, but it is nearly impossible for a Protestant and Catholic to marry because of interference by the bishops.

These conditions are just over the horizon for the United States unless there is an awakening to the breakdown of the traditional separation of church and state in this nation.

Converting Jews

Theologian Reinhold Niebuhr has stated that Christian evangelists should not try to convert Jews to Christianity. Jews may find God more readily in their own religion than in Christianity, he believes, since they may develop feelings of guilt over becoming Christians. This is a typical modernist approach to a religious matter.

These neo-orthodox theologians care not that the Bible says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek" (Rom. 1:16). They ignore as unimportant the words of Jesus, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). The teachings of Jesus are naturally out of date compared to the muttering of the Niebuhrs, Barths, and others of their kind.

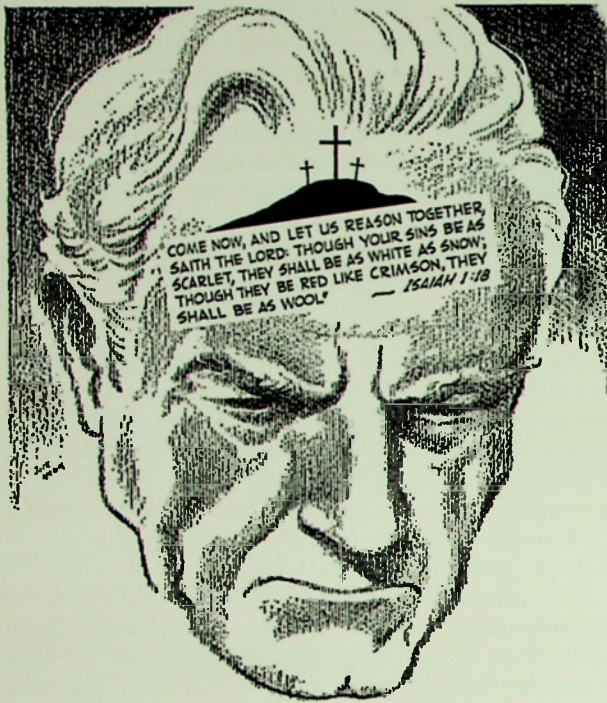
The liberal attitude that it really makes no difference which road one takes, for all roads lead to God and salvation as long as one walks in love and sincerity, has made dangerous inroads in the sick churches of western Europe and now here.

Parents Block Children From Ministry

A survey in Canada, made by the Anglican Church, revealed that one of four young men who wanted to study for the ministry was discouraged from entering the ministry by one or both parents, states *Moody Monthly*.

This is possibly typical also of North America in general. Parents, interested in the material welfare of their children more than in their spiritual welfare, discourage them from the life of full Christian service because the salaries are smaller than in industry, and the life is often difficult.

There is a desperate need for ministers today, and parents should give serious consideration with their children to the need for ministers and the advantages of the ministry. Some of these advantages are intangible, but real. There is opportunity to serve people; to help with their problems; to see lives changed; to make friends who are closer than brothers; to travel extensively; to have the spiritual advantage of full-time service to the Lord; to know the joy of fellowship with hundreds of brothers and sisters in the Lord; to have the security of the love of God and the love of the brethren.



How Lost?

● By Pastor Dale Ward
Woodstock, Virginia

EVERY individual is born into this world in a lost condition. This means that every individual is under the condemnation of eternal death. This condition is the result of sin. Sin is disobedience to God. The first man and woman God created disobeyed Him, and were cursed with death because of their disobedience. Their descendants inherited their nature to disobey God, and they also inherited the curse. It will do no good to bemoan the fact that Adam and Eve sinned, and so came under the sentence of death. We have all inherited their nature. We are sinners by nature and by choice. We prove it by our actions.

In the case of our first parents, it was disobedience in eating the fruit that God had forbidden them to eat. In our case, we may disobey God in some other way or ways. God, in His holy and perfect nature, cannot and will not tolerate this condition indefinitely. Death brings an end to sin by bringing an end to the sinner. It is only by the mercy of God that we have the opportunity to live

one mortal life in this lost condition. It is by the mercy of God that we have opportunity, during this mortal life, to accept God's provision that we might be accounted righteous and escape the sentence of death.

Jesus said, "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). The whole world was already under the condemnation of God. It did not need condemnation. It needed a way to escape the condemnation. It needed salvation from eternal death. Jesus came to save sinners from eternal death. God in His mercy made a plan whereby this salvation was made possible. Christ was given to the world to save individuals from eternal death to eternal life.

In order that men might avail themselves of the salvation that is in Christ, they first must be made aware of their need. They need to learn of their lost condition. God, through His Word, is convicting men of their sinfulness. Through His faithful servants who know His Word, He is teaching the world of its "lostness." Each individual must *learn* of the holiness of God, and *learn* of his own sinfulness. As the individual looks about himself, he can see that the world is a place of death. No one escapes it for the present. Only Christians will escape it in the future.

The next step in the plan of salvation is to admit the fact of sin and death; to admit that God has condemned sinners to eternal death. To admit that one is hopelessly lost and utterly helpless to do anything about it is humiliating. Many people in their pride have been unwilling to admit any such thing. The Word of God is full of such teachings as, "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one" (Rom. 3:9, 10). "All have sinned and come short of the glory of God" (Rom. 3:23).

In spite of this, men have sought to evade the issue. Some have put forth the false teaching that men are not sinful, but that they are basically good. This is one result of refusing to admit the truth of God's Word.

Others have sought to minimize death or question its reality. The teaching that man has a part of him that is immortal is the result of man's effort to try to escape the reality of death. They are not concerned that natural immortality is not taught in the Bible. Men cling to it anyway, in spite of the fact that the Bible calls men "mortal" and teaches that immortality is something that must be sought. (Rom. 2:7.) Men still place their hope in "natural immortality." The Bible teaches that eternal life is the "gift of God" (Rom. 6:23), but men continue claiming that they already possess it. Because of these and other reasons, some people will not admit the reality of sin and its result, death.

This is like a person with a deadly disease refusing to admit that he has the disease. Of course it will kill him

just as surely as if he did admit that he had it. His refusal to admit the fact of the disease will result in his refusal to seek a cure. Those who would receive a cure for their "sin sickness" must seek God's cure. Jesus is able to save men from the results of this sickness. He has been given the power over death. (Rev. 1:18.) He is the Way, the Truth, and the Life. (John 14:6.) He is the resurrection and the life. (John 11:25.)

Jesus was born into the world as the Son of God, and the Son of man. He inherited His *moral* nature from God. He was without sin. He received from God the desire to obey God perfectly. With God's help, He was able to do that. Jesus inherited His *mortal* nature from His mother, Mary. Thus in that respect He was like men. He was subject to death. He was able to die, but because He was sinless He was not worthy of death. He took the sins of the world upon Himself, and died for the sins of the world.

When Jesus died upon the cross, He died *not* because He sinned. He died because *we* sin. It was our sins, and the sins of the world that killed Him. He died in our place. He took our sins upon Himself, and in their place gave us His righteousness. He, who was worthy of life, died that we, who are worthy of death, might live forever. This is God's wonderful plan of salvation. It is God's wonderful plan to save a world under the condemnation of eternal death. We must believe in this plan of salvation

and trust in it in order that it might benefit us. (John 3:16.)

The teaching of our need of salvation is given over and over in the Bible. The teaching of God's plan of salvation is also given over and over in ways that will help us to understand it and believe it. We may have eternal life only if we believe in Jesus as Saviour; only if we believe that He has done everything necessary to save us from eternal death to eternal life. (Heb. 7:22-25.)

These thoughts are well summarized by the words of Paul in 2 Corinthians 5:17-21. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he [God] hath made him [Jesus] to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Many in the world are in a lost condition because they do not know of their need of a Saviour, or will not admit their need for one reason or another. Our hope for you is that you will find eternal life through Jesus Christ.

Translations of the Scriptures

To the Editor
The Globe and Mail
Toronto, Ontario

I notice several letters in *The Globe and Mail* relative to The Authorized Version of the Scriptures. As a reader and student of the Scriptures for nearly sixty years, may I be allowed some remarks which I trust will be helpful.

The Authorized Version deserves the affection it has gained from the Bible-reading public. Its beautiful expression, so natural and so uniquely appealing to the heart and mind of the interested Christian, in contrast to the stiffness of some of the more recent versions, has caused it to be loved and adored as no other book ever has been, or is likely to be. Generation after generation has cherished it.

My library is comparatively small, yet it has one whole shelf devoted to Bibles only, some twenty-odd in number. Every one of these has been of service in differing degree.

There are many passages in Scripture where a change of translation in even a single word gives valuable assistance to the understanding. For instance, the very first verse of the Bible is a wonderful illustration of this fact. Literally, it should read "beginnings" (pl.). Creation, as

we know it, has not been the result of a single act on the part of the Great Creator, and thus Moses cannot be accused of assigning any date to creation. Further, the word "create," so often considered as identical with the word "made," (which it is not) so often brings new light and new meaning to a difficult passage.

There has recently been considerable discussion in some localities concerning the statement that Eve was made "from a rib" of Adam. Some, even ministers, ridicule the idea. The devout Christian will not question the thought that God Almighty could do it. The question, however, is, "Did He?"

There are two or three suggestive helps that give better understanding by a change in translation. The Hebrew word translated "rib" is so translated only twice in the Scriptures. The same Hebrew word is translated "side" about nineteen times. The word "loins" also touches on the same topic, and there are some very interesting facts related to these suggestive thoughts for those who will take the time and care necessary in the search for truth.

Yours cordially,
R. H. Judd,
Box 81,
Warkworth, Ontario



to order and a clergyman named Paulinus, Bishop of Nola, translated the desire into action.

He had a large copper kettle mounted upside down atop his church in Campania, Italy. Its shape proved ideal for sound.

Soon, bells tolled everywhere. Makeshift arrangements gave way to massive metal giants as the churches became larger and larger. The Cantabona (Sings-well) bell at Hillensheim in the eleventh century weighed four tons. Saint Peter's acquired a nine-ton bell and the Rouen Bell of 1501 weighed sixteen tons!

The only trouble was that the great weights made *playing* the bells a tremendous problem. At Canterbury, England, twenty-four men were needed to pull the large bell—a total of sixty-three to play the entire set of five!

Some unknown genius solved the problem for a while.

Romance of the Bells

Nothing can match it.

It grips a man by the heart . . . raises his spirit . . . brings a wild, throbbing excitement. The sound of bells is *more* than music—it is sheer emotion!

And because the sound appeals to man's intellect, feeling, imagination, and sense of mystery—all at once—bells have occupied an honored place in culture for ages.

They did not start as musical instruments, though. Primitive man was more concerned with the practical side of life. He suspended flat stones on leather thongs and struck them with a stick.

Result: a crude communications system with coded messages!

When metal was discovered, bells continued their practical functions. The small, dull-sounding bells of early Greece are a good example. Mounted on warriors' shields and the headgear of battle horses, their sound distracted, the bells terrified the enemy.

As metal making and the quality of sound improved, bells, like all musical instruments, were able to convey *feeling*. New, less practical, uses were found.

A king died in Sparta—the women roamed the city striking a bell to proclaim their sorrow. In Athens, the priests of Cybele, "Great Mother of the Gods," used ringing bells to add to the mystery of their elaborate rites.

But bells did not really "arrive" until Christianity began to flourish. Because early Christians were cruelly persecuted, they conducted their worship in secret. The last thing they wanted was a loud noise.

When the persecutions ended, believers burned with a desire to "shout out" their faith. The bells were made

He set the bells in a stationary position, tied ropes to the clappers and attached them to a keyboard of wooden poles. By pounding and kicking the keys, one man—a *carillonneur*—could play melodies with all kinds of musical shadings. But learning to play took many years.

There was another, far more serious drawback, too. The expense of making bells in vast foundries continued to mount in modern times. Most churches simply could not afford them. By 1930, in the United States, the buildings and churches with musical bells numbered about sixty, and it seemed that the carillon would never become a national instrument for all to enjoy.

Then a man named George Schulmerich changed the situation dramatically twenty-five years ago. Installing radio equipment and public address systems in churches, Schulmerich heard pastor after pastor lament the fact that bells were beyond the means of his church. They frequently asked the young man if there was not a way to play recorded bell music through the amplifiers—without a loss of the stirring sound quality.

Schulmerich took the challenge and traveled up and down the United States making an intensive study of bell sounds. He was convinced that "a bell is not a *shape*—but a *tone*," and racked his brains for a way to get the tone.

Months of experiment followed until—a possible solution! He found that tiny rods of cast bronze produced vibrations which, when modified mechanically and electrically, could produce barely audible but perfect bell tones from electrical pickups, when struck with a hammer. Amplified a million times or more, the tones came forth majestic, rich, and sonorous.

The invention was christened "Carillonic Bells."

The initial result was failure. No one was interested! Those who mourned the loss of bell music found it hard to believe the new "gadget" was a likely substitute for the proud metal giants of tradition.

Schulmerich traveled across the nation again, talking about his idea to anyone who would listen. He embellished the invention with extra features—a timing device that played a series of hymns at pre-selected hours, and a device to control the range of the sound.

Slowly, his idea began to get across. A Methodist Church in New England made the first purchase; a few more isolated orders—from banks, corporations, and churches—followed.

As peace settled upon the world after World War II, the quest for suitable memorials in honor of our heroes who had fallen in defense of their country throughout the world, was undertaken by families, country towns, cities, and even our national shrines. It soon became evi-

dent that the modern Schulmerich carillon, with its ease of installation, and not requiring a massive tower, and with its economy of first cost and maintenance thereafter, and the fact that it permitted regular automatic playing each day, all combined to make a very dignified, practical, and truly "a living memorial." Requests came from all parts of the world to Schulmerich Carillon headquarters in Sellersville, Pennsylvania, and installations were made in the small village church, the city hall, the cathedral, the college campus, the national cemetery, the bank on the corner.

The real success of the Schulmerich carillon lies in the fact that it is now an instrument that can be purchased by the average person as a gift or memorial, with a twenty-five-bell instrument costing as little as \$2,500, and weighing less than two hundred pounds. It is this type of instrument that has found the greatest favor, and which has brought the beauty and the inspiration of the old
(Please turn to page 15)

The Two Spiders

Selected by Mrs. Doris Brown

ONCE upon a time, in a church, it is said, two spiders were out for a walk, and they met in the middle of the aisle. One spider looked fat and well, the other very thin and miserable.

"Good afternoon," said the fat spider cheerfully, "you look very ill. What is the matter?"

"Well," said the thin spider, "to tell you the truth, I really am very unwell."

"Indeed, I am sorry to hear it; tell me what has upset you."

The thin spider took a good look around to see if he was quite safe before he began his tale:

"I live with my wife and family in a corner of the pulpit," he said, "and for a short time we were very happy and comfortable; but now someone comes into the pulpit and talks very loudly, books are moved about, and sometimes the cushions are hammered, so that altogether my nerves are quite upset. I am always in fear that my home will be destroyed, and some of my little ones injured, and even killed outright."

"Oh!" said the fat spider, "that is very serious. Of course, you must move! Come and live with me. There's plenty of room, and no disturbances, and I am sure you would be welcome."

"Where do you live?" said the thin spider. "I might get to be as fat as you if I had no worry."

"Why, I live in the Missionary Box, and from year's end to year's end we are never disturbed. That is why I am so well!"

So the thin spider joined the fat spider, and they

lived quite comfortably together in the Missionary Box.

But far away across the sea people were dying without hearing that Jesus loved them. Now would it not be sad if we left our Missionary Box alone so long that we forgot it, and spiders came and spun their webs there?

Are there any spiders in *your* Missionary Box?

—Emmanuel.

The Ant and the Fly

THERE is one vast difference between the ant and the fly. Suppose you were to put an ant, a fly, and a spoonful of sugar on a table. What would happen?

First, let us observe the fly. He would go to the spoonful of sugar, eat until he was satisfied, then fly off to some corner and sleep until he became hungry again. Then he would return for more sugar. The fly thinks only of himself.

Now let us consider the ant. He would taste the sugar, then hurry off to tell others about it. Soon there would be many ants coming for the sugar. The ant thinks of others.

Many church members are like the fly. They perhaps seldom miss a service, but they come and feast on the good things of God, then go home and sleep for a week, or until they become spiritually hungry again, then come back for another feast.

Let us be like the ant. The Psalmist said, "O taste and see that the Lord is good." If we have tasted, let us not keep all of this good to ourselves. Let us "consider the ant" and "be wise." Let us hurry to tell others about the Lord that they, too, might feast with us.—Adapted from the "Gospel of Luke" by Irene B. Raney.

● By Pastor Grover Gordon
Chappell, Nebraska

SAY not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hath. Say not thou, He hath caused me to err: for he hath no need of the sinful man" (Ecclesiasticus 15:11, 12).

"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 lust*, and *enticed*" (James 1:13, 14).

"He hath commanded no man to do wickedly, neither hath he given any man license to sin" (Ecclesiasticus 15:20).

"Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and

to either keep or lose his status; else he would not have stressed the thought of "how ye ought to walk and to please God" (1 Thess. 4:1). He said: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). Speaking of the works of the flesh, he said: "They which do such things shall not inherit the kingdom of God" (Gal. 5:21). "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" (Rom. 12:2). These, and like scriptures, are rendered superfluous if the generally accepted idea: "That what is to be, will be," is true, because it is impossible to change what is decreed.

From the general tone of Scripture, it is evident that God has given man the privilege of "choice" in either

PREDESTINATION

from the Almighty, that he should commit iniquity. For the *work of a man* shall he render unto him, and cause every man to find according to *his ways*. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment" (Job 34:10-12).

The English word "predestinate" occurs twice (Rom. 8:29, 30); and "predestinated" twice (Eph. 1:5, 11). It is from the Greek word, *proorizo* also translated "ordained before" (1 Cor. 2:7), and "determined before" (Acts 4:28). Thus, the Greek word occurs six times in all. Predestination, foreordination, and ordained before, are defined by Webster's Dictionary, as follows: "The act of decreeing or foreordaining events; in theology, the decree of God by which He has from eternity, unchangeably appointed or determined whatever comes to pass. It is used particularly to denote the preordination of men to everlasting happiness or misery, and is part of the unchangeable plan of the divine government; in other words, the unchangeable purpose of an unchangeable God." This is fatalism, and when applied to every act of every individual, it makes man a machine, with no choice; for in good or evil he does God's will.

It is because of this conception of the word that some of the statements of the Apostle Paul were misunderstood, even in his day. Note his correction: "And not rather, (as we be slanderously reported, and as *some affirm that we say*,) Let us do evil, that good may come?" (Rom. 3:8). It is quite evident by Paul's writing that he *was not* a fatalist in the sense that he was unable to do anything

serving Him or serving Him not. (Mal. 3:18.) The following texts are examples: "See, I have set before thee this day life and good, and death and evil" (Deut. 30:15). "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore *choose* life, that both thou and thy seed may live" (v. 19). In Eden there was a choice between the tree of *life*, and that of the knowledge of good and evil (death). Joshua said: "If it seem evil unto you to serve the Lord, *choose you* this day whom ye will serve" (Josh. 24:15). "For that *they* hated knowledge, and *did not choose* the fear of the Lord: *they* would none of *my* counsel: *they* despised *my* reproof. Therefore shall *they* eat of the fruit of *their own way*, and be filled with *their own devices*" (Prov. 1:29-31). The Psalmist said: "Let thine hand help me; for *I have chosen* thy precepts" (119:173).

Webster's definition of predestination is incompatible with the following statements of Scripture: "Return unto me, and I will return unto you" (Mal. 3:7; Zech. 1:3). "Return ye now every man from *his* evil way, and amend *your* doings" (Jer. 35:15). "Let the wicked forsake *his* way, and the unrighteous man *his* thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For *my* thoughts are not *your* thoughts, neither are *your* ways *my* ways, saith the Lord" (Isa. 55:7, 8). If the reader will take the time to examine the word "way" in any concordance, and notice the contrast between God's way and

man's way, he will see as God said: "As the heavens are higher than the earth, so are *my* ways higher than *your* ways, and *my* thoughts than *your* thoughts" (Isa. 55:9). "Who in times past suffered all nations to walk after *their own ways*" (Acts 14:16). When Israel lived in their own land, "*they* defiled it by *their own way* and by *their doings*" (Ezek. 36:17). "According to *their way* and according to *their doings* I judged them" (Ezek. 36:19). It is evident that *they* were *not* following God's way.

Fatalism makes God responsible for all evil, and guilty of causing authorities to punish criminals for crime which they were made to do.

It is true that the Scripture says: "I am the Lord, I change not" (Mal. 3:6). What are the characteristics of God which do not change? "The Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness

sumed." Still longsuffering and ready to forgive *if* they would return to Him! He is unchangeable in that respect. On the other hand, if they will not return to Him, He "will by no means clear the guilty"! Therefore, He is unchangeable in this respect also.

A good example of God changing His attitude toward man, when man turns or changes *his ways* (which does not contradict the fact that He is an unchangeable God, because this is one of His characteristics) is found in the record of Nineveh. "God saw *their works*, that *they* turned from *their evil way*; and God *repented* of the evil, that *he had said* that *He would do unto them*; and *did it not*" (Jonah 3:10). Jonah said: "O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil" (Jonah 4:2).

As Defined by Man Versus Scriptural Teaching

and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will *by no means clear the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Ex. 34:6, 7). He "will not turn away his face from you, *if ye return unto him*" (2 Chron. 30:9). "Slow to anger, and plenteous in mercy, He will not always chide [strive or contend]; neither will he keep his anger for ever. He hath not dealt with us after *our sins*; neither rewarded us according to *our iniquities*" (Psa. 103:8-10). "Therefore also now, saith the Lord, Turn *ye* even to me with all *your heart*, and with fasting, and with weeping, and with mourning: and rend *your heart*, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil" (Joel 2:12, 13). "I have spread out my hands all the day unto a rebellious people, which walketh *in a way* that was *not good*, after *their own thoughts*" (Isa. 65:2). "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, and *your tongue* hath muttered perverseness" (Isa. 59:1-3).

Now notice Malachi 3:6, again: "For I am the Lord, I change not; *therefore ye sons of Jacob are not con-*

Here is further proof of this characteristic: "If that nation, against whom I have pronounced, *turn from their evil*, I will repent of the evil that I thought to do unto them" (Jer. 18:7-10). The same is true of the individual: "The soul that sinneth, *it shall die*" (Ezek. 18:20). "But *if the wicked will turn* from all *his sins* that *he* hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall *not die*. All *his* transgressions that *he* hath committed, they shall not be mentioned unto him, in *his* righteousness that *he* hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that *he should return* from *his ways* and live?" (vv. 21-23).

The reverse is said of both the nation and the individual that turn from righteousness to evil. God is ever thus; therefore, it is said, "I change not." There is, however, one occasion where He is said to have made a breach of promise (or altered His purpose, margin), and made Israel to serve forty years in the wilderness, a year for a day in which they searched the land. (See Num. 14:34.)

The definition of the Greek words from which we get the words predestination, foreordained, before ordained, etc., according to Young are: *proorizo*, to mark off first or beforehand (Rom. 8:29, 30; Eph. 1:5-11; 1 Cor. 2:7; Acts 4:28); *proginosho*, to begin to know beforehand; and *prographo*, to write or describe before (Jude 4), ordained; *proetoimazo*, to make ready before (Eph. 2:10), afore prepared (Rom. 9:23).
(over)

The fact that God foreknew, "declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:10), no one can doubt, unless he denies that God exists. Nor does it seem to be strange that He "marked off before" certain things; and that He "wrote or described" certain other things, for that proves Him as God. "Let them bring them forth, and shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods" (Isa. 41:22, 23). "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them" (Isa. 42:9). Jesus used the same principle of identification: "Now I tell you before it come, that, when it come to pass, ye may believe that I am he" (John 13:19). This does not indicate that God has fixed the destiny of every man, from eternity; but it proves *His foreknowledge* and power to *foretell* future events.

Someone will surely say that Scripture says: "I make peace, and create evil" (Isa. 45:7). True, by making statutes and laws, evil is created, "for sin is the transgression of the law" (1 John 3:4). After creating evil; and "that sin by the commandment might become exceeding sinful" (Rom. 7:13), "is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?" (Rom. 3:5, 6). But God does not TEMPT any man to sin, even though He does test, try, or prove him. When a man is tempted, he is drawn away of his own lust, and enticed. (Jas. 1:13-15.) "He hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:31), "by Jesus Christ" (Rom. 2:16), "who will render to every man according to his deeds" (Rom. 2:6). "For there is no respect of persons with God." God's standard of judgment is described in Romans 2:12-16 and John 12:46-48. Man's definition of predestination makes God a respecter of persons!

When God had respect to Abel's offering (being more excellent), and Cain was very wroth, God said: "If *thou* doest well, shalt thou not be accepted? and if *thou* doest not well, sin lieth at the door; and unto thee is its *desire*, but *thou* canst rule over it" (Gen. 4:7, Leeser). Cain slew his brother. Why? "Because *his own* works were evil" (1 John 3:12).

What About Pharaoh?

"The scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee" (Rom. 9:17). The idea is taken from this text that God caused Pharaoh to be born, placed him in this position and then hardened his heart, in order to show in him the power of God. Let us examine some of the Scriptural statements concerning God's use of Pharaoh according to His foreknowledge. First, we note that Pharaoh was deceitful. (Ex. 8:29.) Second, "when Pharaoh

saw that there was a respite [or rest from the plague], he hardened his heart, and hearkened not unto them; as the Lord had said" (8:15; see vv. 31, 32). God knew that when He removed the plagues, Pharaoh would change his mind (deceitful), so He said: "I will harden his heart" (Ex. 4:21). Third, Pharaoh said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go" (Ex. 5:2). This was the new king that knew not Joseph (Ex. 1:8; Acts 7:18), "the Assyrian" (Isa. 52:4).

With this background, note what was said to Pharaoh, through Moses. "At this time I send all my plagues against thy heart, and against thy servants, and against thy people; in order that thou mayest know that there is none like me on all the earth. For *even now* I might have stretched out my hand, and smitten thee and thy people with pestilence; and thou wouldest have been cut off from the earth; but for *this cause* have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth" (Ex. 9:14-16, Leeser). If anyone ever had proof of the existence of God, it was Pharaoh, but because of his deceitfulness and the fact that the plagues were removed, he refused to obey, until his first-born was taken, and even then he went to overtake Israel. It was then that he was destroyed in the Red Sea. (Psa. 136:15.) Here again, we are reminded of the foreknowledge of God, but His use of Pharaoh in no way proves that every individual is predestined from eternity, to either eternal happiness or misery, without any choice.

Nebuchadnezzar was told by Daniel, after he had been shown what was about to befall him: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity" (Dan. 4:27). This would be utterly impossible if man has no choice in his destiny.

How About Jacob and Esau?

"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election [*eklogē*, to make choice or choose] might stand, not of works, but of him that calleth;) it was said unto her [Rebecca], The elder shall serve the younger" (Rom. 9:11, 12). It was unnecessary for God to wait for them to do good or evil before making a choice between them; for by His foreknowledge He knew beforehand that Esau would not value his birthright and would sell it for a morsel of meat. So He was able to foretell the result and declare it before they were born. Therefore, "the gifts and calling of God are without repentance" (Rom. 11:29).

God always chooses, or marks off beforehand, by His foreknowledge, and according to His purpose, which, in turn, is marked off or described in advance. Abraham is

a good example. "Abraham, when he was *called* to go out into a place which he should after receive for an inheritance, *obeyed*." This is what God said of him: "For I *know* him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19).

Marked Off

Let us examine the Scriptures where the word *proorizo* occurs to see what has been "marked off beforehand." "We know that all things work together for good 1) to them that love God, 2) to them who are the called according to his purpose" (Rom. 8:28). Who are the called? "Even us, whom he called, not of the Jews only, but also of the Gentiles" (9:24). How were, or are, they called? "Whereunto he called you *by our gospel*, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:14). "The called according to his purpose." What purpose? "To be conformed to the image of his Son" (Rom. 8:29, 30). That is what He has marked off beforehand for those who are the called.

But Jesus said: "Many are called, but few are chosen" (Matt. 22:14). Why? Evidently because they failed "to make their calling and election sure" (2 Pet. 1:10). *not* "being made conformable unto his [Jesus'] death" (Phil. 3:10). How does God elect or choose? "God hath from the beginning *chosen* you to salvation *through* sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). The "King of kings" "and they that *are with him* are called, and *chosen*, and *faithful*" (Rev. 17:14).

Now notice Ephesians 1:5 and 11. We have a similar situation here. "According as he hath chosen us in him before the foundation of the world, that *we should* be holy and without blame before him in love" (v. 4). *Having marked off beforehand*, "unto the adoption of children by Jesus Christ" (v. 5). How do we become the adopted children? "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). "Ye have received the Spirit of *adoption*, whereby we cry, Abba

Father" (v. 15). "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26, 27), "and if ye be Christ's, then . . . heirs" (v. 29; Rom. 8:17; Eph. 1:11), "an inheritance" being marked off.

The Potter and the Clay (Romans 9:21-23)

Paul used this illustration several times: "earthen vessels" (2 Cor. 4:7); vessels of "honour" and "dishonour" (2 Tim. 2:20). They were named according to their use, all made of "the same lump." The vessel of honor contained good, clean, pure, fresh water; the one of dishonor contained waste material. It is evident by the admonition that (when applied to man) the vessels could determine which they *might be*, for it is said: "If a man purge *himself* from these, *he shall be* a vessel unto honour, sanctified, and meet for the master's use" (v. 21). Vessels of "mercy" (Rom. 9:23) were smaller, but they, too, contained good, clean, pure, fresh water and were carried when traveling, so as to dispense to anyone who might need it. ("Let him that is athirst come. And whosoever will, let him take of the water of life freely," Rev. 22:17.) The vessel of "wrath" (Rom. 9:22) was one which had become marred. After much patience in trying to mend it by the use of the blood of a certain insect mixed with clay, it failed to respond to the potter's hand, he finally decided it was only fit for destruction, so it was called a vessel of wrath. (It is not hard to make an application here.) If a good vessel was desired and the potter chose one for you, it was called "a chosen vessel" *because he knew* it would stand every test. Paul was that kind of a vessel. (Acts 9:15.) Perhaps that is why he used these illustrations in his teaching.

THE COUNTRY PARSON

The Country Parson has said, "It's okay to pray to God for a bumper crop, but you'd better do some cultivating, too. . . . With all our nuclear progress, man has never been able to make a more destructive weapon than the one he has always had—the tongue."

The Bible Speaks on "Happiness"



JOHN 15:11

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. — Christ



PSALM 144:15 Happy is that people, whose God is the LORD.



Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. ROMANS 15:13



A merry heart doeth good like a medicine

PROVERBS 17:22

Comments, Poetry, and Humor

THE WORLD IS MINE

Selected by Mrs. Betty Thibault, Harlingen, Texas

Today upon a bus, I saw a lovely girl
With golden hair,
I envied her, she seemed so gay, and
Wished I were as fair.
When suddenly she rose to leave, I saw
Her hobble down the aisle;
She had one leg, and wore a crutch,
And, as she passed, a smile.
Oh God, forgive me when I whine,
I have two legs—the world is mine.

And then I stopped to buy some sweets; the lad who
Sold them had such charm.
I talked with him—he seemed so glad; if I were
Late 'twould do no harm.
And as I left, he said to me: "I thank you.
You've been so kind.
It's nice to talk to folks like you.
You see," he said, "I'm blind."
Oh God, forgive me when I whine,
I have two eyes—the world is mine.

Later, walking down the street, I saw a child
With eyes of blue.
He stood and watched the others play; it seemed he
Knew not what to do.
I stopped a moment; then I said, "Why don't you join
The others, dear?" He looked ahead without a word,
And then I knew—he could not hear.
Oh God, forgive me when I go. With eyes to
See the sunset's glow, with ears to
Hear what I would know.
Oh God, forgive me when I whine, I'm blessed, indeed—
The world is mine.

(I found this poem under the glass top of a desk at the county tax collector's office.)

A CLEAN ANNOUNCEMENT

DUZ you just DREFT along with the TIDE of un-
concern? VEL, now is the time to CHEER up. If you
want real JOY the TREND is for ALL the family to
BREEZE right into our Sunday school Hear our SOS.
Don't let us have to DIAL you this week to have you
on hand for Sunday school next Sunday. Come on and
let's ALL pull together like a 20 MULE TEAM.

—*Tempe Evangelist.*

SECURITY

By Pastor C. E. Randall, Omaha, Nebraska

People are looking for security these days, and the uncertainty of the times certainly justifies the search. It would be wrong to condemn one for desiring security and making preparation for the *rainy day*. It bespeaks good judgment and initiative when one lays aside for old age. There is a growing army of people who are leaving future security in the hands of a beneficent government. This type of security may develop an impotent people whose self-respect will have largely been destroyed. Even at the best, this type of security is uncertain, for governments are not too stable, and welfare plans, like the gold standard, are liable to change or be discontinued.

Then there is another army of people who are building their security around stocks and bonds. These might be called *coupon clippers*. These, too, desire security. They are industrious and frugal. This type of preparation for the future cannot, in its basic elements, be condemned. Paul said, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8).

There is a danger peculiar to this type of security. Jesus warned against it when He remarked, "The deceitfulness of riches, choke the word" (Matt. 13:22).

It all adds up to this: real security can only be obtained when God is taken into partnership and one has the hope of eternal life through Jesus Christ.

HE CARES FOR YOU

By Mrs. Mary Mae Nedrow, Oregon Illinois

It is God who makes all things possible. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psa. 19:1, 2).

"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely. . . . He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite. . . . Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth the beast his food, and to the young ravens which cry. . . . The Lord taketh pleasure in them that fear [respect] him, in those that hope in his mercy" (Psa. 147:1, 3-11).

It is God who gives all things. "He giveth snow like

wool: he scattereth the hoarfrost like ashes. . . . He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow" (Psa. 147:16, 18). What a wonderful, loving Father we have!

To me, one of the most remarkable things is that fingerprint experts say there are no two fingerprints alike. We read in Scripture: "He sealeth up the hand of every man; that all men may know his work" (Job 37:7). Do you know that "the very hairs of your head are numbered" (Matt. 10:30)?

How great is our Lord God! Rest assured, all you faithful, God is watching over you, and He cares for you. It is our Lord God who "causeth the grass to grow for the cattle, and the herb for the service of man: that he may bring forth food out of the earth. . . . He appointed the moon for seasons: the sun knoweth his going down. . . . O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Psa. 104:14, 19, 24).

In the beginning, God made everything pure, but man abused it. There will come a time when there will be no stain of sin in the earth. This is the time to which we Christians look forward. When Christ, the Son of God, returns, and will have made restitution of all things, when the last enemy, death, shall be destroyed, all things will be made new, and "there shall be no night there" (Rev. 22:5).

In that glorious age of tomorrow, to which the faithful look forward, "God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3, 4). "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" (John 3:16). Yes, dearly beloved, He cares for you! Rejoice in the Lord, all you faithful!

DETOUR

By Mrs. Rosalie Ficken, Festus, Missouri

One of our young ministers was asked by a church member, "What is the most important issue to be brought before the people today?" Without hesitation came the

answer, "To make people realize that now is the time for decision. To make them realize that to believe, repent, and be baptized is the 'open sesame' to a new life."

If a small child should place his hand in yours, and ask you to lead him, would you refuse? Then, would God, who has made His love for us evident down through the years, refuse to lead a repentant sinner when he has placed his trust in Him?

How much sorrow, grief, and regret people could be spared if they would only resign their lives to God in their adolescent years.

People may repent of their sins and be willing to make full restitution for them, but no amount of sorrow or regret can undo the damage for which innocent people are often made to suffer.

Life is not a throughway from the cradle to the grave. God has placed road signs and danger signals all along the way. We have only to let up on the accelerator of our own headstrong ways long enough to read them and heed them.

All roads have crossroads. When we come to them, God does not tell us which one to take. He leaves the choice to us. If we make a wrong turn, it takes a long time, sometimes years, to get back on the right road again. Precious time is lost!

Those who do not allow the sins of everyday living to detract them are those who have anchored their faith in the promise Christ gave. He said, "Lo, I am with you always, even unto the end of the world."

CONQUERING SPACE

O noble man that you are,
You think that you have traveled far.
You challenge others to a race,
To see who owns all outer space.

Because your eyes are on the stars
You cannot see the hope that's ours.
It is the Christ upon the tree;
The Son of God, brings liberty.

It is not might that makes us grand;
It is the Christ for whom we stand.
Failing rockets bring no disgrace,
If we have conquered inner space.—J.R.L.



You Are Invited to Worship
at the
Church of God

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HAVE YOU TAKEN IT TO JESUS?

Have you taken it to Jesus?
 Have you left your burden there?
 Does He tenderly support you?
 Have you rolled on Him your care?
 Oh, the sweet unfailing refuge
 Of the everlasting arms;
 In their loving clasp enfolded
 Nothing worries or alarms.

Have you taken it to Jesus,
 Just the thing that's pressing now?
 Are you trusting Him completely
 With the when, and where, and how?
 Oh, the joy of full surrender
 Of our life, our plans, our all;
 Proving far above our asking
 That God answers when we call.

Have you taken it to Jesus?
 'Tis the only place to go
 If you want the burden lifted
 And a solace for your woe.
 Oh, the blessedness to nestle
 Like a child upon His breast;
 Finding ever, as He promised
 Perfect comfort, peace, and rest.

—Mrs. E. L. Hennessy.

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(Continued from page 7)

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