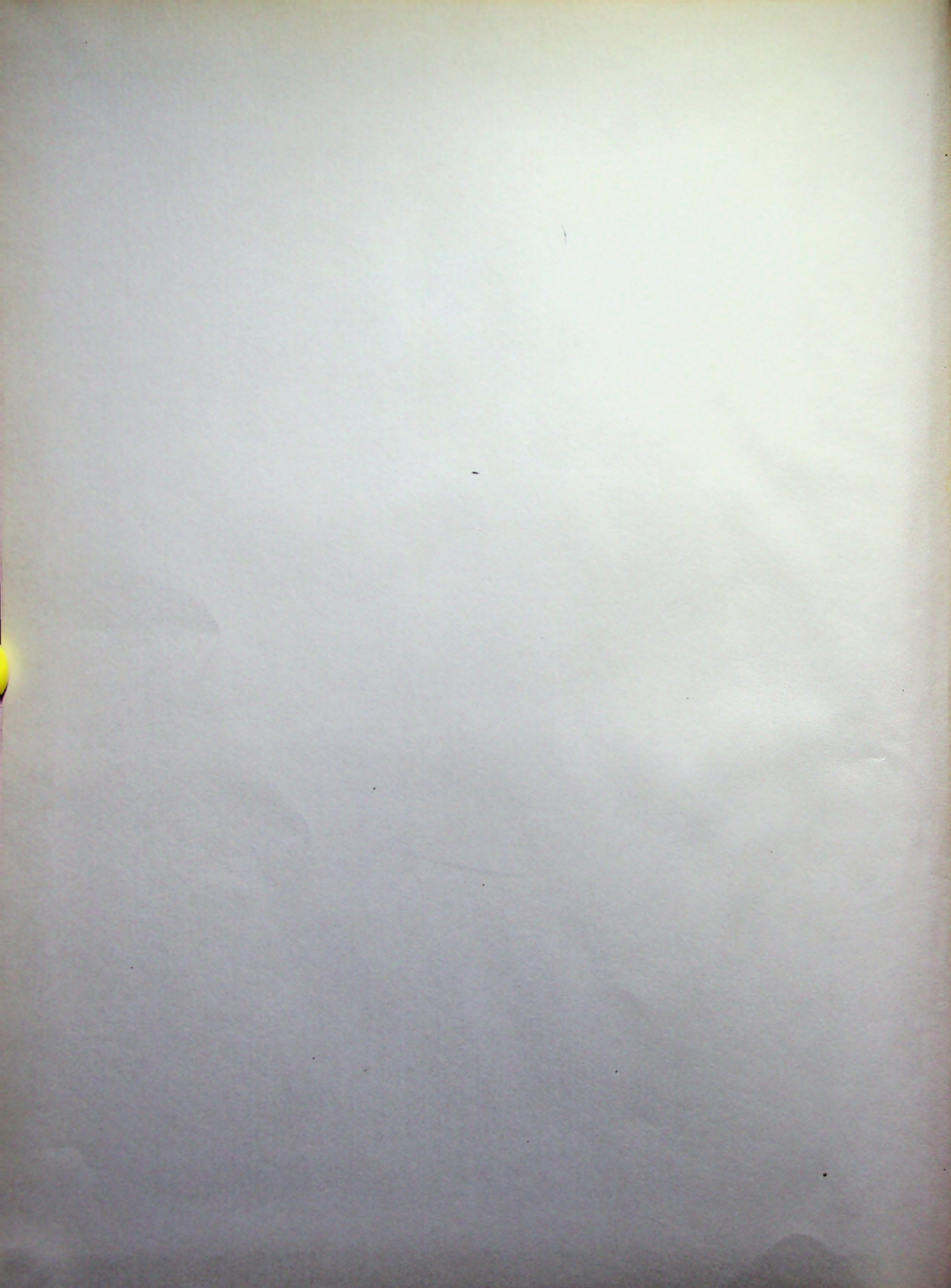


**THE  
RESTITUTION  
HERALD**

**VOL. 53-54**

**1963-65**



October 15, 1963

the

# RESTITUTION

## Herald

**"OUR  
SEPARATED  
BRETHREN"**

(Page 4)

VOLUME 53, NUMBER 1

**IN AN AGE HUNGRY FOR KNOWLEDGE**

**IN THIS ISSUE**

Messages of Interest in  
This Issue!

A Day Has Been Lost

The Israel of God

Everlasting Life

Brief Messages for Busy  
People

Editorials of Current Interest



**"APPLY THINE HEART UNTO INSTRUCTION, AND THINE EARS  
TO THE WORDS OF KNOWLEDGE"**

— PROV. 23:12

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

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

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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"Grandma, do you know how to take ink out of things?" Pete asked me yesterday. "Well, sometimes," I said. "What did you have in mind?" He dropped ink in a glass of water and held it out to me, grinning. "No, I can't take it out of that glass of water," I said. "Takes somebody smarter'n I am." There's no ordinary way of taking sin from a life, either. It calls for the extraordinary power of God.



# Editorials

Harold Doan  
Editor

## VATICAN COUNCIL II

The Vatican Council II has reconvened under the direction of new Pope Paul VI. While this phase of the council deliberations will deal more with internal church problems than with the investigation of ways to accomplish the return of the "separated brethren," the possibilities of such a return are kept in the vision of the delegates to the council. In his address to the delegates, Pope Paul boldly used the word "reform" in connection with the purposes of the council, giving encouragement to some of the liberal bishops who would like to see changes in the language of the mass, marriage laws, attitudes toward other religions, and the place of the laity in the church. (See the article on "Our Separated Brethren" for more on the council.)

## MORE ABOUT VIET NAM

A reader has asked about contradictory reports that have been printed in newspapers about the situation in Viet Nam. We were interested in an item written by Drew Pearson, June 9, 1963, about the situation in Viet Nam. This was written at the time the United States government finally began a crackdown on the government of South Viet Nam for its persecution of Buddhists.

Mr. Pearson wrote: "It wasn't published, but what brought the religious crackdown on President Ngo Dinh of South Viet Nam was a request by him to General Paul Harkins, the United States Commander for United States planes and helicopters, to suppress Buddhist religious demonstrations. This caused the first Catholic president of the United States to send vigorous warnings to the Catholic president of Viet Nam, that repressive measures against the Buddhists must cease.

"Kennedy's warning was something which a previous Presbyterian president of the United States had sidestepped. It was long overdue.

"It is no secret that the Eisenhower administration intervened in Viet Nam, partly at the urging of Cardinal Spellman of New York, to save the turbulent Catholic kingdom in the one-time colony of Indo-China.

"Since then repressive measures by the ruling Catholic aristocracy against the Buddhist population have seriously retarded what is supposed to be the number one battle in the area—the struggle against Chinese communism. The population is seventy per cent Buddhist.

"United States military authorities report that Vietnamese troopers, trained by American military experts and equipped from American arsenals have been spending more time repressing Buddhists than fighting communists." So wrote Mr. Pearson.

It is interesting to note further that in spite of public statements of the State Department and others in regard to the situation in Viet Nam, the central intelligence agency of the United States continues to financially support the secret police force and elite troops of the Diem family which have been raiding Buddhist temples and killing Buddhist worshippers.

## HUMAN SACRIFICE IN MEXICO

Twelve Mexican farmers have been found guilty of murder at Ciudad Victoria, Mexico. They are members of a cult which is reported to have offered up human sacrifices and to have burned a woman at the stake. They were found guilty of murdering six people in their heathen rites.

Even in this day of enlightenment and civilization there are many, many people in the world who stand in need of the true gospel. Mexico is a land hungry for the gospel and in need of the by-products of the gospel.

## THE COST OF TRANQUILLITY

Americans spend more than two hundred million dollars per year for tranquilizer pills. It is estimated that they are used by about eight per cent of the population.

The noise, rush, economic pressures, social pressures, traffic, congestion of population in large cities, and other causes contribute to this need for tranquilizers.

It may be that we would find more tranquillity in application of some of the admonitions of Scripture: "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5); "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7); "I have learned, in whatever state I am, therewith to be content" (Phil. 4:11).

Freedom from fear, anxiety, covetousness, hatred, and presence of love, thanksgiving, contentment, assurance, confidence, and hope is tranquillity.

## ONE BIBLE FOR ALL

Catholic and Protestant churches have traditionally used two different Bibles. Most Protestant churches use the King James Bible, or the newer Revised Standard version. The Catholic church uses the Douay version, an English translation of Jerome's Latin Vulgate Bible. There are several differences in these Bibles. The Douay version, for instance, includes the six books of the Apocrypha, and has notations of interpretation of various texts. (For instance, it notes that the term "first-born" in Luke 2:7 was a Jewish legal term that could be applied to an only son. This was to protect their belief that Mary was a "perpetual virgin.")

Protestant, Jewish, and Catholic scholars are now working together on a new translation to be used by all. Being prepared under the auspices of Doubleday's Anchor Books, thirty Jewish, Catholic, and Protestant scholars hope to have the new Bible ready by 1969. Four of the books will be published soon.

The project does not yet have the official approval of any of the churches represented by the scholars, but it

is hoped by them that the new version will receive the blessing of all three groups.

## RACIAL PROBLEMS

There is nothing new about problems between the various races of the world's people. In the days of Israel in Egypt, the heart of Pharaoh was hardened against Israel because the "Lord doth put a difference between the Egyptians and Israel" (Ex. 11:7).

There are too many complications in the racial problems of our time for us to comment with any expertness on the problem. At its roots, however, may be the differences that God has made between people. These differences are often viewed with suspicion, distrust, feelings of inferiority or superiority, and even with unreasoning hatred by one group or the other. Different color, different customs, different temperament, different outlook, rather than being seen as an enrichment of the human race are looked upon with suspicion. The thought in the minds of many seems to be, "Since this person or race does not look like me, and act like me, and live like me, there must be something wrong with him. Since he does not respond to my attempts to make him like me, he is evidently backward and not to be trusted."

God "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" (Acts 17:26). God made all men. He made them all of one blood, yet He made them different. He evidently intended that they should all seek the Lord "if haply they might feel after him and find him" (27). These differences were for the enrichment of all, not to make one group inferior or superior to the other.



## "OUR SEPARATED BRETHREN"

THE SECOND Vatican Council was convened by Pope John XXIII for two purposes: first, to promote greater unity within the Catholic church itself; and second, to encourage co-operation between Catholics and Protestants with the view of fusing the two groups into one church. Since union was in the thinking of many, it is not surprising that one hears such terms as "a great return," "convergence," "integration," etc.

Protestants were appealed to in terms of equality and religious freedom. Richard Cardinal Cushing said: "We must work together on all levels which do not demand of us the denial of the faith that we have. We Catholics must recognize the rights of Protestants to their conscientious beliefs, and vice versa. I, as a Catholic, have absolutely no right in my thinking to foist through legislation, or through any other means, any doctrines of my church upon others. I have no right to do that. Other people have their own conscientious beliefs. I am obliged to respect them and vice versa. And that's mutual love, and from that we talk with one another."

The Italian Protestant Council stated: "Most of the bishops attending the Vatican Council seem willing to approve of the dogmatic restraint, which will avoid shocking Protestants, and give them time gradually to get used to the idea of Mary, with a view to her being 'rediscovered' by Protestantism."

The Hon. Joseph Bogoni, Waldensian and Deputy in the Italian Parliament, observed: "The Ecumenical Council opens with the will and desire to make the Catholic church equal to the new situation in the world." He seemed willing to co-operate with the Catholic church provided "that the Word and teachings of Christ prevail."

The Waldensian Synod, August 10, 1962, stated: "We desire to be ready to renew ourselves and to be changed provided this is unmistakably laid down in the Word of God. Since we are persuaded that the path to unity is neither a wise theological strategem, nor a skillful diplomatic game, it is not a question of moving towards one another but rather of moving each one of us toward the Lord of the church, the living Christ."

In spite of the tolerant speeches, it is evident that the "great return" must be to the Roman Catholic Church. The one church must be the Roman Catholic Church.

Protestants are being referred to as "our separated brethren."

On the surface there does seem to be some justification of looking upon Protestants as "separated brethren," for some of the churches were founded by men who left the Catholic church. Others are splits from those who split from the Church of Rome.

The Lutheran church was founded in 1517 by Martin Luther, an ex-priest. The Mennonite church was founded by Menno Simons, who broke with the Catholic church in 1530. King Henry VIII founded the Church of England in 1534 because Pope Clement VII refused to grant him a divorce from Catherine, that he might marry Anne Boleyn. He declared himself head of the (Roman Catholic) Church of England. Although excommunicated, King Henry VIII remained a loyal Catholic and "his will provided for the interment of his body, the celebration of masses, and the distribution of alms for the benefit of his soul." (*Christian Heritage*, December, 1962, p. 2.)

John Knox founded the Presbyterian church in 1560. "Of his life before 1545 little is recorded. He is known to have taken minor orders and to have been engaged, between 1540 and 1543, as an ecclesiastical notary." (*Columbia Encyclopedia*.)

Robert Browne was among the Separatists who rebelled against the established Church of England. He established the Congregational church in Holland in 1582.

Other churches and their founding dates are: Protestant Episcopalian church was founded in America in the seventeenth century; the Baptist church was launched in Amsterdam in 1606; the Dutch Reform church was organized in New York in 1628; the Methodist church was organized in England in 1744; the Unitarian church was founded in England in 1774; the Apostolic Christian church was started in America in 1850; the United Brethren church was founded in Pennsylvania in 1815; the Disciples of Christ church, an off-shoot of the Presbyterian church, started in 1812; Joseph Smith started his group, the Mormons (known under different names today) in 1830; the Seventh Day Adventists began in the late 1800's; the Salvation Army in 1865; and the Christian Scientists in 1879.

Other religious groups, all less than one hundred years old, are: Church of the Nazarene, Pentecostal Gospel, Holiness church, Assembly of God, Pilgrim Holiness, and Jehovah's Witnesses.

It is easy to see that the Roman Catholic Church is older than any of those named, but it is not as old as Christianity. The Roman Catholic Church was founded after the Council of Nicaea (325 A.D.). There was no Roman Catholic Church for the first 300 years of the Christian era. The Bible does not mention the Roman Catholic Church.

False teachers who entered the early church rapidly increased in numbers and influence following the death of the apostles. Many pagan doctrines infiltrated the true teachings of the church, became embedded in tradition, and then blossomed forth as dogmas. One such false doctrine was that of the trinity.

The ancient prophets, Jesus, and the apostles all believed in one God, and only one. Pagans believed in a plurality of gods and brought the teaching of trinity into the Christian church. Trinitarianism and monotheism soon clashed. The Nicaean Council was called to decide the issue. Not all churches were represented at this council. Constantine, who called the council and paid the expense, appointed many of the delegates without regard to religious background.

The council voted in favor of the trinity and banished all who disagreed. It also formulated a statement of faith, which, when enlarged upon by Augustus, became the basic theology of the Roman Catholic Church.

The issue did not die down, and so Theodosius called a council at Constantinople. "In the creed adopted, trinitarianism was made the official doctrine of the church within the empire. All who disagreed were expelled from their pulpits and excommunicated from their churches. It was the totalitarian rulership of the Roman emperors and later the Roman Catholic Church that enabled the doctrine of the trinity to maintain its place in perverted theology." (*Systematic Theology*, Huffer.)

Down through the years the Roman church has added other doctrines which are not true to God's Word. Along with trinity it has taught the pagan doctrine of the immortality of the soul. Rome also taught the doctrine of eternal torment. It invented purgatory, and substituted sprinkling for immersion.

Since Protestants did not repudiate all these false teachings, it is easy to classify them as "separated brethren." It seems logical to invite them to return.

At the Council of Trent (1545-63) the Roman Catholic Church declared tradition to be as important as the Bible. (In actual practice tradition is considered more important than the Scriptures. Bible reading is discouraged and even forbidden.) A Knights of Columbus advertisement before me carries the following headline: "No—the Bible Is Not Our Sole Guide."

"The Spirit of Catholicism," is an authoritative Roman Catholic work, bearing the Nihil Obstat of the Board of Censors of the Archdiocese of New York and the imprimatur of the late Cardinal Hayes. (Macmillan, 1962.)

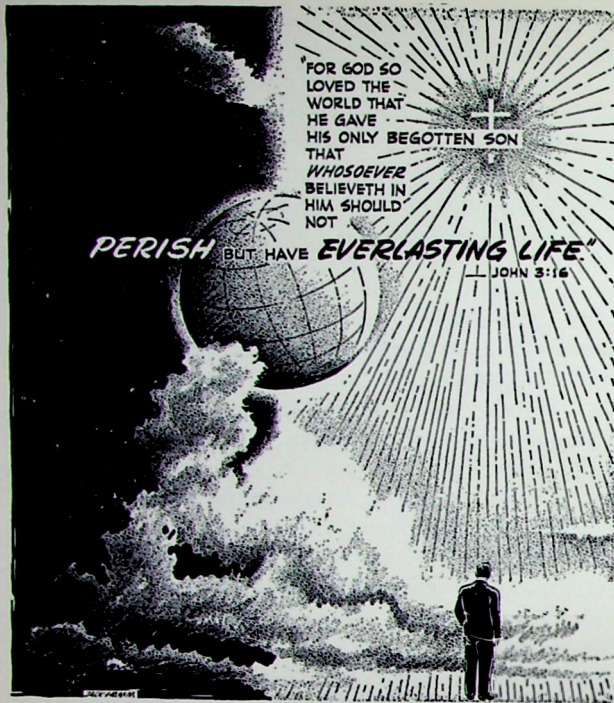
In this book the author, Karl Adams, wrote: "We Catholics acknowledge readily, without any shame, nay with pride, that Catholicism cannot be identified simply and wholly with primitive Christianity, nor even the gospel of Christ, in the same way that the great oak cannot be identified with the tiny acorn. There is no mechanical identity, but an organic identity. And we go further and say that thousands of years hence, Catholicism will probably be even richer, more luxuriant, more manifold in dogma, morals, law, and worship than the Catholicism of the present day. A religious historian of the fifth millennium A.D. will without difficulty discover in Catholicism conceptions and forms and practices which will derive from India, China, and Japan."

We should thank Karl Adams, a Roman Catholic priest, for his frank admission that "Catholicism cannot be identified simply and wholly with primitive Christianity, nor even with the gospel of Christ."

The Apostle Paul is authority for saying that "there is one God, and one mediator between God and man, the man Christ Jesus" (1 Tim. 2:5). The Catholic church teaches that Mary is also a mediator. The crucifix which stands beside the Basilica of Santa Maria Maggiore (St. Mary Major) shows Jesus hanging on one side and Mary hanging on the other as co-redemptrix of all the world. The "virgin" wears her golden crown as "Queen of Heaven." Note how far tradition has strayed from the truth of the Bible.

St. Alphonsus Liguori in his book, "Glories of Mary," (1868, with the imprimatur and sanction of the Catholic church), wrote: "The eternal Father gave the office of judge and avenger to the Son, and that of showing mercy and relieving the necessitous to the mother." He records this prayer: "O Immaculate Virgin, . . . prevent thy beloved Son, who is irritated by our sins, from abandoning us to the power of the devil." He illustrates power and love of Mary by this story: "In the Franciscan Chronicles it is related that Brother Leo once saw a red ladder, on the summit of which was Jesus Christ; and a white ladder, on the top of which was His most holy Mother; and he saw some who tried to ascend the red ladder, and they mounted a few steps, and fell; they tried again, and again fell. They were advised to go and try the white ladder, and by that one they easily ascended, for our Blessed Lady stretched out her hand and helped them, and so they got safely to heaven."

The "church of God" is the only church named in the Bible. It is the only church "purchased with the blood of Jesus Christ" (Acts 20:28). We strive to be "identified simply and wholly with primitive Christianity," and "even with the gospel of Jesus Christ." We are "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). It was  
(Please turn to page 14)



## The Abrahamic Promises

### Part Two

# EVERLASTING LIFE

By Pastor James Mattison  
Hammond, Louisiana

OUR FIRST study of the "exceeding great and precious promises" by which we "might be partakers of the divine nature" (2 Pet. 1:4) was in regard to the one life-giving gospel. We noted that the saving "good news" from God was a twofold message: redemption from sin through Jesus Christ our Lord, and eternal life in the future Kingdom of God, the everlasting home of the redeemed.

This gospel was given to men long before our Saviour was born. Men of God of all ages have had the same hope. Galatians 3:8 mentions that the glad tidings were preached to Abraham. We also noted that Christians today are connected to God's gospel given to Abraham through their belief in Christ. This is taught in Galatians 3:29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Of utmost importance to us, then, are these great and precious promises that God made in Abraham's day, by which all who are faithful may come under the promise of eternal life.

God is the Giver of these great and precious promises. Christ is the Mediator through whom these promises come to men. Without acceptance of Christ as our God-given Saviour, we cannot come to God, nor can we come under God's promises.

Our study today is concentrated upon God's great promise of everlasting life. Since Jesus spoke only those things which His Father revealed to Him, He, too, spoke often about a future life. Jesus was the one who said, "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).

It is evident that those who are wicked will never gain eternal life. Jesus declared one day to the apostles that anyone who forsook the love of this world for His sake and the gospel's would receive a hundredfold now, and "in the world to come eternal life" (Mark 10:30). One who does not forsake evil is not eligible for future life.

This is again taught in John 3:36, where Jesus stated, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." He who does not believe all the words of Christ shall never see eternal life. Again, Jesus asserted that many are headed for destruction, while few walk the narrow way that leads to life. (Matt. 7:13, 14.) There is no promise of everlasting life to the wicked.

The common teaching today that the wicked will live forever in torment has no Bible foundation. It is a theory being taught today that is not part of the true gospel. Jesus declared again and again that the wicked will perish, will be destroyed, and will not see life. No one will receive eternal life unless he takes Christ as his Lord and Master. This includes you and me. Unless our hearts are fully turned to Jesus Christ, we will not have life.

Christ is the *source* of our eternal life. He has it now and is able to give it to others. Christ Jesus before His



death was like us—flesh and blood. (Heb. 2:14.) He was a mortal man, because He died. (1 Cor. 15:3.) God raised Him from the dead and gave Him everlasting life. (Acts 2:24; Rev. 1:18.) The Christ is now able to transfer eternal life to others; however, He will not give eternal life to any of the faithful until this world passes away and He comes again. He affirmed this in Mark 10:30, when He said that everlasting life would be given in *the world to come*.

This promise of life forever for all who will be faithful was given long ago in the Abrahamic promises. God said to Abraham, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14, 15). Since Abraham is to receive the land of Canaan forever, he will have to be resurrected and given eternal life. Abraham will live forever when Christ's day comes, the day for which Abraham longed. (John 8:56.) Notice that this promise is made to Abraham himself and to his descendants. You and I are Abraham's descendants by faith if we are in Christ. This promise applies to us as well as to Abraham himself.

Abraham is dead now. Stephen said in Acts 7:1-5 that Abraham did not receive this promise of eternal life and eternal inheritance. The reason he did not is that he died. The gospel story is continued in Hebrews 11, which asserts that all the faithful died, "not having received the promises, but having seen them afar off." The reason for God not giving eternal life so far to any but His Son is given in Hebrews 11:39, 40. "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." We will all be made perfect together, but Christ is the "firstfruits"! Because of His great faithfulness, God has declared that His Son was to have pre-eminence in all things, even in being the first to receive everlasting life.

Today, you and I are mortal creatures. We are as the Bible says, "flesh and blood," and "flesh and blood cannot inherit the kingdom of God." That is why Abraham and all the faithful must wait for the resurrection to inherit eternal life. The dead faithful are mentioned in 1 Thessalonians 4:15 as being "asleep." The next verse speaks of them as being "dead in Christ." This means that at their death they were true Christians. These faithful of all ages, who were persuaded of the promises and embraced them, yet have never received life everlasting, shall be raised first. Then the faithful who are alive at Christ's coming shall be changed, and together these two groups shall meet Christ in the air when He comes. This is the "good news" of 1 Thessalonians 4:15-17.

Why men today teach the immortality of the soul as gospel, we do not know. It certainly cannot be proven by the Bible. Anyone who makes the most elementary

study of the word "soul" in the Bible will quickly discern that there is nothing immortal connected to a soul. The Bible plainly declares, "The soul that sinneth, it shall die," and "He which converteth the sinner from the error of his way shall save a soul from death" (Ezek. 18:4; Jas. 5:20). Souls are not immortal. To affirm this is to contradict Christ's glad tidings of eternal life only through Him. If the soul is already immortal, what need have we of Christ for immortality? If all persons have immortal souls now, all will live forever; whereas in the gospel that Christ preached only those who *believe in Him* will have everlasting life. The Bible says, "The wages of sin is *death*," not life.

Those who believe that man is anything more than mortal and wholly dependent upon Christ for life everlasting had better look into the Word a little deeper. The Bible message is that, by means of the divine promises, we can be partakers of the divine nature. Outside of these promises there is no hope of having the divine nature. Only those who receive the divine nature will live forever.

The good news of eternal life to come is our hope. In God's great plan we see that it is God's desire for faithful people to live with Him forever in His Kingdom. What a promise to mortal men! Truly it is something to strive for and to attain. Eternal life is outside of us, as it was outside of Adam in the tree of life in the Garden of Eden. The plan of salvation is, in the words of Jesus and the apostles, "Believe the gospel," "repent and be baptized," and you shall have eternal life in God's Kingdom.

Why don't you make God's plan your plan? There is no greater satisfaction than being on God's side and knowing that He will cause all things to work together for good for you. God loves you. He wants to bless you now. He wants you to have eternal life in His Kingdom. This will fulfill the Abrahamic promise of inheritance "for ever."

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#### STANDING IN LINE

Have you ever thought how much of our lives is spent standing in lines? We stand in lines waiting for buses, being checked out at the supermarket, cashing checks at the bank, buying movie tickets.

But how often have you waited in line to get into church? We frequently hear that there is a great upsurge of religion in America. Only when standing in line for church becomes a weekly occurrence will we *really* know what a religious revival is!—*Layman's National Committee*.

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*Life's Seasoning*: Be game and do not shirk the task that makes you halt. Just put some pepper in your work, and you'll be worth your salt.—*Sunshine Magazine*.

By Pastor Gordon Landry, Baton Rouge, Louisiana



# A DAY HAS BEEN LOST

A DAY has been lost! Twenty-four hours have disappeared from the history of the heavens and the earth. Sir Edwin Ball, famous British astronomer, now deceased, discovered that sometime in the past a day has vanished. It can be noted by those who study the heavens. But where could such a day have gone? What could have happened to it? How, with the minute accuracy with which the universe keeps time, could such a thing take place?

Professor C. A. Totten of Yale University, also deceased, revealed the answer to the riddle as far back as 1890. Yet, long before 1890, the lost time was accounted for in God's Word. It took scientists thirty-three hundred years to learn what was revealed to the faithful long before the dawn of Christianity. This is one of the reasons we marvel when we contemplate the wonderful, far-reaching wisdom of God, and His magnificent power.

Not only does the Bible record that loss of time, it also tells why it was lost. The account to which we refer occurs in the Book of Joshua, chapter 10. Joshua and Israel were called upon to defend the Gibeonites who, by means of trickery, had signed a mutual defense pact with Israel. After an all-night march of about forty miles in full military gear, they attacked the enemy, probably about day-break, and engaged in fierce battle until noon. "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel" (vv. 12-14).

Dr. Harry Rimmer, in *The Harmony of Science and Scripture*, after a lengthy dissertation as to the exact location of both the sun and the moon as presented in the Scripture, concludes, "The day of the battle is thus established. It was July 22 by our calendar, or the twenty-first day of the fourth month by the Hebrew calendar."

Then, after more discussion, he asserts: "Disregarding calendar changes and dealing only with a chronology based upon solar motion, we go back to the earliest available records of the ancients and use them for a starting point. Carefully tracing up to Joshua's day of battle from the first and most accurate of those astronomical records, we arrive at the conclusion that the day of the battle was *Tuesday*."

"Then starting with the latest eclipse data of our year and reckoning our way back to that day of battle, we arrive at Wednesday. Deciding that we have made some sort of error in our conclusions, we go back and start again. We find that our first conclusion was right. When we check up from early data and arrive at this day of battle, it was what we would now call Tuesday, July 22."

"Then we again check over our records from the year 1936 back to the time of Joshua's conquest, and once more we arrive at Wednesday, the twenty-second of July. That is to say, the day of the month seems to be the same, but the day of the week is different."

"Figuring any way that we can conceive, and using all of the information in the records of chronology, we find that there is a day missing in that week. In the record the exact relationships of the various solar factors are carefully noted, and by correlating these given positions, we are able to state the time and date of this battle."

A colleague of Professor Totten's figured from various data he collected on this long day in Joshua's account that the actual time lost was twenty-three hours and twenty minutes.

In Isaiah 38, Hezekiah was first told that he was dying; then, after a prayer of faith, he was told his life would be extended fifteen years. God gave him a sign to prove that his life would be prolonged. "Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down" (v. 8). Ten degrees is forty minutes.

Now, coupling the twenty-three hours and twenty minutes lost in the time of Joshua with the forty minutes lost in the time of Hezekiah, one finds the complete twenty-four-hour day astronomers say is missing in solar time.

Did all this information in God's Book come about by the wisdom of man, or can we not say with Peter, "Holy men of God spake as they were moved by the Holy Ghost"? (2 Pet. 1:21).

Again quoting from Dr. Rimmer's book, "We have indisputable evidence from the modern science of ethnology that such an event occurred as Joshua records. Briefly we may summarize this section by saying that in the ancient Chinese writings there is a legend of a long day. The Incas of Peru and the Aztecs of Mexico have a like record, and there is a Babylonian and a Persian legend of a day that was miraculously extended. . . . Herodotus recounts that the priests of Egypt showed him their temple records, and that there he read a strange account of a day that was twice the natural length. . . .

"Search the heavens, for the truth is there. As long as the stars shall shine, as long as the earth shall spin, as long as time shall last, the long day of Joshua will be attested as a scientific fact."

Let us now flit backward in time to the creation account. The pattern of creation, outlined in Genesis 1, is, we trust, somewhat familiar to you. But there are other accounts of the creation as well; some of them do not too closely resemble the Genesis account, but they do present the thought of direct creation by a higher power than man.

Nations from ancient times have had stories of the creation. This is not conclusive proof that creation actually took place, but it does lend support to that contention. The fact that many of the stories do not coincide with the Genesis account should not disturb us. It merely proves that the truth degenerated as it passed from one generation to another, often by word of mouth, but that the germ of truth—the fact of creation—had not been lost. The Babylonian-Assyrian story of creation goes like this:

"'When the heavens above were yet unnamed, and the name of the earth beneath had not been recorded,' there was Apsu, or Chaos, and his consort Tiamat. In a long procession of ages the gods and demons were produced, and divided themselves into the parties of good and evil. The great god Ea slew Apsu, and Tiamat stirred up all the powers of evil to avenge him. The gods chose Marduk as their champion, and much of the story is occupied by the struggle between Marduk and Tiamat. . . . Marduk slays Tiamat, and out of her body fashions the heaven and the earth. He set the stars in the heaven, he fixed the year, he appointed the moon-god to rule the night. Then he said to Ea, 'I will solidify blood, I will form bone; I will set up man. *Man* shall be his name. I will create the man *Man*.' Then from the blood of Kingu, the principal adherent of Tiamat, Ea created man, and laid service upon him, and Marduk then founded Babylon."—Kenyon, *The Bible and Archaeology*.

Man has questioned the fact that there is a Creator who

is all-wise and all-powerful. Those addicted to scientific theories have tried vainly to prove that God does not exist—that He is a figment of man's imagination. They say that God was created by man when man could not understand the mysteries of fire and rain, of lightning and thunder, of snow and hail. Their contention is that man created God, while the Bible contends that God created man.

Well did David say, "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge?" (Psa. 14:1-4).

Dr. Harry Rimmer, in *The Harmony of Science and Scripture*, states, "We must in logic begin with God. . . . The first fundamental of the Christian faith is this: that God is a Person. The fact of deity is universally conceded by all save the fool, who 'hath said in his heart, There is no God.' This traditional and foundational tenet of all faiths is found in false and true philosophy alike. Even those who would becloud the issue with nebulous evasions of fact, speak of the existence of a deity, even though they postulate it as some ethereal and unknowable force or principle. The Christian revelation, however, goes right to the heart of the matter with a plain annunciation of the most vital fact in the thought of a human race, namely: *There Is a God Who Is a Person!*"

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# THE

By Pastor Hollis Parlowe, Macomb, Illinois

# ISRAEL

# OF GOD

**W**HEN THE Bible writers use the term "Israel," they refer to the physical descendants of Abraham through his grandson Jacob, whose name was changed to Israel. Generally speaking, the term should always be understood in this way. The nation of Israel descended from Israel (Jacob), the one who begat the twelve patriarchs. Although this was God's nation, the apple of His eye, and the one through whom Christ came, she has been set aside temporarily.

After the Jews had Christ crucified God turned to the Gentile nations to take out of them a people for His name. (Acts 13:46.) This "called out" group, the New Testament church, should never be confused with the Jewish nation. Although the Jewish people have been set aside temporarily, they are still Israel. (Study Rom. 11.) During the time that Israel is blinded, God has a people called the Church of God through whom He is working. Hence, the church is in this age what Israel was in the former age. This is the only sense in which the church is Israel. Consequently, Paul called for peace and mercy "upon the Israel of God" (Gal. 6:16). The church is now what Israel was—God's chosen. In this sense, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus" (Phil. 3:3). Ordinarily circumcision refers to Israel and uncircumcision to the Gentiles.

Let us notice some other figures from Scripture to illustrate our point. In 1 Peter 2:9, the church is called a nation, but it really is not a nation. It is made up of all nations. Obviously the thought is that the church is now what God's nation was. In Acts 7:38, Israel is called "the church in the wilderness." The word "church" means "called out ones." Hence, in the time of Moses, Israel was God's called out ones. Doubtless the church was not known in Old Testament times. (Eph. 3:5, 9; Rom. 16:25.)

The church is compared to a building, and each Christian is a stone in it, but no one misunderstands the mean-

ing. (1 Pet. 2:5.) The real church is not a building. Likewise we are the temple of God, but no one would suggest that we are Israel's temple. (1 Cor. 6:19; Eph. 2:19-22.) Christians are today what the temple was. Today God "dwelleth not in temples made with hands" (Acts 17:24).

Moreover, in Scripture Christ is called "David." Speaking of the time when national Israel shall turn to God, the Prophet Jeremiah wrote: "They shall serve the Lord their God, and *David* their king, whom I will raise up unto them" (30:9). Surely the prophet is speaking of Christ who is called David, for King David had been dead about four hundred years. The thought is that Jesus would be a king "like unto David." The Prophet Ezekiel presents the same idea: "I will set up one shepherd over them, and he shall feed them, even my servant *David*; he shall feed them, and he shall be their shepherd" (34:23). Admittedly, David will be raised from the dead and be a king over Israel, too, but I believe that these two texts refer to Jesus, who will be King over all kings. How is the church Israel? Just like Christ is David. (See Hosea 3:4, 5.)

Likewise, Jesus is called Moses. "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me" (Acts 7:37). Doubtless no one would argue that Christ was Moses, but He was "that prophet like unto Moses" in fulfillment of Deuteronomy 18:15, 18. (Cf. Acts 3:22, 23.) Moses was to Israel what Jesus is to the church. There is no cause to misunderstand this language.

John the Baptist called Jesus "the Lamb of God" (John 1:29). Again the thought is that Jesus is to us what the "passover lamb" was to Israel. (1 Cor. 5:7.) John used very forceful language. Every Jew recognized the importance of the "passover lamb." Jesus also is called "bread" and is compared to manna, but He was not manna or bread. (John 6:35, 48-51.) He is to us what the man-

na was to Israel; He is to our spiritual life what bread is to our physical life.

There are so many areas in which the church is like Israel that we must expect these different figures of speech. But to apply the prophecies of Israel to the church is to err greatly. We must remember also that nearly all the Bible writers were Jews. Hence Jesus, our wonderful Saviour, is presented from this viewpoint.

God told the Israelites that if they were obedient that they would be "the head and not the tail," but if they were disobedient they would be "removed into all the kingdoms of the earth" (Deut. 28:13, 25). Could this be applied to the church? Is the church the head of the nations today? Surely we all agree that the church does not dictate the nation's policies. Neither are disobedient Christians "removed into all the kingdoms of the earth." This is an example of the absurdity of applying the passages that deal with Israel to the church.

A clear understanding of the future of Israel is indispensable to a proper understanding of eschatology. The prophecies clearly teach a millennial Kingdom with the Jewish nation restored and regenerated. (Study Ezek. 37; Jer. 32; Rom., chap. 9-11; and Matt. 19:28.) Israel will be

made head over the rest of the nations left after the last great battle. (Zech. 14:2, 16.) These prophecies should be interpreted in their normal and literal sense. They are centered around God's covenant with David. Many passages of Scripture deal with the nation of Israel; many others deal with the New Testament church. They should be kept separate and never confused. The promises of God to Israel were a matter of national position and could not be fulfilled in the Gentile church, because the church is made up of people out of all nations.

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# Brief Messages for Busy People

## PURGATORY

The following article is from *Glad Tidings of the Coming Age*, a publication supplied to the Golden Rule Church by Bro. Howard Hawkins.

The Rector of South Creake, Norfolk, was recently given permission to erect in the parish church a window in memory of his mother, with the inscription, "Pray for the soul of Elizabeth Smith." The decision was given at Norwich Consistory Court on what has become known as "the purgatory case." The issue was whether the inscription conflicted with the Church of England law in relation to the Roman Church doctrine of purgatory. "I am satisfied this inscription comes within the law of the Church of England," said the Chancellor. "Those seven words do not necessarily denote that her soul is suffering the torments of purgatory."

Now let us rid our minds of such terror. Everliving souls have no place in the Holy Scriptures. Throughout these divine records we learn nothing more of man than that man is mortal by nature, and that immortality is bestowed upon an individual by God's power and by resurrection, provided he believes in the things revealed of God's Kingdom and concerning His Son Jesus and obeys certain conditions laid down by the Creator. As far as purgatory is concerned, this is merely a rich piece of imagination introduced by the Roman Catholic Church (with no mention whatsoever in the Bible). The Biblical definition of "soul" is synonymous with that of the body—they are one and the same thing! The celebrating of Requiem Masses for assisting "poor souls" in purgatory on their triumphant way to heaven is a blasphemous invention.

## THE GREAT CONFRONTATION

The thoughtful Israeli is inevitably confronted with the person of Jesus and His gospel. He is a vital link in their past which cannot be forgotten or silenced to death. Hence the preoccupation of many Jews with the person of Christ.

Not many people are aware of the fact that there is at the Hebrew University of Jerusalem a chair of the New Testament, and that the Gospels are being studied there in their original Greek language against the background of rabbinical thought contemporary to the New Testament. This chair is occupied by the Jewish scholar,

Professor Dr. David Flusser. It was my privilege to spend some time with him. His attitude towards the New Testament, while not that of a believing Christian, was nevertheless sympathetic and considerably more positive than that of some of our liberal "Christian" professors in America or in Europe.

Professor Flusser told me that when studying with his students the controversy of the Lord Jesus with the Pharisees, their sympathy was on the side of Christ against the Pharisees. The pointed answers which Jesus gave to His adversaries were applauded by the students who, in their own minds, identified the Pharisees with the modern fanatics of Jerusalem who have given their government so much trouble.—Editor of *Israel My Glory*.

## SALVATION

A new name's written down in heaven,  
And the angels sing for joy.  
Someone found the loving Saviour,  
And is now in God's employ.

Because someone told the living story,  
That through ages has rung true;  
Who did speak the gospel message?  
Was it you—oh, was it you?

—By Ann Lunderby.

## CALLING ALL ATHEISTS

By Sterling Russell

An atheist is a person who disbelieves in or denies the existence of God. Believing there is no God ruling the universe, why do atheists refer to that which is non-existent? Also, what is the cause or reason for the existence of atheists any more?

Atheists seem to find the answers to these questions quite unfathomable. Yet the true answers are given plainly in John 17:3: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Therefore, the amazing conclusion is this: "God has to exist to be denied by all those pathetic persons who call themselves atheists."

However, far more serious than this is our American problem disclosed in the warning in *Reader's Digest*, October, 1963, p. 9, in "Competition for Survival," referring to dread communism spreading throughout America and the world in schools, churches, and homes.

Atheism should now be a minor affair and as innocuous as pagan mythology. Anti-religious communism is the major problem for all Americans to resolve. Whom will we honor this year on Thanksgiving Day?

## ON PRESERVING OUR LIVES

By Sidney Hatch

*"Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it"* (Luke 17:33).

Luke, the author of the book which bears his name and also of the Book of Acts, was a medical doctor. Paul calls him, "our dear friend Luke, the doctor" (Col. 4:14, N.E.B.) Hence we see in his writings a fondness for medical terms.

It is this fact which has produced for us many precious nuggets of truth. How thankful we should be that God employed "the beloved physician" to write two such important portions of the New Testament. We believe in the great mystery of inspiration (2 Tim. 3:16), yet we recognize also the presence of the human element in the writing of Scripture.

The verse which we have quoted above is a case in point. Here Luke indicates that on the day when the "Son of man" is revealed the person who seeks to save his life for himself will lose it; that is, will have it destroyed. But that one who loses his life for Christ's sake will *preserve* it.

It is something of a problem how a person can lose his life and preserve it at the same time. But the solution is found in the medical word which Luke used, which is here translated "preserve." The Greek word is *zoogoneo*, common in medical writings of that day and meaning "to bring forth alive," as in the birth of a child.

So, that man who is willing to die for Jesus' sake will "preserve" his life; that is, he will be "brought forth alive" in the resurrection. This is the hope that Luke records here. He makes no reference to the palliative of today's Platonic preaching, which speaks of dying and going to heaven. This "paints a pretty death," and cancels out the resurrection.

## HOW TO HURT PEOPLE

A woman seeking counsel from Dr. George W. Crane, the psychologist, confided that she hated her husband, and intended to divorce him. "I want to hurt him all I can," she declared firmly.

"Well, in that case," said Dr. Crane, "I advise you to start showering him with compliments. When you have become indispensable to him, when he thinks you love him devotedly, then start divorce action. That is the way to hurt him."

Some months later the wife returned to report that all was going well. She had followed the suggested course.

"Good," said Dr. Crane. "Now's the time to file for divorce."

"Divorce? Never!" the woman said indignantly, "I love my husband dearly!"—From *Quote*.

A clergyman visited the home of a parish member who boasted that he could find God on Sunday in his garden without going to church. The clergyman went to the fireplace, took the tongs, lifted a live coal, and placed it on the hearth. The single coal quickly burned out, but the fire in the fireplace kept on burning. "You need not say a word," declared the parishioner; "I shall be in church next Sunday."

## PRECIOUS PROMISES

By Beth Briggs

*"We know that all things work together for good to them that love God, to them who are the called according to his purpose"* (Rom. 8:28).

Let us note that there are two conditions to the promise quoted here. First, we must love God, not in the nonchalant manner of some who think they love Him because they are Christians and not heathen, but with everything that is in us. Second, we must be among those who are called of God.

Who are the called? Can no one be among this number unless arbitrarily selected by God? God is never autocratic, and has endowed the human race with free will, so that they can reject or accept the offer of salvation as they choose. The called are those who have voluntarily entered into the family of God, and they will remain in this relationship as long as they choose to do so.

We see then that if we love God and are among the called we can know for a certainty that *all* things work together for our good, even those which at the time may seem to be beyond all reason or comprehension. This little span of years is but a drop in the ocean of eternity. If we will always fix our attention upon this divine fact, we can exultantly say with Paul: "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).

Child of God, disquieted  
With earthly care and woe,  
There always is a reason  
Why you must suffer so.

And when this life is ended,  
You will see and understand  
That all the way He led you  
Straight toward the Blessed Land.

## "OUR SEPARATED BRETHREN"

(Continued from page 5)

the "primitive gospel" which Paul declared to be God's "power unto salvation." Paul warned against those teaching "another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ." He added this stern warning: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8). If Paul spoke under inspiration, and we believe that he did, then it is extremely dangerous to eternal life for all who "cannot be identified simply and wholly with primitive Christianity, nor even the gospel of Christ."

The Roman Catholic Church was conceived in "another gospel," has added to that "gospel," and is encouraging tradition to replace "the gospel" which is "the power of God unto salvation."

Tradition is a dangerous thing, for it can, and usually does, lead away from God. Jesus pointed to this danger

when He asked the Pharisees: "Why do ye transgress the commandments of God by your tradition?" (Matt. 15:3) Paul, "being more exceedingly zealous of the traditions of my fathers," persecuted "beyond measure" the "church of God, and wasted it" (Gal. 1:14, 13).

Tradition is one of the effective tools used by the devil. Paul wrote that it is easy to "spoil" or capture men "through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

The Church of God never was a part of the Roman Catholic Church. We have remained loyal to "primitive Christianity" and the gospel of Christ. We are in no sense "separated brethren." They, the Roman Catholics, are the "separated brethren," and we invite them to return to "the faith which was once delivered unto the saints" (Jude 3). We invite them to return to "primitive Christianity" and to "the gospel of Christ: which is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek [Gentile]."



### CALENDAR OF EVENTS

- October 26, 27—Illinois Quarterly Conference, Eldorado
- November 3—Mission Day
- November 8—Board of Directors' Meeting, Oregon, Illinois
- November 8—Dedication of the new Oregon Bible College building
- November 8-10—Southwest Conference, Pomona, Calif.
- November 18-22—Special Services at Hope Chapel, South Bend, Ind. Hollis Partlowe, speaker
- November 30—National Sunday School Board Meeting, Oregon, Ill.

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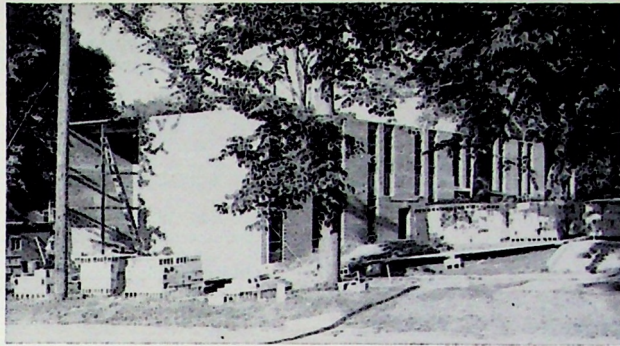
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# RESTITUTION

## *Herald*

**THE CHURCH  
WITH A  
FUTURE**

(Page 4)

VOLUME 53, NUMBER 2

**IMPORTANT MESSAGES  
INSIDE!**

The Abrahamic Promises—  
The Inheritance

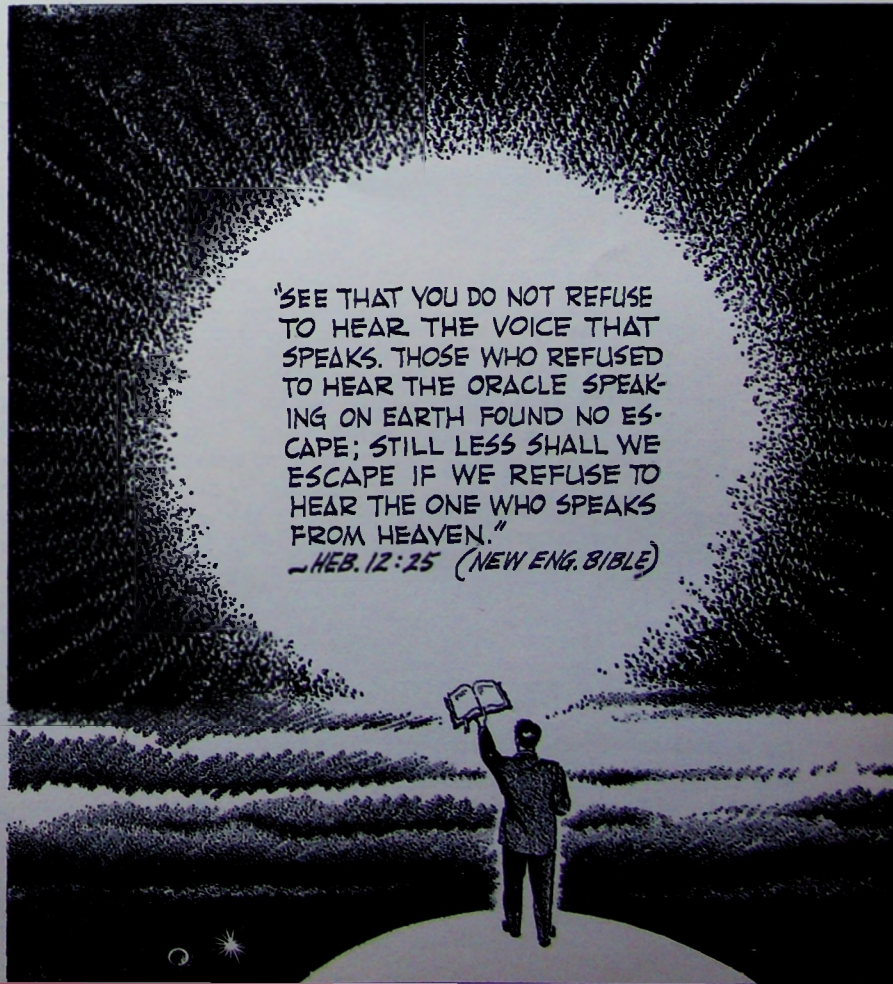
Scientific Support of the Bible—  
Evolution and the Bible

Without Excuse!

Stories to Grow on—For the  
Children

Editorials and Features on  
Current Topics

### ON THE GRAVITY OF THE BIBLE



“SEE THAT YOU DO NOT REFUSE  
TO HEAR THE VOICE THAT  
SPEAKS. THOSE WHO REFUSED  
TO HEAR THE ORACLE SPEAK-  
ING ON EARTH FOUND NO ES-  
CAPE; STILL LESS SHALL WE  
ESCAPE IF WE REFUSE TO  
HEAR THE ONE WHO SPEAKS  
FROM HEAVEN.”

—HEB. 12:25 (NEW ENG. BIBLE)

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

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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I made a batch of grape jelly the other day. The juice was all strained, the pans and glasses all standing waiting. I got out a new bag of sugar and spent the next five minutes trying to open the stitching at the top. I pulled the string this way and that until finally it unraveled, but I still didn't know why. We know there is a plan to our world that we don't understand, and it takes patience to keep fumbling for the answer.



# Editorials

Harold Doan  
Editor

## EVOLUTION AND THE BIBLE

An article in this issue on this subject brings our attention to recent statements by Brian Pamplin, Durham University scientist and active member of the Church of England, as reported by *The Bible Advocate*. Mr. Pamplin contends that "the whole idea of Adam and Eve won't fit in with evolution." He has tried to work out a translation of the first chapters of Genesis that would make the Bible coincide with the theory of evolution. His translation reads, "In the beginning God thought out the pattern of creation. The Lord Almighty said, Let there be light, energy, and matter. And God said, Let matter and energy form atoms and let atoms combine and condense to form solids and liquids, and let stars and planets evolve in their millions: and it was so." His understanding of the creation of man is: "So man evolved, male and female, from the higher animals by the Spirit of God."

Aside from the fact that this rendition of imagination is foreign to the Biblical story of creation, Pamplin's explanation is so contrived and strained that it would require much more "faith" and credulity to accept it than to accept the pure and simple story of creation recorded in Genesis. Mr. Pamplin will go to any length to persuade himself that he is not ultimately responsible to God, and deceive himself with all sorts of unproven speculations and theories.

This amusing theory, which leaves as many loose ends and unanswered questions as it claims to answer, is taught without reservation in most school systems. While Bible reading and prayer are banned, and references to God or godliness are made at the peril of court action, mythology, paganism, evolution, communism, and atheism are taught without fear. In fact, should anyone object, some teachers arise to scream about being denied "academic freedom."

The "last days" scoffers who are a great influence in our day, fulfill the words of Peter: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. . . . This they are willingly 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" (2 Pet. 3:3, 5). Scoffers are walking after their own lusts. This is their basic motivation. Their high-sounding phrases about desire for truth and intellectual attainment and acceptance of scientific fact simply cover the real motive, which is to do away with God so that there will be freedom to lust without guilt.

Scoffing is not only against the idea of the second coming of Christ ("Where is the promise of his coming?"), but also against the idea of God the Creator. They are willingly ignorant that it was God who made the heavens and the earth and everything therein. If they can dispense with God, or put Him far off, they can also ignore His Word and His will, and then they can "walk in their own lusts." Harsh as this may seem, it is the judgment of God.

## MORE ABOUT THE GIVE-AWAY OF HINES HOSPITAL

During the past year, the Veterans Administration under John S. Gleason, Jr., then a member of the board of the Roman Catholic Loyola University, Chicago, declared that Hines Veterans Hospital, at the edge of Chicago, was surplus and no longer needed by the Veterans Administration. General Services Administration declared that it was surplus to all government needs, and arranged for the \$4,500,000 site to be given to Loyola University.

Now, less than a year later, the Veterans Administration has announced that it needs *more* hospital facilities in Chicago and will be spending about \$18,000,000 of the taxpayers money to buy a new site and build a new hospital.

## SECOND SESSION OF VATICAN COUNCIL II

The second session of Vatican Council II called by Pope Paul VI has been discussing the inner workings of the church. Several revolutionary changes have been suggested and debated. These include the right to conduct services in the language of the people rather than Latin; the ordination of deacons who may marry and who will be able to perform all divine services; a suggestion that such names as "excellency" and "eminence" no longer be used for the clergy, since these terms tend to segregate the priesthood from the people; a suggestion that priests should take vows of poverty, and dispense with much of their ornate garb; the granting of greater freedom and authority to the bishops; and the decentralization of the government of the church.

## VIOLENCE

A Stanford University psychologist, Albert Bandura, Ph.D., in an article in *Look*, October 22, 1963, entitled, "What TV Violence Can Do to Your Child," concludes that violence seen on TV, as well as violence personally witnessed, can be a definite cause of violent aggressiveness in children. In an elaborate, controlled experiment, in which live models and film were used to show violent actions to children, and in which the children were then observed in their play with certain toys, it was proved that when annoyed, those children who had seen the film reacted as had the people in the film.

Dr. Bandura concludes that the experience of watching violence, 1) tends to reduce the child's inhibitions against acting in a violent, aggressive manner; and 2) the experience helps to shape the *form* of the child's aggressive behavior. They used the same mannerisms and even the same words in attacking a large doll that they had seen the adults use.

It was also discovered that although the "bad guys" usually get punished in the end, this does not eliminate

the child's imitation of the violent methods that the "bad guy" used in his successes before he was punished.

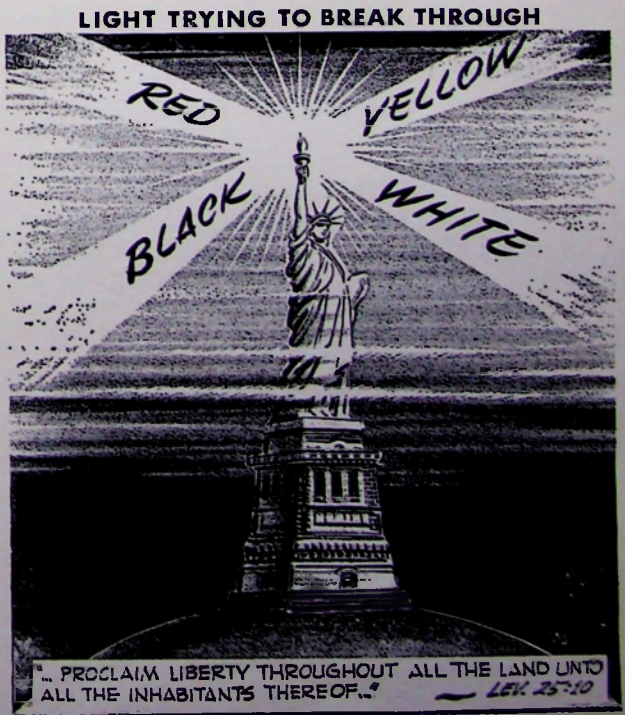
The general conclusion of the whole matter is that witnessing violence *does* affect a child, and under the proper circumstances this aggressiveness will be reflected in tangible ways.

## NUMBER OF ALCOHOLICS GROWING

It is now conservatively estimated that there are nine million alcoholics in the United States and the number grows by thousands each year. Many areas of the United States which were once "dry" have now voted "wet." Highway accidents, as well as home and industrial accidents, attributed to drinking are increasing in like proportion.

The millions of dollars paid by the liquor industry in advertising, public relations, and taxes have corrupted many officials who try to avoid the law in regard to the control of the alcohol industry. Offenders, especially in drunken driving cases, are often let off with a slap on the wrist. Crimes committed under the influence of alcohol are often regarded as if they were somewhat excusable because of the drunken condition of the criminal.

Gordon F. Dalrymple, of *Signs of the Times*, observes that the most depressing factor of the alcohol problem is the fact that many Protestant churches have become victims of the plea for tolerance. Drinking in moderation is now accepted in many church bodies.



# THE CHURCH WITH A FUTURE

**T**HE CHURCH of God is a church with a future. The glory of some religious groups lies in the past. The best days of the Church of God are yet to come. Some ecclesiastical bodies are enshrined in the past and entombed in antiquity. Their distinctive claim to importance involves a memory of former years. These groups may be as sturdy as a statue, have the wealth of a museum, and be organized like a cemetery, and yet be without spiritual life and have little hope for the future.

The Church of God itself, of course, has had a noble past. Organized by our Lord Jesus Christ, perpetuated by the apostles, and embraced by the martyrs, the Bible Church of God has become a great historic movement continuing from century to century and spreading from continent to continent. Although the Church of God looks back upon an honored past, its distinctive feature lies in the fact that it envisions a glorious future. The Church of God is the church with a future because it has a future existence, a future message, and a future growth.

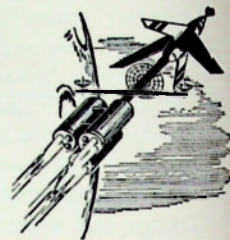
## *Future Existence*

The Bible Church of God is assured a future existence. Jesus promised, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). He assured His followers: "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). The church may be betrayed from within and bombarded from without, but it will continue to exist, even to the coming of the Lord. Atheism will never become universal; the church will never be destroyed. Human philosophies will fail and man-made organizations will collapse, but the gospel of Christ and the Bible Church of God will continue to the end of the ages. The church is promised a wonderful future existence in Christ's glorious Kingdom.

## *Future Message*

The Bible Church of God can be designated as the church with a future because it has a distinctive message concerning the future. It is the Church of God's *tomorrow*.

Historically, the distinctive doctrines of the Church of God have clustered around the truths of eschatology: the second coming of Christ, future resurrection and immortality for believers, the coming Kingdom of Christ on



*\*By Pastor*

*Alva G. Huffer*

earth, the restoration of Israel, future judgments, destruction of the wicked, and the new earth.

Christendom for many centuries had suggested that man himself could bring peace, prosperity, and social justice to the earth, that man himself could "bring the Kingdom in." It indicated that enlightened man could solve his own problems.

Early in the nineteenth century, however, Bible students around the world began to rediscover that God has a plan for man and a program for this planet. They began to teach once more that the coming of Christ is man's only hope, that His coming Kingdom is the only solution to the world's problems. They emphasized the Bible message that Jesus will return to earth, transform this planet, and establish His eternal Kingdom of righteousness and peace. These Bible believers gradually found one another. They gathered together in local congregations, state conferences, and finally in general conferences. They have sought to restore these important doctrines to their right place in the theology of the church. As the Protestant Reformation of the sixteenth century focused attention on the doctrines of justification by faith and the authority of the Scriptures, this great movement of the nineteenth and twentieth centuries has had a part in restoring the neglected and rejected truths concerning the future.

Although the Bible Church of God emphasizes doctrines concerning God's tomorrow, it is very careful to center its message in the Lord Jesus Christ, God's only begotten Son, man's only Mediator. The church insists that the essence of true Christianity is Christ. The gospel of salvation is Christ-centered. The way of salvation is not so much a *what*, as it is a *Who*. It is centered not in a *thing*, but in a *Person*. God is reconciling mankind to Himself through the person of His Son. The message of the Bible Church of God, therefore, seeks to reveal Christ in all His fullness as suffering Sacrifice, indwelling and transforming Lord, and coming King. It emphasizes the blood of Christ and the transforming power of Christ as well as the coming Kingship of Christ. It seeks to pre-

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sent the whole gospel to the whole world. The church's intention is to present a complete message whereby persons of all races, of all languages, in all continents can find that threefold salvation which Christ provides.

### *Future Growth*

The Bible Church of God is the church with a future because, through the Lord's blessing, it will experience future growth. The church realizes that its God-given work during these concluding years of the church age is to evangelize the world. It knows that its mission is not to bring the mass of humanity to Christ, but to bring Christ to the mass of humanity. The church, accordingly, does not seek to *convert* the world, but to *evangelize* the world. The responsibility of the church is to take the gospel of salvation to every sinner in the world; the responsibility of that sinner is to receive the gospel and to be transformed by it.

The Church of God expects future growth as it presents the gospel, the Word of God. The gospel of Christ is "the power of God unto salvation" (Rom. 1:16). It is the most powerful factor upon this planet. He who preaches the gospel is the channel for this exploding, transforming power of God. God's Word will be successful; it will not fail. God has promised, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

The Parable of the Sower shows the reception of the gospel in the lives of persons who hear. Our Saviour explained that the seed is the Word of God. The four types of soil represent the four kinds of individuals who come into contact with the gospel. One must remember that the seed falls into good ground as well as by the wayside, upon stony places, and among thorns. "Other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold" (Matt. 13:8). Around the world, many persons of the "good soil" hearts are waiting to hear the Word of God. We do not know who these persons are, where they live, or what languages they speak. We must scatter the seed over all the earth in order to reach the good ground. We must take the gospel message to every creature. We cannot take upon ourselves that authority to judge in advance who will be wayside soil and who will be the good ground.

The Bible message of the Church of God is the message for the whole world. This is the message all men need. This message alone brings satisfaction. This is the message men really want to hear. This is the message which many persons in many parts of the world are accepting. They are wanting to become members of the Bible Church of God. They want to become part of this great missionary movement in the concluding days before the Lord returns. They want to belong to the church with a future.

---

## TWO MEN BY THE NAME OF JESUS

*By Sidney Hatch*

"They had then a notorious prisoner called Jesus Barabbas. So when they had gathered, Pilate said to them, 'Whom do you want me to release for you, Jesus Barabbas or Jesus who is called Christ?'" (Matt. 27:16, 17, R.S.V., marg.).

The name "Barabbas" meant "son of Abba," or "son of a father." We are familiar with the term *abba* from Paul's use of it in Romans 8:15. *Bar* was an Aramaic word for "son." It is found in such names as Barnabas, Bartholomew, and Bartimaeus.

It also appears that the full name of this man was Jesus Barabbas. The Greek lexicons tell us that some ancient authorities add the name "Jesus" in Matthew 27:16, 17. The New English Bible has it that way. That makes the question of Pilate all the sharper. Jesus Barabbas, or Jesus Christ?

Although he may not have realized what he was doing, Pilate that day pitted against each other two prisoners who represented the antagonistic forces of the ages. Barabbas—son of Abba—here stands in contrast with the true Son of Abba. The latter had God for His Father; the former, Satan.

The issue was indeed sharp that day. It is still very precise. It will grow even sharper as we see the "day" approaching. (Rev. 13.) The Son of God, or the son of Satan? Where do we stand?

# Evolution and the Bible

By Pastor Gordon Landry, Baton Rouge, Louisiana

OF ALL the many attacks upon the Bible, perhaps none has caused more consternation on the part of Christians, and more faithlessness on the part of non-Christians than the theory of evolution. This theory, in varied forms, has been in existence for hundreds of years. Charles Darwin (1809-1882) formed theories of his own and coupled them with some already in existence. In his world-renowned work, *Origin of Species*, he presented his views on the subject with amazing clarity, and backed up his conclusions with a great number of illustrations.

Regardless of how well a work is organized and regardless of how logical the work proceeds from step to step, if it started with a false premise, it must end with a wrong conclusion. It is as if a mathematician were to take a large number of figures and add them together, assuming that 2 is equal to 3. No matter how carefully and expertly he added the figures, if he started with a misconception as to the numerical value of one certain figure, he could never reach a valid conclusion.

This is true of the theory of evolution. Men long

before Darwin's day believed that somehow man had evolved from a lower form of life, and they set about to prove it. Most of those early theories were so ridiculous they were soon laughed out of existence. The hope that a valid theory would some day be found, though, remained strong within those who wanted to believe it, and they kept trying.

To quote from *General Biology*, by Gairdner B. Moment: "The twin questions of the origin of life and the place of life in the universe are among the great themes of biological science. At one time or another, almost every conceivable theory has been proposed. Until very recent times it was commonly believed by ignorant and learned persons alike that life continuously and spontaneously arose from dead matter. Maggots, people thought, were mysteriously generated in decaying meats; worms, and even frogs were generated from the mud and muck on the bottoms of ponds; clothing moths originated from a mixture of wool and grease. Only a little over a century ago zoologists believed that tapeworms arose spontaneously in the intestines of their hosts."

Now that brings us to our first argument against believing in the theory of evolution. Zoologists and anthropologists have changed theories dozens of times in a few centuries; each new theory is readily accepted after having been "proved" by numerous and varied tests. Yet all the time theories were advanced and changed and altered and retracted, God's Word stood firm and aloof from change. Today it remains as it did when the various books were written. It has stood the pseudo-sciences of many generations, and it will stand against the false sciences of our day as well.

Solomon inspected mankind of his day, and came to this conclusion: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. 7:29). God's original creation knew Him personally. Adam talked with God as friend to friend. But after Adam's transgression and subsequent expulsion from the paradise of Eden, man began to look within himself for explanation of things he could not understand. The close relationship to God was temporarily disrupted and man, rather than trying to make amends and seeking for that unity with God again, turned his head and heart from his Creator and walked away.

With the wisdom of God no longer desired, man ex-

FANNING THE WRONG FIRE





altered his own wisdom and relished the thought of doing away with God. What better way of doing this than to explain his own origin as being entirely independent of God?

Too, man has always objected to the control God has sought to exercise over him, and he has tried to rid himself of that control. Again, what better way could be found than to rid himself once and for all of the thought of a higher power? Why not erase God from men's minds by replacing Him with theories as to the origin of life?

When God warned man of the impending doom awaiting him as long as he persisted in sin, man thought to emasculate the warnings by refusing to believe in Him who gave it.

The Apostle Paul said, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:20-23, 28-32).

Paul very aptly described many of those scientists of today who would replace God with themselves or their inventions. Yes, God made man upright, but man has sought out many inventions.

We especially want to caution you never to believe a scientific theory if it is in contrast with the Bible. As long as it contrasts with the Bible, it remains a theory and not a fact. As Cora Reno said in her booklet, *Evolution, Fact or Theory?* "The Bible and true science cannot be in conflict. The one is the *Word* of God; the other the *works* of God, and they are always in perfect agreement."

Why, then, is there such a discrepancy when one compares evolution with the Bible? Surely there is no way a person can read evolution into the Biblical account of the creation of this world and all it contains. Read Genesis one carefully and prayerfully. You will notice creation taking place in this order: heaven, earth, light, firmament,

seas (by gathering together water that probably had been created along with the earth—see vv. 1, 2), grass, herbs, trees, sun, moon, stars, sea creatures, winged creatures, land animals, and man.

Genesis two elaborates somewhat upon the creation of man, since that is the creation in which God is specifically interested. The man was called "Adam." Now you will note that there is absolutely nothing to indicate that God created man after a long, involved process of evolution. One man argued with us that evolution is compatible with the Genesis account of creation. His theory was that God, through millions of years, evolved one creature from another until He finally made man. His theory may sound good to those who grasp for straws to support the Bible in the face of what they deem overwhelming scientific evidence in favor of evolution. But his theory does not hold up under careful scrutiny.

That Adam was the first man created we know quite well from Paul's first letter to the Corinthians. "It is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (15:45). Also, from the creation account itself we glean these facts: "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" (Gen. 1:26-28). Then, in a more complete explanation of the creation of man, the account records, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Man was created from dust and breath; he did not evolve from a lower form of life.

The theory that God created man over a span of several millions of years of development from lower orders of existence implies that God had no clear picture of what He wanted man to look like when He began creating this highest form of earthly life. Indeed, it implies some confusion on God's part, and assumes that He went through an involved trial and error process—weeding out the unsatisfactory, developing that which pleased Him—until finally man evolved and God said, in effect, "This is what I really wanted all along."

Is God so limited that He could not visualize man before He created man? He wanted man in His own image—more precisely, in His own physical image. (See Heb. 1:3.) Did God need millions of years to formulate

(Please turn to page 11)



# THE INHERITANCE

● By Pastor James Mattison, Hammond, Louisiana

**A**N IMPORTANT part of the Abrahamic promises is the *inheritance*. It is recorded in Galatians 3:18: "If the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." God has an inheritance in mind to give to His children. Our purpose in this study is to determine what this great inheritance is, and when it will be given.

"He that overcometh shall inherit all things." Thus reads Revelation 21:7. What does God include in His promise when He says that the "overcomer shall inherit all things"? In one place God promises that the faithful shall inherit the Kingdom of God. (Jas. 2:5.) In another place God has promised the righteous inheritance in the earth. (Gen. 13:14, 15.) Again, the holy are promised joint-heirship with Christ. (Rom. 8:16, 17.) So that which Christ inherits, the saints shall also inherit. (See Psa. 2:8.)

Let us go back to the original covenant God gave the faithful in Genesis 13:14, 15: "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for *all the land which thou seest, to thee will I give it, and to thy seed for ever.*" Notice three things: 1) God gave the promise to Abraham and to his seed, and we are the seed of Abraham (Gal. 3:29); 2) God promised to give the faithful all the land that Abraham could see; and 3) this inheritance was to last forever. Since neither Abraham nor any of the faithful have ever received the land forever, we know that this promise will be fulfilled in the future. Our reward depends upon Jesus' return. He said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

This inheritance God promised the faithful is brought forth clearly in the fourth chapter of Romans. "The promise, that he should be *the heir of the world*, was not to Abraham or to his seed, through the law, but through the righteousness of faith" (v. 13). Notice again three things: 1) God gave a promise to Abraham and to his seed; 2) that promise was made to all men of faith; and 3) that promise was inheritance of the world. Let me read it again. "The promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith."

Everlasting inheritance in the earth is not a new teach-

ing. It is not a strange teaching. It is gospel teaching. It is the inheritance that God has promised His children. Jesus said in Matthew 5:5: "Blessed are the meek: for they shall inherit the earth." Is that gospel what Jesus promised? When He said His people would inherit the earth, did He mean it? Of course He did!

Why, then, do men today teach that the righteous shall inherit a place in heaven forever? Is it Scriptural to say that the saints will go to heaven for their everlasting reward? How does going to heaven agree with Jesus' statement that "the meek shall inherit the earth"?

Can you find a verse in the Bible that plainly says that the faithful shall go to heaven forever? It is time for some serious thinking to be done. Jesus said that the meek shall inherit the earth, and yet the majority of churches today teach that the meek shall inherit heaven. Let us take stock of this. Where did this "going to heaven" teaching originate? It certainly did not come from Jesus, for He said, "The meek shall inherit the earth."

Again, Jesus said of the blessed (Rev. 5:10, for He disclosed the revelation to John), "We shall reign on the earth." Is this an idle tale, that the redeemed shall reign on the earth? I would never accuse Jesus of telling idle tales. He meant what He said. He plainly stated that His people would reign on earth. Believers are not reigning on the earth today. Revelation 20:6 asserts that they shall reign during the thousand-year reign of Christ, after their resurrection from death.

This teaching of Jesus, that His converts will inherit the earth and reign on the earth in the new age is one of the great promises in the covenant that God made in Abraham's day to all who would be faithful. Jesus explained, as did Daniel, Isaiah, and the rest of the prophets, that this inheritance of the earth would take place in the days of the Kingdom of God. One of the components of the future Kingdom of God will be this earth. The everlasting Kingdom will have six parts, according to Scripture: 1) a King—Christ; 2) rulers—His people; 3) territory—the earth made new; 4) a capital city—Jerusalem; 5) subjects—nations that are left after Armageddon; and 6) laws—God's laws. This was the gospel of the Kingdom of God that Jesus preached. It is found throughout the Bible. Oh, that we had space to consider all the elements of God's future Kingdom in this study!

Let us come to Isaiah 45:18, and read what God has to say about His purpose for the earth: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, *he formed it to be inhabited*: I am the Lord; and there is none else." God formed the earth to be inhabited. Will it then be burned up forever? Did God create the earth in vain? Has His creation become a total failure? Is His plan weak? Did not God say that Jesus would sit at His right hand until He sent Him to bring about "*the restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began?" You will read this in Acts 3:19-21. It is part of Peter's sermon on salvation the day he healed the lame man by the power of Christ.

Second Peter three speaks of the three ages into which God has divided His plan. Peter calls these ages "worlds," or "heavens and earth." He declared that the first world perished when it was overflowed with water. Peter then said that we today are living in the second heavens and earth, or age, and that it will be judged with fire at the judgment day. Then, according to God's promise, we "look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). We look for a new age, new

heavens and earth, a new dispensation, wherein God's Kingdom shall fill the earth, wherein righteousness will cover the earth as the waters the sea, and wherein all will be peace.

The prophets speak often of this wonderful inheritance. God Himself pronounced these eternal words, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). Does God speak truth? Of course He does! "Let God be true, but every man a liar" (Rom. 3:4). Does God live? He lives forever. Then also, at some time not far off, *the earth shall be filled with His glory*. It did not happen in the first age, nor has it come to pass in this one, that all earth was filled with God's glory. This shall be fulfilled in the new age—or the new heavens and earth.

Will there be another earth *created*? Peter said that Jesus at His coming would bring in "the times of restitution," or times when conditions would be restored to what they were in Eden. After God had created all things in the beginning and looked over all creation, it is said that He found everything "very good" (Gen. 1:31). Sin has brought the curse. When sin is removed, the whole earth will become like the Garden of Eden. Would you  
(Please turn to page 11)

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# WITHOUT EXCUSE

By Nelson B. Melvin  
From "Present Truth Messenger"

**M**OST of us get out of life just about what we want, and we get to do pretty much what we really want to do. Some folks will want to take issue with that conclusion. They will argue that there are circumstances beyond our control that keep us from fulfilling our desires. They are always the victims of circumstances which prevent them from doing what they ought to do.

Because this is partially true, this half truth blinds them to another more relevant truth. It is true that we are the created, not the Creator and Sustainer of life. Therefore, we cannot choose the time, place, or circumstances of birth. A young man has little to say about whether he will come to manhood in time of war or peace. A young lady cannot choose to grow up in prosperous times, nor can she select the culture into which birth will bring her.

It is true that life is so complexly woven in interdependent relationships that all of us are affected by the decisions and actions of others. We may benefit by the decision of a statesman who may have lived in a previous generation, or we may suffer disfigurement from the reckless action of a drunken driver whom we have never known. Beyond this, our family, teachers, friends, and fellow workers affect life frequently and profoundly.

This truth tends to blind us to another factor—the factor of choice. We frequently confuse what we ought to do and what we want to do. While all of us find it difficult at times to do what we ought to do, most of us find it possible much of the time to do what we want to do. We find ways to do something we really like to do. We make excuses for not doing what we ought to do.

We excuse ourselves so easily. We deceive ourselves and others into believing that we want to, but are not able to do the right thing. We are startled by the Apostle Paul in his letter to the Romans, when he said of the unrighteous, "They are without excuse." And we may be rightfully disturbed by Jesus' story of the three men—the farmer, the "horse trader," and the newlywed—who with one accord began to make excuses. We are not so disturbed by their excuses—they were better than most of ours—but we are disturbed because the excuses for not coming to the feast were not accepted. They were without excuse!

The clear implication of this parable is sobering for many who attempt to excuse themselves from Christian responsibility. They will be refused entrance into the Kingdom of God.

Most ministers I know are weary from the wornout, shop-worn stories told them by people who are not doing what God expects of them. Personally, I have heard only

one new excuse in the last ten years for not attending church.

One man said he didn't go to church because it was too dangerous. The last time he went to church he said, "The choir murdered the anthem, the organist drowned the choir, and they had a big gun in the pulpit." This excuse doesn't make much sense, but it is refreshingly different.

Someone has defined an excuse as the skin of a reason stuffed with a lie. A friend of mine in the insurance office was interrupted by his superior as he started to offer an excuse for not completing an assignment which the boss had requested. "Bill," he said, "I asked you to do this job, didn't I?" "Yes," my friend answered. "It isn't done, is it?" he continued. Once again the reply was, "No, but . . ." "No buts," said the boss. "Nothing you can say and no excuse you can give will alter either of these facts."

God never asks us to do anything which we cannot do, and we never need apologize for not doing something that He has not required of us. If, on the other hand, we know what He wants us to do, and we fail to do it, nothing we can say will change that—we are without excuse.

The truth of the whole matter is that, while there are circumstances beyond our control, we have the power of choice in the midst of circumstances. We cannot choose the kind of parents we have, but we can choose what kind of children we will be. A man has no voice as to whether or not he must bear a physical affliction, but he does decide how he will live with it. Louis Braille, blinded when a boy, through the system of raised dots which bears his name, made it possible for thousands of blind people to read with their fingertips. Fanny Crosby, blind to the beauties of this age, through her thousand or more hymns let others see the glory of the age to come. Sickly Robert Louis Stevenson has enriched the lives of millions of children through his stories. He did not choose to be sick, but he chose to write stories even though he was sick.

We find time, ways, and money to do most of the things we want to do, but do we want to enough? Our problem is not so much that of making excuses as it is to making choices, and the problem of making choices ends in making *the* choice—Christ.

He stands before us and we must choose. We will either choose Him, or excuse ourselves. We are without excuse!

(Continued from page 7)

a definite opinion as to what He wanted? Was His creative ability limited to a hit-or-miss proposition?

God had in mind a Saviour for man, even before man was formed. Jesus is "the Lamb slain from the foundation of the world" (Rev. 13:8). The saving power of Jesus reaches all the way back to the first man. Would it go back to a half-man, half-ape? or to a quarter-man, three-quarter ape? Where would the saving power end if man developed from a lower species of life?

Seriously consider these thoughts and questions we have introduced as a preliminary to our study of this subject. In the next issue, God willing, we will study more deeply into the theory that has become a haven for anti-Christians and a consternation to the faithful.

(Continued from page 9)

like to live in a Garden of Eden? This is what God promised His people.

What an inheritance this will be for those who are faithful! The promise is, "The meek shall inherit the earth"—an earth filled with good things: worship of God, righteousness, peace, plenty. This is the true Christian hope. This is the inheritance promised in the Abrahamic covenant, and if we are in Christ, we are heirs of this promise. (Gal. 3:29.)

Are you worthy of such inheritance? If you are not, tear yourself away from sin, do the first works (believe, repent, and be baptized), begin and continue in that life which is most noble of all, and you will have your part in God's inheritance.



CALENDAR OF EVENTS

- November 3—Mission Day
- November 8—Board of Directors' Meeting, Oregon, Illinois
- November 8—Dedication of the new Oregon Bible College Building
- November 8-10—Southwest Conference, Pomona, Calif.
- November 18-22—Special Services at Hope Chapel, South Bend, Ind. Hollis Partlow, speaker
- November 30—National Sunday School Board Meeting, Oregon, Ill.

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# Brief Messages for Busy People

## THOUGHTS TO PONDER

By Pastor C. Jesse Pestle

The poem "Take Sides!" by Edgar A. Guest was probably aimed at those Americans who are seldom for or against anything. There are many people in this country who are content to dwell safely in our free land, but are not willing to support the principles for which our country stands. America is fast becoming a complacent nation of people who will not take sides on any issue which doesn't immediately involve them. It seems to be an unpopular thing to disagree to the extent that argument results. We would rather tolerate an evil thing instead of speaking out against it, and reasoning it out with those who oppose.

If America falls, the reason will probably be that her people will not take sides. It will be because individuals won't make up their minds whether they are for or against certain issues.

God's church has a similar problem. It has a great many people who will not let it be known where they stand. (One might question whether they do stand.) Even though many people are members and attend occasionally, they will not take sides for the Lord and His church. They rest securely in the fact that they have been baptized and their names appear on the church records. When asked about their church affiliations they quickly give out the name of their church, but make very little effort to attend it or worship God. They want to belong to the church but do not want to get involved by taking sides. If they know what they believe, they are too often content to agree with another who holds opposing views. The attitude is, "Why argue about it? He has his opinion and I have mine. We get along better by not discussing it."

In some cases, Christians who are convinced that it is essential to believe the truth will remain silent and let a false teaching go unchallenged. Because they are in the minority, they are reluctant to present the truth as they understand it. Even though they have the truth, they are backward about standing for it.

Israel was in the wilderness when Aaron was instructed by the people to make a golden calf. While they were corrupting themselves in their immoral orgies, Moses returned from the mountain. His words that day were, "Who is on the Lord's side? let him come unto me" (Ex. 32:26). A great separation found the sons of Levi on the

Lord's side with Moses. Three thousand Israelites died that day at the hands of the priests because they did not take sides with God.

Whose side are you on? Do you know? If *you* do, do others know? If you are on the Lord's side stand and make it known. Speak out on behalf of God and your faith in Him. Be not afraid of their faces or their words. If we take sides with God, we shall not be moved.

Here is the poem:

Take sides! This is no time to be  
Indifferent to our country's fate.  
A world in trouble waits to see  
How freedom settles problems great.  
Take sides! Whatever choice we make,  
Democracy is now at stake.

Take sides! At us the tyrant sneers,  
The despot shouts that we have failed.  
Back goes the world a thousand years  
If we shall falter, thus assailed.  
Take sides! Democracy requires  
The faith and courage of our sires.

Take sides! 'Tis liberty at stake  
And all the cherished dreams of man!  
Our fathers fought for freedom's sake;  
Now ours the task which they began.  
Take sides! And let a worn world see  
The triumph of democracy!

## THE LOST BIBLE

One day the world awoke to find that the Book of Books had disappeared. All traces of its influence had vanished.

Much of the music of the world was silenced. The mighty oratorios were no longer to be heard. The hymns expressing the hopes and fears, the longings and reverence of human hearts had died away. Christmas and all the rejuvenating carols were gone. Many of the masterpieces were no more; others had great parts of the music missing. Libraries looked as if millions of devouring moths had descended upon the printed pages. Books of Shakespeare, Milton, Bunyan, Tennyson, Longfellow, Tolstoy, Dostoevski, and hundreds of others were well nigh unintelligible due to many omissions. Law books no

## BOOK NEWS

William M. Wachtel

longer made sense, for fundamental principles had been eliminated.

The Magna Charta of Britain, the Constitution of the United States, the American Declaration of Independence, the Bill of Rights, and all the great statements of liberty and human rights everywhere in the world were wiped blank except for a few commonplace words now utterly lacking in significance.

But the loss of the Book cut even deeper. Values became blurred; human life grew cheap. Men became tools to be used. Life grew drab and meaningless, and man had only himself to worship. Restraints fell off the human conscience, and all the brutal instincts of the animal in man were unleashed.

With the Bible lost, a veritable hades had broken loose upon the earth.—*These Times*.

### ATHEISM VERSUS RELIGION

By Sterling Russell

Religious freedom, freedom of speech, free press, right to assemble, and a right to petition the government for a redress of grievances were all guaranteed by the first amendment to the Constitution of the United States of America, A.D. 1791.

Whenever excerpts, taken from newspapers and other periodicals concerning religion or daily prayers, are read silently or orally in our public schools, would this be prohibited as being unconstitutional and unlawful? Would this present Supreme Court ban then be abridging the free exercise of religion and the freedom of speech in our public schools?

According to encyclopedias, the religion known as Judaism is outlined in both the Old Testament of the Bible as well as in Hebraic volumes, from which the religions Christianity and Mohammedanism are descended. These latter two religions are more fully explained in the New Testament of the Bible, and in the sacred book of Islam, the well-known Koran. The doctrines taught in these three religions are monotheistic, as opposed to either polytheism or atheism.

The study and also the reading of atheistic *communism* and pagan *mythology* of ancient Greece and Rome are permitted in our public schools. Parents are pondering how soon *crime* will also become an ethical subject in our curriculum.

If ethical Bible reading (without comment), prayer, and singing the now inappropriate fourth stanza of "America," which mentions "freedom's holy light," and "great God, our King," have been banned in our public schools because they are classified as religion, while atheistic communism and pagan mythology are taught without hindrance by any law of man, what has happened to our vaunted American freedom of speech, religion, free press, and the right to petition our American government for a redress of our grievances?

DAKE'S ANNOTATED REFERENCE BIBLE, edited by Finis J. Dake (Dake Bible Sales, Atlanta, 1416 pages, \$19.50 leatherette, \$27.50 Morocco)

This beautiful new reference edition of the beloved King James Version is like no other reference Bible this reviewer has ever seen. It features a complete system of notes on the text, helpful outlines, informative headings, cross-references, and a concordance with a cyclopedic index to the whole. The notes, comments, and references are arranged—together with the Bible text proper—in four equal-size columns to a page, two of text and two of notes. A system of symbols is employed to designate prophecies, promises, commands, and messages from God. The annotations supply information regarding original Hebrew and Greek words, historical background of the text, geographical data, guide to interpretation, and much more that cannot be detailed here. Appended to the concordance and index is a series of maps and charts that should prove of real assistance to the diligent student of Scripture. A slight drawback may be the rather small type in which the book is set; but there is such a wealth of material included that larger type would have made the volume unwieldy.

THE TORAH: THE FIVE BOOKS OF MOSES, The Jewish Publication Society of America (Philadelphia, 393 pages, \$5.00)

This new translation of the Pentateuch is the first section of a proposed new English version of the entire Old Testament carried out by Jewish scholars. Translated into modern idiomatic English, these ancient records seem to breathe new life and vitality, to speak their eternal message of truth to our own generation. This version reflects the latest knowledge provided by the sciences of archeology and comparative linguistics. For the Christian student of Scripture, a further factor of interest and value in this version is the opportunity it affords to look at the Scriptures through Jewish eyes. Those who desire a fresh approach to this basic portion of God's Word will appreciate *The Torah: The Five Books of Moses*.

THE HOLY SCRIPTURES ACCORDING TO THE MASORETIC TEXT, The Jewish Publication Society of America (Philadelphia, 1136 pages, \$3.00)

This is the standard Jewish version of the Old Testament in English. It was completed in 1917, and since that time has won wide acceptance from both Jews and Christians. It will be superseded, to some extent, when the new version—reviewed above—is completed. But it offers the student an opportunity to become familiar with the Jewish tradition of interpretation and understanding, as reflected in the translation.



## David and Jonathan

By Mildred Dennis

It was kept a secret when the shepherd boy David was chosen by Samuel to be the future king of Israel. David went to the palace of King Saul and became the king's armor bearer. He was a favorite with the king and all the people.

David made one very good friend in the palace. This was King Saul's son, Prince Jonathan. They did everything together. Sometimes they played games; other times they would sit and talk quietly. With a good friend like Jonathan, David didn't miss his mother and father and brothers so much.

One day Jonathan took off his beautiful robe and put it around David's shoulders. He gave David his favorite sword and bow.

As he fastened the sword around David's waist he said, "I shall always be your friend, David. You can be sure I will help you in any time of trouble."

Before the two boys knew it, that time of trouble came. King Saul began to have times of sadness more and more often. When he felt this way he would call David.

The king would lie back on his couch and say, "Play a lovely tune for me on your lyre, David. See if you can drive this unhappy feeling away."

One day, while David was playing and singing, the king became worse. For no reason he picked up his javelin, which is a kind of sword, and threw it at David. The

boy ducked to one side and quickly ran from the room. He knew he must leave the palace. He found Prince Jonathan before he left. "What have I done to make you angry, father, the king, so angry? It almost seems as if he wants to kill me."

Jonathan shook his head in sorrow. "How can I help you, David? Surely you are wrong about my father."

After thinking for a bit, David said, "Tomorrow is the festival of the new moon. There will be a great celebration. Everyone will be happy. I should be at the feast. I won't go. If the king misses me, tell him that you excused me, Jonathan. If he becomes angry even during this happy time, then I'll know that I must stay away."

"Hide in the fields, David. I will do this for you. If I see that my father becomes angry again and there is danger for you, I'll come to the fields in three days. I'll shoot three arrows into the air. If they go beyond the target, then you must hurry away."

David waited. On the morning of the third day he saw Jonathan coming across the fields. A little boy was running by his side.

David watched carefully from his hiding place behind a pile of rocks. Jonathan took an arrow from his quiver and fitted it carefully into the bow. Back, back he drew the string. Zing—the arrow flew through the air. Twice more Jonathan did this.

Then he said to the little boy, "Hurry, boy, gather up the arrows. I have missed the target. Go back to the palace. I shall come later."

The boy picked up the arrows and took Jonathan's bow. He walked away. When he was gone from sight, David came from behind the rocks. He brushed the tears from his eyes as he came up to Jonathan.

Clasping hands, the two friends stood together not saying anything. They both knew it would probably be long time before they would be together again.

Finally, Jonathan said, "Go in peace. We shall be friends always. The Lord be with you."

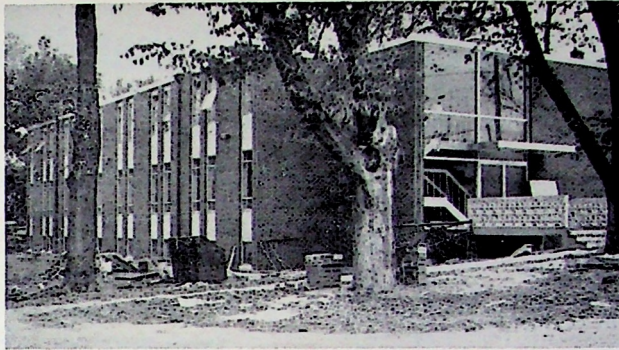
David rose and began his journey to another country. Jonathan walked slowly the other way back to the palace.

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## STORIES TO GROW ON

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## **DEDICATION SERVICE NOVEMBER 8**

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More than \$10,000.00 in contributions and commitments are still needed to reach the goal of \$155,000.00 necessary to construct and equip this educational center. Each person who will benefit from the ministries of those who will receive all or part of their theological education at Oregon Bible College is urged to take part in this Silver Anniversary Building campaign which has made this building possible.

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# RESTITUTION

Herald

## THE FOLLY OF EVOLUTION

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VOLUME 53, NUMBER 3

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Tales of Two Men

Seek, Know, Follow

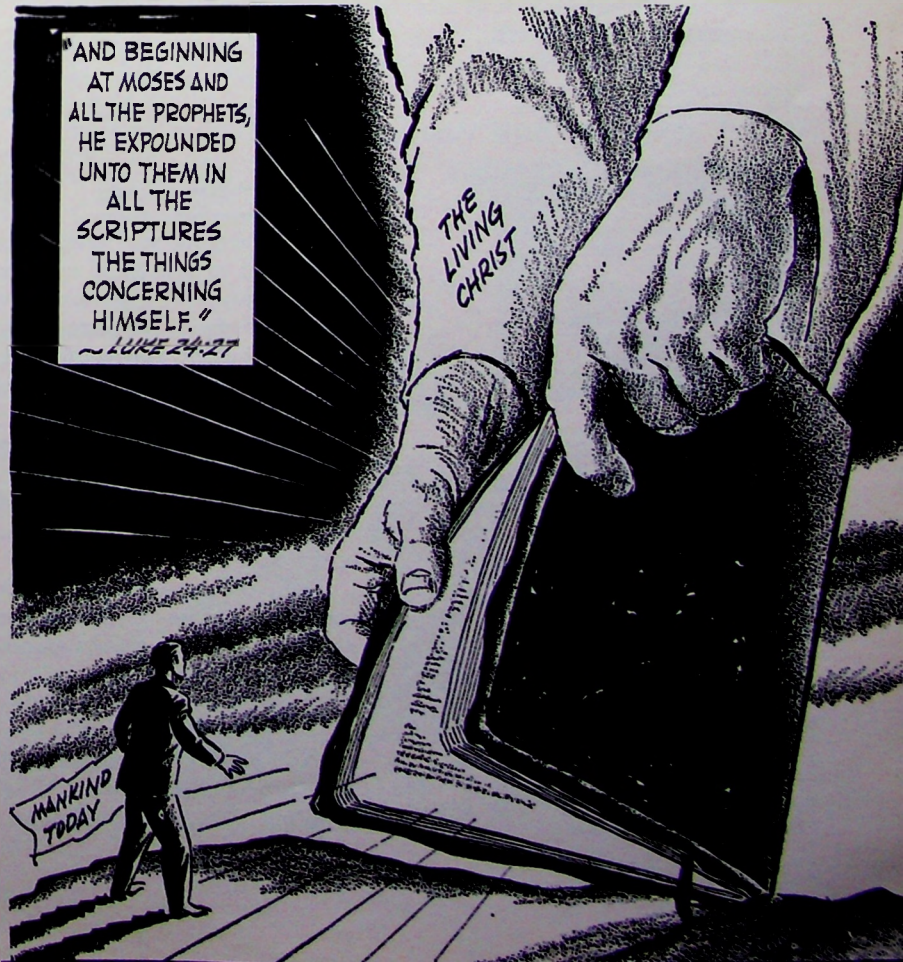
Fifty Years in the Lord's Service

Christ's Place in the Abrahamic  
Covenants

Brief Messages for Busy People

And other features of special  
interest

### IF ONE WOULD UNDERSTAND THE BIBLE



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

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

The Restitution Herald advocates: the new 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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Before grace at the Thanksgiving table, our family has a custom passed down through Pa's family. We take turns telling what we are thankful for, and how we can show our thanks. Pete grinned one year when it was his turn. "I'm thankful for all this food, and I'm gonna show my thanks by eating just as much of it as I can." We can show our thanks for God's love by filling our lives to overflowing with it.



# Editorials

**Harold Doan**  
**Editor**

## CATCHING UP WITH CREATION

The built-in sonar system of the porpoise has always been a source of amazement and envy to the men of the submarine service. The porpoise swims at great speed through the murkiest of waters, giving off little clicks and squeaks that enable him to "see" obstacles ahead. Science has been studying the porpoise hoping to learn his secret and develop a sonar system for submarines as well as a guidance system for blind people.

Researchers in the Lockheed California Company have set up an elaborate room with a sort of searchlight which emits pulses of sound instead of light. A blindfolded operator, by directing the sound and listening to the echo, can pick out even small objects and, with practice, describe the size and density of the objects in the room. It is hoped that the researchers can build a small unit about the size of a flashlight that will be useful to the blind.

Many of the "discoveries" of science are actually cases of man catching up with God's creation. The wisdom of God is seen in such lowly creatures as the porpoise with its accurate sonar. When Job was defending his faith before his friends, he said, "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?" (Job 12:7-9).

## INSTANT RELIGION

A number of psychologists and theologians are exploring the use of such drugs as mescaline, psilocybin, and LSD-25 to produce religious hallucinations. Some investigators who have tried the drugs report that they have undergone "profound religious experiences." Their drug-induced visions are often wonderful fantasies of sight and feeling, and the user has an "intense mystic-religious reaction." Psychologist Wilson Van Dusen, for instance (*Time*, October 25, 1963), imagined that he was in a black void in which "God was walking on me and I cried for joy. My own voice seemed to speak of His coming, but I didn't believe it. Suddenly and unexpectedly the zenith of the void was lit up with the blinding presence of the One. How did I know it? All I can say is that there is no possibility of doubt."

Some college students, divinity students, and theologians have been experimenting with the drugs, sometimes in organized services with organ music and other religious trappings designed to inject religious overtones into the hallucinations.

Our first impression is that this is another attempt to take a shortcut to God. People who want to believe what they will, do what they please and still have a "religious experience" use this and other means to fill the emptiness of their lives. Having dispensed with the Bible as "out of date" morals as Victorian, discipline as a source of frustration, they now want

instant religion in pill form. We think of Paul's warning that the last days would be marked by a "form of godliness." Here is a drug-induced, quick religion that has the form but none of the demands of truth. An idle afternoon of hallucinations is a poor substitute for a Christian life of love and service.

### WAR TOYS

The famed pediatrician, Dr. Benjamin Spock, is disturbed by the fact that many American youngsters seem to be fearful and have deep anxieties. They are fearful of war and of the possibilities of atomic bombs. They ask questions like, "I wonder when Russia will drop its 50-megaton bomb on us?" Dr. Spock is impressed with the fact that Russia has forbidden the manufacture of war toys such as soldiers and guns and miniature uniforms for the children. "That's because Russian children are not supposed to glamorize war as ours do. They ought to regard it as very serious business indeed."

Dr. Spock also notes that when fathers and mothers have clear ideas of right and wrong, and have no hesitation about passing these ideas on to their children, they tend to have happier children. Children need and want guidance and are not prepared to accept the responsibility of making major decisions for themselves.

### SUFFERING FROM DELUSIONS

Bishop Homer A. Tomlinson, overseer of the Pentecostal Church of God, is evidently suffering from delusions of some sort. He travels around the world with a portable throne and a crown, proclaiming himself king of the countries of the world. (He even set himself up in Red Square in Moscow with all his regalia.) Writing in the November issue of his paper, he said that September 22, 1963, was a day of victory. "We came back to the mountain of the Fields of the Wood, near Murphy, N. C., to announce we believe that in the years since September 4, 1954, the whole world has been changed — changed from a world of rampant poverty to a time, the first time, the whole world has breathed easy since the days of King Solomon." Bishop Tomlinson takes the credit for this, thinking of himself as a prophet ordained of God to bring peace to the world. He also thinks he will rule or is ruling the world in peace and righteousness. He said, "We dared confess that we felt we were 'King of All Nations of Men'!"

We cannot say for sure who he thinks he is, but his delusion that he has brought the first breath of peace to the world since the days of Solomon is contrary to the whole atmosphere of the times. If the strangled breathing of this troubled world is "breathing easy," we are sadly mistaken. Jesus said that the last days would be marked by wars and rumors of wars, which it certainly is. Poor old Homer is obviously blind to the ferment in Africa, the tension in the Middle East, the militarism of

Red China, the war in South Viet Nam, the revolutions in South America, the uneasiness in Berlin, the threatenings of Indonesia, and the skirmishes in Algeria and Morocco.

### BAN ON MANGER SCENES

Based upon the ruling of the Supreme Court in regard to prayer and Bible reading in public schools, the District Superintendent of Schools in North Kingston, R. I., has urged local schools to discourage nativity scenes in classrooms. This probably could also be extended to the singing of Christmas carols, or even to the use of the word "Christmas," if carried to its logical conclusion.

A lawsuit is now being prepared by the leaders of the recent successful movement to ban prayer and Bible reading in school to take away the tax-exempt status of churches. Admittedly, there have been many cases in which church organizations have taken advantage of their tax-exempt status to build up their own treasuries, but most churches have served their communities well and have not profited from their tax position.

These actions are simply signs of the times—times in which there is an accelerating departure from God and from godliness. The majority of people are apathetic to this drift, or are a part of it.

Mrs. Bella V. Dodd in a little pamphlet, published by *Guideposts*, believes that there is in the United States a "Conspiracy against God." There is indeed a minority of self-important people who want to do away with God.

### COMPARISON AND CONTRAST



## Scientific Support for the Bible (Part 9)

By Pastor Gordon Landry, Baton Rouge, Louisiana

# The Folly of Evolution

**E**VOOLUTIONISTS at one time were united in a belief that man evolved from the ape. Now, however, there is a division among them. Some still believe, with the old-fashioned school of evolutionists, that man came from the ape. Others hold to the view that both man and ape evolved from a common ancestor, but that the branching-off process took place many thousands of years ago, and that each evolved in its own separate way.

Again we would like to remind you that, with the theory of evolution constantly undergoing change, it is difficult to understand how zoologists and anthropologists can use it to try to refute God's unchanging Word.

Let us ask you this question: If an aeronautical engineer were to piece together a theory of how the Wright brothers manufactured their first airplane, and that theory was in direct contrast to diaries and other records left by the Wright brothers themselves as to the procedure of that process, which would you believe? Would the theory held by a modern engineer—though he might know almost everything there is to know about constructing, testing, and flying a heavier-than-air machine—prove the written accounts of the inventors wrong? Of course not! That is an absurd assumption. Yet, is that not exactly what the "experts" of man's history seek to do? God was the Inventor or Creator of man, and He has given a written account of the process of creation.

Evolutionists have taken some remnants of skulls and other bones which have been found, and have pieced together what they could to try to form an idea of what "prehistoric man" may have looked like. When insufficient remnants were at hand they manufactured certain parts of the body, assuming that, because one part had a peculiar appearance, the remainder of the body likewise must be different from what it is today.

Shamefacedly, zoologists must admit to having been "fooled" by the discovery in England (1908) of the famous Piltdown skull. (The date of this find is also given as 1912.) Until 1953, the skull was heralded as a great find, though it was under suspicion by some anthropologists. To quote from *General Zoology*, by Gairdner B. Moment, it "has now been shown to be an elaborate hoax perpetrated by someone with a perverted sense of humor."

Naturally, there are many other so-called prehistoric

remains of primitive man which are pointed to enthusiastically by evolutionists as indisputable proof that such men actually existed. We have noted in reading through chapter 10 in *General Zoology* that nothing too concrete is stated about prehistoric man. Chapter 10 is entitled "Evolution." Many statements are preceded by qualifying phrases, such as: "It seems," "It would appear," "It is likely," "Possibly," and "Perhaps." Mentioning a discovery in Egypt which possibly indicates "the base population from which both Old and New World monkey diverged," Dr. Moment concludes, "but no one can be sure."

We would offer this, then, as an additional proof that the theory of evolution is fallible: it is open to too much speculation. If so many basic assumptions must be completely or partially qualified, there is little reason to take the conclusions as irrevocable.

Zoologists place a great amount of faith in fossil remains. They try to determine from the fossils when the animal may have lived, what its environment was, and what its predecessors and successors were like. Yet, when seeking to determine when the primates (mammals that are not color blind) separated from insectivores (color blind mammals), Dr. Moment says, "The fossil record is missing." Coming up the evolutionary scale somewhat, Dr. Moment continues, "It does not seem too surprising that man's immediate subhuman predecessors left few fossils. Apparently they lived either in forests or grasslands where opportunities for fossilization are scant except for swamps, river quicksands, and tar pits. Evidently primitive man was too smart or too agile to get caught in these. However, anatomists have made some informed and plausible guesses about our early history."

Zoologists themselves, then, admit to guesswork in reaching some of their conclusions. Note the lack of guesswork, the sureness of truth, the almost painful simplicity of statements associated with the Genesis account: "God said . . . and it was so." You will find that statement five times in the first chapter of Genesis. Little do we wonder that Peter could be so convinced that the "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

How much assurance could you find in the Bible if it had agreed with the theories put forth by scientists?

say, the sixteenth century? or, for that matter, of the nineteenth century? The Bible does not contain the fallacies of the sciences of the periods in which it was written, nor will you ever find one iota of scientific fallacy in it.

In the library of the Louvre in Paris there are three and one-half miles of volumes of science which became obsolete within fifty years after they were published. In 1861, the French Academy of Science published fifty-one scientific "facts," all of which contradicted some statement of Scripture. Today, not one of those fifty-one "facts" is accepted as fact.

We do not find fault with scientists who seek truth. We do find fault with those who so overwhelmingly object to God's Word that they cling to any theory that seems at the moment to have *some* support from science,

and that contradicts God's Word. Dr. Rimmer once said that to look at the Bible through science is like looking at a microscope through a drop of water. Both procedures should be reversed. Whereas the microscope is the instrument that reveals the wonders of water, so the Bible is the instrument that reveals the true marvels of science—the handiwork of our Creator.

Many Christians believe that the earth was formed about 4,000 to 5,000 years ago, just before man was created. They believe this because of the closeness of the verses dealing with creation in the first chapter of Genesis. We would like to mention, though, that we need not fear going along with science at least partially in its theory of the age of the earth. That theory changes by a few hundred thousand years every so often, so we do

*(Please turn to page 14)*

# THE BIBLE

*By Pastor Russell Dickerson, Litchfield, Minnesota*

**D**URING some of my discussions on religion, I refer quite frequently to the Bible. I use the Bible to back many of my statements. I refer to the moral laws of the Bible; I refer to the God of the Bible and many of the great men and women of the Bible. Yes, the Bible is important to my ministry and to the ministry of many other Christians.

Some of the people that I talk to about their religion do not like it when I refer to the Bible so much to back my beliefs. In fact, some people say that I "fall back on the Bible" when I am trapped or cornered in a discussion.

I refer to the Bible because the Bible is an authority, and without an authority we can have no religion. Take away the Bible and you take away Christianity. Take away the Old Testament and you take away Judaism.

It seems strange to me to see some liberal Christians trying to get away from the Bible as an absolute authority. Even some ministers attack the Bible. In a sense, these men are hurting their own work because the minister is only effective as long as he has some authority. If one takes away the minister's authority, he would have no right to exhort people on how to live. A minister can tell people how to live only because he has the Bible, which is the Word of God.

We have literally hundreds of perverted forms of Christianity today. Why is this? It is simply because the Bible is not used as a guide and an authority.

Take away the Bible and no two people would have the same ideas about God. Everyone would have a different religion as he sees fit. There could be no Christianity without the Bible; yet, Christians are trying to undermine the authority of the Bible. Quite a paradox, isn't it?

Some may ask us why we think the Bible is the Word

of God and, therefore, an authority. Books have been written to prove the Bible is the Word of God and I could not possibly go into the subject very deeply in a short article, but I will give a few of the reasons why we believe the Bible to be the Word of God.

First, the Bible was written by about forty different men over a period of several hundred years. Yet, all of them wrote about the same God and all their writings point to a particular event in history, the coming of Christ. This in itself is a miracle.

Second, the Bible has no contradictions. Human beings as authors could not help but in some way contradict each other. We, then, cannot help but marvel that, though the Bible has been copied and reprinted thousands of times, the oldest manuscripts and recent findings show that the Bible is nearly perfect in its present state.

We cannot ignore the millions of lives that the Bible has changed through the centuries of time. Murderers and thieves have become saints, and selfish men have been turned into sacrificing men because of this one Book.

We could go on and on as to why we believe the Bible to be the Word of God—such as its true recordings of history, its accurate scientific statements, and its fulfilled prophecy—yet, there are those who would destroy the value of this Book because of some statement which they cannot understand, or because of some seeming contradiction.

The Bible has always had its enemies: the Neros, the Darwins, and the Hitlers. These men are all dead; yet, the Bible lives on! So it will be when the liberals and the so-called modernists have done all they can—the Bible will live on! They will die and more will take their place, but the Bible lives on, and on, and on!

# Tales Of Two Men

● By Pastor Hollis Partlowe  
Macomb, Illinois

## A LONESOME VOYAGE



CAIN, the son of Adam and Eve, was the first child born into the world. Eve "conceived and bare Cain and said, I have gotten a man from the Lord" (Gen 4:1). She apparently thought that Cain was the promised Redeemer, the "seed of the woman" (3:15). She thought that he would crush the serpent's head and undo the damage, but she was doomed to disappointment.

Then Eve gave birth to Abel. He became a shepherd and Cain became a farmer. It is especially interesting to notice that both sons made offerings to God, but Abel's offering was accepted and Cain's rejected. (4:4, 5.) Why? Why does God accept one man's service and reject another's? Here is the record: "Abel . . . brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell."

This is the first act of worship recorded in the Scriptures, and it presents a good, practical lesson. Abel's offering, through shedding innocent blood, pictures redemption as it is taught from cover to cover in the Bible. Cain, however, became angry and jealous because his brother's worship was accepted and his was not. This led him to murder his own brother. (V. 8.) Hence, of Adam's first two sons, one became the first murderer and the other the first martyr. Furthermore, God asked Cain, "Where is Abel thy brother?" and Cain answered "I know not." Hence, he also became the first liar.

Cain is never mentioned in the Old Testament after the tragic fourth chapter of Genesis. In the New Testament, however, he is referred to three times, and always with reference to his sins. In Hebrews 11:4 he is contrasted with Abel with the inference that he lacked faith: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Yes, Abel preached a gospel sermon that is still being preached. He offered according to direction; he trusted in God's mercy and received approval which Cain missed.

Your life is seen in one of these two men. Your service is either acceptable or unacceptable. Are you a Cain, or an Abel? When Hebrews 11 is completed, will your name be included?

"This is the message that ye heard from the beginning that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John 3:11, 12). Cain also lacked love, which is the greatest Christian weakness. He had jealousy and envy instead. That makes a wreck out of anyone. Does it disturb you to see others make out well? Remember that was Cain's sin.

Then Cain is mentioned in Jude 11: "Woe unto them for they have gone in the way of Cain, and ran greedily



after the error of Balaam for reward, and perished in the gainsaying of Core." Notice that Cain is coupled with Balaam and Korah, rebels against God. As we have mentioned, Abel's lamb pointed to Christ. Cain undoubtedly knew God's requirements, but preferred to make his own way, and showed his unbelief in the promised Saviour. A sin offering requires shedding of blood. (Lev. 17:11; Heb. 9:22.) Consequently, Cain's offering was refused.

At any rate, both sons worshiped; both brought offerings. So far so good. But Cain lacked faith which gave Abel's offering acceptance. Cain had much faith in himself, so his offering was an attempt to secure God's admiration rather than a true offering. You cannot approach God without a sin offering!

It shocked Cain to be told that he was rejected. Many a man needs that shock. It will either be his salvation, or it will drive him away from God. God sought to turn it to Cain's salvation. The Lord asked him, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin [a sin offering] lieth at the door" (Gen. 4:6, 7). God drew Cain's attention to the sin offering,

but he would have none of it. Instead, Cain turned his wrath on his brother. He had to blame someone—a trait that he had inherited from his parents. (Cf. Gen. 3:11-13.) How quickly sin ripens! Evidently it never entered the minds of Adam and Eve when they sinned that their first son would murder the second. How it must have caused their hearts to ache!

Cain's punishment is found in Genesis 4:10-16. He was banished from the vicinity of Eden; he would find no rest for his feet; he had a mark placed upon him; and even the land he tilled would begrudge him a bare harvest. There was not a trace of repentance in him, but, when his punishment was declared, he whined like a whipped dog, being more concerned with his sentence than his sin.

As a result, Cain went to the land of Nod and married a wife (vv. 16, 17), which has given rise to the most frequently asked Bible question: "Where did Cain get his wife?" The answer is found in Genesis 5:4: "Adam . . . begat sons and daughters." Cain evidently married his sister. Apparently intermarriage among close of kin continued for centuries. Abraham married his half sister.

*(Please turn to page 14)*

# Seek, Know, Follow

*By Pastor Lyle Rankin, Cashmere, Washington*

**I**F YE then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection [*mind*, marg.] on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:1-4).

"Ye are dead," and "risen with Christ" indicate that Paul is writing to those at Colosse who had been willing to die to their former state, be buried in the likeness of Christ's death, and raised with Christ to walk in newness of life. (Cf. Rom. 5:3-5.) Now "if ye then be risen with Christ, seek those things which are above." What are those "things"? If the "risen with Christ" do not know, how shall they "set their affection [*mind*]" on them?


First, we note that Paul wrote, "seek," and then, "set your mind on." Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt 7:7). James wrote, "Ask of God. (1:5.) Paul commanded, "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). Briefly then, one is to seek by prayer and study of the Word. Upon

gaining enlightenment by the Word, the "risen" can then set their affection on things above.

From God alone, by way of His Word, comes His directions for the life of the "risen" to live. By seeking further in Colossians, we notice the directions from above are to "mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." "Mortify" means to deaden, or put to death. How? In Paul's letter to the Christians at Rome he wrote: "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" (8:13). To live after the flesh is to "mind the things of the flesh," which will end in death. To mortify the deeds of the body "through the Spirit" is simply to "mind the things of the Spirit" with the end, "life" (v. 5).

Holy men of old spoke as they were moved by the Holy Ghost (Holy Spirit). (2 Pet. 1:21.) Jesus spoke likewise, and so did His apostles. (John 3:34; 14:26.)

Therefore, to know the things of the Spirit and follow them, one must know and follow God's Word. Following and overcoming assures that "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." It will be the only safe place to appear!



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● By Howard H. Hawkins  
East Rochester, Ohio

## Years in the Lord's Service

**I**F A PERSON early in life would confront a problem that would cover a fifty-year period, he naturally would throw up his hands and say, "Impossible!" When one reaches that fifty-year period and looks back over the years, it seems to be only a few short weeks, or a dream. If I can leave a few spiritual thoughts or suggestions gleaned along the way, then my message will not have been in vain.

When my wife and I were married, she was a member of one denomination, and I belonged to another. After two years, somewhat neglectful in attendance to our respective churches, we finally concluded that it would be better for both of us to belong to the same church. It so happened at this time that we heard about the Church of God of the Abrahamic Faith in Cleveland, Ohio, where Bible topics were strongly emphasized and discussed among the brethren. By arrangement, the pastor and his wife called at our home one evening each week for a period of eight or ten weeks. With an open Bible around the dining room table we were given a good foundation in Bible truth.

This experience later reminded me of the parable about the man who built his house upon a solid foundation, and the one who built on sand. (Matt. 7:24-27), and of the hymn, "How Firm a Foundation." This type of Bible search and study was such a contrast to our former church connections in which we simply signed a small white card declaring our belief in Jesus Christ, etc.

When our weekly meetings were completed, we informed the pastor that we were convinced of the truth and were ready to be baptized. Arrangements were then made for us to be baptized Sunday evening, November 9, 1913. Around noon of that day, the weather was part rain and part snow. At sundown it was all snow and four inches deep. When the evening service was over it was at least eight inches in depth, and by Monday morning it was two feet or more on the level. The city was paralyzed; wires were down, and street cars were stalled in

the snow. Many had to spend the night in church pew hotel lobbies, etc.

We are exhorted to "prove all things; hold fast that which is good" (1 Thess. 5:21). "Think on these things. This is what has kept us in the "one faith" for over half a century. Over a period of years we have seen many who were given little Bible instruction, or, generally, a quick summary of the "truth" in order to become affiliated with the faith. They would attend church quite regularly the first year or so, then later their interest waned and they soon fell by the wayside.

Before the days of radio I endeavored to make use of idle time in the evenings. I purchased a pocket-size book with over two hundred blank pages, and obtained a *Young's Concordance*. I listed doctrinal topics as well as other interesting subjects. Every page was filled by hand writing, and all was indexed. Paul exhorts us "to search the scriptures daily." This book is a handy reference to take along to weekly meetings, and, over a period of years, I have written about thirty-five or more articles for *THE RESTITUTION HERALD*.

May I suggest to the young folks that they try to memorize Bible verses. This method could be used for roll call at Sunday school and other occasions. Several years ago, while visiting the Los Angeles church, we attended a midweek meeting and each person quoted a verse of Scripture. It was quite interesting. Every church member should be able to recite the books of the Bible from memory. Do you know that the Gallup poll states that fifty-eight per cent of persons aged twenty-one through twenty-nine cannot name any of the four Gospels? I would venture to say that many of this group have attended Sunday school at some time in early life. It would be excellent if all Sunday school superintendents would spend some time during the morning session having groups stand to say the books of the Bible in unison. Why not have responsive reading between the pastor and the congregation during the morning worship service?

I am sure you have noted sleeping pill advertisements on television. The kind I use are "free," and cannot be purchased at the drug store. *Directions:* If you awaken during the night and find yourself a bit restless, start quoting books of the Bible, or individual Bible names alphabetically. I am sure that on the second or third round, at most, you will be asleep. I have used this prescription for years.

We are admonished to "seek ye out of the book of the Lord and read"; also, to search and study. We need material food to sustain our bodies and spiritual food to keep our minds active to think on better things. This will keep us alert on happenings during these prophetic days in which there is so much unrest and confusion. At our home THE RESTITUTION HERALD is read from cover to cover before it is two days old. When Christ was here, He asked two questions: 1) "Have ye read the scriptures?" and 2) "How readest thou?"

I would like to pass another thought along to you. In my desk I keep quite an assortment of tracts. When monthly bills are due, I enclose a tract along with the check—simply another way of spreading the truth. No one knows but that some person who has been burdened

with traditional views about religion would rejoice in receiving such a tract.

We both (my wife and I) are especially thankful to have learned about those "exceeding great and precious promises" made to Abraham to be fulfilled in the near future. We know that God never promised Abraham anything "upwards," but only to the four points of the compass covering the earth's surface. (Gen. 13:14-17; Psa. 37:9, 11, 29.) "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psa. 115:16). It is on the earth that heavenly conditions will exist when Christ returns. Then every man will sit "under his vine and under his fig tree; and none shall make them afraid" (Micah 4:4).

In years past we always enjoyed attending state and General Conferences and well remember some of the older pastors now sleeping in death; namely, Brothers S. J. Lindsay, J. H. Anderson, L. E. Conner, F. L. Austin, J. A. Patrick, G. E. Marsh, and others.

It is always a pleasure to meet with those of like precious faith, and to receive a spiritual blessing, as well as strengthening our hope to be a part of that glorious Kingdom—the joys which we hope to share.

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## The Abrahamic Promises

- By Pastor James Mattison  
Hammond, Louisiana

Jesus is the negotiator between God and man. 3) As the sacrifice for our sins, He gave His own blood (the blood of the covenant) that we might be able to come into this covenant relationship with God. 4) As confirmer of the promises, He made them sure to us. This is Jesus' part in God's plan, whereby *we* may come under all of God's promises concerning eternal salvation.

That Christ is the seed of the Abrahamic Covenant is so stated 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.*" Christ, then, is the son of Abraham, the seed of Abraham, the heir of Abraham. The promises God made to Abraham were made directly to Jesus Christ as Abraham's descendant. Galatians 3:19 speaks of "the seed . . .

# CHRIST'S PLACE IN THE ABRAHAMIC COVENANT

**T**HERE are two covenants God made with man that concern man's salvation. They are the Abrahamic Covenant and the Davidic Covenant. Christ occupies a unique position in both covenants, for He is the "seed," descendant, or heir of both Abraham and David, as Matthew 1:1 declares: "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

Christ's place in the Abrahamic Covenant is stated in Galatians 3:13, 14. Notice this carefully, for it is the foundation of our study in this article. "Christ hath redeemed us from the curse of the law . . . *that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*" Christ's place in the Abrahamic Covenant, then, is to bring this covenant to the Gentiles or, we could say, to all men. The Jews had the promises already, but there were few *faithful* Jews. Jesus came to offer God's promises to *all* men. He came that *the blessing of Abraham* might come to the Gentiles. What is the *blessing of Abraham*? The promises God made to Abraham concerning preparation for and possession of eternal life and eternal inheritance.

Underneath this main heading, there are four points to consider. 1) As heir of the promises, Jesus can give them to whom He will. 2) As mediator of the new covenant,

to whom the promise was made," referring to Christ.

As son of Abraham, or heir of Abraham, our Lord Jesus Christ shall possess forever that which God gave to Abraham by promise—even all the earth. (See Gen. 13:14 and Rom. 4:13.) It is recorded in Psalm 2:8, God speaking to Christ prophetically, "Ask of me, and I shall give thee the heathen for thine inheritance, *and the uttermost parts of the earth for thy possession.*" This is God's official record of Christ's right to the earth forever. This is Christ's deed to the earth, and He shall possess it when He returns. God has promised His Son not the heavens but the earth for His inheritance. The Son of God was the first to receive the Abrahamic promise of eternal life. He was the first to be resurrected eternal from the grave. Likewise shall He be chief inheritor of the earth, even earth's King of kings and Lord of lords, when He returns. Since Christ is the heir of the Abrahamic promise, He can give these same promises to whom He will.

This thought in Galatians 3:16, that Jesus is the singular seed of Abraham is taken from Genesis 22:17. There God said to Abraham, "*Thy seed* shall possess the gate of his enemies." There is a singular seed of Abraham and there are plural seeds of Abraham. We shall speak of the plural seed of Abraham later. This verse, "Thy seed shall possess the gate of his enemies," once again refers

Christ's future rulership over all the earth, for Jesus Christ has many enemies. It is predicted in Revelation 19:19 that these enemies of Christ shall gather together to fight Him when He comes, but He shall overcome them, and possess the gates of their cities.

Jesus is the mediator of the new covenant. Hebrews 12:22-24 informs us that we are come, not to the mountain of Moses, but "to Jesus the mediator of the new covenant." The new covenant here is contrasted to the law of Moses. The new covenant is the same as the Abrahamic covenant, which was given 430 years before the law. (Gal. 3:17.) It is called a new covenant because it had not been offered as yet to all men, but only to a select few. As Hebrews 9:8 says, "The way into the holiest of all was not yet made manifest, while . . . the first tabernacle was yet standing: which was a figure for the time then present." The new covenant is found in that gospel message Jesus preached, the same gospel that was preached long ago to Abraham. (Gal. 3:8.) The new covenant shows us the way out of sin and the way to the Kingdom of God or, we might say, the way to eternal life and inheritance.

That Jesus is the mediator of the covenant is supported by 1 Timothy 2:5, "There is one God, and one mediator between God and men, the man Christ Jesus." As mediator, Jesus is the negotiator of this covenant between God and man. He makes it possible for us to come into covenant relationship with God.

Jesus also supplied the blood of the covenant, as is asserted in Hebrews 13:20 and 21. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." The significance of the blood is this, that it makes us perfect before God. We need it. It has to do with the getting rid of our sins. Since there is no remission of sins without the shedding of blood (Heb. 9:22), it was necessary that so great and so everlasting a covenant as this covenant God made with Abraham be sealed by the blood of someone. Only He who was heir of the covenant and mediator of the covenant could offer blood that would be acceptable. Christ has appeared to put away sin by the sacrifice of Himself. He was offered to bear the sins of many. (Heb. 9:26, 28.) The blood of Christ has purged our conscience from dead works to serve the living God, "and for this cause *he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.* For where a testament is, there must also of necessity be the death of the testator" (Heb. 9:14-16). Only by the blood of Jesus, the mediator of the covenant, can we receive the promise

of eternal inheritance. That makes the blood important, then, doesn't it?

If we consider this blood of the covenant by which we are sanctified an *unholy* thing, we shall be punished. (Heb. 10:29.) Jesus' blood was shed that we might be so clean that it would be possible for us to become partners with God in His covenant.

It is written in Romans 15:8 that "Jesus Christ was a minister . . . to confirm the promises made unto the fathers." What does this mean, that He confirmed the promises? He taught them, He preached them, He gave His blood so that this covenant might be ours. And so 2 Corinthians 1:20 is more easily understood, "All the promises of God in him are yea, and in him Amen," or, all the promises of God in him are faithful and true.

Peter said to the Jews, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you *first* God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:25, 26). We know today that the Jews have rejected Jesus, and that *the covenant is now offered to the Gentiles.* This is Jesus' part in the Abrahamic covenant to bring the blessing of Abraham to the Gentiles.

Do you want everlasting inheritance? You may have it by coming under the blood of the covenant. Confess your sins, call on the name of the Lord, ask Him to forgive you. Be baptized. Then you will be a party with God in the covenant of salvation.

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# Brief Messages for Busy People

## THANKSGIVING FOR THANKSGIVING

By Amos R. Wells

I thank Thee, Father, once again  
For many blessings gladly known,  
And many more beyond my ken  
That Thou dost see and Thou alone;  
But most of all my heart I raise  
To praise Thee for the power to praise.

Thy bounty, it is wondrous kind;  
But oh, the smiling of Thy face!  
My life is all in love designed,  
But Thou Thyself art grace of grace—  
Thyself, oh, infinitely more  
Than all Thy bounty's golden store.

That I can feel Thy Fatherhood,  
That I can press my hand in Thine,  
That I can know that Thou art good,  
And all Thy power is love divine—  
This knowledge every bliss outranks;  
I thank Thee for the gift of thanks.

## WHY ARE YE FEARFUL?

By J. R. LeCrone

*"When he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!" (Matt. 8:23-27).*

Looking back upon the experience of the disciples of Jesus in the midst of the sea from the vantage point provided us by time and distance, we marvel at their singular lack of faith. How could they imagine that any ship which carried Jesus as a passenger could possibly sink? Did they not know that God had placed all power and authority at Jesus' command, and that He had only to speak to calm the wind and the waves? Surely, had we been there, we would have had more faith in Jesus!

What confidence the presence of the Master would inspire in our hearts if we, like they, could but have Him

with us! But why the wistful thought? We can have Him with us. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

If we are conscientiously keeping Jesus' words, the knowledge that He is with us should give us the courage to face any crisis with calm faith. A fearful outlook upon the future may be an evidence that we are not "keeping his words," and are therefore doubtful of His protecting presence in our lives.

It is true that Church of God members may face a multitude of trials and temptations. It is equally true that none of them are beyond the power of Jesus to conquer.

When we find ourselves beginning to experience panic or becoming discouraged, let us remember that Jesus is with us, and remember His words to the disciples in the boat, "Why are ye fearful?"

## DIVINE NEUTRALITY

By Sterling Russell

It is a most peculiar thing that Americans produced a Constitution that kept the government neutral regarding religious affairs, and which guaranteed personal freedom to its citizens. However, when the Supreme Court makes a decision for or against religion, Americans clamor for freedom and justice, condemning the court for interference in religious affairs.

Secularists demand that government and education be free from any form of religion; also, that there shall be perfect human neutrality in these fields. Yet, when the Supreme Judge and Ruler of the universe remains divinely neutral in human government affairs, and the people in that government cause tragedy or engage in wars that kill and injure millions, Americans immediately blame, hate and blaspheme God for remaining silent and divinely neutral instead of interfering with man's right of free choice and freedom, and insult Him by calling Him unmerciful. Almighty God and His Son happen to be our personal and close Friends. I go on record that I resent this ungodly American attitude.

Americans, as a rule, cannot seem to realize how inconsistent and illogical they really are in religious affairs. The divine neutrality of the Supreme Judge of the world was explained most emphatically and clearly centuries

ago by a historical king: "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God" (Psa. 50:20-23).

Finally, Americans are perfectly free to accept or reject this divine neutrality and counsel. Only the wise will understand and accept it as the Word of God.

## LIGHT

By Christine Grant Curless

*"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun"* (Eccl. 11:7).

I love the early morning light  
That lifts its head up, out of night,  
And calls each living thing from rest,  
The cattle, and the bird at nest.

I love the sun when noon is high;  
Then when the day has hurried by  
I love the slowly fading light  
That sinks again into the night.

And when at last the night has come  
I love a lamp light in a home,  
The hearth that sends its mellow glow  
Across the room. But this I know:

Though vision fails and leaves me blind,  
Somehow inside my heart I'll find  
A Light! A never-failing Light,  
And God will keep it burning bright!

## THE COMMODORE'S PRAYER

A friend once gave a copy of the following prayer to Commodore John W. Caunce, Master of the majestic Queen Elizabeth of the Cunard Fleet. The Commodore has this prayer framed in his quarters. He often shows it to passengers who visit him. Many people know the prayer; but its origin is obscure.

"Lord, Thou knowest better than I know myself that I am growing older and will some day be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody, helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all, but Thou knowest, Lord, that I want a few friends at the end.

"Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my aches and pains. They are increasing and love of re-

hearsing them is becoming sweeter as the years go by. I dare not ask for grace enough to enjoy the tales of others' pains, but help me to endure them with patience.

"I dare not ask for improved memory, but for a growing humility and a lessening of cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occasionally I may be mistaken.

"Keep me reasonably sweet; I do not want to be a Saint—some of them are so hard to live with—but a sour old person is one of the crowning works of the devil. Give me the ability to see good things in unexpected places and talents in unexpected people. And give me, Lord, the grace to tell them so. Amen."—*Sunshine Magazine*.

## PRECIOUS PROMISES

By Beth Briggs

*"What shall we then say to these things? If God be for us, who can be against us?"* (Rom. 8:31).

We remember the stories of the Old Testament where God was for the Israelites and led them to victory as long as they obeyed and served Him. He was against them when they sinned and disobeyed Him, and their enemies easily conquered.

Sometimes we voluntarily cut ourselves off from this promise by sin; at other times we lose connection with God because of lack of faith and unbelief. The main thing is to be sure that He is for us. He is only for those who love Him, consult Him, and obey implicitly when He answers prayers. If we always do this a great many of our troubles would never happen.

Let us make certain that God is on our side, then fearlessly face our foes as did David when he defeated the giant Goliath, whom the strongest of the Israelites had dared not defy. He discarded the armor which the king had given him, and went forth to meet the enemy with nothing but five stones and a sling. He did not trust in his own strength; he trusted in the Lord his God. So God was for David and, in like manner, if He is for us, who or what can be against us?

If Almighty God is for us,  
Who then can cause alarm?  
Though iniquity surround us,  
It cannot do us harm.

The somber clouds enfolding us,  
So mighty an array,  
Are defeated by God's army,  
Prevailing day by day.

What then can be against us,  
When He is our Ally?  
Why quail before strongholds of sin?  
Omnipotence is nigh.

## THE FOLLY OF EVOLUTION

(Continued from page 5)

not know exactly where the theory now stands, but it is still upwards of four billion years. The Genesis account allows for a lapse of time between the creation of the heaven and the earth, and the actual creation days. Verses one through three read thus: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." The word "was" in verse two is translated elsewhere "became." One can read verse two this way without doing violence to the Word: "The earth *became* without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

The time between the earth's creation and its becoming "without form and void" could have been any number of millenniums. This period, we believe, is where most, if not all, of the prehistoric mammals, brontosauruses, tyrannosauruses, pteradactyls, etc., were created and perished. Whether God particularly wanted to use their remains and those of plants of that era for the formation of oil, or whether He had some other reason for creating and obliterating them, we know not. But it was after that age had come and gone that God said, "Let there be light: and there was light."

This thought need not frighten us. The Hebrew allows for it and possibly teaches it, while the King James translation is somewhat anemic in the translation of the word before us.

Several biological "proofs" await our probing. These we desire to mention by name only, and look into further succeeding articles.

The "proofs" we have yet to consider in this study are those main arguments of biologists, zoologists, anthropologists, and geologists who favor this devilish theory of evolution. The arguments are these: 1) Similarity proves relationship; 2) Proof offered from geology; 3) Evolution of the horse; 4) Proof offered from vestigial structures; 5) Classification; 6) Geographic distribution; 7) Embryology; and 8) Number of chromosomes.

God willing, we will explain each of these "proofs" of evolution briefly but sufficiently to satisfy your question on the subject.

## THE TALES OF TWO MEN

(Continued from page 7)

Besides, Eve "was the mother of all living" (Gen. 3:20).

Abel's blood came crying to God from the ground (4:10), but God did not answer it with Cain's blood. He put a mark of protection on the killer instead. Time to impose the blood-for-blood law had not come, but was given as part of man's magisterial duty after the flood.

The underlying principle of Cain and Abel is still with man today—envy, jealousy, and pride. Cain worshiped in pride, presenting himself and his gifts for Divine approval. The lesson from these two men is clear. Do not stand before God in your own righteousness. (Isa. 64:6). If you are proud of your worship, God will reject it. In fact, many marks of Cain are visible: he became angry, not unlike people today; he insisted on having his own way; he released his anger on an innocent person.

The immature person always blames someone else when something goes wrong, usually the closest one. Cain's anger had to be punished. He tried to substitute something other than that which God required; he followed his own way.

That is the big problem with men today. In Cain and Abel we have a contrast of God's way and man's way. Cain's cold heart remained untouched, and his sin increased. A sin offering lay at the door, but he refused it—much as people do today. His disobedience, moreover, turned to jealousy, his jealousy to hatred, and hatred to murder. Love was absent from his heart.

Notice the New Testament teaching of 1 John 3:14, 15: "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." To hate is to be branded a murderer, but to love the brethren assures eternal life. If Cain had loved instead of hated he would never have killed and we would have a different tale to tell. The tales of these two men are worthy of serious and careful study.

November 30—National S.S. Board, Oregon

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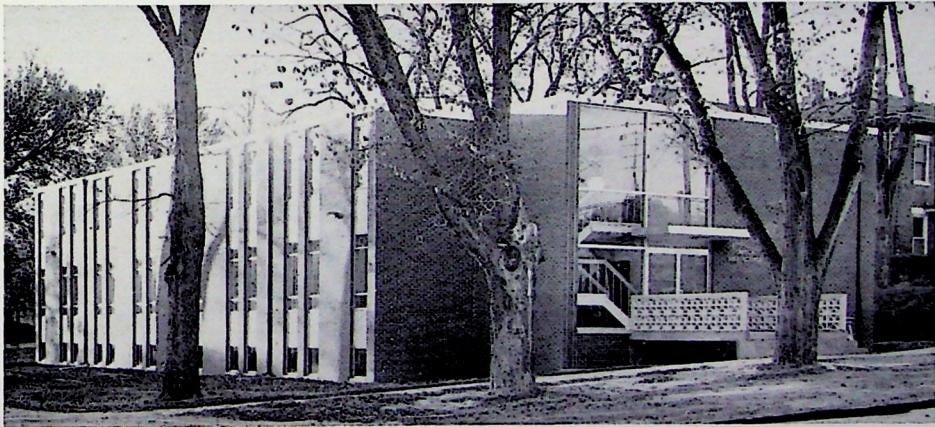


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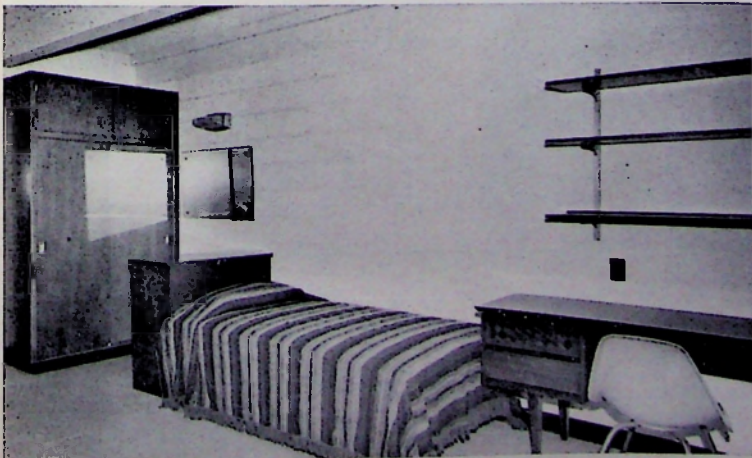
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November 30, 1963



# RESTITUTION

## Herald

### EVOLUTION: AN UNPROVEN THEORY

(Pages 8-9)

VOLUME 53, NUMBER 4

#### MESSAGES IN THIS ISSUE!

##### How to Grow in Christ

Explaining practical ways to develop Christian faith and spiritual growth

##### The Second Seed of Abraham: The Church

A continuation of the study of the promises made to Abraham as they apply to the church

##### The Ark of the Covenant

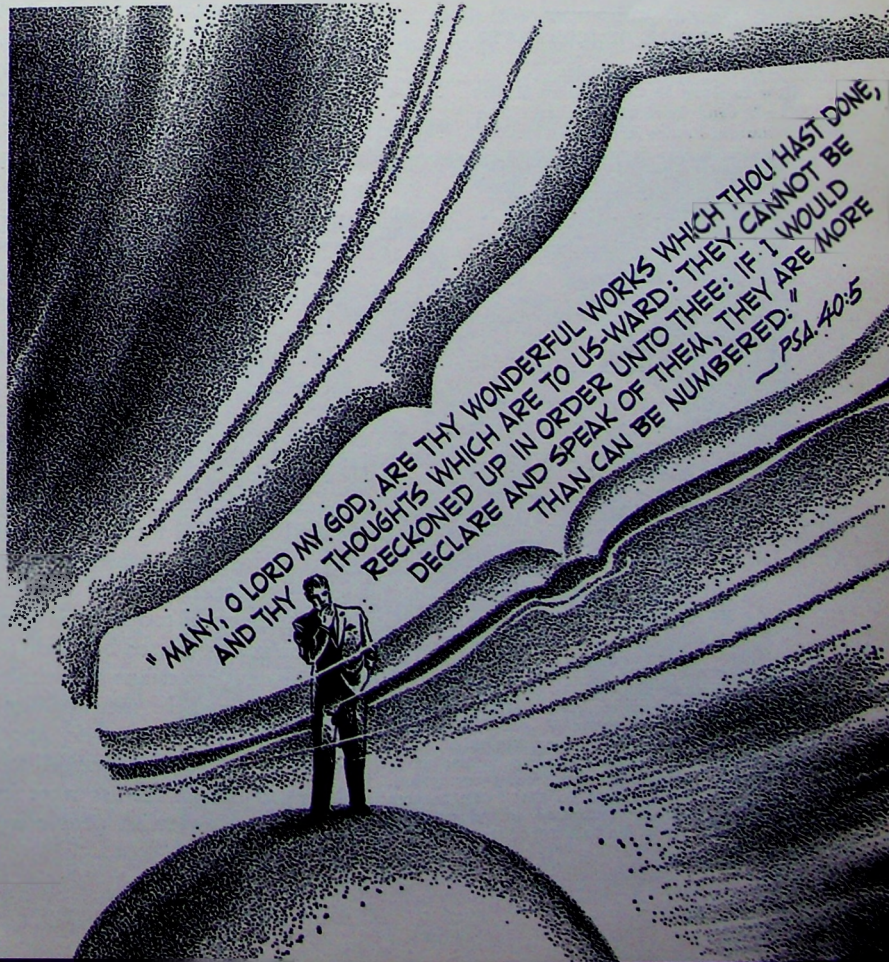
What became of the Ark of the Covenant that was once housed in the Tabernacle?

##### Stories to Grow On

A message for the children

And other features of interest to all the family.

### GET INTO THE STREAM



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

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

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

**HAROLD J. DOAN, Editor**

**Paul C. Johnson, Associate Editor**

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Pam was helping Pa rake up leaves one evening, looking forward to the bonfire they'd make. Pa leaned on his rake and said, "You'd think these old trees would get discouraged losing their leaves every year like this." "But just think," Pam said, leaning on her rake, too. "They get a brand new dress every spring. They can look forward to that." No matter what our loss or misfortune today, a fresh new day will be given to most of us tomorrow.



# Editorials

**Harold Doan**  
**Editor**

## THE INEVITABLE

Setting forth a Biblical principle, John wrote in Revelation, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints" (13:10). While enduring the tribulations that are to come upon them, those who trust in the Lord can take comfort from the truth that the Lord makes all things work together for good. He will eventually avenge the righteous and bring down the wicked. Even those who escape in this life still have the judgment seat of the Lord to face, and the righteous who suffer in this time will have eternity to enjoy.

The principle, that one who lives by the sword will die by the sword, was again proved true in the inevitable revolt in South Viet Nam. The family of President Ngo Dinh Diem had long abused its powers to build up personal wealth, stamp out all opposition, and engage in religious persecutions. Under the leadership of Diem, his brother Ngo Dinh Nhu, his sister-in-law Madam Ngo Dinh Nhu, his brother Roman Catholic Archbishop Thuc, and his brother Ngo Dinh Can, suppression and persecution and brutality flourished. A coup carried out by generals overthrew the dynasty, and President Diem and his brother Ngo Dinh Nhu were killed. A Buddhist government now promises that there will not be reprisals against the Roman Catholic minority in the country.

## ECUMENICAL COUNCIL CLEARS THE JEWS

An Associated Press release of November 9, 1963, says that "Jewish and Protestant leaders in America hailed a proposed Roman Catholic statement blaming all mankind, not Jews alone, for Christ's death." Dr. Nahum Goldmann, president of the World Jewish Congress, said, "The Jewish people are moved and gratified by the prospects that the Ecumenical Council may adopt a declaration calling upon the Roman Catholic Church to eliminate those teachings which give rise to disdain, hatred, or persecution of the Jews."

The document discussed by the Vatican Council said in part: "The part the Jewish leaders of Christ's day played in bringing about the crucifixion does not exclude the guilt of all mankind. But the personal guilt of these leaders cannot be charged to the whole Jewish people either of His time or of today. It is therefore unjust to call this people 'deicide,' or to consider it cursed by God."

Several Protestant spokesmen have agreed with the document. Dr. Merrill Lennox of the metropolitan Detroit and Michigan Council of Churches said, "I think it is a very appropriate statement to make. We have been very wrong in attributing blame for the crucifixion of Christ to the Jews. Many different factors were involved in the crucifixion, and to attribute blame to the Jewish people is wholly inaccurate and unfair. People have

a tendency to transfer blame to the present-day Jews, and this is even more grossly unjust."

There are certainly elements of truth in all of these pronouncements. It is a shame that Jews have often suffered persecution from professed Christians on the basis that they crucified Christ and are cursed of God. This is only one of the injustices of anti-Semitism. To blame all Jews past and present for Christ's death overlooks the fact that the apostles were all Jews; Christ was a Jew; the faithful men of the Old Testament days were mostly all Jews. To hold modern Jews personally responsible for the crucifixion is like holding modern Catholics personally responsible for the Spanish Inquisition.

It is also true that Christ's death was caused by the sin of all mankind, including your sin and my sin. He died for us and because of us. He paid the penalty of our personal sins. Not one of us is blameless.

On the other hand, the Jewish nation did bring itself under a curse from the Lord Himself. Jesus had said of Jerusalem and its people, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:37-39). When the Jewish multitude was asked by Pilate what they would have him do with Jesus, they said, "His blood be upon us, and upon our children." The Babylonian Talmud, the text-book of the Jewish people, describes in gory detail the death of Christ, and sets forth this act of crucifixion as a glorious deed of which this people should be proud.

Until these people renounce their rejection of Christ, and mourn for their part in His death, they cannot be blessed of God. For that matter, neither can we.

### "HE . . . SHALL LAUGH"

Psalm 2 pictures a time when the "rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." When this happens, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (vv. 2-4). The Lord must at least be chuckling now as some of earth's little people fly up in independent self-righteousness.

Chief Justice Earl Warren has decided that he would not like the words, "In God We Trust," on the wall of the Supreme Court chamber. We presume it would be embarrassing to sit in view of this sign and hand down some of the decisions that this court has. In fact, it should be disconcerting for a couple of the members to sit in the presence of this sign if they never made a decision. . . . The American Civil Liberties Union has

now filed suit in the Los Angeles Superior Court to have the phrase "under God" in the pledge of allegiance declared unconstitutional. . . . Mrs. Madalyn Murray is filing a suit to ask for tax assessment on religious property of all kinds. . . . Some atheists are looking at "In God We Trust" on coins with a jaundiced eye, and also measuring up the armed forces chaplains to see how to eliminate them.

### THE PRESIDENT ASSASSINATED

President of the United States, John F. Kennedy, while on a speaking tour in Texas, was killed by an assassin's bullet. This terrible deed shocked the nation and the world. In a nation purporting to follow the democratic forms of rule by law, it is a fearful matter to see violence substituted. If this act has any good in it, it may be to bring a people to their senses. Controversy cannot be settled by violence. Labor and management, white and colored, Protestant and Catholic, Democrat and Republican, liberal and conservative must learn to settle their differences through peaceful and orderly processes. The mood of the country has become more and more geared to force and pressure.

This particular criminal act impresses upon our minds the truth that as the days of Noah were filled with violence so will the days before the return of our Lord.

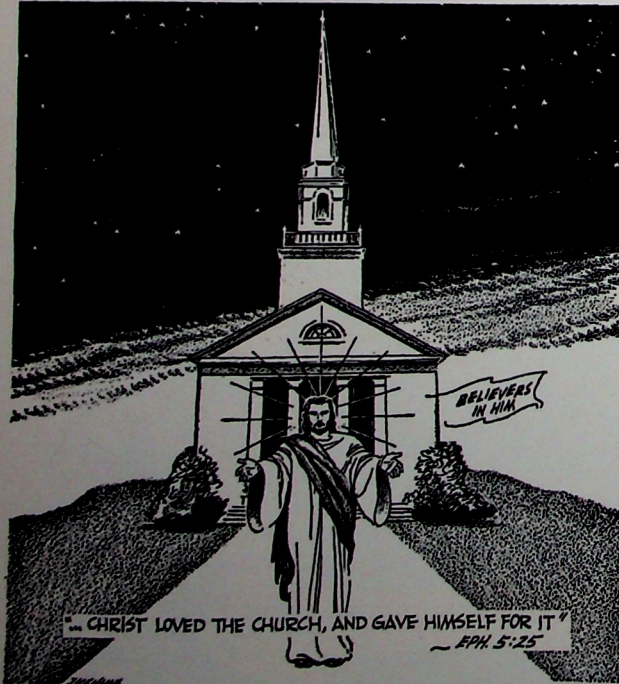
Our sympathies are with the mourning family, and our hope is in the return of the Lord Jesus Christ.

### "THANK YOU. LORD"



# HOW TO GROW IN CHRIST

By Pastor Alva G. Huffer  
Tempe, Arizona



**G**ROWTH is an important factor in Christian living. It is not enough to build a fire; one must put fuel on the fire to keep it burning. It is not enough to enter into Christ; one must grow up into Christ in all things. Peter wrote: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18).

How can a person grow in the Christian life? What should a believer do in order to become more like Christ each day?

## *Obey the Lord Jesus Christ*

Jesus is our Lord; we must do what He wants us to do. Christians trust in Jesus as their Saviour; they obey Him as their Lord. Jesus said, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). Since Jesus is perfect love, the believer does not fear to surrender himself into the hands of his lovely Lord. He knows that Christ's way is the best way. Like Saul of Tarsus, the believer asks, "Lord, what wilt thou have me to do?"

## *Surrender to Christ's Indwelling Power*

God wants every believer to become like His Son Jesus Christ. He wants His children to have the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, generosity, faithfulness, meekness, and self-control. These spiritual qualities are Christ's own characteristics which He wants to produce within the believer through His indwelling power. When the believer is surrendered to Christ's transforming power, he gradually becomes like Christ. He acquires Christ-like thoughts, attitudes, and actions. He rebukes his old nature as being dead and permits Christ to live in him. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). He surrenders to Christ's authority and yields his mind and body to Christ's transforming influence.

## *Confess Your Sins to God*

The child of God seeks to live without sin; he desires to walk in the Spirit so that he will not fulfill the lust of the flesh. He separates himself from the world and overcomes temptations through dependence upon the Word of God and the power of Christ. Nevertheless, the Christian, from time to time, finds sin in his life and knows he needs divine forgiveness.

What is the remedy for the Christian's sin? How can sin be removed and the joy of God's salvation be restored to the believer? The basis for the removal of the Christian's sin is the blood of Jesus Christ, the believer's Advocate. (1 John 2:1, 2.)

The Christian should confess his sins to God and accept His forgiveness through Jesus Christ. "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" (1 John 1:8, 9). God is able to be just when He forgives the Christian's sin because Jesus paid the penalty for that sin in His sacrifice on the cross. God will cleanse

the Christian from all unrighteousness if the Christian will confess his sins to God. He should make immediate, specific confession of all known sin to God and accept His forgiveness through Jesus Christ.

#### *Read the Bible Daily*

The Bible is the Christian's spiritual food. To grow in Christian living, one must feed upon the Word of God. The true Christian is a Bible Christian. "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 contains the mind of God, the state of man, the way of salvation. Its doctrines are holy; its precepts are binding; its records are true. Read it to be wise; believe it to be safe; and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter. Christ is its great object, our good its design, and the redemption of man its end. It should fill the memory, rule the heart, and guide the feet."

#### *Pray Regularly*

Prayer is absolutely essential to spiritual growth. "You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed." When we read the Bible, God talks to us. When we pray, we talk to God. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Prayer should be addressed to God and offered in the name of Jesus Christ. The one who prays should be humble, sincere, and believing. The Christian can pray at any time, in any place, and in any bodily posture. Prayer can be unspoken as well as spoken. Paul said, "Pray without ceasing" (1 Thess. 5:17). In prayer, one should adore God, confess his sins, thank God for blessings, ask for needs, and intercede for others.

#### *Attend Church Services Regularly*

The believer can grow in the spiritual life if he will attend church services regularly. There is no substitute for church attendance. As a coal of fire will soon grow cold when separated from the camp fire, so the Christian will grow lukewarm if he fails to fellowship with other believers. Church attendance helps one to worship God, learn of His Word, and fellowship with other Christians. "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" (Heb. 10:25).

#### *Use Time, Talents, Possessions for the Lord's Glory*

The Christian should recognize that he is a steward of God entrusted with God's property. God expects man to use these things in His service and for His glory.

The Christian should contribute "as God hath prospered him" to the financial support of the Lord's work. (1 Cor. 16:2; 2 Cor. 9:6, 7.) He should give to the Lord's work with regularity, in proportion to the increase, cheerfully, liberally, sacrificially, and without show. The Bible presents the tithe and offering basis as the systematic method of supporting the Lord's work.

The Christian should use his time and talents willingly in the service of the Lord. (Rom. 12:3-8; Eph. 4:7, 11-16.)

#### *Win Others to Christ*

The believer can grow in the Christian life by telling other persons about the Lord. God intends for each person who has experienced salvation through Christ to become a medium through whom the gospel message can be taken to other sinners. The Lord has commanded us: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Tell other people the good news of salvation through Christ, invite them to attend church services where the Bible message is presented, distribute gospel literature.

#### *Be Faithful*

Spiritual growth depends upon the faithfulness of the believer. He needs to be constant, unchangeable, loyal, and steadfast to the end. Paul exhorted, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

The decision to become a Christian is an eternal decision. It is a choice that is made once and for all time. The believer enters into Christ through conversion and seeks to maintain that standing for eternity. He abides in Christ; he is faithful to God. "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). He who finishes the course and wins the race receives the prize.

If one really wants to be a faithful believer, nothing is big enough to stand in the way. (Rom. 8:35-39.) Difficulties may arise; persecutions may come, but the faithful believer will stand fast. He will be not like a pebble, but like an immovable mountain. He will be not like a weed, but like a tree planted by the water. He will be not like a lightning bug, but like a lighthouse. Jesus said, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Faithfulness is a fruit of the Spirit. It requires constant dependence upon Christ. Faithfulness is not so much a desperate hanging on, as it is a resting in His hands. Be faithful a moment at a time. Do the *next thing* that you know that God wants you to do.

*(This message will soon be available in tract form, in both English and Spanish.)*



## THE ABRAHAMIC PROMISES

By Pastor James Mattison, Hammond, Louisiana

# THE SECOND SEED OF ABRAHAM: THE CHURCH

**T**HAT OUR Lord Jesus Christ is the seed and mediator of the Abrahamic covenant for man's salvation we studied in our last article. The gospel that saves believers had its *origin* in God's promises made to the faithful man Abraham long ago. (Gal. 3:8.) Abraham was selected of God as being representative of the faithful. He was a man of great faith in God. It is said of him in James 2:23, "Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God."

This brings us to our present study. It is this: *all persons who believe in God with their whole heart are called in the Bible the "children of Abraham."* This is made known to us in Galatians 3:7: "Know ye therefore that they which are of faith, the same are the children of Abraham." We all know that true Christians become true Christians because of their *faith*, for without faith it is impossible to please God. We who were sinners are justified (or made right with God) by faith. (Gal. 3:24.) Now if we are justified by faith, we *are* the children of Abraham or heirs of all the promises God made to Abraham, the representative of the faithful. These promises include justification by faith, resurrection from the dead, eternal life in God's future Kingdom on earth, and a place in God's city, New Jerusalem, which one day will "come down from God out of heaven" (Rev. 21:2).

That all Christians are heirs of these Abrahamic promises is taught us by Paul, the great Apostle to the Gentiles, in Galatians 3:26-29: "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. 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." The reason we are studying these promises of God is because God's holy men have told us that by these promises we "may be partakers of the divine nature" (2 Pet. 1:4). If we have become Christians through faith in Christ's power to save us, then we automatically come under these promises

which assure us that we may have God's very nature at the appointed time. In other words, *this covenant that God made long ago, even 430 years before the Ten Commandment law, gives the complete record of all the promises God has in His plan for His people.* Jesus is mediating that covenant. It is by Jesus' blood of the covenant that you and I can be saved. It is by our belief in this Heir of the promises (Gal. 3:19) that we come under the great promise of everlasting salvation and inheritance. Jesus confirmed to us these "promises made unto the fathers" (Rom. 15:8).

The promises God has made are exceedingly great and very precious. Who among us would not like to be immortal? Who among us would not enjoy perfect health for a thousand years and much longer? Who would not enjoy seeing children playing safely in the streets during the thousand-year reign of Christ over this earth? (Zech. 8:5.) Would you not be happy to see little children able to *play* with the poisonous snakes that now kill them? (Isa. 11:6-9.) Would it not be interesting to watch the lion eat grass instead of flesh? (Isa. 65:25.) How much is a clear conscience worth, a conscience clear of all sin? How much is forgiveness of our many sins worth? And escape from the penalty for sin—death—what can be given in exchange for that? Life for eternity—can it be priced? *Many people think all these promises are just dreams made up by fanatically religious people.* They think this because they *do not have faith* that God can and will do such things. But God, who made the world and all things therein, is certainly able to raise men from the dead and give them eternal life. He did this for His Son Jesus, the Messiah. Now He has given that Son power to raise us from the dead and give us everlasting life.

Romans 4 also speaks of the faithful as being the *seed* of Abraham, or heirs of these promises God made, which we call the Abrahamic promises. This is why our church name is the Church of God of the Faith of Abraham. We believe that God is able to bring to pass all that He has promised the faithful of all ages. Notice Romans 4:3:



"Abraham believed God, and it was counted unto him for righteousness." Now notice verse 8: "Blessed is the man to whom the Lord will not impute sin." Skip down to verse 11. Abraham is here called "the father of all them that believe." He had something all the faithful have: faith! In verse 12, we read that all the faithful "walk in the steps of that faith of our father Abraham." The important thing to remember about Abraham is his faith. By faith he was justified.

Verse 13 gives the second promise made to this father of the faithful. The first promise was justification by faith. The second is stated as being *inheritance of the world*. Let us read verse 13: "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Faith and inheritance of the earth are twins. We are told to have faith in God, that God can and will do everything He has promised. Jesus promised, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). The faithful believe that God has promised them the earth and that God will give it to them when Jesus returns the second time, without sin to salvation (Heb. 9:28.) It is disheartening to notice that not all churches teach faith in the right thing today. Many ignore Jesus' promise in Matthew 5:5, in which He confirmed one of the promises made to the fathers.

Let us come back to Romans 4, written to us who were once called Gentiles, but now are called the church of the living God. "If they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore *it* [the promise of the earth] is of faith, that it might be by grace; to the end *the promise* might be 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" (vv. 14-16). There were some Jews who lived under the law who were faithful. There are some Gentiles living now who are faithful to God. Both these groups are called here the seed of Abraham and are mentioned as having the "*faith of Abraham*," or, the same faith he had, he, who is "the father of us all." Abraham believed that God would give him everlasting life and possession of the earth. That is the faith Abraham had. All those who have this same faith will receive God's promises. Is this your faith? Let us not base our faith on implications or suppositions. It is supposed that the true faith teaches that God said the faithful would go to heaven at death. This is not what God said. Having faith in something God did not say is not having true faith. The true faith is this faith Abraham had. Our Lord Jesus Christ had the same faith. All the prophets held this belief. So did the apostles and all the faithful throughout the New Testament. Their hope was in Jesus Christ: to redeem them from sin, and to give them a place of glory in the coming Kingdom Christ will establish on earth; a literal Kingdom wherein will be peace and righteousness. This is the Bible hope. All who believe God can bring this about have *the faith*, and desire to share with others this "like precious faith."

In Hebrews 11, the promises God made in Abraham's time are again mentioned, this gospel by which this list of faithful will be made perfect. In verse 39 we are told, "These all, having obtained a good report through faith, received not the promise." Our question is, which promise did they not receive? We know they received the first promise, justification by faith, for God counted them worthy. The promise they have not received is the promise  
(Please turn to page 15)



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FOR NOVEMBER 30, 1963

## Scientific Support for the Bible (Part 10)

By Pastor Gordon Landry, Baton Rouge, Louisiana

**T**HE Psalmist proclaimed, "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture" (Psa. 100:3).

The evolutionist declares, "We *have* made ourselves. Up from the murky depths of the sea and onto dry land we crawled, and from thence we grew and, through a mystic self-inherent selectivity, we molded and fashioned ourselves into what we are—the highest form of life in the animal kingdom."

David, in Psalm 139:14-18, showed that he believed that his birth—and that can be expanded to include all births—was a special creation of his God. "I will praise thee," he said to God; "for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee."

If only the evolutionist would consider the wealth of information contained in this brief passage of Scripture, it might start his thinking processes to working. Evolutionists plead for creationists to think for themselves, to reason without the influences of Bible and preacher, to look at evolution objectively. We would plead the same thing with the evolutionist. Separate yourself from those agnostics who formed and molded the theory of evolution into a relentless weapon of destruction, and heed the Lord God, who says, "Come now, and let us reason together . . . 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. 1:18). Modern man, spurred to irreverence by the evolutionistic theory, claims that there is no sin except in the eye of the beholder. In other words, as long as you are convinced there is no sin, then there is no sin. Anything and everything is all right as long as one does not encroach upon his neighbor's rights. My friend, this is far from true. And somewhere back in the dark recesses of men's minds, they know it is not true. In the last few verses of Romans 1, Paul mentioned a number of sins, and concluded, "They which commit such things are worthy of death."



## EVOLUTION: AN

We realize that pleading for an objective insight into the theory of evolution falls on deaf ears. So ingrained in the minds of our youth has this wrong become, they throw up their hands in despair when we appeal to God's Word to correct the myth of evolution. So we turn to science itself to see whether any appeal will be heeded.

Taking with us the fundamental law of physics, let us go all the way back to the beginning. The fundamental law of physics is this: "All transformations of matter that result in the production of energy are a result of degeneration: a breaking down from the complex to the simple."—Rimmer, *The Harmony of Science and Scripture*. This process can be seen at work at the Humble Oil Refinery at Baton Rouge, or the Shell Oil Refinery at Norco. Petroleum is broken down into its component parts—oil, gasoline, kerosene, etc., each of which holds varying amounts of energy. When gasoline is broken down even further through an internal combustion engine, energy results and the engine turns over. The energy is then transmitted to a set of wheels and we can quickly reach a speed of a mile a minute.

Dr. Rimmer states, "Now then, in all of the physical universe all motion, power, and energy are the result of



● Pictured are reproductions of weird creatures that were supposed to have lived millions of years ago in a sea that covered what is now the northern part of the United States. This is from a diorama in the Natural History Museum in Chicago. Also seen are oysters, which have always existed in about the same form that they are now found. The common starfish also is found in its present form with the very oldest of fossils. The oyster and starfish evidently decided not to evolve. The theory of evolution is based on what is supposed to have happened to extinct animals, and on fragments of animal life that are reproduced in life-like settings to "prove" itself true.

## PROVEN THEORY

degeneration. In the entire universe the opposite process is never seen. Nowhere in physics do we see a natural tendency to build up from the simple to the complex. Therefore Hull's conclusion is 'that no matter what your theory of creation may be, you have to start with a universe already charged with a tremendous amount of high-grade energy, like a clock that has been wound up and started, and has been running down ever since.'

"In the light of this view of the universe, the logical question to ask is, 'Who wound it up?'"

The evolutionist may question the creationist as to where God came from. The one who believes in His Bible can confidently answer in the words of the Psalmist: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting, thou art God" (Psa. 90:2). We can only go back so far, for our minds cannot comprehend eternity. So the evolutionist scoffs and says, "You don't know where your God came from, but we know where the whole universe came from." All right, pin him down. Make him tell where the universe came from. The earth, he will more likely confide, came from the sun. The sun is an offshoot from a larger star, which evolved from

a larger star, which came from a still larger star. Suddenly he finds he is repeating himself and has been backed into an impasse. He knows no more about where this universe came from than we do; in fact, he knows less, for we know it came as a creation of God.

As to the origin of life, geologists have given names to various stages through which they believe the earth passed. The first of these stages (supposedly two billion years duration) is known as the Archeozoic. Dr. Gairdner B. Moment, in *General Zoology* states: "The Archeozoic Era, during which life's non-living precursors accumulated and interacted, and in which life finally took form, was an immense stretch of time, probably some 2,000 million years. . . . It was presumably the age of the primordial heterotrophs and the time when the animal and plant kingdoms first became differentiated. There are no recognizable fossils in the rocks of this age, but there are deposits which may have been made by iron-, sulfur-, and carbon-utilizing bacteria."

Here again, as we mentioned before, are presented the qualifying statements concerning a time in the past, and presumption is added to those qualifications. The interesting phrase in the quotations is "life's non-living precursors." Does it not seem strange to you that something that did not live had enough intelligence to acquire life on its own? Oh, we realize that scientists claim it can be done with the right types and amounts of chemical reaction. Isn't it marvelous that the chemicals knew enough to get together and react so as to force life into existence? We have heard for a number of years that scientists can produce life in test tubes, but we are still waiting for verification of the statement.

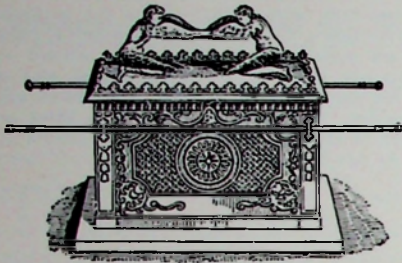
Another thing that puzzles us is the wisdom shown by plant cells that somehow got together and said to one another, "Let's grow flesh and change our structure from plant to animal."

We mentioned in our last article that we would begin considering eight arguments evolutionists use to disseminate their theory: 1) similarity proves relationship; 2) proof offered from geology; 3) evolution of the horse; 4) proof offered from vestigial structures; 5) classification; 6) geographic distribution; 7) embryology; and 8) number of chromosomes.

### 1. Similarity Proves Relationship

A frog's leg, a cat's paw, a bird's and a bat's wing, a

(Please turn to page 13)



# The Ark of the Covenant

By Herbert Edmister, Eldorado, Illinois

**T**HE LORD made a covenant with the children of Israel at Mount Sinai soon after Moses led them out of Egyptian bondage. (Ex. 19 and 20.) Mount Sinai is also called Mount Horeb. (Deut. 5:2.) The covenant was the Ten Commandment law. (Deut. 5:1-22; and 10:1-5.) The Lord instructed Moses to make a wooden ark and overlay it within and without with gold. On top of this chest-shaped ark was the mercy seat and cherubims of beaten gold. Between the cherubims the Lord met with the high priest who was the mediator between Israel and the Lord God. (A detailed account of this is found in Exodus 25:10-22.)

In numerous texts the ark is known as the ark of the covenant, the ark of the testimony, the ark of the Lord, and the ark of God. In the wilderness it occupied the most holy place of the sanctuary, and was the center of worship. At the crossing of the Jordan River, it went before, and provided a dry path for Israel to walk over. (Josh. 3 and 4.) In crossing the Red Sea, the pillar of fire led the way. The cloud behind them protected Israel against the pursuing Egyptians. It was God Himself who provided these miraculous crossings.

After crossing the Jordan, the ark sojourned among many families. (1 Sam. 7:1, 2; 2 Sam. 6:3-12.) These families occupied the border towns and were of the Levitical tribe who cared for the ark. When Israel strayed away from the Lord, He allowed her enemies to carry the ark away and withheld all blessings from the nation of Israel until she repented and turned to Him. While the ark was in enemy territory it became a curse to them, and they soon sought ways for its return to Israel.

David had the ark moved from house to house (1 Chron. 13), and pitched a tent for it when the Levites carried it into the city of David. (1 Chron. 15:1-3.) It abode in a tent until Solomon built the temple for God's dwelling, and the ark was then placed in it.

Solomon sat on the throne of the kingdom of the Lord over Israel. After Solomon died, Israel became divided into two nations. Jeroboam, of the tribe of Ephraim, rebelled against the house of David. He led ten of Israel's tribes in their national life. Solomon's son Rehoboam retained the tribes of Judah and Benjamin, which from that time were called the kingdom of Judah, and the capital was at Jerusalem.

Some of Judah's kings did that which was right in the eyes of the Lord, and others did that which was evil. Idolatry became rampant and Manasseh put a carved image in the house of God. (2 Chron. 33:7.) In placing the idol in the temple he must have removed the ark, for when Josiah became king he purged Judah and Jerusalem of idol worship. (2 Chron. 34:1-7.) He kept the Passover in Jerusalem and had the Levites put the ark in the house which Solomon built. (2 Chron. 35:1-3.) It probably remained in the temple until the kingdom of Judah was overthrown by Nebuchadnezzar.

There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel when they came out of the land of Egypt. (1 Kings 8:9; 2 Chron. 5:10.) In Hebrews 9:3-5, we read, "After the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant . . . and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly." At first glance these verses seem to contradict the previous mentioned texts, but when we analyze the account in Hebrews the mentioned articles were contents of the holiest of all. When we read from other texts we find that the pot of manna and Aaron's rod were not put inside the ark, but *before it!* "Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept" (Ex. 16:32-34). Notice that the manna was not put inside the ark to be hidden, but it was in plain view before it as a constant reminder of the material care that the Lord had given them. The law was put inside the ark as a type of keeping God's law in their heart. When Korah failed to overthrow Aaron from the high priesthood, the Lord told Moses to bring Aaron's rod again before the Testimony to be kept for a token before the rebels. "Thou shalt quite take away their murmurings from me, that they die not" (Num. 17:10, 11). Moses did as the Lord commanded

him. Here, also, Aaron's rod was not put inside to be hidden but *before*, or, in other words, between the rebels and the ark, to remind them of their transgressions.

The Lord allowed Nebuchadnezzar to overthrow the kingdom of Judah because of their idolatry. Their temple was destroyed, Jerusalem was plundered, and all but a remnant of the Jews was taken away into captivity. Their kingdom is to be overturned until He comes whose right it is. (Ezek. 21:25-27; Acts 15:16, 17.) Jeremiah was God's prophet at the time of the overthrow and prophesied concerning their regathering by saying, "It shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more" (Jer. 3:16). When the Jews were removed from national life, the ark was also removed and God withheld His blessings.

The State of Israel was set up in May, 1948, and we see God's blessings returning in part. They will be gathered from among the heathen, made into one nation, have one King, and one Shepherd. Ezekiel wrote, "I will

make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle shall also be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (37:26-28). This prophecy is a positive statement that God's tabernacle will be with them after they are united into one nation.

The ark was in the tabernacle, and, perhaps, is in a secret hiding place awaiting to take its place in the Kingdom of Christ over Israel. It was encased in gold and would be indestructible as far as atmospheric elements are concerned. There is an account of the ark at the time of the captivity. We read from Douay Version of the Bible: "Now it is found in the descriptions of Jeremias the prophet, that he commanded them that went into captivity, to take fire, as it hath been signified, and how he gave charge to them that were carried away into captivity. And how he gave them the law that they should not forget the commandments of the Lord, and that they  
(Please turn to page 13)

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# Brief Messages for Busy People

## TO RECEIVE CHRIST AND HIS FATHER

● *By Pastor Lyle Rankin, Cashmere, Washington*

*"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me" (John 13:20).*

These words were spoken to the apostles just before Jesus went to the Garden of Gethsemane. Then, after Jesus had been slain by the people and raised from the dead by His Father, He commanded the eleven to "go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Matthew, after recording the command of Jesus to the eleven, wrote, "Teaching them to observe all things whatsoever I have commanded you" (28:20). Luke relates that Jesus told His apostles that they were witnesses, but that they were to "tarry" until they received the promise of God and were "endued with power from on high."

According to the record in Acts two, the "tarry" ended on the Day of Pentecost, and Peter, standing up with the eleven, began to carry out the Great Commission. This chapter also shows that when the hearers of the Word by Peter believed, they received the rest of the apostles to the extent that they inquired of them, "What shall we do?" Peter commanded them to repent and be baptized. This was by the authority of Jesus, for "it behoved Christ to suffer and to rise from the dead . . . that remission of sins should be preached in his name," or on His authority. (See Luke 24:46, 47.)

These hearers on the Day of Pentecost upon receiving the apostles' word were receiving the apostles, and in receiving them they acknowledged Christ and received Him. Upon receiving Christ they were acknowledging God, the Father of Jesus Christ. "He that receiveth whomsoever I send receiveth me [Jesus]; and he that receiveth me receiveth him [God] that sent me."

This was and is the way God planned for men to come to Him. God sent His Son. Jesus Christ then sent His "called out" ones. Jesus preached His Father's Word (John 14:24); so when the apostles preached, they preached the Word of the Father.

Paul, being personally instructed by the Saviour (Gal. 1:1, 2), wrote Timothy, "The things that thou hast heard of me among witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). This is the way for the spreading of the Word, and

in perfect harmony with, "whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:13, 14). For any to receive Christ and His Father, they must do it by way of receiving and obeying their Word.

## AMERICAN CONSTITUTIONAL FREEDOM

*By Sterling Russell*

Lawful liberty is freedom from any kind of unlawful bondage, or anything designed to reduce mankind under absolute despotism, domination of others, or restricting circumstances. Perfect, lawful freedom is unrestrained liberty. However, when unrestrained liberty degenerates into unrestrained license—the dangerous counterfeit of freedom—the resultant consequence or condition is chaotic depravity.

True religion under the law of God is the foundation of individual freedom, dignity, and worth; since no other foundation supports individuality. Such American colonial individuals affirmed that men were endowed by their Creator with certain unalienable rights to which men were entitled by the laws of nature and of nature's God.

These signers of our Declaration of Independence appealed to the Supreme Judge of the world for the rectitude of their intentions, with firm reliance on the protection of Divine Providence. Glorifying God and honoring His risen Son Christ Jesus is the delightful privilege of angels and men.

One sacred book in the world towers above all others. Its golden chain of events links past and future. Two streams are mentioned therein which flow either into the ocean of death or life. The followers of Cain or Seth chose one of these rivers.

## KEEPING THE LIGHT BURNING

In a popular marathon race of ancient Greece, contestants, before setting out, were given small lamps in which the flame, fed on olive oil, burned inside a shallow, pitcher-like dish. In order to be eligible to win the laurels, the racers were required to reach the final tape with their lights still burning. So long as they carried the light in their race, they could hope for victory.

## EVOLUTION: AN UNPROVEN THEORY

(Continued from page 9)

man's arm, and a whale's flipper are all said to show skeletal homology; that is, similarity of structure. The frog, man, bat, and whale all have five pronounced appendages at the end of the limb. Many other similarities can be noticed in many different types of animals and fish. John W. Ritchie, in *Biology and Human Affairs*, says of these similarities: "The resemblances among living things are explained by the theory that they are all akin, that the different forms of life on the earth have developed from one first simple kind, and all trace back to the same ancestry. If this belief is correct, it is not surprising that all living things are alike in their basic structure and their fundamental life processes; that man in his physical being has something in common with the grass of the field and the strange creatures of the ocean depths."

There is very simple logic behind the similarities found in various animals, fish, and man. The same God created all. If evolutionists think it strange that God had a master plan for creation, perhaps they can figure a better way for the bony structure to appear! As far as we can determine, the function of these various appendages may be different, but they all work wonderfully well.

That there have been changes in the past we readily admit. From one man and one woman (Adam and Eve) came the white man, the yellow man, the red man, and the black man. From them came Og, king of Bashan, about thirteen feet tall (Deut. 3:11); and from them came Georges Buffon (1707-1788) who, at the age of 37, measured only sixteen inches in height. From them came Miles Darden (1798-1857), a North Carolinian who weighed just over 1,000 pounds shortly before death; and from them came Hopkin Hopkins (1737-1754) who never, in his 17 years of life, weighed over 17 pounds.

Yes, there has been change from man to man; but nowhere is there positive proof (because there can be none) that there has been change from animal to man.

When God created, He made each creation—be it vegetable, fish, fowl, animal, or man—reproduce after its kind. (Study Gen. 1.) There can be changes within a group, but not changes from group to group. Scientists have made experiments with mutations of fruit flies. Claude A. Villee, in *Biology*, says, "The fruit fly mutations are tremendously varied, including all shades of body color from yellow through brown, and gray to black; red, white, brown, or purple eyes; peculiarly shaped wings (crumpled, curled, or shortened), and a complete absence of wings; oddly shaped legs and bristles; and such extraordinary arrangements as a pair of legs growing from the forehead in place of the antenna." We must add, though, that scientists began and ended with fruit flies. They may have caused changes within the family,

but they have not changed the fruit fly into a scorpion or a cat.

Biologists classify plants and animals into large groups. These groups, called phyla, are subdivided into classes; classes into orders; orders into families; families into genera; and genera into species. Families, genera, and species may intermingle (producing, for example, different breeds of dogs), but no link has ever been discovered between phyla, classes, and orders. There is no link that connects man with the animals. He is a specific creation in his own right. His only relation with them is to have dominion over them. (Gen. 1:28.)

My friend, you can trust God's Word every day against any device thrown against it. It will always come out victorious and, if you heed its teachings, you will, too. Let not the foolishness of man cause you to spurn the love of God. He awaits your repentance, baptism, and dedication to His service. Will you not heed His plea?

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## THE ARK OF THE COVENANT

(Continued from page 11)

should not err in their minds, seeing the idols of gold, and silver, and the ornaments of them. And with other such like speeches, he exhorted them that they would not remove the law from their heart. It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle, and the ark should accompany him, till he came forth to the mountain where Moses went up, and saw the inheritance of God. And when Jeremias came thither he found a hollow cave; and he carried in thither the tabernacle, and the ark, and the altar of incense, and so stopped the door. Then some of them that followed him, came up to mark the place: but they could not find it. And when Jeremias perceived it, he blamed them, saying; The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy. And then the Lord will shew these things."

According to the above narration, the tabernacle and its contents are in a cave at Mount Nebo. This is the place where Moses went up to view the Promised Land, and is also the place where he died. (Deut. 32:49, 50.) The Lord buried Moses in a valley of this same territory. (Deut. 34:1-6.)

Jeremiah came to the mountain where he found the cave in which he put the ark. His coming to the mountain would be at its base, where it joins the valley. The location of the cave and the grave of Moses is known only to the Lord. The ark was made for the twelve tribes of Israel; therefore we are caused to wonder if Moses was buried in the cave, to rest beside the ark that contained the covenant that the Lord gave Israel. Will he and the ark be brought forth together, to take their place in God's Kingdom, which will cover the whole earth?



## *Sharing Christmas Toys*

"Mother, Mother!"

Carol pulled off her mittens and began to unbutton her bright red coat. She was in such a hurry that she tossed them on the chair as she ran into the kitchen, calling again, "Mother! Where are you?"

"Yes, Carol, I'm right here. What is it?" Mother was starting to prepare dinner.

"I want to tell you about our—uh—our project. Yes, that's it—our Sunday school project. All the children in the class are going to give something. So am I and so can Danny, even if he isn't in my class. He can give because he's my brother."

Mother put the pan of potatoes on the table. As she sat down, she said, "Well, I'm surely anxious to hear about this project. What are you giving and what can Danny give? Why don't you sit right there and tell me all about it while I peel these potatoes for dinner?"

"We are going to share our toys for Christmas," said Carol. "Mother, did you know that there are little girls who don't have even one dolly to play with—just think; not even one? And some little boys have no trucks to haul sand or a ball to throw or anything. And you know how much Danny likes to play ball. Well—I'm going to give some of my things and Danny's, too."

"Slow down now, Carol. Yes, I did know that there are children who do not have toys. This sounds like a good idea. Let me hear more about this project."

"First, may I have a potato slice?" asked Carol stretching out her hand.

Mother cut off a slice and put it into Carol's hand. As Carol crunched on the potato, she looked very thoughtful. "I wonder if those children who don't have toys have enough to eat," said Carol.

"Often they don't," said Mother, "but children do need to play sometimes so how about telling me more about the toys?"

"You know Mrs. Brown, my Sunday school teacher; she told us that the firemen in our town fix broken toys so that they are just like new every year at this time. On Christmas even the firemen take these toys all over the

city and give them to boys and girls."

"This must be a nice surprise for the children. I think it must make the firemen happy to repair the toys and know that there will be many smiling faces on Christmas morning because of their work."

"Yes, and Mrs. Brown said that with each toy will be a book telling the story of baby Jesus and the first Christmas," said Carol.

"This is a good project, Carol," said Mother.

"I am glad that I'm helping. I'm going to look over my toys very carefully. I don't want to choose just any old toy. If I choose something I've liked a lot, then another girl will probably like it, too. We can choose more than one toy to share if we want to."

"Who is taking the toys to the fire house?" asked Mother.

"We are, all of us. Mrs. Brown said that when the time comes we will meet at the church. We can all help put the toys in her station wagon and then go over to the fire house with her to deliver them to the firemen. While we are there, we can see the toys they are working on and the ones they have already repaired. We will get to see the fire engine, too."

"Perhaps I can drive a car when you are ready," said Mother. "If all the children help, Mrs. Brown's station wagon won't be big enough for everyone."

The outside door opened and Danny came in. "Oh, Danny," said Carol, "I want to tell you about sharing our toys. You can help, too."

Carol took his arm. "Come on, Danny, let's go see what we can find to give."

Danny laughed as he went with Carol. "Just a minute, Carol. You are way ahead of me. Let me take off my coat while you tell me what this is all about."

Mother could hear them as they decided on the toys to share with others.

There may be a "Toys for Tots" program in your town. If so, you may want to share a toy with another child. Perhaps Mother or Daddy could help you find out.





**CALENDAR OF EVENTS**

November 26-December 8—Special Meetings, Brush Creek, Ohio, Church  
 November 30—National S. S. Board, Oregon

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**THE SECOND SEED OF ABRAHAM: THE CHURCH**

(Continued from page 7)

ise concerning an everlasting home, or everlasting inheritance in the earth.

God's plan is one of time and not of space. Rather than go off in distance we shall be rewarded in time—at the proper time. Jesus brought this out when He spoke of reward "in the world to come" (Mark 10:30). Peter spoke of it when he spoke of our looking for "new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). Jesus taught "the gospel of the kingdom of God" (Mark 1:14). When this great and everlasting Kingdom comes, then all the promises God made in Abraham's day will come to pass. The ever-present thought for you and me to consider is, "Will I be there?"

**RUSSIA, ISRAEL, CHRIST, AND YOU**

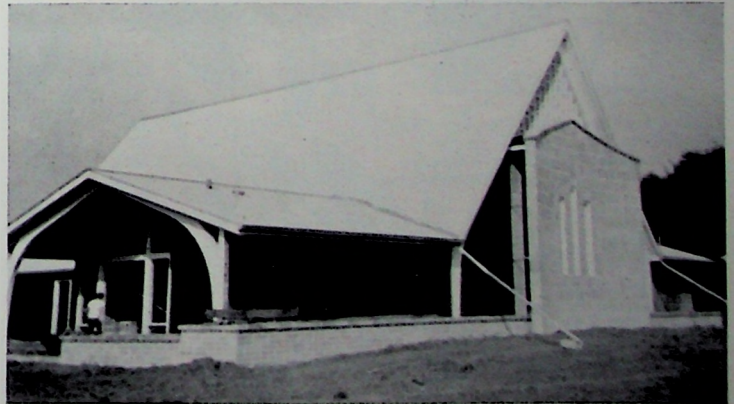
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Omaha, Nebraska



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December 16, 1963

*the*

# RESTITUTION

# Herald

**"NO  
VACANCY"**

(Page 4)

VOLUME 53, NUMBER 5

**Highest From the Lowliest**

## CHRISTMAS ISSUE

Here a Little, and There a  
Little About the Birth  
of Jesus

The Symbols of Christmas

Is Jesus "God the Son" or  
"Son of God"?

Why the Angels Sang

Christ the King

And selected Christmas  
Messages and Editorials



**"King of Kings and Lord of Lords" REV. 19:16**



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

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

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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One of the things that goes with Christmas is the litter of wrappings, knee-deep on the floor after we've opened all our gifts. The granddaughters are usually happy to help me clean up the mess, because they get a chance to save paper and ribbons that they think are too pretty to throw away. We need to tear away all the wrappings of Christmas and find the real gift, the Christ Child, for the rest is only tinsel and tissue paper.



# Editorials

Harold Doan  
Editor

## "THE GOVERNMENT SHALL BE UPON HIS SHOULDER"

Christmas, 1963, comes to a restless world. Technically, most of the world is at peace, at least the major nations are not at war. But actually, there is no peace, for the governments of men and the hearts of men are in turmoil and unrest.

Christmas, 1963, finds the United States in a process of self-examination. A series of tragic events, the assassination of the President, the murder of a policeman, and then the murder of the assassin, has brought the nation to a sense of guilt for its recent history of attempting change by violence and intimidation rather than by law. Christmas, with its message of good will to men, peace on earth, glad tidings to all, will have a hollow ring for some.

Christmas, 1963, also finds some of the loudest critics of the United States in even worse turmoil. Communist nations are tightening their belts after still another crop failure. Behind the Iron Curtain, men and women go somberly about their daily affairs, oppressed by their rulers, spirits dulled by fear and want. To these millions of depressed people, even the material aspects of the Christmas season are denied.

Christmas, 1963, also finds many of the new nations and small nations and "have-not" nations struggling with problems that are beyond their abilities to solve. Births now exceed deaths two to one. In the past year the population of the world increased by sixty million people. By 1970, at the present rate of increase, the world population will have increased to nearly four billion people. The largest increases are in those nations least able to feed and clothe additional people. Beset by internal problems of rival political ambitions, lacking in skilled political and technical leadership, and often faced with enemies at their borders, these nations of men also contribute to the general uneasiness and unrest in our world.

Christmas, 1963, also extends hope in these troubled times. That hope is carried in the promise of the Lord through the Prophet Isaiah that the Christ who was born, and who later died on the cross, who was resurrected, and who later ascended into heaven, will one day rule the world "and the government shall be upon his shoulder" (9:6). Many of the external problems of the day hinge upon the fact that government rests upon the shoulders of mortal men. Often these are sincere, well-meaning men; more often, they are power-hungry, selfish men; but always, they are mortal, fallible men. The problems of a world of three and one half billion sinful people are too much for the shoulders of any person now living on the earth. It is only when the Son of God reigns over the earth as Prince of Peace, fulfilling Isaiah's promise, "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," that we will realize the full joy of the Christmas message, "Peace on earth, good will to men."

## VATICAN COUNCIL II RECESSES TILL FALL

Vatican Council II which held its second session under the direction of Pope Paul VI has now recessed till September 14, 1964. Although the second session accomplished little, being bogged down under the leadership of the Roman Curia, a Middle-Ages-minded, conservative power in the Vatican, it did stimulate some Roman Catholic leaders to speak out in regard to abuses within the church.

Bishops of the United States have decided that services will be conducted in English rather than Latin, and other bishops have the right to use the language of the people. Conversely, another action upheld the Catholic ideals of censorship of the press to protect morals and religion of the people.

In the course of discussions, the Vatican Council felt led to warn Roman Catholics of the world that too many images may hinder a proper sense of values and lead to overpioussness in worshiping images.

Richard Cardinal Cushing, Boston, Massachusetts, was emboldened to state, "We Catholics must recognize the rights of Protestants to their own conscientious beliefs and *vice versa*. I as a Catholic have absolutely no right in my thinking to foist through legislation, or through other means, any doctrine of my church upon others." Italian and Spanish conservatives at the Council bitterly opposed a part of the schema on ecumenism which declares that every man has a right to worship as his conscience dictates and that all men as well as the state are duty-bound to respect this right. United States Jesuit John Courtney Murray said, "This hits right at the heart of the old Roman thesis that freedom of religion is only tolerated when Catholics are in the minority, and disappears when Catholics are in the majority."

A leading Roman Catholic clergyman of New Orleans, Louisiana, L. Romagosa, perhaps stimulated by the Council recognition that images can be overdone, recently spoke out about the images one sees so often on dashboards of automobiles. In an editorial he noted the effectiveness of automobile seat belts in preventing injuries in accidents, and observed that only one out of one hundred cars has seat belts. "This is particularly interesting," he said, "when one stops to consider the proportion of the remaining ninety-nine cars prominently displaying one, two, or even three religious statues on their dashboards. . . . This almost borders on superstition, as if God were more pleased with the fad of displaying cheap religious facsimiles than the use of sound common sense in auto safety."

Other Catholic leaders also were inspired by the exchange of views in the Council to speak out against over-indulgence in worship of Mary, the church's history of anti-Semitism, and other tradition-based abuses long-recognized by Protestants.

## WHERE ARE ETHICS?

The problem of the lack of ethics of modern man is one so pronounced that people in and out of the church are greatly concerned about it.

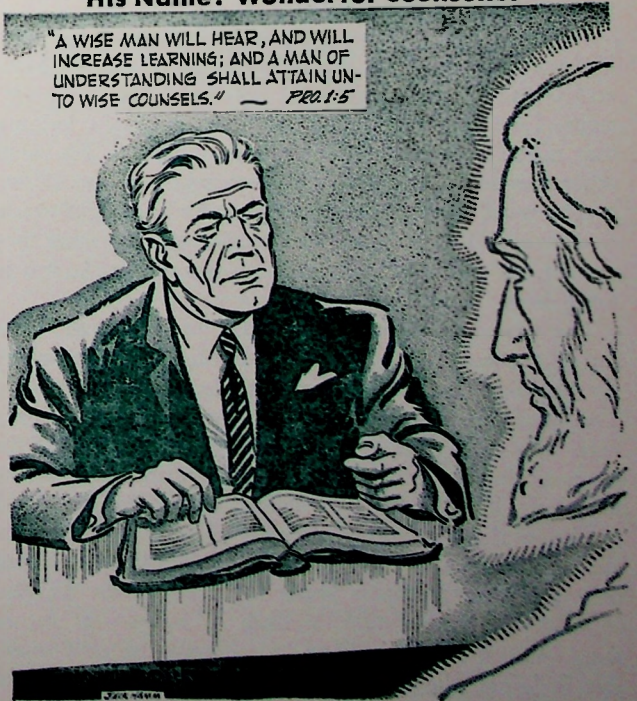
Recently, three bandits staged a jewel robbery in New York City. The thieves became confused during the robbery, however, because their driver could not operate the car they had stolen for their getaway. In frustration, they fled from the scene, leaving the loot (\$3,000,000 in jewels and gold bullion) in the car.

The appalling part of the story is that a group of demolition workers near by saw the whole thing. Instead of co-operating with the police and trying to uphold the law, they rolled the getaway car off the road and proceeded to divide up the loot. One man took \$200,000 worth of jewels home to his wife; another scooped up \$15,000 worth of loot and sped to his place in Pennsylvania, where he buried it. The general attitude of the public toward the looters was, "Who would not have done the same? Wasn't it insured?"

We often hear about dishonesty in high places and the common man condemns it with righteous indignation. There is much evidence, however, that this lack of ethics goes right to the grass roots of the nation. Cheating banks, insurance companies, and the government; cheering on rioters who are beating policemen; taking advantage of clerical errors; these are common signs of the breakdown of respect for law.

### His Name: "Wonderful Counsellor"

"A WISE MAN WILL HEAR, AND WILL INCREASE LEARNING; AND A MAN OF UNDERSTANDING SHALL ATTAIN UNTO WISE COUNSELS." — PRO. 1:5





## “NO VACANCY”

*By Gerald L. Cooper, Tempe, Arizona*

AS THE winter season intensifies in various parts of the world, the “No Vacancy” signs on the motels which line the highways through the cities of southern Arizona are out. Those of us who have traveled, winter or summer, have long since learned to stop early, or run the risk of having either no place to stay, or having to take inferior accommodations.

Not long ago, I drove along the five federal and state highways which all run on the same streets between Mesa and Glendale, Ariz., and, as I noted the “No Vacancy” signs, I realized that many people who sought lodging that night would not find it. This brought to my mind other travelers, a couple of long ago, who came to a busy, overcrowded town, needing lodging for the night—rather, for several days. They were unable to find what they needed, for the “No Vacancy” sign was out at the inn in Bethlehem.

The travelers, Joseph and Mary of Nazareth, were forced to accept a very inferior place, the stable where the beasts of burden and the sheep and cattle were kept. The innkeeper had no way of knowing that the sturdy man who confronted him was a direct descendant of the kings of Judah, the one who would be the king of the kingdom, if it were in existence. The innkeeper could not know that the young woman “encompassed” a miracle, and he would have been quite skeptical if he had been told that the baby about to be born was the Son of God, the long-sought Messiah of Israel—its future King. Joseph and Mary gladly accepted the only available lodging, the stable, where later that same night Jesus was born in the manger.

Through the years we have heard much about the hard-hearted innkeeper, and many indicate that they would have acted in a different manner. To be completely fair, our conclusion must be that the innkeeper probably did the best he could under the circumstances. Travelers in other parts of the world, even yet today, find many people sleeping in the streets because there is no other place for them. No doubt, Joseph and Mary would have done so had it not been for the stable.

At the same time, we know that the “No Vacancy” sign is out, as far as Jesus Christ is concerned, in the lives of the majority of people today, many of whom are loud in their condemnation of the innkeeper of old. Jesus is banished to the manger, figuratively speaking. He is no more welcome now than at the time of His birth!

The “No Vacancy” sign is out, or going out in the public schools. The consternation over the Supreme Court decision in the spring of 1962 has quieted to some extent, and many now believe that this decision is “the lesser of two evils” for Protestant people. The other “evil” is that Roman Catholicism might soon dominate the public schools, as well as their private parochial schools. Yet, when the reading of the Bible is forbidden and prayers cannot be “legally” said during school sessions, we are forced to admit that there is “No Vacancy” for Jesus in our public schools.

The “No Vacancy” sign is also out in the business world. A news story of two or three years ago told of an entire town going into corruption, businesswise, and the good, moral people who were in the minority seemed powerless to correct the situation. “Do others before the

do you" has replaced the Golden Rule in many situations. Even the day when mankind celebrates the birthday of Jesus has been exploited by crass commercialism to such an extent that many Christ-centered people are, belatedly it would seem, in open rebellion. If there is going to be Christmas, try to keep Christ in it!

There is oftentimes a "No Vacancy" sign for Jesus Christ in the home. Many children do not know as much about Him as they do about TV characters, athletic teams, or what is going on at school. "There isn't time for Sunday school and church," is the lamented protest of the parent. The banishment of Jesus from the "inn" of the home is not confined to the children. Almost anything—family, business, social affairs, entertainment, and recreation—is paramount with the adults of the home. Thus, the example is set!

The innkeeper, then, was more innocent than are many today. He had no way of knowing of the events about to transpire, and he might not have cared if he had known. But we are supposed to be an enlightened people, Christians, with a knowledge of God's Word and a will to do it!

This leads us to the strangest paradox of all! The "No Vacancy" sign is out for Jesus in many churches—which are supposed to contain those who follow Him. Some are more interested in their buildings, which often resemble an "architect's nightmare," and which *must* cost more than the church building in the next block. Tucked away in the vast labyrinth of kitchens, dance halls, gymnasiums, offices, and what have you, may be found the so-called sanctuary, often so forbidding and austere in its appeal that it is no wonder the Lord Jesus Himself is hesitant to enter. The members may be more interested in fund-raising campaigns, the various societies and clubs within the framework of the church, and whether or not the pastor and his family (if he has one) is really worthy of such a fine church and membership.

Nor can many pastors be held completely blameless, for they may be more interested in their standing in the community than their standing before God and His Son Jesus. Some involve themselves in so many irrelevant things that they find it difficult to find enough time to apply themselves to a genuine study of the Bible, or to become better acquainted with the Christ they have vowed to follow.

To say that none of these things exist in the Church of God would be a desirable statement—but can we say it as yet? It is very important that churches, pastors, members of the congregations of the Church of God everywhere make certain that Jesus will never be banished to the "stable." Rather, let us keep the "Vacancy" sign in a conspicuous place.

Jesus is coming again to this earth. Will the "No Vacancy" sign again be displayed? It already is! Most men do not expect Him to come, do not want Him to come,

and can see no need for His return. Jesus said, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). If we make room for Jesus now in every avenue of life, if we exercise our faith in God concerning Jesus and His return, then we shall be ready!

Millions, like the innkeeper of old, seemingly do not realize what they are doing in shutting Jesus out of their lives. It is reasonable, in the light of the events which followed, that the innkeeper came to realize the truth about Joseph, Mary, and Jesus—but it was then too late for him to make amends. When Jesus finds the "No Vacancy" sign displayed by the unbelieving millions at His coming, and in turn rejects them, they, too, will soon realize their error. Events will transpire which will cause many to cry for the rocks and the mountains to fall on them. In the words of the old song, "They cried, but their cry was too late."

Now is the time to prepare the "Welcome" sign, rather than the "No Vacancy" sign, for the return of Jesus draws near. "Now is the time of salvation." Have you made yourself ready? If not, do you not think that this is a good time to do so?

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## They Were Asleep!

By Ella Brooks Bolkom

I wonder why it was the shepherds were  
The only ones to hear the angels sing,  
To see that wonderful event occur  
And hear the message of the newborn King.  
Perhaps the midnight hour was just at hand;  
The silver moon had set, and darkness deep  
And solemn lay across the listening land,  
And all the weary world was lost in sleep.

If they had known—if they had only known  
The time of His appearing and His birth,  
When He should come to seek and save His own  
And tell a warring world of peace on earth—  
They would have watched and waited all the night,  
The candles lighted and the door ajar,  
Lest they should miss the angels in their flight,  
Or fail to see the glory of His star.

And when the lightning breaks across the blue,  
And He comes back to take His bride away,  
Will we be watching, faithful, loyal, true?  
Or will we, like so many in that day,  
Be fast asleep? Oh, many are asleep!  
The Bridegroom tarries, but His hour is nigh.  
Now let us, like the shepherds, watch and keep  
Our eager vigil while the stars go by.

—*Salvation Army Magazine.*



Here a Little, There a Little, About

## THE BIRTH OF JESUS

By  
Pastor  
Lyle Rankin  
Cashmere,  
Washington

**S**EED" is mentioned in Genesis 3:15 in connection with the woman; and again, in Genesis 17:8, but in connection with Abraham. (See also Gal. 3:16; Rom. 4:13.) "Fruit of the body" is mentioned in connection with David in Psalm 132:11 and Acts 2:30. "Conceive" is mentioned with "virgin" in Isaiah 7:14, and again when the angel spoke to Mary (Luke 1:31), and also when the angel spoke to Joseph (Matt. 1:20). "Bring forth" is mentioned in Luke 1:31 and Matthew 1:21, 23; and "brought forth" in Luke 2:7 and Matthew 1:25 as regards Mary giving birth to Jesus. "Child is born" and "son is given" are used in reference to Jesus being born to Israel. (Isa. 9:6.) "Sprang out of Judah" pertains to the Lord. (Heb. 7:14.) "Rod," "branch," and "root" regard that which was to come forth from Jesse. (Isa. 11:1, 10.) "Out of thee" and "city of David" are mentioned in connection with the place. (Micah 5:2; Luke 2:7.)

Most of the aforementioned scriptures are prophecies of the promised One of God, and they tell how He was to be born; of what, or whom; who would be His Father; where He would be born; and the purpose of His birth.

He was to be born of a virgin. Upon reading the above-mentioned scriptures, one may notice that when the angel was telling Mary she would give birth to a son, she asked, "How shall this be, seeing I know not a man?" (Luke 1:34). Matthew records that Joseph "knew her not till she had brought forth her firstborn son" (1:25). Therefore, man did not beget Mary's firstborn Son; rather, it was God, the One who promised the serpent-bruising "seed" in Genesis 3:15; the One who promised Abraham seed, which seed was Christ. (Gal. 3:16.)

One need not dwell long in the controversy over whether "virgin" or "young woman" should be used. A few other scriptural expressions will settle one in truth. The record, as already mentioned, indicates Mary did not know any man until after the birth of Jesus, her firstborn. As Jesus was to be "the Lamb of God, which taketh

away the sin of the world" (John 1:29), He had to be the firstborn. A study of Exodus 12:5, which concerned the Passover lamb, bears out this fact—in type. Therefore Jesus was Mary's firstborn, and by the Father. John called Jesus "the only begotten Son" (John 1:18). See also 1 John 4:9.

When the Father made His wonderful promise to David, we notice He said, "fruit of thy body." Nothing in the way of incarnation is here! (Psa. 132:11.) He, the Lord Jesus, sprang out of Judah. (Heb. 7:14.) Though that fruit was heel-bruised, the Father raised Him from the dead, making certain the fruit of David's body would occupy David's throne. (Acts 2:23-32.)

Many are familiar with the fact that Jesus was born in Bethlehem, but few are familiar with the purpose of God in providing His Son. As a child, Jesus was about His Father's business, increasing in wisdom and stature, had the custom of attending the synagogue, followed by carrying out the work of preaching to the lost sheep of the house of Israel. (Luke 2:49, 52; 4:16, 17-21.) To fulfill the angelic message to the shepherds, wherein good tidings were to be to all people, and indeed be the Saviour, Jesus willingly gave Himself in sacrifice for sin, allowing the people to hang and slay Him. (Luke 2:8-11; John 18:11; Matt. 26:52-54.) Thus the blood covering for sin was provided, that believing, repenting, and obeying sinners could be purchased, bought, or redeemed. (1 Pet. 1:18-21.) Jesus "was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

The sacrifice was one thing; raising Jesus from the dead was another. To further care for the need of the cleansed sinner, Jesus now sits at His Father's right hand in heaven to make intercession for him—the cleansed sinner. (Heb. 1:3; 7:25.) There is yet another step. God plans to send His Son from heaven back to this earth, that He may reward the cleansed who have availed themselves of the work of the one Mediator, and kept themselves clean. (Acts 3:20; 1 John 1:5-10; Rev. 22:12.) Being rewarded with the now-hoped-for eternal life (Titus 1:2), the redeemed shall reign on the earth (Rev. 5:9, 10), with power over the nations (2:26), as co-rulers with Jesus when He occupies the throne of David. This was promised Mary by Gabriel. (Luke 1:26-33.) Such reign is known in Scripture as "the times of restitution" (Acts 3:19-21).

Jesus was born to be Saviour and King. He will not fail, for His Father will bring it to pass. (Isa. 9:7.)



# The Symbols of Christmas

A READER of a Christian publication asked the following question in the December issue of the magazine: "Our neighbors insist that the celebration of Christmas is a pagan custom and should not be allowed by Christians. Is this right?" Since Christmas is my very favorite time of the whole year, this evoked some thought.

The question finds its basis in investigations of the origins of some of our Christmas customs—some by persons earnestly seeking truth, but others, I suspect, by those seeking to discredit Christianity. It has been supposed, perhaps with accuracy, that many of our customs, including that of the use of evergreens, originated with "pagans" in pre-Christian northern European and Scandinavian countries. These people held a gay yule festival yearly at the time of the winter solstice, or shortest day of the year. This period was regarded as the turning point of the year, the beginning of renewed life and activity of the gods of nature. There is evidence that early Christians celebrated the birth of Christ, but, not knowing the definite date, did so at indefinite times. When Christians went to the northern countries to convert the people, Christmas came to be celebrated at the same time as the yule festival, and the approximate date of December 25 has persisted.

The use of evergreens by Christians is, it seems to me, a harmless yet most colorful way of expressing the brightness and warmth we feel when we think of the birth of the Saviour. Certainly when I place a wreath or bough of greens on my door each Christmas season there is no thought of Norse gods. I hang my greens hoping to convey to those who pass my door that "here-in dwells a Christian family which welcomes you."

No less a great Christian than Martin Luther is generally credited with establishing the tradition of the Christmas tree. The story is told that "Luther was wandering through the woods on Christmas Eve. He was impressed by the scene about him—the silent green trees, the remote starry sky, and the deep white snow. Wishing to show his children something of the beauty of the winter forest, he cut down a small fir tree and took it home with him where he put lighted candles on its branches to represent the stars." The tree itself is said to represent eternal life, for when all other trees stand stark and barren in the midst of winter, the evergreen remains fresh and alive. The bright colored lights represent stars, and the bright balls the sun and moon, all portraying Christ's dominion in the universe.

Christmas is the one time in the year ideal for pre-

● By  
*Marilyn S. Babcock*



senting the Christian message. Christmas does not concern itself with ponderous theological doctrines, but with the simple doctrine of love. It has been told that kindly Francis of Assisi was saddened to know that his unschooled peasants had no Bible, could not understand the language of the church services, and knew nothing of the Christmas story. He wrote songs in their language which we have come to call "carols." He also produced the Bethlehem manger scene with real people and live animals to illustrate the Christmas story. This is where our Christmas pageants and creche scenes have their origin. Now, as then, "a picture tells more than a thousand words." Children have no difficulty understanding the meaning of love and security when they see portrayed the mother Mary cradling her Baby Jesus.

It was the shepherds—the gentle, tender dreamers—to whom the angel of God made the first revelation concerning the birth of the Christ Child. When children see, or better still are, the shepherds gazing in wonder at the tiny Babe in the manger, this quality of love and tenderness from God to man and from men to each other must show through.

And when the three wise men in all their finery visit the Christ Child in His humble surroundings, bringing Him precious gifts, what better way to emphasize to a child that Christ is King and has made it possible for the "least to become the greatest."

If the beauty of the symbolic Christmas star did no more than inspire one to gaze into a star-studded sky and  
*(Please turn to page 14)*

# IS JESUS

By Pastor Hollis Partlowe, Macomb, Illinois



**T**HE DOCTRINE of the trinity has flourished for centuries. It is generally accepted as a truth of Christendom without question. It came to be accepted, moreover, as a doctrine of the church at the Council of Nice in 325 A.D.

What is the doctrine of the trinity? It teaches that there are three persons in one godhead—"God the Father, God the Son, and God the Holy Ghost." No such idea is ever found on the pages of sacred Scripture, however. In fact, no form of the word "trinity" is in the Bible. "God the Father" is a Biblical term, but the other two terms are doctrines of men. We agree with Paul: "To us there is but one God, the Father . . . and one Lord Jesus Christ" (1 Cor. 8:6).

At the same time, we believe in all three as much as anyone, but we deny that one and three are equal. We deny that there are three persons who are God. "The Lord our God is one Lord" (Deut. 6:4). "One God" to us means that only one person is God. That is the true

Scriptural teaching. How can one person be three persons?

Perhaps the favorite text, wrongly used, to support this false doctrine is John 1:1, 2: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." The word "Word" is from the Greek *logos*, and according to Dr. Robert Young it means "word, speech, matter, or reason." It carries no thought of personality. God's Word is God in the sense that it is a part of Him. The Bible is as God to us. At the same time, Jesus Christ is the living Word of God. As a part of the *logos*, He actually spoke the Word of God to men after being born of the virgin. God's wisdom, plan, or blueprint (*logos*) was with Him in the beginning, however. Centuries later the spoken word *became* flesh in the person of our Lord Jesus Christ. (V. 14.) That is quite different than "clothed with flesh" as incarnation teaches.

Read John 1:1, 2 and substitute the word "trinity" for the word "God." It does not make sense, does it? Yet trinitarians insist that God is a trinity. If the *logos* were a person, and with the trinity, there would be four persons. Any aim to reason out the trinity leads to confusion. Jesus is not "God the Son," the second person of a non-existent trinity.

Trinitarians confuse John's gospel. If the *logos* were God, it could stand in no relation to God. One cannot be with God and be God at the same time. It makes no sense to say that a person is with another person and at the same time is the other person. Jesus Christ was not, and is not, the "God-Man." This term is another invention of trinitarians which is never found in Scripture.

Since Jesus is not "God the Son" or the "God-Man," who is He? The whole testimony of Scripture says that He is the "Son of man" and "Son of God." John 1:51 and 3:14, 15 tell us He is the Son of Man. This strongly indicates that it was by human birth that He "became flesh."

Roman Catholicism boldly teaches that Mary was the mother of God, and we are left wondering who was the father of God. Yet, if God were a trinity, the virgin became mother of merely one third of God. If this be true, she became the mother of only one of three persons who are God.

# “GOD THE SON” OR “SON OF GOD”?

The twelve apostles, being Jews by birth, were brought up in the Jews' religion, of which one of the cardinal doctrines was that there is but one God. Did Jesus tell them about the trinity? Did He convert them to believe in a triune God in which He was the second person? Did the disciples regard Him as “God the Son”? What did they call Him? John called Him the “Son of God” (John 1:32-34). Nathanael called Him “Son of God” (v. 49). Martha did likewise. (11:24-27.) Even the accusation that the Jews brought against Him was, “He made himself the Son of God” (19:7). Because Jesus claimed to be the Son of God, they charged Him with blasphemy. They declared that He had violated Leviticus 24:16. They interpreted “Son of God” as being equal with God. This was a false charge. Jesus Christ made no such claim for Himself. “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God” (1 John 4:15). “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (5:5). The peace that Christians have in their hearts comes from “God the Father, and from the Lord Jesus Christ, the Son of the Father” (2 John 3). Indeed, all witnesses bear the same testimony. Not one ever speaks of Jesus as “God the Son,” but they repeatedly speak of Him as the Son of God. We contend that this is His true identity. He spoke of Himself as the only begotten Son of God, and as the “root and offspring of David” (Rev. 22:16). Since He was the descendant of David, how could He have existed before David? or Abraham? (Matt. 1:1) or Eve? (Gen. 3:15).

Figuratively speaking, the church is the bride, and Christ is the Bridegroom. Doubtless, the church could not imagine being married to a trinity, or even a third part of this trinity. The marriage is of the Lamb of God, not the Almighty. The church is the bride of Christ, not of God. (Rev. 19:7-9.)

The prophetic parables of Christ, moreover, indicate that His Father prepares the marriage supper for the Lamb. (Matt. 22:1-14.) The Bible writers always make a clear distinction between God and the Son of God. Read again Jesus' familiar words to Nicodemus. (John 3:16-18.) One person gave another person. Belief on Jesus as the Son of God is one of the requirements of salvation. (Acts 8:37.)

“I and my Father are one” (John 10:30). This statement, from the lips of our Saviour, is often thought to support the doctrine of the trinity. However, we under-

stand that He was stressing the beautiful unity that exists between Him and His Father (as between husband and wife). Jesus and God are one in purpose. They are partners in saving lost humanity. The Jews wanted to stone Jesus for making this claim. (Vv. 31-39.) They did not stone Him because He taught the trinity, but because He claimed to be the Son of God which they interpreted as making Himself God. (V. 33.) His argument is interesting. He told them that it was written in their law, “Ye are gods” (v. 34). This quotation was from Psalm 82:6 and refers to the judges of Israel. The judges were as God to the people. In Jewish law judges were called “gods,” but they were ready to stone Jesus because He said He was the Son of God. The Jews could not annul this Scripture which called human judges “gods.” Hence, their charge against Him was false.

Jesus Christ confessed, “I can of mine own self do nothing . . . because I seek not mine own will, but the will of the Father which hath sent me” (John 5:30). Does that sound as if Jesus and God are one person? Of course not! They are two separate, distinct individuals. One sent the other. One is the Father, the other the Son. The Father gave the Son. In God and Jesus we see perfect oneness. Such unity did not require Jesus to say “I am God” or “I am my Father.”

Similarly Jesus said, “He that hath seen me hath seen the Father” (John 14:9). That was far different from saying, “I am the Father.” The people who looked upon Christ saw a perfect reflection of God. That is what Jesus had in mind. The offspring looks like the parent. Jesus lived so completely in the Father's will that He could say, “He that hath seen me hath seen the Father.” He mirrored His Father throughout His ministry. He had just told the disciples that He was going to the Father. How could He say in the same breath that He was the Father? Let us not add traditions of men to the Word of God!

Furthermore, Jesus said, “Ye believe in God, believe also in me” (v. 7). Why the expression “also in me” if Jesus were God? Philip asked Jesus to show them the Father, and Jesus explained that that was what He had been doing all along. (Vv. 8, 9.) Moreover, Christ said, “My Father is greater than I” (v. 28). How could this be if the two are equal? God was the teacher of Jesus. (8:28.) Jesus, the pupil, was not above His teacher nor equal to Him. The Son learned things from His Father continually.

*(Please turn to page 14)*



## Why the Angels Sang

By Sterling Russell, Cleveland Heights, Ohio

AS WE stand at the threshold of the New Year, we are able to pause briefly to think backward as well as forward. Thrice blessed and joyous are all those who have comprehended that they are not honoring St. Nicholas in December—quite the contrary—they are celebrating the anniversary of the birth of Jesus of Nazareth.

One Christmas season, an article appeared that had wide circulation. It concerned the Personage who was not too well known. This is still true today.

One of the chapters in Israelitish history began at the Exodus in Egypt around 1500 B.C. This factual story is recorded in the Bible and in secular history. Most of us will recall that the Pharaohs, or monarchs, of Egypt had succeeded in enslaving the children of Israel for many weary years. Figurative language in the Scriptures refers to this detrimental slavery as being the bondage of sin under which mortal man is overwhelmed unless saved from it by a power superior to himself.

The God of Abraham, Isaac, and Jacob (whose name was changed to Israel by the Lord) had a very special interest in these children of Israel because they worshiped and obeyed Him and were not idolaters as were other nations. When their burdens became unbearable, even to the point of death, they cried to their God. God heard! God acted! God, as always, delivered!

It is written in the fifth chapter of Exodus: "Afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." This unwise monarch of Egypt considered the economy more important than the Lord God of the Hebrews. "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."

The story progresses in the Book of Exodus: "Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." It was even so as the Lord had spoken.

The final plague of death passed over the Hebrews; yet the firstborn of Egypt were destroyed. What saved the Hebrews? It is recorded that the sacrificial blood of a lamb that covered the doors of the dwellings of the Hebrews saved them from death.

What has this event to do with the birthday of Jesus? This is answered in the Gospels, and in the writings in the New Testament in our Bibles. When Jesus of Nazareth had been baptized by John the Baptist, John said: "Behold the Lamb of God, who taketh away the sin of the world."

This Egyptian Passover that we have been reviewing foretold what Paul explained in 1 Corinthians 5:7, "Even Christ our passover is sacrificed for us." Does the Bible reveal definitely who Jesus Christ was? The great value of a recorded genealogy is universally recognized because it is open for inspection by everyone concerned. It can be proved to be either a false or an authorized and true record of an individual.

Such an authorized and true record of Jesus is published in the Bible in the Gospels of Matthew and Luke: "The book of the generation of Jesus Christ, the son of David the son of Abraham." The record in Luke traces the lineage of Jesus to Adam, the son of God. In the Garden of Eden, the Seed of the woman was to be the promised Redeemer. In the third chapter of Galatians, Paul wrote that the Seed of Abraham is Christ.

Jesus of Nazareth is the promised Redeemer who once suffered for sins, "the just for the unjust, that he might bring us to God." The Scriptures reveal that Abraham believed God, and it was credited to him for righteousness, which will also be imputed to us, if we believe in God who raised up Jesus our Lord from the dead.

This same Jesus of Nazareth, the promised Redeemer, was "delivered for our offences, and was raised again for our justification. Christ has put away sin by the sacrifice of himself . . . and unto those who look for him shall he appear the second time without sin [not to do away with sin which He did the first time He was alive on the earth] unto salvation."

This is why enlightened Christians who live as new creatures in Christ and dwell in God's world of goodness and light sing praises to Almighty God both day and night. This is why we celebrate the birthday of Jesus Christ so thankfully and so joyously. This is why the angels sang at the birth of Jesus in Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men!"

# Christ the King!

By Pastor C. E. Randall, Omaha, Nebraska

**I**N Zechariah 6:12, 13 we find these words: "Speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

According to this scripture, when Jesus builds the temple of the Lord and sits upon His throne as King, He also will be priest upon His throne. Christ's Millennial reign and work will be twofold. 1) He will reign as King. 2) He will minister as priest. The result of these two phases of Christ's Kingdom work will be peace. "Peace shall be between them both," that is, between the throne or His Kingship and His priestly work.

## *Born a King*

Jesus was born a king. When He was in judgment, Pilate asked Him, "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, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37). According to this scripture, Jesus was born to be a king. He did not become an heir to the throne by virtue of anything that He did or said, but He was born as heir to the throne of David. This was the throne promised Jesus, and will be the throne on which He will sit and reign when He returns. The following Scripture text brings out this thought.

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. . . . 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."

## *Jesus the High Priest*

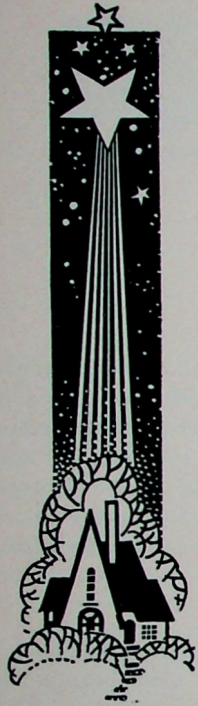
The priesthood of Jesus is one function of His heavenly ministry and His Millennial work. In Hebrews 7 Christ is set forth as a high priest after the order of Melchisedec. This priesthood is eternal in respect to time. He was made a priest "for ever," and His priestly work will never cease. The ministrations of the priest had to do with worship, and worship will ever be a part of the Kingdom life.

## *Unchangeable*

Christ's priesthood is an "unchangeable priesthood." In Hebrews 7:24 it is written: "This man, because he continueth ever, hath an unchangeable priesthood." The unchangeableness of Christ's priesthood is in contrast to the temporary ministrations of men. Then, too, His priesthood is unchangeable in that He is "the same yesterday, to day, and for ever." Jesus is not merciful today and harsh tomorrow. His attitudes and attributes, mercies and long-sufferings are always the same. His willingness to forgive and His grace to save never change.

## *Exalted*

Jesus' priesthood is higher than any priestly ministration ever known to man. It is written in Hebrews 7:26: "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." There were priests on earth who served under the Aaronic priesthood; but these men were of like passions as those for whom they served. Christ is above all mankind, and, because of His exalted position, He is able to act as mediator between God and man. (1 Tim. 2:5, 6.) No one stands between man and his God save the man Christ Jesus. In a sense, every Christian is his own priest. (See 1 Pet. 2:5.) The priesthood of the individual believer is one of the great virtues of the Christian church, and the noblest position accorded the sons of men by our heavenly Father. Through the priestly work of Jesus Christ, the sinner can obtain remission of sins. The saint who errs from the path of duty and righteousness can find forgiveness by coming to Him who is the propitiation of our sins. (1 John 2:1, 2.) With this mercy available, man can come before the great High Priest, even Jesus Christ, knowing that He will find forgiveness of sins and complete redemption.



## Christmas Messages

### "HE SHALL SPEAK PEACE"

By Pastor Francis E. Burnett, Tipp City, Ohio

*"I will cut off the chariot from Ephraim, and the battle bow shall be cut off: and he shall speak peace from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10).*

There has always been some trouble among the children of men, but never in the history of creation has there been so much confusion, "distress of nations," disruption of governments, hatred, strife, envy, and such. Today's radio and television newscasts, the newspapers and other mediums of communications are full of governmental overthrow, the murdering of world leaders, the mass marching of people to demand certain rights, and other news of chaos.

This confusion and disturbance in all nations of the earth are brought about because of struggle for power. In all countries there is one of three things that determines the cause of this struggle. There is either class, party, or racial distinction which causes one of three groups to try to be in control.

The question is often asked, "What should I be telling my children?" *Tell them the truth!* Tell them that some time in the future, and this according to God's will, Jesus will return to the earth. Tell them that He will be King and rule all people. Tell them, tell everyone, and be sure to know it yourself, that all world governments, including that of our own country, will crumble and fall. Tell them that in that day, "every knee should

bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11).

Jesus will establish peace. He will put down "all rule and all authority and power." Everyone who is not of the one "church of the living God" or not of the house of Israel will be considered heathen. Jesus will speak peace to them. He will stop the troubles of this world as He *stilled the waters*.

Jesus can bring peace to your heart now! Have you let Him? Accept of His peace; for He said, "Peace I leave with you, my peace I give unto you."

### NO ROOM FOR JESUS

He was cradled in a manger;  
His own angels sang the hymn  
Of rejoicing at His coming,  
Yet there was no room for Him.

Oh, my brothers, are we wiser,  
Are we better now than they?  
Have we any room for Jesus  
In the life we live today?

Not much room for our Lord Jesus  
Has there been or will there be;  
Room for Pilate and for Herod—  
Not for Him of Calvary.

Room for pleasures—doors wide open,  
And for business—but for Him  
Only here and there a manger,  
Like to that at Bethlehem.

### A CHRISTMAS PRAYER

Let us pray that strength and courage abundant be given to all who work for a world of reason and understanding. That the good that lies in every man's heart may day by day be magnified. That men will come to see more clearly not that which divides them, but that which unites them. That each hour may bring us closer to a final victory, not of nation over nation, but of man over his own evils and weakness. That the true spirit of this Christmas season—its joy, its beauty, its hope, and above all, its abiding faith—may live among us. That the blessings of peace be ours—the peace to build and grow, to live in harmony and sympathy with others, and to plan for the future with confidence.

## CHRISTMAS LIGHTS

*By Pastor C. Jesse Pestle, Dixon, Illinois*

Lights play an important part in the Christmas holiday season. One is impressed to see the streets, stores, and homes so gayly decorated with all kinds and colors of lights. Christmas without lights would not really seem like Christmas at all.

The use of lights at Christmas time is of divine origin. God, too, used lights to announce the birth of His Son. The wise men from the East were guided to Palestine by the light of a star. Simeon, when he blessed Jesus in the temple, spoke of the child as "a light to lighten the Gentiles." In Jesus' day "the people which sat in darkness saw great light." John the Baptist came to bear witness of "the light." Jesus Himself confessed in John 8: 12, "I am the light of the world: he that followeth me shall not walk in darkness."

Jesus is the greatest Light the world has ever known, yet He is not known to millions of people today. The witness of Christmas lights is nearly silenced by the hustling shoppers who often think only of celebrating, feasting, and vacationing.

The lights of Christmas, which add so much to the seasonal spirit, should remind us of that greater Light which came into the world almost two thousand years ago. Christians who follow that Light shall not walk in darkness. Even during this well-lighted time of the year many people are groping in total darkness because they are not acquainted with the One who is the Light of the world.

May the lights of Christmas remind us of the Christ who gives light and hope to those who follow Him.

## GOD'S GIFT

He did not use a silvery box  
Or paper green and red:  
God laid His Christmas gift to men  
Within a manger bed.

There was no evergreen to which  
His precious gift was tied:  
Upon a bare tree on a hill  
His gift was hung—and died.

'Twas taken down from off the tree  
And laid beneath the sod:  
But death itself could not destroy  
The precious gift of God.

With mighty hand He lifted it  
From out the stony grave:  
Forevermore to every man  
A living gift He gave.

## KEEPING THE HEART

The Scriptures admonish: "Keep thy heart with diligence, for out of it are the issues of life" (Prov. 4:23). Keeping the heart signifies a critical inspection of every motive of life. Why do we speak? What is the object desired? Why do we do this or that? Is the motive honorable? just? loving? Do we love righteousness? Do we hate iniquity? Is the love of God being more and more shed abroad in our hearts? Is it increasing toward man and toward the brethren? This is watching, or keeping, our hearts. It implies that if a selfish thought or motive or ambition be found lurking anywhere, or seeking to guide in act or word, it should be promptly expelled that the heart may be pure and clean. "Keep thy heart with diligence!"

## PRECIOUS PROMISES

*By Beth Briggs*

*"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).*

Here is a promise that we will do well to always remember. God reminds us that vengeance is His, with the guarantee that in due time He will repay.

How often it appears that sinners prosper, while the meek and patient are ruthlessly tamped underfoot. But the Scriptures tell us that in a little while the wicked shall not be (Psa. 37:10); that they shall be cut down as the grass (v. 2); and that we are not to fret ourselves or be envious because of them (v. 1).

Sometimes, as years pass away, we may feel that God must have forgotten us, and that His promise to avenge our misfortunes will never be fulfilled. But if we take things in our own hands and repay evil with evil, we commit a sin and are no better than the one who has wronged us.

It may be that the worker of iniquity will never be punished in this life, although he usually is. But, since God is love and God is just, if He seems to tarry in His intercession for the saints, we have His Word that there will come a time when justice shall be meted out, and all our wrongs avenged.

Let us wait patiently for that time.

Heed where the wicked flourished;  
His fortunes that were vast  
Are in that place no longer,  
His glory is all past.

While you, my child, beloved,  
So often trodden down,  
Shall live with Me forever,  
And wear the victor's crown.

## THE SYMBOLS OF CHRISTMAS

(Continued from page 7)

realize that he is part of the universe of the infinite Creator, it would have a purpose. How wonderful if the glow of a Christmas candle, penetrating the darkness, could bring to mind the words of the Prophet Isaiah: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (60:1-3).

There are those normally unable to express themselves to others, who seem to find expression at Christmas time. It would not be right to take away this opportunity. Life would be drab without the many beautiful experiences we have at Christmas time. If, as has been claimed by some, generations of Christians have made folly of the celebration of Christ's birth, then we are challenged to give it the proper perspective without forfeiting its beauty.

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### IS JESUS "GOD THE SON" OR "SON OF GOD"?

(Continued from page 9)

God told Moses, "Thou canst not see my face: for there shall no man see me, and live" (Ex. 33:20). Moses did see God's back parts, however. (V. 23.) But those

Jews did see the face of Jesus Christ and live, which proves He was not God. He was sent of God, which proves He was not equal with God. Notice Jesus' rule. "The servant is not greater than his lord; neither he that is sent greater than he that sent him" (John 13:16). Christ Jesus did not come to do His own will, but the will of a greater One who sent Him. A son is not greater than his father, but will honor his father. That Jesus did (8:49.) We, likewise, are to honor the Father as we honor the Son. (5:22, 23.) God's appointed representative and judge deserves our honor.

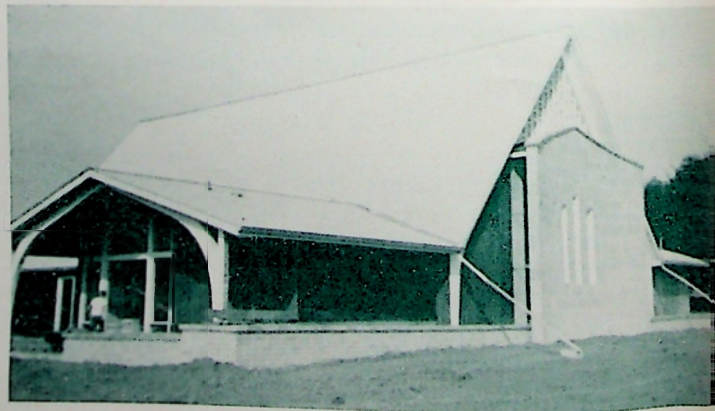
The title "father" means a male parent who begets an offspring. Jesus Christ was begotten by the Father. Since God was the Father of Jesus, Jesus was dependent upon God for life. The Son said as much: "As the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26). Yes, God is the source and fountainhead of all life. He has given His Son power to have life in Himself. Since this is definitely true, how could Jesus have been co-eternal or co-equal with the Father? Were it not for God, the Son would never have lived.

Our purpose has not been to degrade Christ. He is worthy of our worship, praise, and exaltation. As He put it, "He that honoureth not the Son honoureth not the Father which hath sent him." He is as God to us, but He is not "God the Son." The whole testimony of Scripture declares that He is the only begotten Son of God.

---

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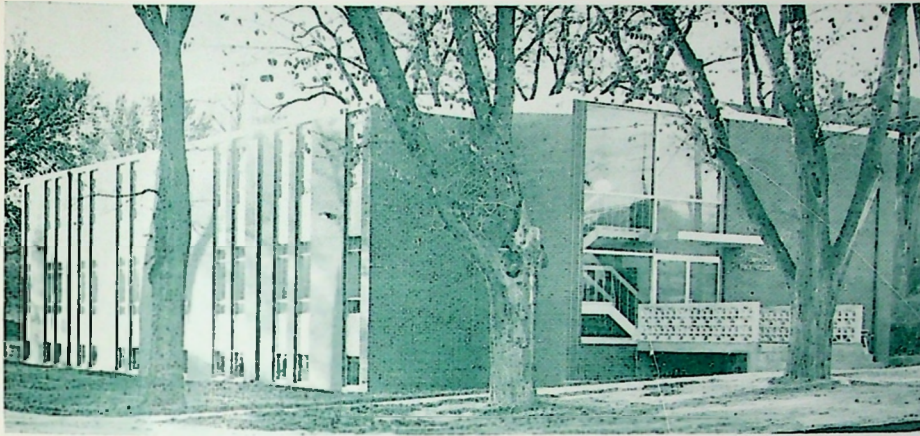
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## CALENDAR OF EVENTS

- December 29—Southeastern Conference meeting, Guthrie Grove Church, Pelzer, S. C.
- January 4, 5—Indiana Quarterly Conference, Hope Chapel Church of God, South Bend
- January 27-31—Annual Midwinter Ministers' Conference, Oregon, Ill.
- January 31—Board of Directors' meeting

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**RESTITUTION**  
*Herald*

VOLUME 53, NUMBER 6

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—The Apostle Paul.

"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: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Jesus.

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."—Paul.

**Beginning Again**



"...THEY THAT WAIT UPON THE LORD  
SHALL RENEW THEIR STRENGTH..."  
—ISA. 40:31

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

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

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

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

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

**HAROLD J. DOAN, Editor**

**Paul C. Johnson, Associate Editor**

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School children started a snowball fight in front of our house the day of the first snow. At first they just picked up handfuls of loose snow and threw it at each other. One of the boys soon got a face full of it. He started packing the snow into hard balls, someone was hurt, and then there was a real fight. The words that people throw carelessly at each other in fun can develop into a battle of hard, sharp words that hurt.



# Editorials

**Harold Doan**  
**Editor**

## THE WAR ECONOMY

The Prophet Joel wrote of "those days, and that time, when I shall bring again the captivity of Judah and Jerusalem." This is generally understood to refer to the days at the end of the age of man, when the nation of Israel is regathered in preparation for the return of the Lord. In those same days, according to Joel 3:9, 10, the Gentile nations will be on a war footing. "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."

Each year at this time, the new national budget of the United States begins to come up for discussion. New President Lyndon B. Johnson has asked the Defense Department to be frugal, and has called for economy of government. Still, he estimates that the next budget will total more than one hundred billion dollars. Eighty per cent of this estimated budget will be used for war purposes. It is either for current defense preparations or to pay the accumulated costs of past wars; interest on war debts, pensions, veteran programs, and other commitments. Huge sums also are used to help other nations prepare for war, or to assure their loyalty in case of war.

When President Johnson recently announced the closing of thirty-five military bases, there was a great hue and cry from Congress and from business, that this would adversely affect the economy of the states where these bases are located. The economy is so dependent on defense contracts that disarmament would actually mean fiscal disaster for many. This dilemma is in keeping with the prediction of Joel.

Under a righteous world government, such as that which the Lord will establish at His return, think of what could be done if all the time and talent now being wasted in war could be turned to more beneficial and worth-while pursuits. The amount being spent just on sending a man to the moon, for instance, could build and equip school buildings for every community in the United States to relieve the substandard conditions that exist in some areas. This same amount would clear the slums and replace them with comfortable housing in every major city in the United States.

As long as the heart of man "is deceitful above all things, and desperately wicked" (Jer. 17:9), there is no hope for a change in the present condition. It is only when men have a new heart from the Lord that peace can replace war.

## FUNERAL PRACTICES

Two books, "The High Cost of Dying" by Ruth Mulvey Harmer, and "The American Way of Death" by Jessica Mitford, and a multitude of articles stimulated by the books, have aroused much discussion and controversy about American funeral practices. In some areas, morticians have

taken full-page ads to defend their position, in view of the criticism leveled by the books and articles. The objections are raised that the American funeral is much too expensive, accompanied by many "frills" that add to the cost. Huge sums are spent for elaborate flowers, expensive cars, fancy caskets, costly memorials, and unnecessary services.

While we are sure that there are unscrupulous morticians (just as there are unscrupulous people in every profession), our experience has always been that the mortician is willing to do whatever the family and the clergyman feel is best in regard to the funeral service, the location of the service, the placing of the coffin, whether it will be open or closed, the presence of flowers, and the actual services and equipment required by his staff. Many of the "pagan" elements of the service and the waste of money are due not to the mortician but to the clergyman who fails to make his convictions known, or to the decisions of the family and friends who order the services and buy the flowers.

In spite of our talk and criticism, who would *really* prefer the "plain pine box in the back of a pick-up truck" to the tasteful services asked for and usually received by the normal Christian family?

### THE EXTREME OF LITURGY

Many Protestants had their first view of a Roman Catholic mass when the funeral service of late President John Kennedy was televised from Washington, D.C. Richard Cardinal Cushing, Boston, led the service, and in spite of the attempts of a commentator to explain to the viewing audience what was taking place, most of the service was a mystery. Droning in Latin and walking about performing ceremonial rituals that have no Biblical foundation and little or no present meaning, the service was an empty formality.

Vatican Council II has now resolved that parts of the mass may be said in the language of the congregation. In some cases laymen may now take part in some of the rituals, and there may be some reforms in the liturgy itself to allow more freedom to accommodate the service to the customs of the people.

In the meantime, the Roman Catholic Church at Troy, New York, is helping its congregation to participate in the service by placing a flashing electric sign on the pulpit which signals the congregation with the words "sit," "stand," "kneel," etc. at the proper occasions. We wonder how God regards worship which must be directed by a sign because the worshipers do not know what they are doing or why.

### CHURCHES TO FIGHT GAMBLING

The National Council of Churches is launching a drive against legalized gambling such as pari-mutuel betting and state lotteries. The Council said that it was

provoked into action because of "organized effort to extend legalized gambling on a nation-wide scale."

The State of New Hampshire recently passed a law setting up a state lottery. Nevada provides open gambling and most other states license gambling of various kinds. In some states charitable, fraternal, and religious organizations are allowed to conduct gambling operations, and in others they do so even though it is against the law.

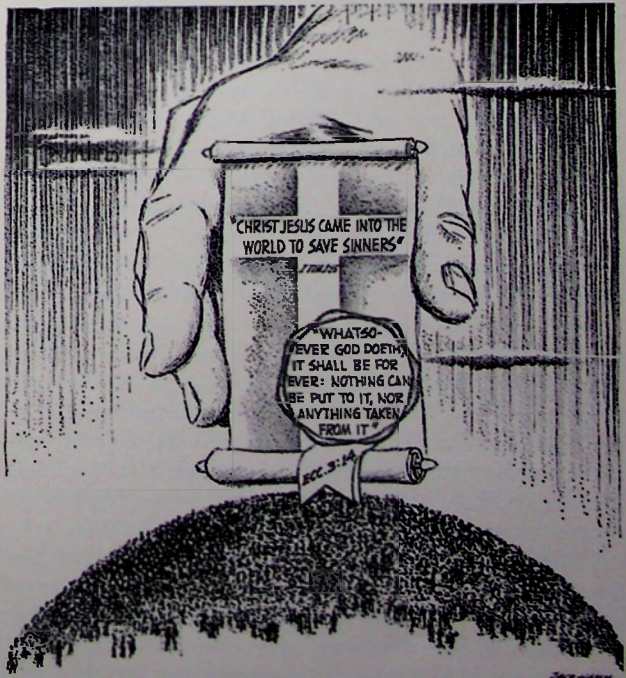
A seminar also will be set up by the National Council of Churches to try to educate the public about the evils of gambling.

### TOBACCO ADVERTISING

In Italy tobacco advertising has been illegal since 1962. In England the British Ministry of Health has put up more than a million posters. One says, "Why be another sheep? Before you smoke, THINK. Cigarettes cause lung cancer." Another poster has a picture of a partly open coffin with the caption, "The big flip-top box for the smoker." In the United States the American Cancer Society has started a campaign of advertising with a series of testimonials by athletes. Olympic decathlon star Bob Mathias says, "I don't smoke. Smoking cuts down on wind, and an athlete needs wind as much as he needs legs. Athletes in top condition don't smoke—they can't afford to." The Cancer Society, aiming its ads at young people, hopes to get them before they start smoking.

Christians who regard smoking as both a health and moral problem now have much evidence to support them.

### Warranty Of The Cross





# Beginning Again in the NEW YEAR

*By Pastor Harry Sheets, Ripley, Illinois*

**I**F I had my life to live over again, I'd . . . !" How often we hear these words or their equivalent! How often have we experienced this same feeling of disappointment and frustration!

No person has ever lived, unless it was Jesus, who has not at some time wished that he could turn time backward sufficiently to erase a portion of his life, chart a new path around some humiliating experience, or to correct some indiscrete action or conduct.

Finding it impossible to reverse the progress of time or to erase our past history, we can only resolve to make a fresh start. Some think it necessary to move to a new community, while others change jobs. But the vast majority of us make resolutions which we hope will redirect our lives into more satisfactory channels. The beginning of the new year is a favorite season for making a fresh start, but new year's resolutions suffer from a high mortality rate and seldom produce lasting results.

The resolutions which we make before God at the time of our conversion and baptism are the most permanent; they inaugurate a really new beginning.

At the very outset our sins are erased by "the answer of a good conscience toward God" (1 Pet. 3:21), through baptism. Memory may linger and conscience may continue to prod, but in the eyes of God (and this is what really counts) "ye are washed, . . . sanctified, . . . justified, in the name of the Lord Jesus, and by the spirit of our God" (1 Cor. 6:11). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit" (Rom. 8:1). "As far as the east is from the west, so far hath he removed our transgressions from us" (Psa. 103:12).

Thus through belief, repentance, and baptism, God does for us what we cannot do for ourselves. He does not turn time back, but He completely erases the past from His book of remembrance and gives us a new start. "If any man be in Christ, he is a new creature: old things

are passed away; behold all things are become new" (2 Cor. 5:17).

What more could a Christian ask for? What more could a loving God do for those who love Him? "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33). "I will sing unto the Lord, because he hath dealt bountifully with me" (Psa. 13:6). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, confessing to his name" (Heb. 13:15, margin).

Just as God covers the grime of earth with a mantle of pure white snow, so does He cover the sins of the penitent by the blood of Jesus Christ. (Rev. 7:14.) "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

To please God and keep our lives pure we must heed His commandments. Note the advice found in Psalm 119: "Blessed are the undefiled [perfect or sincere] in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes" (Vv. 1-12).

# Biblical Brilliance

By Sterling Russell, Cleveland, Ohio



**I**N THIS new year of 1964, we pause to evaluate what we have learned concerning the birth of Jesus Christ that will benefit us during the ensuing year. This familiar story is recorded tersely by Matthew and Luke. The angel Gabriel had a most significant share in this divine story.

The fulfillment of prophecies is emphasized. Only those knew that the Saviour of the world had been born to whom it was revealed by Almighty God. Paul wrote to the Hebrews that Jesus would appear the second time to those who look for Him.

The birth of Jesus was announced to the shepherds by the angels of the Lord. The sign they gave was that the Babe would be wrapped in swaddling clothes, lying in a manger. All loving mothers, as well as physicians, understand this binding of an infant for a brief time, to keep it from improper movement. During the second month of the life of Jesus when He was brought to the temple to be presented to the Lord, Simeon took Jesus up in his arms without harming the Baby in any way.

Simeon had declared: "Mine eyes have seen the salvation of the Lord; a light to lighten the Gentiles, and the glory of thy people Israel; now let thy servant depart in peace, according to thy word." Furthermore, "When they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth."

While King Herod was still alive, wise men from the east came to Jerusalem, inquiring: "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."

Who has explained His star scripturally to date? Our sun is a dwarf star of average size, moving about forty-five thousand miles an hour. The sun is flaming fire devoid of human emotions, such as shame, as is figuratively written in Isaiah 24:23.

A nova is one of the distant stars that shines suddenly and temporarily. A comet usually follows an orbit, having a bright trail millions of miles in extent. A comet may be seen by everyone. A meteor, or a shooting star, that flashes momentarily in our atmosphere, may be tiny or weighing many tons. Some of them travel around one hundred fifty thousand miles an hour. Accordingly, His star could be none of these.

In the mythology of man anything is possible. Such wisdom of man is foolishness with God, who rules by universal law and wisdom and holiness. However, studying the Word of God will enlighten the searcher.

It is written in the Book of Numbers: "There shall come a Star out of Jacob, and a Sceptre shall rise out of

Israel" (24:17). Galilee is mentioned in the ninth chapter of Isaiah: "They that dwell in the land of the shadow of death, upon them hath the light shined." In 1 John 1:5 we read, "God is light, and in him is no darkness at all."

In the first chapter of Hebrews we find: "Are they [angels] not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?" Recall that the "angel of the Lord appeared unto Moses in a flame of fire out of the midst of the bush."

When Jesus was transfigured, His face shone like the sun. The glory of the angels that came to the shepherds shone round about them. When Paul was stricken on his way to Syria, he stated: "I saw in the way a light from heaven, above the brightness of the sun . . . and I heard a voice speaking unto me." The Bible states clearly in the thirty-fourth Psalm that the angel of the Lord encamps round about those who reverence God.

An angel of the Lord, shining in mighty splendor and brilliance, accommodating his advance to the pace of camels, led the wise men to Jerusalem that prophecy might be fulfilled. They alone saw this luminous and guiding angel of the Lord. Neither did Herod nor his soldiers find Jesus and these conspicuous wise men in Bethlehem or elsewhere.

His star: "I am Gabriel, that stand in the presence of God"; or one of the angels "that excel in strength and do the commandments of the Lord"; His star waited for the wise men to leave Jerusalem. His star went before them until it "stood over where the young child was."

These Gentile wise men rejoiced in the light of His star; they knew God and were known of Him. This angel warned them in a dream not to return to Herod, but to return home by a different route. This angel warned Joseph to take Jesus and Mary into Egypt, because Herod "will seek the young child to destroy him." This angel told Joseph to remain in Egypt until "I bring thee word"!

His star, His angel from Almighty God, protected Jesus from destruction, in order that Jesus might be the acceptable Saviour of the world; that He might be able to fulfill the prophecies of the Bible: that under the direction of His Father, He would some day rule as King over all the earth with righteousness and peace; that all overcomers would rule with Him in glory.

Through Him and by the grace, mercy, and love of God, all glorified heirs of promise will some day live eternally with Almighty God Himself in His Kingdom upon this earth, which God formed to be inhabited with utmost brilliance forevermore!

## The Abrahamic Promises

# The Third Seed of Abraham: The Remnant of Israel



By  
Pastor  
James Mattison

Hammond  
Louisiana

WE have seen that *Christ* is the chief seed of the Abrahamic promises. We have also seen that the church Jesus is building comes under these same promises made to Abraham. The Bible speaks of yet another seed of Abraham—a seed that shall have salvation and eternal inheritance. We speak of the faithful remnant of Israel, God's first-chosen people. Paul said, "*Israel shall be saved*" (Rom. 11:26).

Israel's choosing was after this manner. Long ago, God, from all the men on earth, chose one man—faithful Abraham—to be the man to whom the everlasting covenant was to be given. Abraham was a descendant of Shem, Noah's righteous son. Israel came out of Abraham. Abraham begat a son named Isaac. Isaac begat a son named Jacob. These three: Abraham, Isaac, and Jacob, to whom the promises were made (Heb. 11:9), will sit down in the Kingdom of God. "There shall be weeping and gnashing of teeth," said Jesus, "when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out" (Luke 13:28).

It was this Jacob who was father of the twelve tribes of Israel. God changed Jacob's name to Israel, as is recorded in Genesis 32:28. "Thy name shall be called no more Jacob, but Israel [which means: 'a prince of God']; for as a prince hast thou power with God and with men, and hast prevailed." So it came to pass that a fleshly seed was raised up to Abraham, a nation that became as many as the sands of the sea for multitude. The nation of Israel

was numbered in the millions during the time of the wilderness wanderings and in the time of the judges and kings of Israel.

So much for the history of the nation of Israel, Abraham's seed according to the flesh. It is enough for us to know three things about Israel. 1) God called her "my people the children of Israel" (Ex. 3:10). 2) God chose her, as Paul said one day in a sermon, "Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers" (Acts 13:16, 17). 3) God sent Christ to be ruler of Israel, as Matthew 2:6 states: "Thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." This last, of course, is future.

Now this choosing of Israel to be God's people, was it in vain? Has God cast off His people that He foreknew? Is the nation of Israel a failure in God's plan? Most people think she was, especially since it was Israel that killed God's own Son, our Lord Jesus Christ. Many of the people of Israel were wicked, and turned from God at every opportunity. Yet God's over-all plan for Israel is eternal, as Paul records in Romans 11. This holy writer explains in verses 25 through 29 that "blindness *in part* is happened to Israel, until the fulness of the Gentiles be come in. And so *all Israel shall be saved*: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."

The main part of Israel today is blind to Christ. Romans 11:5 states, "Even so then at this present time also there is a *remnant* according to the election of grace." A remnant, or a few, of the Jews today are faithful to God and look for the Messiah. Their eyes are blinded to the fact that Jesus is the Messiah. They will remain blind until the "fulness of the Gentiles be come in," or, until the church is completed. Then, the Deliverer Jesus Christ



shall open their eyes when He comes out of Zion and they shall see and be saved.

God's message for us here in Romans 11 is that Israel shall be saved. When Paul says "all Israel shall be saved," he is speaking of remnants from all twelve tribes, not of all individuals, for Israel's sinners shall be destroyed. (Amos 9:10.)

We see, then, the first promise God made to Israel in the covenant of God, the Abrahamic covenant, was salvation. It is stated, "I will be their God, and they shall be my people" (Ezek. 37:27; Gen. 17:7, 8). The covenant includes eternal inheritance for Israel as well. Study of the promises reveals that *two different inheritances are promised two different seeds* of Abraham. We have noticed that to the church, Abraham's children by faith, is promised all the earth for an everlasting possession. Jesus said, "The meek shall inherit the earth." This covenant and its duration are recorded in Romans 4:13 and Genesis 13:14, 15. But as we study the covenant made in Abraham's day, we notice another inheritance for another people.

This is set forth in Genesis 17:7, 8. Here we notice that the *land of Canaan* is to be the everlasting possession of some of Abraham's seed, even the faithful of Israel. God said to Abraham, "I will establish my covenant between me and thee and thy seed after thee in their generations for an *everlasting covenant*, to be a God unto thee, and to thy seed after thee, the land wherein thou art a stranger, *all the land of Canaan*, for an everlasting possession; and I will be their God." This is a different inheritance from the one promised the church. It is also recorded in Genesis 15:18. God is going to give Israel all the land "from the river of Egypt unto the great river, the river Euphrates."

Now you say that has already been fulfilled. Israel received Canaan under Joshua. Let us answer this question then: was that inheritance everlasting, as this covenant promises? No, Israel's enemies soon overran her land of Canaan and for centuries she was cast out. Yet God promised Canaan to Israel forever. When Jesus returns, and Israel repents, Israel shall be given Canaan for an everlasting possession. The record of their future inheritance, lot by lot, is declared in the last two chapters of Ezekiel. It is a different inheritance from the one they had long years ago. The description of Israel's eternal possession begins in Ezekiel 47:13 and ends in Ezekiel 48:29. The boundaries in Canaan are given and the tribes are listed in order. Jesus said the twelve apostles will reign over these twelve tribes of Israel in the regeneration. (Matt. 19:28.)

Naturally a great change must take place in the nation of Israel before such a blessing can be given her. Israel as a nation *must turn* to God and to Christ. Incredible as it may seem, that is exactly what God has foretold! When the Israelites see Christ coming in power and glory they shall understand and repent. (Zech. 12:

10, and chapter 13.) Paul said that God "will make a new covenant with the house of Israel and with the house of Judah" (Heb. 8:8).

Besides her salvation and her inheritance of the land of Canaan forever, Israel's spiritual rebirth will have an astounding effect upon the world. God has revealed a future world revival in Romans 11:12 and 15. He said through Paul, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; *how much more their fulness?* . . . If the casting away of them be the reconciling of the world, what shall *the receiving of them* be, but life from the dead?" When God receives Israel, the whole world will be blessed.

This will take place when the nations that are left from the battle of Armageddon go up to Jerusalem, where Christ shall be, to worship the Lord. These prophecies are found in Revelation 16:14-16; Zechariah 14:16; and Isaiah 2:2-4.

In Christ's thousand-year reign over all the earth, not only will Abraham's seed, the church, be kings and priests to the nations of earth, but Abraham's seed, the saved people of Israel, shall also be missionaries to these nations. (Zech. 8:23.) *Thus will all the seed of Abraham — Christ, the church, and Israel — work together during Christ's reign on earth to bring about universal righteousness, peace, and worship of God.* Then, peace shall come to earth and there shall be no more war. (Isa. 2:4.) Then, righteousness shall permeate all the earth, and the glory of the Lord shall cover the earth as the waters cover the sea. (Isa. 11:9.)

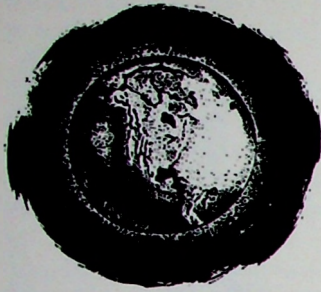
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## Scientific Support for the Bible (Part 11)

# Evolution and the Bible

● By Pastor Gordon Landry, Baton Rouge, Louisiana

**I**N NO way can God be compared with mortal man. God spoke through Isaiah, saying, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (55:8, 9).

From Isaiah 40:12-17 we learn of the magnitude of God's infinite power, and at the same time we learn of the complete insignificance of man. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity."

When one considers that all the nations of the world amount to nothing in God's sight, does it not seem foolish for a few individuals to set themselves up as critics of God's method of creating the universe? "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth? Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."

Still, the evolutionist contends with his God, saying, in effect, "I know more about the development, operation and structure of this earth than You do."

We come now to the second argument of evolutionists to support their highly questionable theory:

### 2. Proof Offered From Geology

The Proterozoic Era supposedly lasted one billion years, and followed the Archeozoic Era, which we already have mentioned. *General Zoology* says of the Proterozoic Era, "Life was still limited to the sea. Despite the poverty of fossils, it seems quite certain that during this immense stretch of time the major phyla were differentiated, because in the earliest strata of the next era, the Paleozoic, representatives of all the major animal phyla are already present. Lost in the tortured rocks of the Proterozoic is the record of how the first metazoans developed. Were they coelenterates, sponges, or flatworms? The record in the rocks is silent. Nor does it tell how the animal kingdom came to be divided into the two great branches."

This is a plain admission that the widely heralded proof for the evolutionist theory is not nearly as open and shut a case as biologists and zoologists would have us believe.

One of the main arguments from this standpoint of view is that fossils of a very primitive type are found in older strata and that fossils in subsequent strata become more and more complex. This is strongly argued by those who do not mind misinterpreting and misusing the facts that have been unearthed. Again we quote from *General Zoology*, this time concerning the Cambrian Period of the Paleozoic Era (which follows the Proterozoic Era in time): "The Cambrian rocks are the oldest in which fossils are abundant. . . . Already present at the beginning of the Cambrian are representatives, small and generalized but unmistakable, of all the major invertebrate phyla of animals. . . . Several kinds of animals living in the Cambrian are still present today almost unchanged, at least in general form."

Claude Villee, in *Biology*, states of this period, "The forms living in this period were so varied and complex that they must have evolved from ancestors dating back to the Proterozoic period, at the latest, and possibly to the Archeozoic. All the present-day animal phyla, except the chordates, were represented, and all plants and animals lived in the sea." It seems to us that the author begs the question when he states that because living forms were so complex they *must* have evolved from earlier ancestors. Such supposition is not true science, and should not be taught as such.

Cora Reno, in *Evolution, Fact or Theory?*, says of the Cambrian period, "There are 'missing links' between the large groups of plants and animals such as the phyla, classes and orders, and within these groups themselves. In the subject of evolution, one always hears talk of a 'missing link.' Usually it refers to the link between man and other animals. Many think that if that gap were bridged, evolution would be proved. It is true that this is very definitely a *missing link*, for man is *not* just one of the higher animals. He is different from all others in many ways, not only in his physical body, but also in his mental and spiritual qualities. However, this is far from being the only 'missing link.' There are missing ones between and within all the major plant and animal groups.

"If evolution were true, we might expect to find hundreds of connecting links between the different groups, showing some of the changes which took place by which one kind of organism turned into a different kind. We should find fossils of animals and plants which would be so intermediate in their form that they could not be classified as belonging to any of our major groups. However, even the oldest fossils can be readily recognized and be assigned to the proper classification group in which they belong. We find all kinds of fossils, including dragonflies, snails, corals, jellyfish, and crabs. There may be some differences, but on the whole they look very much like those same creatures today.

"There are some animals that have been thought by a few to bridge the chasm between some of the large groups. We will mention only one of the most notable examples, the Archaeopteryx. Some scientists say it is part reptile and part bird. Other equally good authorities, with whom we agree, say that it in no way bridges the gap between the two. Careful study of it shows it to be a bird with fully developed feathers and other bird characteristics. One of the reasons for our thinking that it is a separate and distinct animal is that there are no other animals which connect it to a reptile-like ancestry. It appears suddenly as it is and never is found developing into anything else."

### 3. Evolution of the Horse

Concerning expeditions in Wyoming and Montana, Kroeber and Wolff, in *Adventures With Animals and Plants*, state, "In the oldest strata are found fossils of a curious small animal, *Eohippus*, which is now believed to be the ancestor of all the horses of today. It seems to have lived sixty million years ago. Until scientists found other fossils intermediate between it and the modern horse, no one would have thought of connecting *Eohippus* with the horse. The little *Eohippus* was about as big as a large cat, with four toes on the front legs and three on the back, and with simple teeth that had no cement.

"In recent strata are fossils of animals like the modern horse. Between the bottom and the top are the intermedi-

ate stages. More than a hundred species have been found. Many of these are intermediate steps and fit into this series between *Eohippus* and the modern horse."

This reminds us of an article we read in the newspaper some years ago. Scientists discovered a number of very small horses (smaller than Shetland ponies) in a box canyon in one of the western states. After having notified the papers of their find of a missing link in the development of the horse, they were approached by a rancher who told them, in effect, to leave his horses alone. He had been breeding them for a number of years.

If it be true that the horse has undergone change in the past, we need not be surprised. As we have mentioned, man, too, has undergone change, but he has always been man. There is no known ancestor to *Eohippus*. If it were indeed a horse, one must still recognize that scientists start with a horse and end with a horse. This surely is not evolution.

### 4. Proof Offered From Vestigial Structures

"Vestigial structures," says Cora Reno, "are those parts of the body generally accepted as degenerate and useless. They are usually considered remnants left over from a useful state in some ancestral animal. Some particular gland, muscle, or bone will be pointed out as being of no use to the animal possessing it. It is claimed to have been useful once in an evolutionary predecessor. These vestigial structures are said to have degenerated through thousands of millions of years, usually because of lack of use, until it is now useless and so is called 'vestigial.'" The appendix is the organ most often pointed out as being useless to modern man.

Let us point out that evolution does not work so well if, over a period of thousands of millions of years, the body could not rid itself of a useless organ. Yet evolution is supposed to be a development toward perfection.

*Biology*, by Villee, declares, "In the human body there are more than one hundred vestigial organs, including wisdom teeth, the nictitating membrane of the eye, the the appendix, the coccyx (the fused tail vertebra), the body hair, and the muscles that move the ears. Such organs are the remnants of ones which were functional in some earlier animal. . . . The structures we recognize as vestigial organs are simply in the process of being eliminated."

"As we have learned more of anatomy and physiology, fewer organs are labeled 'vestigial.' For example, the pituitary gland used to be called vestigial, but is now known to be of such prime importance that it is called the 'master gland' of the body."—Reno, *Evolution, Fact or Theory?*

Scientists now believe the appendix has some use, but they have not yet pin-pointed it. Some think it helps lubricate the intestines; some believe it has an endocrine

(Please turn to page 11)

# Purpose in Suffering

*By Pastor Russell Dickerson, Litchfield, Minnesota*



**A**LL of us at some time in life are called upon to suffer. The sufferings may be physical suffering such as disease, loss of limb, or loss of some other facility. Or the suffering may be mental. Sometimes mental suffering is much worse than physical pain. We may receive a tremendous disappointment, we may lose a loved one, we may receive verbal persecution from others. The list could go on and on, but most of us will agree that we will all suffer in some way while we are alive. There are also untold numbers of people all over the world who suffer daily.

We will not dwell on why there is pain and misery in the world or what causes so much misfortune to happen to mankind because it is useless to speculate as to the why's of many problems to which we have no answer. We can see suffering, and it is our duty as Christians to help those who do suffer, not to speculate why there is suffering.

The first thing we do to relieve suffering is to offer our material goods. But this does not even really scratch the surface! If the United States were to give away all its surplus food, it would not even dent the starvation problem in the world. So what do we do now if we cannot help in a material way? There is only one thing left. That is, we must help in a spiritual way. We must try to make people see purpose in suffering or we must make people see a time beyond their present troubles.

We can probably all remember the times we were punished as children. If we had done something wrong, punishment was bad, but not unbearable, because we knew that we deserved it. On the other hand, if we received punishment and had done nothing worthy of punishment, the punishment was terrible because we could see no sense in it, or we could see no reason for being punished.

Adults are the same as children. It is so much easier to bear pain and discomfort for a reason. The concentration camps of World War II bear out this idea. The inhabitants of these concentration camps were tortured, starved, and beaten daily. Some lived, but most died. In fact, only about one out of twenty survived the Nazi concentration camps. The prisoners who survived testified that the thing which kept most of them alive was something to live for. So when they were treated cruelly, they were able to take the pain because they had a will to live and something to live for. On the other hand, those who lost the will to live died very quickly.

With this in mind, the best thing that we as Christians can do is to give those who suffer something to live for. The Christian definitely has something to live for. First of all, the Christian has someone to serve. He has a goal to reach and a promise of life after death.

If a person is going through mental strain and anguish, we can help this person by offering him a life that is dedicated to the service of others. Usually mental pain is self-centered and if that person can be shown a life of service to others, he can quit thinking of his own suffering and try to help others.

If a person is suffering physically, we can always direct his attention to an eternal life of joy, of freedom from pain, and freedom from want that belongs to the Christian.

How much more easily can suffering be if a goal beyond this world can be seen.

## WHICH WAY?

By Pastor J. R. LeCrone, Fredericktown, Missouri

*"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).*

IT IS currently very popular to assert that there are many roads to eternal life, and that which way we take is merely a matter of personal preference. Those who express this view are admired for being "broad-minded" and "tolerant." Those who insist that the Scriptures teach only one way are scorned and called "narrow-minded" and "bigoted."

It seems quite obvious that Jesus' "narrow-minded bigotry" would make Him an unwelcome object of scorn in the company of many who today call themselves Christians and claim to be His devoted disciples. The idea that the gate to salvation is "strait" (narrow), and the path is narrow (restricted), is often rejected.

Unless our devotion to truth is genuine and strong, we of the Church of God may find ourselves infected with the same virus. Symptoms of the disease of "broad-mindedness" and "tolerance" are easily detected. When we find ourselves concluding that "there are good people in all churches," and insisting that it is wrong to dwell strongly upon Biblical doctrine, we show the first symptoms.

When we decide that it is "judging" for us to refuse to indulge in the worldly pleasures that these same "good people" seem to enjoy so much, the disease is developing. And when we reach the stage in which we actively resent being told that Biblical doctrines are important, and become angry at any suggestion that we ought to forego worldly pleasures in favor of faithful Christian service, we are the victims of an acute case of "broad-mindedness."

Though we may not find the symptoms painful, they are a potent warning of a disease which, unless corrective measures are taken, is always fatal. "Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat." Enter in at the strait gate!

## EVOLUTION AND THE BIBLE

(Continued from page 9)

function; others feel it may secrete small amounts of digestive juices; still others conjecture that it has something to do with manufacturing white blood cells.

We cannot take the time to go into all the vestigial organs; nor would we be able to answer all the questions that would arise concerning them. Some such organs still appear to have no particular function but, as someone has said, "Our list of useless structures decreases as our store of knowledge increases."

God has made the human body a truly wonderful and miraculous structure. Scientists have only scratched the surface of some of its secrets. God has given us all the parts we possess for a reason, though we may not understand what function the part has. We can get by with only one arm or one leg or one kidney, or even with no appendix, but a man with a whole body in which each part functions as God intended that it should is a blessed man indeed.

We look forward to the time of Jesus' return, when the faithful will be made completely whole and given life eternal, too. "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. 35:5, 6). Pray that you might be acceptable to God at that time.

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### ATTENTION, CHURCH OF GOD MINISTERS!

The annual Church of God Ministers' Conference is being planned for January 27-31, 1964. All daytime meetings this year will be held in the new dormitory of Oregon Bible College. If you plan to attend, please notify Miss Leota B. Hanson, Box 303, Oregon, Illinois 61061, as soon as possible.

This should be an interesting conference with several new features and fellowship opportunities. Plan now to attend!

# 1964 Vacation Bible School

**MAKE  
PLANS  
NOW!**

Vacation Bible school books for 1964 are now being prepared. The theme for study will be "The Church of God," and lessons will concern conduct in the church, preaching, the Bible, music, prayer, Communion, giving, missions, home worship, and other activities and services of the church. Lessons are filled with useable materials for pre-school through junior high children. Order blanks have been mailed, but if you did not get yours, send for one now to THE RESTITUTION HERALD, Box 231, Oregon, Illinois 61061.



# Brief Messages for Busy People

## WHEN IS SOMETHING REALLY NEW?

By Pastor John Lewis, Troy, Ohio

We have often heard that there is nothing new under the sun. When we buy something it is often considered new, but, in many respects, even the shiniest product is not new.

Undoubtedly we attach the word "new" to many things and events because we like the thought of something new. This may represent a feeling of insecurity. We are not satisfied with the way things are, so we want a *new* beginning, or a new start.

Hopefully, we feel that with a new beginning we can change things. It does not have to be at the beginning of a new year—it can be any time. We can resolve not to make the same mistakes we made in the past.

In the Book of Romans we read, "Be not conformed to this world, but be ye transformed by the renewing of your mind." We need to renew our minds. We need to be sure that sin does not become a habit until we are lost in sin.

Yes, we are beginning a new year—but it does not necessarily have to be *new*. It can be a carbon copy of the old. It is possible that this new year will not bring an improvement in our spiritual life, and that we will not grow in grace. Yet, it is entirely possible that this can be our greatest year, and that our Christian growth will reach its zenith. It is all according to whether or not we *renew our minds*.

## RECIPE FOR LIFE

Mix together 1 cup of good thoughts, 1 cup of kind deeds, 1 cup of consideration for others, and 2 cups of sacrifice for others. Add 3 cups of forgiveness and 2 cups of well-beaten faults. This is to be mixed thoroughly with tears of joy and sorrow, as well as plenty of sympathy. Flavor the mixture well with little gifts of love and kindly service. Use 4 cups of prayer and faith to lighten the other ingredients and to raise the texture to great heights in daily living. Bake well in the heat of human kindness, and serve with a smile!

## THE WORD "SELAH" OF THE PSALMS

By Evelyn H. Austin, Mt. Morris, Illinois

A psalm is a poetic composition adapted to music, vocal or instrumental, but especially the latter. When "psalms, hymns, and spiritual songs" are mentioned to-

gether, as in Colossians 3:16 and Ephesians 5:19, "psalms" may denote such as were sung on instruments; "hymns" such as contain only matter of praise; "spiritual songs" such as contain doctrines, history, and prophecy for man's instruction. Psalms were set to music, and the tunes were expressly composed for the words.

The word "Selah" occurs seventy-one times in the Hebrew text of the Psalms. It is a musical mark which has different meanings. It is usually placed at some remarkable passage to indicate admiration, and to quicken the attention to the passage. "Selah" as a musical mark might mean an interlude, repetition, a pause for emphasis, changing tempo, raising or lowering the voice, or perhaps silence of voices while instruments played some variation of the melody.

Thus, we might regard the word "Selah" as an exclamation point, either in the words or the music to which the Psalms were set.

## "WHO, THEN, IS MY NEIGHBOUR?"

By Martha Fincham

Does he have to live across the street?  
No, he can be any person I meet.  
Does he have to have my color or creed?  
No, he can be any person in need.  
He can be a child who cannot see,  
Who would eagerly depend on me.  
He could be a man too frail to walk,  
Who would love to have me come to talk.  
She might be a girl who cannot hear,  
Who would depend on another because of fear.  
I must give my neighbor help and love,  
To please my Father in heaven above.

## ETERNAL LIFE—A PROMISE

By Pastor C. E. Randall, Omaha, Nebraska

When one comes to deal with the question of eternal life, he is faced with two ways of belief: 1) eternal life is the inherent nature of the whole race of Adam; or 2) eternal life is conditional and comes only through the second Adam—Jesus Christ.

One could find many individuals from whom to quote on both premises, but I think the logical approach would be a careful study of the Word of God. Jesus, during His public ministry, constantly resorted to the Scriptures for support of His teachings by saying, "It is written."

John puts the matter of eternal life on the basis of

promise. He says: "This is the promise that he hath promised us, even eternal life" (1 John 2:25).

Paul adds his word concerning the present status of eternal life. He says: "In *hope* of eternal life, which God that cannot lie, *promised* before the world began" (Titus 1:2). Two words modify eternal life—*hope* and *promise*. Paul states that eternal life is a matter of promise: "Godliness is profitable unto all things, having *promise* of the life that now is, and of that which is to come" (1 Tim. 4:8). Another expression used by Paul puts eternal life on the basis of heirship: "Being justified by his grace, we should be made *heirs* according to the hope of eternal life" (Titus 3:7).

In reply to the question of Peter as to what the disciples who had left all and followed Jesus would receive, Jesus answered: "Who shall not receive manifold more in this *present* time, and in the *world to come* life everlasting" (Luke 18:30). Jesus, through whom eternal life is received as a gift (Rom. 6:23), associates eternal life only with the *world to come*.

The reminder that "he giveth life to all, and breath to all things," and that "in him we live, and move, and have our being" (Acts 17:25, 28) concerns only the life that *now is*, and has nothing whatever to do with "eternal life," which is the gift of God.

Therefore, may we "keep ourselves in the love of God, *looking* for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21). In this love, too, may we "by patient continuance in well doing *seek* for glory and honour and immortality, eternal life" (Rom. 2:7).

### SYSTEMATIC BIBLE STUDY COURSE

The twenty-nine lesson *Systematic Bible Study Course*, based on the book, *Systematic Theology*, by Alva G. Huffer, will soon be ready for distribution. The course will be offered free to individuals on a lesson-by-lesson basis.

It is also being offered to churches and other groups for systematic study of the Word of God. In the order form in the next column is a list of the twenty-nine lessons which are printed in 5½ x 8½ inches, four and eight-page leaflet form. They can be secured in quantities or in booklet form, with or without question sheets. The lessons can be used with or without the complete text of *Systematic Theology*.

We suggest that this series might be used as the basis for midweek Bible classes; distributed with church bulletins; displayed in tract racks; kept on hand for giving to individuals to answer specific questions about the teachings of the Church of God; used for leadership training courses; used in pre-baptismal classes; used in summer conferences and camps; and so forth.

It will be a few weeks before delivery can be made, but we urge you to order now and we will fill orders just as soon as possible.

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Please send me the number of lesson leaflets marked below. I am enclosing payment at the rate of 35 cents per dozen, postage paid. (Minimum order, one dozen leaflets. These may be assorted.)

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# The Christmas Tree and the Birds

By Mildred Dennis

**T**HE green fir tree lifted his branches. He stretched himself as tall as he could. He heard a little girl's laughter and thought, "Perhaps this is the one who will choose me. I hope so. I am ready to be a Christmas tree."

Waving his branches a little, the fir tree watched the happy girl in the bright red coat coming closer. It was Carol. She let loose of her father's hand and ran ahead. She stopped right in front of the fir tree.

She walked slowly around the tree. He stood very still so that she could see him better. Then she clapped her red mittens together and shouted, "This is it, Daddy. This one will make the best Christmas tree of all."

"You are right, Carol. This one will just fit the spot Mother has chosen," said Daddy.

As the little tree was put into the trunk of the car, he thought, "Oh my, I do hope they close the lid carefully. I don't want my branches crushed and broken."

When they reached home, Daddy took the tree from the trunk and straightened the branches. Carol ran to get Mother.

"It is lovely, Carol, just as you told me," said Mother. "Daddy can get it ready and we will trim it tonight."

The fir tree dipped and waved in the wind, pleased with Mother's kind words.

Daddy took the tree to the garage and Danny helped. First, the trunk was fitted into a wide stand. Then sand was put around the trunk and water poured in.

"Well," thought the little tree, "I can see that these people are going to take good care of me. Now I won't tip over. With plenty of water to drink, my branches will stay fresh and green instead of turning dry and brown."

There was fun for everyone that night. The little tree was set in front of the window. Mother had popped a big pan of popcorn just in case anyone was hungry. The red apples were close at hand.

Trimming the tree began with the lights. This was Daddy's job. Before long, the little tree was glowing with bright bits of color from top to bottom. Carol and Danny helped with the ornaments and icicles. Mother added a beautiful gold star to the very top.

The fir tree looked at his reflection in the big window. "Is this really me? Is this what it is like to become a Christmas tree?"

For the next few days the little fir tree was very happy. The family around him was happy, too.

Christmas Eve found the family gathered around the fir tree. His twinkling lights joined the soft glow of the candles. He bowed his branches a bit as Daddy opened the Bible and read the story of the Baby Jesus. He listened to the Christmas carols sung by the carolers outside the window, and the family joined in.

On Christmas Day the little fir tree heard squeals of excitement from Carol. As he watched the happiness, he thought of the story he had heard the night before.

Then came the day after Christmas. Again the family gathered around the little tree. Each shining ornament was taken carefully from the branch and put away in soft paper to wait for next year. The twinkling lights were turned off and taken from the tree. Only the long icicles were left hanging on the branches. They seemed lonely with all the other trimmings gone.

The little fir tree grew sadder and sadder. The icicles could have been tears falling from his branches. He thought, "Now it is over for me. It was a happy time. Now I suppose I shall be put on the trash heap."

Daddy picked up the tree and took it outside. "I think this will be a good place," he said, as he placed the tree in the yard.

"What's this?" thought the tree. "This isn't the trash. What are they doing?"

Carol came out with bits of bread, doughnut, and suet tied on strings. She began to fasten the bits on the branches of the tree.

"You can watch from the window, Carol, when the birds come to eat. This will make a good feeding station for the birds the rest of the winter."

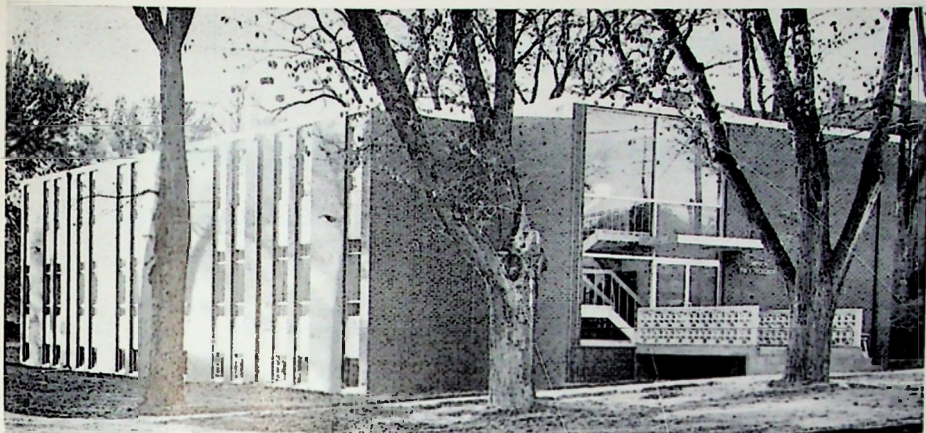
The little fir tree again lifted his branches. He wasn't going to the trash. He was to be useful all winter. What more could one little fir tree ask?

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## STORIES TO GROW ON

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# Oregon Bible College Needs Your Help

This beautiful new building is now in full use by Oregon Bible College. Housing men students and also offering library and cafeteria services, this structure is proving to be a wonderful asset in the work of education of ministers, evangelists, missionaries, teachers, and other Christian leaders for the Church of God.

We are within \$10,000.00 of the goal of \$155,000.00 needed to pay for this building. Many have not yet taken the opportunity to invest in the future of the Church of God through Oregon Bible College expansion. Your help is needed now! Pray for and support the work of Oregon Bible College!

Wishing to help with the Silver Anniversary Building Campaign for Oregon Bible College, I am enclosing my gift of \$..... I intend to give \$..... by September 30, 1964.

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## CALENDAR OF EVENTS

- December 29—Southeastern Conference meeting, Guthrie Grove Church, Pelzer, S. C.
- January 4, 5—Indiana Quarterly Conference, Hope Chapel Church of God, South Bend
- January 27-31—Annual Midwinter Ministers' Conference, Oregon, Ill.
- January 31—Board of Directors' meeting

## HERALD RECEIPTS

Mrs. D. W. Brown (3); Mrs. M. E. Bray; Iva M. Boyd; Mr. & Mrs. Donald Ward; Mrs. V. A. Cunningham; Cecil Patrick; Mrs. Maude Patrick (8); Donna Miller; Helen Brewer; Dorothy M. Gardiner; Cecil Patrick; Mr. & Mrs. Don Huffer; D. W. Kirkpatrick; Mrs. Lucille Wulff; Azalia Winfrey; Emma Sissle (2); Golden Rule Missionary Society (4); Wilma A. Petry; Zelma Rose; Harvey Krogh, Sr.; Evelyn A. Jordan; Blanch Cross; C. W. Gockler; Mrs. Ida M. Cooper; Michael Schaeen.

Bible Faith Stands the Test of Time (Spanish). This is a two-color tract which presents basic Bible texts on important Bible doctrines. Order from The Restitution Herald, Box 231, Oregon, Ill. 61061, at 20¢ per dozen, \$1.00 per 100, postpaid.

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Inexpensive Award Bible from the American Bible Society, \$1.20. Hard cover, red edges, maps. A good "first Bible" for children, for Sunday school distribution, and for use in church pews.

### Revised Standard Versions

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The Companion Bible, Bullinger, \$12.50.

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The Zondervan Pictorial Bible Dictionary, one volume, \$9.95.

### Concordances

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Strong's Analytical Concordance, \$14.75.

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Cruden's Complete Concordance, \$4.00.

### Church of God Publications

Systematic Theology, \$5.95, by Alva G. Huffer, 600 pages, hard cover, an excellent reference and study book for teachers, ministers, and all Bible students.

One God—God of the Ages, \$1.25, by R. H. Judd, 155 pages, plastic binding for easy study, an excellent reference book on difficult texts in regard to the nature of God and Jesus Christ.

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January 15, 1964

*the*

# RESTITUTION

## *Herald*

**JESUS IS  
COMING AGAIN!**

VOLUME 53, NUMBER 7

### SO CAME OUR OLD TESTAMENT

**MESSAGES OF CURRENT  
INTEREST!**

Resurrection in the Abrahamic  
Promises

Evolution and the Bible

An Introduction to the Church  
of God

The Heavens Declare God's Glory

And editorials on current topics!



"... IT WAS NOT THROUGH ANY HUMAN WHIM THAT MEN PROPHESED  
OF OLD; MEN THEY WERE, BUT, IMPELLED BY THE HOLY SPIRIT,  
THEY SPOKE THE WORDS OF GOD " — II PET. 1: 21 (NEW ENG. BIBLE)

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

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

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

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

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Pete took the pictures of our family reunion. The family generations were taken after dark, and when they were developed he said, "I'm sorry, Grandma. They're not much good. He'd forgotten to set his camera to take pictures with flash bulbs, and the people in the center of each photo were the only ones you could see. Most of us are guilty of seeing only the people at the center of our lives, those closest to us, and forgetting the others.



# Editorials

Harold Doan  
Editor

## INVENTORY AND PREDICTIONS

This is the time of year when most publications are full of assessments of the year past and predictions about the year to come. Having read several such evaluations from both the religious and the secular press, we could not help but be discouraged if it were not for the hope of a better age to come, and the truth that the Lord will come to make an end to the chaos brought about by sinful men.

Secular writers, looking back over 1963, generally found it to be a year of tension and tragedy. Looking ahead to 1964, most writers could only foresee continued troubles on the domestic and international fronts. They anticipate greater belligerence by Red China; more probing of trouble spots by Communist Russia; increasing problems in Latin America, with economic disasters and Communist-led coups in some countries; more upsets in the unstable Middle East; and so forth. On the domestic front analysts predict a good year economically, but one fraught with frustrations over racial matters, unemployment, tax burdens, and electioneering.

Religious writers, looking over the American churches, also saw 1963 as a year of frustrations. Writing in *Christianity Today*, David E. Kucharsky observed, "American churches suffered under a load of frustrations during 1963. . . . For clergymen, a chief source of frustration was what to do with the latest variety in the historic strain of hearers-only Christians. The 1963 crop of professing believers whose lives reflect so little of New Testament teaching drew many pastors into the lonely garden of perplexity." The laity was also restless in many sections, disturbed by the head-in-the-clouds idealism and social actions of many clergymen who had departed from the preaching of the Word and taken up promoting modern jazz, dialogues, discussions, ecumenical mechanics, and walking in picket lines.

The year 1964 will probably continue some of the strange happenings of past years. Governments will spend millions to try to solve the problems of the "downtown" areas, while churches will spend millions to escape to the suburbs. The church will continue to grow at a rate less than half the rate of growth of the population. There will be a continued secularization of society, with more efforts to erase from public view and public institutions all references to religion. With the official mourning period for the assassinated President ended, and the momentary self-examination of our lowered ethical and moral standards sufficiently discussed, it will be back to business as usual—"do others, before they do you."

Preachers of righteousness and servants of the Lord, however, will also continue to be faithful to the Word and will of God. Swimming against an increasing current (one preacher said that it is like trying to climb Niagara Falls), but gaining strength by the exercise of faith, men and women of God will witness, study, pray, and serve as never before, knowing that the day of salvation draws near. Not fearful of the shaking and crumbling of civilization evident on all sides, unafraid of the tremendous powers of evil at work in the world, they will "endure unto the end."

## THE UNITED NATIONS ORGANIZATION

The United Nations organization now has 113 members with the admission in December of the new nations of Kenya and Zanzibar. Zanzibar is a nation of two small islands off the coast of Africa. Its population totals 310,000 people, is about the size of Omaha, Nebraska, or Grand Rapids, Michigan. This nation will have one vote in the General Assembly, the same as the United States (180 million people) or Russia. Balance of power in the United Nations is in the hands of such new nations, and they are entrusted with the keeping of peace in the world.

## POPE VISITS HOLY LAND

Pope Paul VI has returned from a historical visit to the Holy Land. This was the first time a pope ever set foot in Bible lands. While there he was acclaimed both in Arab states and in Israel, and the world press looked upon this visit as of world-shaking importance.

Some saw political undertones in the visit—a sop to the Jews because Vatican Council II did not pass that part of the schema that would have absolved the Jews of the crucifixion of Christ, and a sop to the Arabs who think that the Vatican has been anti-Arab.

While in Jerusalem, there was a meeting between the Pope and the Patriarch of the Eastern Orthodox Church, which was heralded as a further step in the ecumenical movement. It was proposed that a later summit meeting of religious leaders from Catholic, Jewish,

and Protestant faiths be held in Jerusalem. It is to be expected that the ecumenical-minded in the religious world will seize upon this suggestion like a starving man for a crust of bread.

What a contrast the visit of the "Vicar of Christ" was to the travels of Jesus Himself! With great pomp and ceremony, dressed in his elaborate regalia, protected by thousands of guards, mouthing pious phrases with an eye to public relations and personal glory, this visit was far different from the travels of the Lord Jesus Christ. But then, who would have expected any similarity?

Jesus at one time said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43).

## DRINKING CHILDREN

Uniform crime reports show that last year 1,953 children under the age of fifteen were arrested for drunkenness, and thirty-six of these were arrested for drunken driving. Blame for this drinking by children is placed by the WCTU on the prevalence of home drinking by parents. Drinking parties in the home, where young children are encouraged to drink alcoholic beverages, is pushing many youngsters toward alcoholism. There have been a number of children under fifteen admitted to mental homes for alcoholics. While the numbers seem small, the trend is very disturbing. How many times have you read accounts of serious crimes in which the young criminal prefaces his confession with, "We had a few drinks"?

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*It is unanimously agreed within the Church of God that our Lord Jesus Christ will come again. There are some differences of opinion as to the exact manner of His coming and chronological sequence of events of His coming. The author here presents Part One of a two-part study of the fact of Jesus' coming, and views upon the manner of His coming that represent the majority opinion in the Church of God.—Editor.*

# Jesus Is Coming Again!

*By E. H. Goit, Tonawanda, New York*

**J**ESUS is coming again! This is His promise; that "blessed hope" of mankind. (John 14:2, 3; Titus 2:11-13.) It is the hope of the heart, the day of emancipation for the children of God.

There are more than three hundred identifiable prophecies which forecast Christ's first advent. These prophecies were literally fulfilled approximately 2,000 years ago.

Prophecies relating to Jesus' second advent occupy eight times more space in God's Word than those relating to His first advent. More space is devoted to this doctrine in God's Word than to any other. It is the predominant prophetic theme in the Old Testament as well as in the New Testament. Certainly, it is the most heralded event at the end of this age.

Announcements of the first advent are now recorded history. Forecasts of His second advent soon will be fulfilled. The same prophets in the same books, chapters, and verses that proclaimed the literal first advent also proclaimed the second. If Jesus came and literally fulfilled the prophecies of a suffering Messiah (Psa. 22; Isa. 53), will He not as surely come and likewise literally fulfill the prophecies of a glorified Messiah reigning in victory and majesty? (Psa. 72:11; Isa. 9:6, 7; 11:4; Ezek. 21:26, 27; Matt. 25:31; Luke 1:32, 33; Acts 2:30).

God has a definite plan for mankind which will reach its climax with the arrival of our Lord. Events of our time resemble a jigsaw puzzle, but when the pieces are pieced together man sees the second advent of Christ as an imminent reality.

We believe the Scriptures teach the imminent return of Jesus. It is a sobering thought, as well as an inspiring challenge to the faithful.

Centuries ago, Jesus predicted the destruction of the Jewish temple. He said to His disciples, "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:2). Just a few years later, Titus and his Roman legions unleashed their barbarous force and the temple was laid waste, a mass of rubble. The flames of sacked Jerusalem licked at the gold of the temple until its melted fluid ran into the cracks of the mighty tem-

ple stones. Greedy soldiers pried these stones apart in their thirst for gold, thus literally fulfilling the prophecy.

The Church of God believes and teaches the second coming of Jesus to be premillennial. Members of the Church of God must carefully distinguish between the stages of Christ's second advent. These two phases are His coming *for* His saints (John 14:3; 1 Thess. 4:16, 17), and the coming *with* His saints (Zech. 14:5; 1 Thess. 3:13; Jude 14). Jesus must come *for* His saints "in the air" before He can come *with* the saints "to the earth." These aspects are commonly referred to as the "rapture" and the "revelation." The "rapture" can occur at *any moment*, whereas the "revelation" will occur after the tribulation (a period of seven years, according to Daniel's prophecy of the seventy weeks determined upon Israel).

There are no prophecies in God's Word that need to be fulfilled before the "catching away" of the church. It can occur at any moment. Nevertheless, there are certain conditions that will mark the end of the age. These conditions climax with the seventieth week determined on Israel, according to Daniel's prophecy. (Dan. 9:24-27.) This is so short a period (seven years) that some of the prophecies relating to it and the "revelation" of the Lord can be expected to show their beginnings to some extent just prior to the "rapture."

God's Word identifies the Jews, the Gentiles, and the Church of God as separate entities. (1 Cor. 10:32.) Jesus' second advent means many and diverse things to these different groups of people. The signs of His coming are given to these various groups to embrace the divergent phases of his coming. To identify these groups in our study, we will define them as follows:

*Jews:* the whole household of Israel, which consists of the twelve tribes, descendants of Jacob, known as the nation of Israel.

*Gentiles:* all the peoples of this earth and their countries, Israel excluded.

*Church of God:* the body of Christ, which consists of baptized believers and the martyred saints. (Rev. 20:4.)

Matthew 24, Mark 13, and Luke 21 are the three most quoted chapters in God's Word concerning the signs of

the second advent of Jesus. Matthew 24 records that the disciples of Jesus asked Him three questions relative to this subject: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3).

Jesus' answers apply to the Jews, the Gentiles, and the Church of God. Some answers apply to one of these groups and others to more than one group. It is the student's responsibility to seek out and match the answers with the questions.

The "rapture" and the "revelation" compose the coming about which the disciples inquired from Jesus. This coming of the Lord ushers in a period of judgment beginning at the house (church) of God. (1 Pet. 4:17.)

Jesus said, "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. 24:32-34).

In Ezekiel 31 the trees are used as symbols of the nations. The fig tree is the symbol of Israel in the garden of God, as identified in God's Word.

Israel is God's sundial on the pages of man's history. May 14, 1948, records the birth of Israel as a nation, born overnight, as prophesied by Isaiah centuries before. (Isa. 66:8.) The reviving of the Jewish nation is the miracle of our age. For over 1900 years Israel was a people scattered to the ends of the earth, buried among the nations with no temple or sacrifice. The miracle of our years, the second great exodus, has begun. (Jer. 16:14, 15.) The budding of the fig tree (Matt. 24:32-34) is a sign that the end of man's rule is fast drawing to its conclusion, and God's rule is at our doors.

Anti-Semitism, that Jesus forecast (Matt. 24:9, 10), has seen many fulfillments—even to our days with the blood bath of over six million Jews. Its bitterest fulfillment is yet to be consummated in the period described as "Jacob's trouble" (Jer. 30:4-7).

Gamal Abdel Nasser is ever striving to forge Arab unity under Egyptian leadership. The Union of Soviet Russia, according to visual sightings and secret military reports, has furnished Egypt with the most up-to-date bombers and anti-aircraft, with Moscow trained gun crews. These are the Ilyuskin (range 750 miles, bomb load 4.5 tons); the TV-16—the Badger—(range 3,600 miles, bomb load 10.5 tons); and the SA-2. The stirrings of the long hibernating Russian bear toward the rattlings of the reviving skeleton of Israel (Ezek. 36-38) are impending signs of the end of the age, and the soon coming of our Lord.

The present borders of Israel were outlined by Jeremiah the prophet centuries ago. (Jer. 31:38-40.) There is marked increase in the productivity and development of the land of Israel. (Isa. 35:1, 2; Ezek. 34:26, 27.) Its wa-

ter supply and distribution have greatly improved, and its minerals and oils are being developed. Israel's present coins and currency are its first since the time of Christ's first advent. All Israel's documents bear the imprint, "Land of Israel." Hebrew is the national tongue in a land where the Sabbath is once more observed, although in a land of many unbelievers.

The Psalmist declared, "When the Lord shall build up Zion, he shall appear in his glory" (Psa. 102:16). We contend that God's hand is present in this age-shattering miracle of our years, the redevelopment of Israel.

Gabriel informed Daniel in answer to prayer that, "Seventy weeks are determined upon thy people . . . and he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease . . . and that determined shall be poured upon the desolate" (Dan. 9:24-27).

Sixty-nine of these weeks of Israel's national history have been fulfilled. The Messiah has been cut off (crucified) and the last week is almost upon Israel. It is during this seventieth week that a covenant is made and broken with Israel. Israel is to undergo "Jacob's trouble" in the absence of the Church of God. It is during this period of persecution that 144,000 Israelites (Jews) are converted to the way of Christ. (Rev. 7.) Israel's future is indeed the blueprint for coming world events.

### *Gentiles*

Today's world is divided into two main groups: the East and the West or the Left and the Right nations. It is noteworthy that at Jesus' coming "before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left" (Matt. 25:32, 33).

Jesus, answering His apostles, answers the fears of many today. He said, "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences and earthquakes, in divers places. All these are the beginning of sorrows" (Matt. 24:6-8).

World conditions, today, hold no parallel in man's history. There have been two world wars in the lifetime of many of today's living. Nation has risen against nation, kingdom against kingdom, and there have been many rumors of an impending third world war. There have been and will be famines, pestilences, and earthquakes, in divers places. Paradoxically, there has been an overabundance of food in certain countries and an overwhelming scarcity in others. Christ's statement is that these troubles are just the beginning of the travail to fall upon mankind.

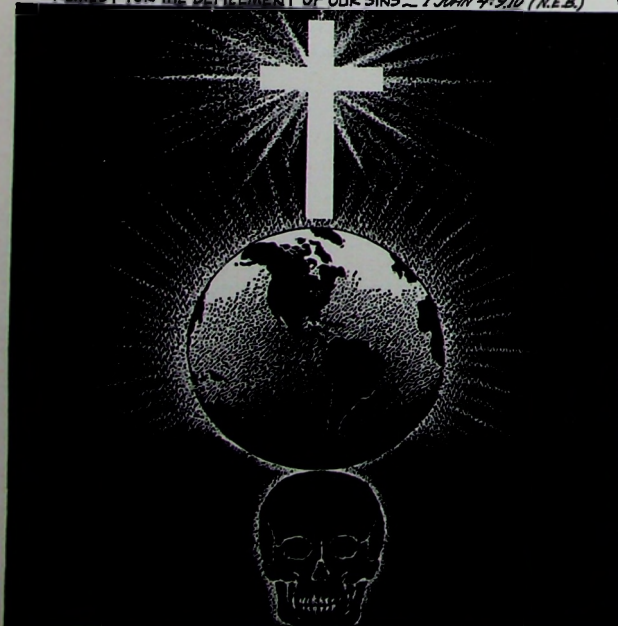
*(Please turn to page 14)*

# Resurrection in the Abrahamic Promises

● By Pastor James Mattison  
Hammond, Louisiana

## EITHER LIFE OR DEATH

GOD SENT HIS ONLY SON INTO THE WORLD TO BRING US LIFE ... THE  
REMEDY FOR THE DEFILEMENT OF OUR SINS ... 1 JOHN 4:9,10 (N.E.B.)



THERE is a question that mankind has been asking since the foundation of the world. "If a man die, shall he live again?" We know it is appointed "unto men once to die." Death is an appointment awaiting all of us. Yet, Jesus promised eternal life to all who would be faithful. He said this life would be given "in the world to come" (Mark 10:30).

Resurrection from the dead is the great Bible doctrine that gives hope to dying man. Resurrection is one of the great parts of the promises God made to Abraham and the faithful long ago. Jesus has confirmed this promise to us. (Rom. 15:8.) Resurrection is part of the gospel of salvation.

Let us first examine Hebrews 11:17-19. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: *accounting that God was able to raise him up, even from the dead*; from whence also he received him in a figure." Abraham was a man who believed God. After Abraham was too old to bear children, God told him he would have a son. Abraham believed this. In the process of time, Isaac was born to Abraham and Sarah. This was a miracle. It demonstrated the mighty power God has over all things. It was because of this miraculous birth of Isaac that Abraham was willing to offer his son on the altar at God's command. To try Abraham's faith, God asked him to sacrifice his only begotten son Isaac. Abraham did as God asked, *because he believed that God would raise Isaac from the dead*. Abraham had received his son from a dead condition in his own body, and he fully believed that God also had power to bring a dead person back to life. Thus, resurrection became one of the God-given promises to Abraham.

There is another reason for Abraham's belief in resurrection. It lies in one of the other promises God made Abraham, who is our father in the faith. (Gal. 3:7.) We speak of the promise God made him of everlasting inheritance in the land. The martyr Stephen said that although God promised him the land forever he never received the promise. (Acts 7:5.) We are told that all of the Old Testament worthies "died in faith, not having received the promises" (Heb. 11:13). But God is faithful, and at the proper time, will resurrect these faithful, with those who have been faithful since, so they may have eternal life and all blessings He has promised!

Jesus also showed *resurrection* to be the intermediate step between death and eternal life. He said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). The resurrection hour is coming. It has not come yet, but it is coming. At that time the dead will hear Christ's voice, and shall come forth from



the grave. Paul explains *when* the dead will hear Christ's voice. He said, "The Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first" (1 Thess. 4:16). So the resurrection will take place at Christ's coming.

Paul, like Jesus, echoes the Bible teaching that resurrection is the way out of death to eternal life. He said in the famous resurrection chapter, "The trumpet shall sound, and the dead shall be raised incorruptible" (1 Cor. 15:22). Immortality, then, will occur at resurrection, and not before. Immortality will come through Christ at the resurrection from the dead.

A question many ask is, "In the resurrection, will we know each other? Will we look like we do now?" John said, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him" (1 John 3:2). We do not know now what resurrected people will be like, but we can know that we will be like Jesus. Jesus now is "flesh and bone" according to His own words in Luke 24:39. After His resurrection He appeared to the apostles and told them, "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." *We, too, then, shall have flesh and bones after resurrection.* Inspired Paul informed us that we shall have a *glorious* body. (Phil. 3:20, 21.) He said we look for Jesus to come from heaven to "change our vile body, that it may be fashioned like unto his glorious body." *The resurrection body* is the "spiritual body" spoken of in 1 Corinthians 15:44. Paul said, "There is a natural body, and there is a spiritual body." He explained that Christians will be raised with a spiritual body. He said that there are two natures: a heavenly nature and an earthly nature. Resurrection is the event that must take place to free the dead from death and make them alive eternally, and this through Jesus Christ, the Son of God. It was Jesus who said, "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 6:40).

Unfortunately, not all the dead will be raised in that first resurrection which will occur at Jesus' coming. The promise of eternal life at the first resurrection is given

only to those who believe in the Son. Jesus also spoke of "the resurrection of damnation." Paul taught "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). The resurrection of the unjust will be to damnation, said Jesus. Those who do not believe the gospel and are not baptized shall be damned.

The great white throne judgment scene is described in Revelation 20:11-15. It reads like this, "I saw a great white 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. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Whoever does not have his name in Christ's Book of Life will be condemned, and cast into the lake of fire, which is the second death. This is God's plan for ridding His Kingdom of undesirable characters. It certainly will be an effective way of doing so. How awful if we are included in the list of the damned!

The promise to believers in Christ is found in Revelation 20:6: "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." What a better end there will be for the righteous than for the wicked! It certainly will pay to be found righteous at the judgment day. Giving up all this world's possessions is a very little price to pay for life in the world to come. What profit is it to gain the whole world temporarily and then be lost eternally?

If we are Christ's, then we are Abraham's seed, and heirs of the promise of resurrection from the dead. (Gal. 3:29.) There is no other way to be made alive forever. God has said it. Christ has confirmed it. Do you believe it? Is resurrection your hope, as it was Abraham's?

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**W**ISDOM is personified in Proverbs 8. Some people believe this to be Jesus speaking in pre-existent form, but this is not so. "I wisdom dwell with prudence, and find out knowledge of witty inventions. . . . The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all that hate me love death" (vv. 12, 22-36).

True wisdom, said Paul in 1 Corinthians 1, is not compiled by those who reckon without God. That is exactly what the proponents of evolution do. True wisdom is complying with the statutes of God, believing in and obeying His Son, and looking forward in hope to the return of Christ to this earth and the establishment of God's eternal Kingdom hereon.

Believers in the theory of evolution lose this hope and have no power greater than themselves to turn to in times of distress. Hopelessness must ever prevail with them, for they are without hope.

Let us turn now to the fifth argument evolutionists use to prove their theory.

#### 5. Proof from Classification

Cora Reno in *Evolution, Fact, or Theory?* describes this argument as follows: "As anyone looks at the plants and animals around him he observes that some are more nearly alike than others. Those that are the most alike are put into one classification group. For instance, all of the one-celled animals are put into the phylum called Protozoa. More complex animals are put into another group which is said to be 'higher.' The 'highest' of all of the groups is said to be the Chordata. In this group we find the vertebrates, including man.

"The fact that plants and animals can be classified in groups from the simple to the complex is said to be proof



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that they developed in the same way. It is argued that the Protozoa gave rise to the next higher animal and so on up the scale to man, who is at the top."

This is a purely philosophical way of reasoning, and not a scientific way of arriving at a conclusion. We say that the fact that plants and animals can be classified proves the existence of a God of wisdom who formed everything on this earth with no confusion at all. His creation is not at all like modern art, which often stumps the "experts" as to what it may be or may mean. God's creation days show no haphazardness or guesswork as to what to do next. We note that everything necessary for the sustenance of animal and human life was created before life itself was brought into existence. With this background as material, Paul could say to the Corinthians, "Let all things be done decently and in order" (1 Cor. 14:40).

Cora Reno argues, "The fact that we can arrange the large classification groups from the simple to the complex does not in itself show that one has developed from the other. In his work with classification, the evolutionist starts with the assumption that his theory is true, and bases his conclusions on that assumption."

#### 6. Proof From Geographic Distribution

Evolutionists believe that, because similar climates separated by barriers—deserts, mountains, or seas—often possess different types of plants and animals, there must have been an evolutionary selectivity of certain types and destruction of others. Villee in *Biology* cites this example: "Central Africa . . . has elephants, gorillas, chimpanzees, lions, and antelopes, while Brazil, with a similar climate and other environmental conditions, has none of these, but does have prehensile-tailed monkeys, sloths, and tapirs. The present distribution of organisms is understandable only on the basis of the evolutionary history of each species. . . .

"There are many facts about the present distribution of animals and plants which can be explained only by their evolutionary history. Alligators are found only in the rivers of the southeastern United States, and in the Yangtse River of China, and sassafras, tulip trees, and magnolias grow only in the eastern United States, Japan, and eastern China." The text goes on to explain that once North America and Asia were connected at the Bering

# on and the Bible

By Pastor Gordon Landry, Baton Rouge, Louisiana

Strait, and that fossil evidence shows these plants and alligators to have been distributed generally over the whole territory. During the Pleistocene glaciations, all plants and alligators living in the regions touched by the glaciers were destroyed, leaving them only where they are now found.

The text itself contains an explanation which we believe better describes creation than it does evolution, though it is presented with the idea of fostering the theory that has perverted the minds of men from God. It says:

"The facts about the distribution of plants and animals constitute the science of biogeography, one of the basic tenets of which is that each species of animal and plant originated only once. The particular place where this occurred is known as the center of origin. The center of origin is not a single point, but the range of the population when the new species was formed. From its headquarters each species spreads out until halted by a barrier of some kind—physical, such as an ocean or mountain; environmental, such as an unfavorable climate; or biological, such as the absence of food or the presence of enemy organisms which prey upon it or compete with it for food or shelter."

Whether God allowed a world-wide distribution of plants and animals before the flood, thus causing fossils to be left in all parts of the earth, or whether distribution came at a later date and followed the pattern laid out in the above-mentioned text we do not know, but the distribution pattern sounds reasonable. It does not, however, necessarily teach evolution. It simply shows destruction of some forms of life in unfavorable climates, and some changes in other forms of life. But it has never been shown that forms of life in the phyla, classes, and orders have been changed into other forms of life. Even from the geographic distribution point of view of the evolutionist, he must honestly admit that "missing links" are still missing.

## 7. Proof From Embryology

The theory that similarity of embryological development proves evolution is one that puzzles many people, and leaves them in a state of complete frustration. Along with this theory comes the theory of recapitulation; that is, that the embryo of man and animal goes through the

whole evolutionary process in its development. *Biology* states, "The early stages of all vertebrate embryos are remarkably similar and it is not easy to differentiate a human embryo from the embryo of a pig, chick, frog, or fish.

"In recapitulating its evolutionary history in a few days, weeks, or months the embryo must eliminate some steps and alter and distort others. In addition, some new characteristics have evolved which are adaptive and enable the embryo to survive. . . . The concept of recapitulation must be used with due caution, rather than rigorously, but it does provide an explanation for many otherwise inexplicable events in development."

This sounds a lot like double-talk. "Be careful in using this theory, but it's the best we can offer," is implied.

Along with the theories are also some facts. There are similarities in many embryos, but they never get mixed up. The embryo of a pig never develops into a frog, nor does the embryo of a chick ever develop into a fish. Each has its own God-given characteristics, and each develops a likeness to its parents.

Cora Reno says, "If a student had before him the original embryos instead of the diagrams, he would be able to see more differences than the pictures show."

Biologists used to talk about the "gills" of a human embryo, trying to prove that fish were the ancestors of man. Now they have modified their stand somewhat, and speak of "gill-slits." Again quoting from Cora Reno, "As an embryo develops, there are ridges that grow in from the sides and develop into parts of the tongue, lower jaw, and neck. While there are folds in between these ridges, they do not normally break through into the pharynx and so are not comparable to the beginnings of gill-slits."

The human embryo is said to have a tail during part of its development, too. The coccyx, or end of the backbone, does protrude beyond surrounding parts during its development, but it never possesses more than the normal thirty-three vertebrae.

Consider these questions Cora Reno asks: "If the developing embryo is supposed to re-enact the stages in the evolutionary history of the race, why are so few stages included? Why should we find some of them appearing in the wrong order? Why should we not find thousands of steps, rather than only a few? Why does the embryo go through some steps that could not possibly have been included in the evolutionary history of the animal? How can such stages as the egg, larva, pupa, and adult stages of a butterfly be explained? Why do only some parts of the embryo show recapitulation and other parts never show it?"

## 8. Number of Chromosomes

Chromosomes are responsible for inherited characteristics; therefore, the more primitive the plant or animal, the less chromosomes it should possess. The higher in

(Please turn to page 13)



# *Introduction to* **THE CHURCH OF GOD**

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

## THE CHURCH OF GOD

### *What It Is Not*

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

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

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

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

### *Where It Began*

The Church of God as it is known today came into being as small groups of individuals in England and North America who, through personal Bible study, became convinced of the doctrinal truths that are set forth as the Statement of Faith. In most cases, these groups and their leaders did not even know of the existence of the others. In the middle 1800s, however, some of the leaders, Joseph Marsh in Rochester, New York, and the Wilson family who had migrated from England to Geneva, Illinois, and other leaders in Texas, Minnesota, Iowa, and

Pennsylvania began to publish papers which gained wide circulation. Through these publications the small groups of Bible students and individuals became aware of one another and began to exchange correspondence. Circuit preachers visited back and forth among these various local groups, and new churches soon grew up in other places.

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

### *What It Is*

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

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

The Church of God is "adventist," in that it believes in the literal, visible second coming of Christ. It is "baptist," in that it believes in adult immersion for the remission of sins. It is "congregational," in that it has a congregational form of government. It is "conditionalist," in that it believes that man will inherit immortality on the condition that he accepts Christ as his Saviour and is found in Him at His coming. It is "unitarian," in that it believes that God is one, the Father, the Creator, who is above all, and that Jesus Christ is His Son who came into existence by the power of God by birth to the virgin Mary. It is "fundamentalist," in that it believes the Bible is the only inspired Word of God, and adheres to it only as authority for faith and doctrine. It is "premillennial," in that it believes Jesus will come before the Millennium.

and that the Kingdom of God will not be established on the earth until Jesus comes. It is of the "Abrahamic faith," because it believes that the promises made to Abraham will be fulfilled in the church and in the faithful of Israel through Christ. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

#### *What This Means to You*

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

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

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

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

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

#### A SIMPLE STATEMENT OF FAITH

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

**A. GOD.** We believe that only one person is God, and that He is a literal (corporeal) being—almighty, eternal, immortal, and the Creator of all things. (Deut. 6:4; Isa. 45:18; 1 Tim. 2:5.)

**B. JESUS CHRIST.** We believe that Jesus Christ, born of the virgin Mary, is the sinless and only begotten Son of God. He did not personally pre-exist. (Luke 1:32, 33; 3:22; 1 Pet. 1:18, 19.)

**C. THE HOLY SPIRIT.** We believe that the Holy Spirit is not a person, but is God's divine power and influence manifest in God's mighty works and in the lives of His people. (Gen. 1:2; Rom. 8:1.)

**D. THE BIBLE.** We believe that the Bible is the Word of God, given by divine inspiration, and that it is the only authoritative source of doctrine and practice for Christians. (1 Tim. 2:15; Heb. 4:12; 2 Pet. 1:3.)

**E. MAN.** We believe that man was created innocent, but through disobedience to God fell under condemnation of death—the cessation of all life and consciousness. All men, being both sinful and mortal, are in need of salvation. (Gen. 2:7, 17; 3:4, 19; 5:5; Eccl. 9:4, 10; Rom. 3:9-11; 6:23.)

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

- 1) Belief of the gospel of the Kingdom and the things concerning Jesus Christ (Acts 8:12; Rom. 1:16);
- 2) Sincere repentance for sin, which may be evidenced by confession and restitution (Acts 2:38);
- 3) Baptism—which is immersion—in the name of Jesus Christ for the remission of sins (Mark 16:15, 16; Rom. 6:1-6; Acts 22:16);
- 4) Growth in grace and in the knowledge of our Lord Jesus Christ (1 Pet. 2:1-3).

**G. THE CHURCH OF GOD.** We believe that the Church of God is the Scriptural name for that body of people who have been called out from among all nations through obedience to the gospel plan of salvation. Christ is the Head of the Church; and the nature, work, and government of the Church are set forth in the New Testament. (2 Cor. 1:1; Eph. 5:23-25.)

**H. THE CHRISTIAN LIFE.** We believe that the Christian life is primarily a life of consecrated discipleship to Jesus Christ as Lord, Saviour, and Teacher. It will be based on the standards which He taught and exemplified. Thus, it will be characterized by prayerful dependence on God, study of His Word, and faithful stewardship of time and possessions—with tithing as a practical expression of such stewardship. The Church of God will recognize those members who, because of their religious convictions, claim exemption from military service. (1 Tim. 4:11-16; Titus 2:11-14; Mal. 4:10.)

**I. ISRAEL.** We believe that "Israel" is the name of the literal descendants of Abraham through Jacob. As God's chosen nation, Israel was given the land of Palestine, but because of disobedience they were scattered throughout the world. In accordance with God's covenant with them, they will be restored to Palestine as the head of the nations in the Kingdom of God. (Ezek. 36:21-32.)

**J. THE KINGDOM OF GOD.** We believe that the Kingdom of God will be established on earth when Christ returns personally and visibly to reign as King in Jerusalem. (Please turn to page 13)

# The Heavens Declare God's Glory

By Rosalie Ficklin, Cedar Hill, Missouri

WE are told in Psalm 8:3, 4, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?"

The above scripture was brought to my mind early this past spring when it was our good fortune to spend a short visit at a year-round hunting and fishing resort located on the shore of one of Missouri's much publicized lakes. Since the resort belonged to my husband's brother, we were more than anxious to see it for the first time. We arrived in the afternoon and, after a brief tour of the place, we were invited to try our luck at fishing off the boat dock. I am not a fisherman, so I spent the time watching the bobbing corks on the lines of the other poles. Since our backs were turned to the sun, we were not aware that a dark mass was looming in the west until a threatening rumble caused us to turn. There, hovering over the lake waters, was a dark sinister-looking cloud. About then there arose a few strong gusts of wind, accompanied by a few scattered raindrops. Seeing the storm approaching, we took cover in the house.

From the shelter of the house we watched as the storm unleashed its fury on the lake and surrounding hills. Zig-zag streaks of lightning split the heavens, and you could almost feel the air charged with electricity. Thunder boomed and roared up and down the hollows and echoed from hill to hill. Trees bowed low in meek submission to the elements, and, as the wind increased, the lake water was whipped and churned till great whitecaps appeared on the waves, putting man-made TV detergent commercials to shame. Then, as suddenly as the storm struck, it subsided, and the rain settled down to a slow, steady rhythm, lasting through the night.

Then daylight came, and what a contrast! The wild beauty of the storm had been something to behold, but the calm afterward was of even greater beauty. Clean-washed air pervaded everywhere, with a freshness that reminded one of a clean wash hung out in the sun to dry. The trees, now quiet, lifted their tender green-leaved branches heavenward as though in reverent thanks. Beyond the trees could be seen the lake, calm now, except for a few ripples. The bright morning sun shining on the water reminded me of the display of sparkling diamonds

in a jeweler's window, as the little waves shimmered, sparkled, and gleamed in the sun. Above and over all was a sky of cobalt blue, with little white cotton-ball clouds chasing each other like spring lambs turned out to pasture. Fish leaped out of the water as though unable to contain their joy of living. Wild birds heralded the dawn. Near a storage bin two raccoons, that came nightly to the grounds for table scraps, had fought for supremacy, leaving the dirt disturbed as if a dull hoe had failed to penetrate the earth's surface.

As we ate our last meal before departing for home, I glanced out the window and saw a red-headed woodpecker hammering away at the bark of a near-by tree, as if he had a private quarrel with the whole world. As I beheld the wild beauty surrounding me, I recalled the passage in Psalm 8 and thought, "If only the creation of God could be left as it was created for people to enjoy!"

In Genesis, the story of creation is beautifully told. It is underlaid with a deep religious purpose which towers loftily above the creation stories of contemporary people. "Remember thy Creator." The best way is to isolate oneself from time to time and let God speak through the wonderful creation of His mighty hands. "Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure are they created."

This poem from an unknown author aptly applies to people today who go through life without ever lifting their eyes heavenward to see the glory declared there.

Some people pass through this wonderful world  
And never look up at the sky;  
It's nothing to them that the lark sings there  
While the great white clouds sail by.  
It's nothing to them that the millions of stars  
Weave a silver web at night;  
They do not know of the hush that falls  
When the dawn gives birth to light.  
O pity the people with all your heart,  
Who never look up at the sky,  
So many beautiful sights they miss  
As the pageant of God goes by.

—Author Unknown.

## ISRAEL ECONOMY PROSPERS

"United States Government agencies reported recently that Israel's economy was continuing to expand, and that the rate of sustained growth now exceeds that of West Germany and Japan. It was also stated that the brisk economic growth was expected to continue. David E. Bell, Administrator for the U. S. Agency for International Development, told Congress that the ten per cent yearly increase is one of the highest rates of sustained growth on record."—*Israel's Restoration*.

"I will multiply upon you man and beast; and they shall increase and bring fruit; and I will do . . . better unto you than at your beginnings" (Ezek. 36:11).

## AN INTRODUCTION TO THE CHURCH OF GOD

(Continued from page 11)

over the whole earth, with the Church as joint-heirs with Him. His Millennial reign will be followed by the final judgment and destruction of the wicked, after which will be established "New Heavens and a New Earth" wherein there will be no more death and God will be all in all. (Acts 1:11; 1 Thess. 4:16, 17; Rev. 5:9, 10; 20:4, 5; 21:1-4, 7, 8; 2 Pet. 2:12-14.)

(This article will be printed in tract form for use in introducing the Church of God to those unacquainted with its history, belief, and government.)

## EVOLUTION AND THE BIBLE

(Continued from page 9)

the plant and animal scale we ascend, the more chromosomes we should find. But the facts do not bear out the theory. One alga has 48 chromosomes; another has 24; bracken fern has 64; pine has 24; peas have 14. Earthworms have 32; crayfish 208; housefly 12; horse 60; cattle 16; and man 48.

We have attempted in the past twelve articles to prove that science and the Bible are harmonious; that it is only theoretical science and the Bible that are in conflict. We believe God over and above all the theories originated and developed by man. If evolutionists were true to themselves and their "science," they would immediately abandon this concept and turn their hearts again to their Creator—to Him who is "the King eternal, immortal, invisible, the only wise God" (1 Tim. 1:17). Only in this way can the oppressions of pseudo-science be shrugged off so that man can learn the truths of the Scriptures and unburden himself to his Messiah, who said, "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).

May you now find the peace Jesus can give, and life eternal in Him when He comes again.

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## JESUS IS COMING AGAIN!

(Continued from page 5)

Violence and deceit are on a global scale. (2 Tim. 3: 1-8.) The rattlings of sabers and the threats of nuclear war saturate the air. "Nikita" and his threats of one hundred megaton bombs pierce the hearts of mankind. A state of panic grips many because of the actions of a few. (Luke 21:26.) Today's test of faith is unleashed by the Union of Soviet Russia.

There are globe-circling Russian cosmonauts who are scoffing at the signs of Christ, as well as "scoffers" walking after their own lusts, and saying, "Where is the promise [sign] of his coming?" (2 Pet. 3:3, 4). Cosmonaut Gherman Titov asserted, "Some people say there is a God out there. But in my travels around the earth all day long, I looked around and didn't see Him; I saw no God or angels."

Fortunately, there are globe-circling American astronauts who have declared their faith. John Glenn said, "My peace has been made with my Maker for a number of years. . . . I don't know the nature of God any more than anyone else, nor would I claim to because I happen to have made a space ride that got us a little bit above the atmosphere. God is certainly bigger than that, and I think He will be wherever we go." Gordon Cooper acknowledged God by a simple prayer he taped during his sixteenth orbit and humbly read it to Congress after successfully completing his journey through space. It was a prayer of thanks to God, "for the privilege of being . . . in this wondrous space, seeing all these startling, wonderful things that You have created."

"The heathen [nations] rage, and the people imagine a vain thing" (Psa. 2:1). This could well be today's headlines in the world's newspapers. Soon it will be Saturday night for the world. "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book and to loose the seven seals thereof" (Rev. 5:5). The trumpets are to sound, "for the great day of his wrath is come; and who shall be able to stand" (Rev. 6:17). The vials of wrath are to be poured out! (Zeph. 1:15-18; Isa. 24:20-23.)

Centuries ago, King Nebuchadnezzar of Babylon had a dream previewing man's rule of the world. The image of his dream (Dan. 2:31-35) holds a nightmare for many and for others it is the ABC's of prophecy. Daniel the prophet had a parallel dream of "four great beasts" (Dan. 7:2-14, 27). The various kingdoms denoted by metals and beasts represent man's rule. God's rule is represented by a Kingdom which shall not be destroyed. As a small stone it shall smite the image of man and break in pieces the kingdoms of the world and become a great mountain and fill the whole earth. The history of nations indicates man's time to be in the very toes of this dream image. Jerusalem shall be trodden down until the end of Gen-

tile times. (Luke 21:24.) These times are drawing to a close with the various signs given by Jesus.

Jesus said, "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). Note carefully the words, "as in the days that were before the flood." These were days of abuse of marriage rather than its use. Today, *divorce* is an evil cancerous growth strangling the very foundation roots of *marriage*. This is contrary to God's order. Never in the history of man have there been so many divorces. Today, is an age of *violence* as were the days of Noah before the flood. Violence, murder, and crime of every sort cry out from newspapers, radio and television broadcasts. People live behind lock and key.

Jesus not only used the sign of comparison of the "days of Noe," but also used the sign of "Lot's day" to forecast His coming. These days had much in common. They were days of great abundance, drinking, and abuse. Today is similar to those days of past history. The taverns, halls of gambling, and sex abuse of our age is a well-known story. Jesus said, "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17: 28-30).

This phase of Jesus' coming is known as the "revelation" or the "unveiling." It is the time when He will return to this earth, even to the Mount of Olives (Zech. 14:4, 5), and His coming shall be as "the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24: 27). In these days there shall be the sign of the "sceptre" for the nations of the earth. As there was the sign of the "star" for His first advent there shall be a sign, the sign of the "sceptre" for His second advent. (Num. 24:14; Matt. 24:30.) This phase shall be a visible, personal, and bodily return as prophesied. (Matt. 24:27; John 14:14; Acts 1:11; and Rev. 1:7.)

Then shall that "wicked one" be destroyed. (2 Thess. 2:8.) Then shall Jesus receive the Kingdom of God with the throne of David restored. (Ezek. 21:27; Luke 1:32; Rev. 11:15.) Then shall be the "times of restitution" (Acts 3:21).

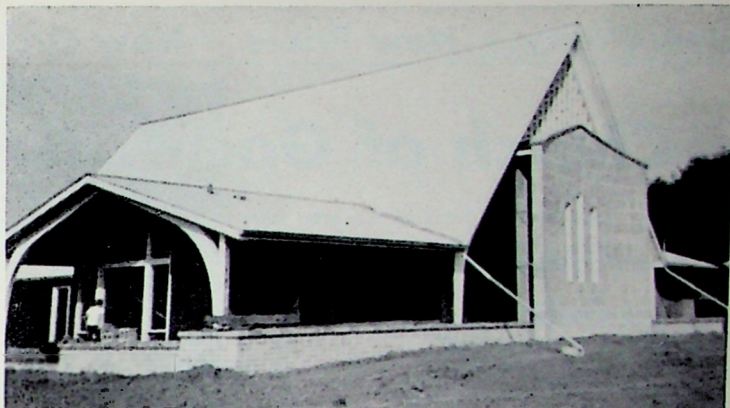
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## OMAHA CHURCH OF GOD

Omaha, Nebraska



### Eleventh Mission Builders Appeal

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- January 27-31—Annual Midwinter Ministers' Conference, Oregon, Ill.
- January 31—Board of Directors' meeting
- April 4, 5—Illinois Spring Conference at Ripley
- August 2-7—Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 7-13—General Berean Youth Conference, Camp Alexander Mack, Milford, Ind.

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### Other Versions

The New English Bible, New Testament only, \$4.95. This is the newest version, prepared by Cambridge and Oxford Universities.

### Commentaries

The Companion Bible, Bullinger, \$12.50.

Halley's Bible Handbook, \$3.95.

The Wycliffe Bible Commentary, one volume, \$11.95.

The Zondervan Pictorial Bible Dictionary, one volume, \$9.95.

### Concordances

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(With thumb index, \$14.75).

Strong's Analytical Concordance, \$14.75. (With thumb index, \$16.00).

Cruden's Complete Concordance, \$4.00.

### Church of God Publications

Systematic Theology, \$5.95, by Alva G. Huffer, 600 pages, hard cover, an excellent reference and study book for teachers, ministers, and all Bible students.

One God—God of the Ages, \$1.25, by R. H. Judd, 155 pages, plastic binding for easy study, an excellent reference book on difficult texts in regard to the nature of God and Jesus Christ.

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# RESTITUTION

## Herald

**New and Revolutionary  
Teachings of Christ**

VOLUME 53, NUMBER 8

### Helpful Consultant

#### MESSAGES IN THIS ISSUE!

Jesus Is Coming Again

The City Abraham Looked For:  
The New Jerusalem

The Perfect Sacrifice

Jonah the Missionary

And other editorials and features



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

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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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Ellie sat on the window seat and rubbed a clear place on the steamy window so that she could see out. "Grandma, why is the house on the corner the only one with snow on the roof?" she asked me. "Because no one lives there during the winter, and the house is cold. The heat inside the other houses melts the snow." A warm heart inside makes a difference that we can see on the outside of human beings, too.



# Editorials

**Harold Doan**  
**Editor**

## UNITED ARAB ARMY PREPARES TO FIGHT ISRAEL

Overshadowed by the news of the Pope's visit to the Holy Land was news of equal prophetic significance regarding a meeting of Arab leaders in Cairo, Egypt. At a conference which opened Monday, January 13, President Nasser, Egypt, urged the Arab States to form a joint army to destroy Israeli armed forces when Israel carries out its plan to divert water from the Jordan River to irrigate the barren Negev Desert. The significant point was that premiers and kings from all thirteen Arab League States were in attendance at the conference. Rival Arab leaders who have been at each others' throats for years sat down together to discuss the one thing they have in common—their hatred of Israel and their desire to destroy her. King Hussein, Jordan; King Saud, Arabia; Premier Amin Al Hafiz, Syria; King Hassen, Morocco; President Ben Bella, Algeria; President Abdullah Al Salah, Yemen; President Abdul Aref, Iraq; President Rahim Abboud, Sudan; Sheik As-Sabbah, Kuwait; Premier Rashid Kerami, Lebanon; and Crown Prince Hassan Al Rida, Libya, joined President Nasser in formulating the plan for united action against Israel.

Israel is completing a pipeline from the Sea of Galilee to the southern Negev region. The pipeline is supposed to be in operation in the next few months. Although all of the pipeline is in Israeli territory, the Arab countries think it will divert too much water from the Jordan River and diminish the supply of water to Syria and Jordan. They also fear that irrigation of the Negev could lead to a doubling of Israel's population. Lebanon and Syria have threatened to divert the Jordan before it flows into the Sea of Galilee above the Israel border.

With the papal visit to Jerusalem and the increasing tension over water, the Middle East is again a focal point of the world interest as a new year begins. Bible prophecy associates ferment in the Middle East, the regathering of Israel, war clouds over Israel, the gathering of Israel's enemies, and similar events with the days of the return of the Lord Jesus Christ. Bible students watch with interest the unfolding of these important events.

## TOBACCO BLAMED FOR MANY FATAL DISEASES

A long-awaited report by a government committee of ten medical men has been released. As was expected, the report says flatly that cigarettes are a cause of lung cancer and some other fatal illnesses. It urged action on the part of the government to protect citizens from tobacco's harmful effects. The committee said, "There is simply no evidence that filters (on cigarettes) have any effect on reducing the health hazard from smoking." Risks increase the longer and the more one smokes.

Smoking was cited as a major cause of lung cancer, cancer of the throat and larynx, and cancer of the mouth and lips. It is also cited as a cause of many forms of heart trouble, diseases of the arteries and blood vessels, bronchitis, pulmonary emphysema, peptic ulcer, etc.

The committee was charged with sifting through all the research and the reports that have been forthcoming, and to determine from them if tobacco has actually been proved to be a cause of fatal illness. The committee report leaves no doubt that tobacco is an enemy of health and a cause of early death. So convinced was the committee that it stated: "Cigarette smoking is a health hazard of sufficient importance in the United States to warrant appropriate remedial action."

The reactions to the report have been interesting. The tobacco industry clings to its pathetic plea that "the case has not been sufficiently proven." Some school leaders are determined to step up the educational processes to warn youngsters about the dangers of smoking. Some legislators are recommending that the tobacco industry come under the Pure Food and Drug Laws and be required to mark their products as dangerous for human consumption. Some lawmakers are inclined to prohibit the manufacture and sale of cigarettes. The town of Eastland, Texas, has passed an ordinance prohibiting the sale of cigarettes, but the law is probably unconstitutional. Various bills are now before Congress that would put limitations on tobacco advertising. There has been a great upsurge in sales of pipes and cigars for those who want to be half safe. Some smokers have quit; others would like to, but do not have what it takes. Others have no intention of quitting—they would rather die than have anyone tell them what to do.

It is quite satisfying to religious leaders, who have stood against the tide of public opinion, to these many years, trying to warn people that smoking is injurious to the body and morally wrong, to now be vindicated by the experts. The many young people whom they have convinced and who are free from the harmful habit can thank those who protected their health when the majority of people were thinking up excuses for smoking.

### A CHRISTMAS CARD

One of our interested readers sent us a Christmas card he had received from the Fathers of Saint Edmund, Edmundite Mission House, Selma, Alabama. Under the large heading, "May God Grant You Every Blessing During This Holy Season," was this message asking for funds for the hospital the Order is building:

"On Christmas morning each of your Edmundite Missions will offer Mass for you and your intentions. This we do in thanksgiving for all you do for the Missions. The Good Samaritan Hospital bids were over the budget—but to wait longer would only increase its final cost. *Now Uncle Sam will give us three dollars for every two dollars you can give . . . fifteen dollars for every ten dollars you can spare.* God will reward you, however, for any sacrifice you can make for this needy work. . . ." (Italics ours.)

We should substitute the word "taxpayers" for the

words "Uncle Sam." The federal government, which gives this money under the Hill-Burton Law, must first take the money from the taxpayers. Uncle Sam has nothing to give that he does not first take from you and me. Seventy per cent of all funds given for sectarian hospitals under the Hill-Burton plan go to Roman Catholic organizations.

### BLACK MAGIC

England is suffering a minor resurgence of black magic. In the southern midlands there have been several incidents of devil-worship, the Black Mass, desecrations of graves, and heathen rites. One Church of England rector put a curse on vandals who had desecrated the church cemetery, and frightened the culprits into coming back in the night to restore the damaged stones and thus escape the curse.

A couple of new magazines on American newsstands, *New Dimensions*, and *Minute Scope* (free copies were sent to the editor to enlighten him) are given over to explanations of how pagan gods can be called upon for help, how to use ritual incense, psychic development, witches, astrology, numerology, astral projection, and other such mysteries. Evidently there is considerable interest in the occult among the American millions.

This indication of revival of interest in witchcraft and outright paganism reminds us of Paul's prediction, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).

### CONSTANT VITALITY



# Jesus Is Coming Again

By E. H. Goit, Tonawanda, New York

## *The Church of God*

**P**APACY is on the march, trampling the doctrines of God in a wave of ecumenical oneness of Rome. Compromise is the password and sacrifice of a fast-fading Protestant voice.

Jesus said, "Many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:11, 12). Deception of believers in the past fifty years has increased many times. Today many counterfeit "messiahs" saying, "I am Christ," have eagerly pressing crowds who flock to hear and believe their message.

Spiritualism boldly asserts that man is his own savior, thus denying the atonement of Christ. The world changes the Word of God to mean anything it desires. God's Word teaches that Jesus died for our sins.

Our age confronts the test of the Word of God versus the word of man. (Matt. 24:4; Mark 13:5, 6; Luke 21:8.) The Apostle Paul admonished Timothy of the latter times when "some shall depart from the faith" (1 Tim. 4:1).

God's Word is gathering dust in many homes while lies wax fat. Apostasy is on the increase while church attendance decreases. "There is a falling away." Belief in God is fast becoming a thing preserved in museums, nominally referred to as meeting houses. Paul admonished the Thessalonian brethren of the all-encompassing "day of the Lord" as being at hand in his day. (1 Thess. 2:2.) If it was nigh then, how pressing it is today!

According to the Scriptures, the Church of God will not pass through the "tribulation." It is now living and working in the shadows of those awful days. Just prior to the Great Tribulation the Church of God will be "caught up" (1 Thess. 4:17) to meet the Lord in the air. This phase of His coming is known as the "rapture." Enoch was the only one who was translated prior to the judgment (the flood, Jude 14, 15) of God. Lot was out of Sodom and Gomorrah before the judgment of God fell.

The Church of God is not appointed to wrath. (Luke 21:36; Rom. 5:9; 1 Thess. 1:10; 5:9; Rev. 3:10.) Christ has promised His faithful (represented by the church of Philadelphia) to specifically keep it from (out of) the hour of temptation (trial) which shall come upon the world. (Rev. 3:10.) There have been and will be persecutions, but when the wrath of God (the Great Tribula-

tion) comes upon the earth, the church will be caught up into the air.

The antichrist *will not* be identified before the church is caught up to meet the Lord. Today the church is filled with the Holy Spirit, which is the restrainer of evil. Jesus likens the church to salt. He said, "Ye are the salt of the earth" (Matt. 5:13). Salt retards corruption. When it is taken out there shall be full reign of corruption in the earth. Paul said, "Then shall that wicked be revealed" (2 Thess. 2:7, 8). The Church of God will never know while mortal who the antichrist is. We must cease speculating as to his identity. This is a waste of valuable time that God has committed to our stewardship.

Christ's coming for the Church of God calls His saints to the greatest meeting recorded in God's Word. (1 Thess. 4:13-18.) It is the crowning jewel of meetings—none can compare! It is an elective meeting that happens as a surprise. (Matt. 24:38-42.)

*Watch* has been the password of the church since Jesus ascended. (Luke 21:28.) His coming *for His saints* can be at any moment. (Matt. 24:42.) Have we met its challenge, "Occupy till I come" (Luke 19:13)?

Christ's return is a burning and shining light in a darkened world. Upon His return depends the resurrection of the dead, the reward of the righteous, and the fulfillment of the covenants of promise. The nail prints and scarred side are His credentials to be manifest at His coming. These marks of Calvary cannot be forged.

Jesus is coming again! This is a fact that is accepted by many—but in different ways. It is one thing to know that Jesus is coming again, and quite a different thing to be ready for His coming.

Alva Huffer has well stated, in writing about Jesus' second advent, that it is an "incentive to Christian living and service. . . . Devout Christians so order their conduct that they would not be ashamed if He should appear at any moment. . . . His return is an incentive to Christian service and a stimulus to missionary work. (Luke 19:13; Matt. 24:45-51.)" (*Systematic Theology*, page 483.)

Christian service, through feeding the sheep of Christ and reaching out to "whosoever will," is *occupying* till He comes. This is being prepared for His coming. Noah did more than gather wood, animals, and food while waiting the judgment of God. He was a preacher of righteousness! His words and actions declared his

faith to an unbelieving creation, and stood as a warning. In reference to His coming, Jesus said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

This is a definite warning to God's people. "Take heed to yourselves" is a personal warning. Our heart attitude is very important in our Christian service. Be not overcharged (loaded down) with the cares of this life. Work can and does preoccupy us so that we have little or no time for our Lord. Homes, children, and friends are right and proper as long as they do not have first place in our hearts. True, we must work to earn a living, but we must balance our lives with it, not work with our lives. It is a truth that we must have the right amount of sleep, food, and exercise to sustain our physical bodies. Likewise, our spiritual lives must be so ordered.

Centuries past, Abraham could have lived in mansions, but chose a tent. I am not advocating that we should live in tents, but that we should not allow material possessions to overload our hearts and minds to the neglect of the service of God. Jesus' admonition was, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). This is the

principle of watchfulness advocated in Matthew 24, Mark 13, and Luke 21. As Christians, we are to live first for Christ and to serve Him in whatever capacity we can. This is the way to be ready for His coming. Jesus advocated this in His well-known parable of a certain nobleman.

The church is not a museum for antique saints, but a schoolhouse for sinners to become saints. The best way to learn is by doing. These various signs of Jesus' coming are to move us to prepare and encourage others to prepare for that great time. Our reaction to these signs should be one of work. The challenge of our day, "Work in the vineyard of the Lord," has been given to the Church of God in a missionary way in the Philippines, Nova Scotia, Mexico, and other sections of this earth.

Not too many centuries ago, Israel murmured and was afraid of the "giants in the land" that God had given to them as their challenge. Are we of the Church of God to murmur and be afraid of our "giants"? Our "giants" are our fears and doubts that shall arise as we meet our God-given challenge.

Brethren, do not be a Goliath of fear, but dare to be a David of faith supported by the Lord's Table. We are living in a time of revelation. It is ours to be in this world a little while—we know not how long. "Until he cometh" has been the watchword of all generations. Will you meet the challenge given through the signs of His coming? Will you occupy in the Lord's vineyard "until he cometh"?

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# The City Abraham Looked for: The New Jerusalem

*By Pastor James Mattison, Hammond, Louisiana*

**I**F THERE ever was a man without a country, that man was Abraham. It says of him in Hebrews 11:10, "He looked for a city which hath foundations, whose builder and maker is God." Abraham was a nomadic herdsman, always moving about; yet, he looked for a city, or had faith that God would build a city with foundations in which he could dwell.

Although Abraham and the rest of the faithful had the promise of eternal life and inheritance in the earth forever, they did not receive that promise, but died in faith. So, they were "strangers and pilgrims on the earth." Let us read Hebrews 11:13-16. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: *for he hath prepared for them a city.*"

Abraham and the faithful were seeking a country. They had no country. They renounced the wickedness of the world and sought the righteousness of God. They were seeking a country to come. They left their country, desiring a better one; that is, a heavenly country. Because they looked for a city built of God, and a country that would be heavenly, they actually were strangers and pilgrims on earth. This heavenly country is explained in 2 Peter 3:13 as being a "new heavens and a new earth, wherein dwelleth righteousness." It is explained in Hebrews 11:8-10 as being "the land of promise." Jesus called it the Kingdom of heaven, or Kingdom of God. When this heavenly Kingdom is established on earth by our Lord Jesus Christ at His coming, Abraham and all the faithful will no longer be strangers and pilgrims on earth, but shall be inheritors of the new earth forever. We, being heirs of the promises by virtue of being in Christ (Gal. 3:29), are interested in this country and city that God has prepared for them that love Him. The city for

which Abraham looked is the same for which we long. We noticed that Hebrews 11:10 said that "Abraham looked for a city which hath foundations, whose builder and maker is God." Notice then that in Hebrews 11:16 we are told that "he [God] hath prepared for them a city." This promise of a city to come applies to all saints of all time. In Hebrews 12:22 we are invited to "the city of the living God, the heavenly Jerusalem." Hebrews 13:14 concludes Paul's revelation of the coming city by saying, "Here have we no continuing city, but we seek one to come." All the cities of this world shall pass away, but there is a city coming that shall be the eternal city.

It is plain, therefore, that God has prepared a wonderful city that will come in the future, in which all the righteous can find a dwelling place. Perhaps Jesus alluded to this city when He said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3). By the Father's "house," Jesus primarily meant the church, as is revealed in 1 Timothy 3:15 where Paul speaks of "the house of God" as being "the church of the living God, the pillar and ground of the truth." But as we said before, there may also be an allusion to the new Jerusalem here.

Continuing our study of the city Abraham looked for, we come to Revelation 3:12, the word of our Lord Jesus Christ. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." The overcomer will not only be a pillar in the Kingdom, but also will have written upon him three names: the name of God, the name "new Jerusalem," God's city, and the new name of Christ, which will be "King of Kings," according to Revelation 19:16.

Galatians 4:22-31 gives an interesting allegory concerning the two covenants, one of these covenants being the



one made on Mount Sinai. In the allegory, this covenant is likened to Hagar, Sarah's handmaid, the mother of Ishmael. The other covenant is likened to Sarah and her seed, which seed we are, for verse 28 says, "Now, we, brethren, as Isaac was, are the children of promise." The interesting thing about this allegory is that the old law is compared to "Jerusalem which now is," and is in bondage with her children, while the new covenant, under which Christians come, is likened to "Jerusalem which is above," which is free, and the mother of us all.

Will there be one day a city of God that will come down out of heaven from God? The Bible says that such a city will come. This is recorded in Revelation 21. John begins his message by saying that he saw a new heaven

and a new earth. This agrees with what Peter said about our looking for a new heaven and a new earth wherein dwelleth righteousness. After John saw the new age in existence after the thousand years were finished, he saw something else. Let us read verses 2, 3, and 4. "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And 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  
(Please turn to page 14)

# TEMPTATION

*By Russell Dickerson, Litchfield, Minnesota*

**M**ANY Christians are afraid of temptation. We avoid any situation which might call for a decision on our part. If a decision does face us on occasion, we do not even stop to think whether this is right or wrong, we just do it.

We do not realize that decisions have to be made in every walk of life. Some decisions are very minor ones and some, of course, are important ones. It is so much easier to follow an impulse rather than to stop and reason things out.

For instance, if we are looking for a new automobile and happen to find two or three that we like very much, it is so much easier to follow an impulse or a whim rather than actually reasoning out which car is best for us.

This carries over into our Christian lives. If someone approaches us and asks us to do something, there is usually very little thought as to whether the act is right or wrong. We usually just follow an impulse and do what we want instead of asking ourselves, "What would God have me do?" Very rarely do we stop and say, "Is this right or is this wrong?"

We know that exercise is vital if the body is to be built up physically. Likewise study and reading improve the mind. Thus, if we want to become stronger and more faithful servants of God, we have to exercise the ability to make decisions. I believe that every decision we make will make us stronger! Not that we will make the right decision every time, but even if we make the wrong decision and err, the fact that we at least stopped and thought, "Is this right or is this wrong?" will enable us to better face the next temptation. Maybe the next time we will make the right decision.

I will admit that it would be a lot easier if we did not

have to make these decisions of right and wrong. Does everything have to be right or wrong? Yes, everything has to be either right or wrong if we believe in the moral God of the Bible. But then you say, "What about this? and, this? They are not even mentioned in the Bible." That is very true. We have no particular commandment on many issues, but the point is, we should examine them very closely and try to see what is wrong or right about a particular issue. If we really make an honest effort and not just gloss over an issue, I believe we will find more than the answer we are looking for.

Then we have the pathetic plea of the person who says, "I always avoid temptation because I can never do what is right." This is rather a weak argument, too, because we are given a direct promise in the Bible that we will not be tempted beyond the breaking point and will have the means to either overcome or escape from the temptation.

We have no promise that we will never fall into sin or do wrong. Christians sin every day. But we can at least face temptations and decisions honestly and courageously. If we really desire to do what is right, we will make the effort to think out issues and not pass them by as if they had never existed.

The Bible tells us that the Apostle Peter was once faced with a decision and denied his Lord. I believe that although Peter failed that test, he was, nevertheless, a stronger man afterwards and perhaps even a much better servant of God than before.

We will make the right decisions sometimes and the wrong choice at other times, but if we are truly seeking God and His righteousness, temptations will make us much stronger.

**W**E hear a lot about the New Frontier these days. It is quite a revolutionary program on the fiscal policy of the United States. Each administration usually has a slogan to identify it and to show that it is different than the ones which have gone before. Of course, each considers itself to be a great improvement in the governing of the country. The main purpose is to attract votes by convincing the people they do have a new and revolutionary idea. The New Frontier's idea is that, by spending enormous sums of money, the country can become prosperous. This point I do not wish to discuss, only to point out that it is a new and revolutionary idea.

There have been many revolutionary ideas all down through history. A long time ago there was an entirely new and different ideology that sprang up around Jerusalem.

At that time there was a Pharisee by the name of Saul. He was, as he said, "a Pharisee of the Pharisees," and he considered this new idea preposterous and its followers heretics that should be done away with. So he took it upon himself to conduct a crusade against this new group to destroy such wrong-thinking people—the ones who followed Jesus.

After Stephen had been stoned to death many of these people fled from Jerusalem. Then Saul felt that Jerusalem was practically cleaned out of the heretics. So he secured warrants to give him authority to bring the fugitives "bound unto Jerusalem" where they could be tried and sentenced. He was "breathing out threatenings and slaughter against the disciples of the Lord."

Saul was sure this radical idea was not sound. He had heard how their Leader, a poor carpenter from Nazareth whom Pilate had crucified, had prayed from His cross, "Father, forgive them; for they know not what they do." How could anyone hope to become a leader of the people with such an idea? This Carpenter from Nazareth had been a Sabbath breaker, too, and He had even driven businessmen from the temple! How could such a low-born fellow hope to become a leader when He had such poor public relations with the influential citizens?

Saul was sure he could get rid of the heretics quite easily, for he had heard they offered no resistance when arrested. He had been informed some had fled to Damascus, and he was on his way to arrest them and to bring them to justice for blasphemy. For these heretics had claimed this Carpenter from Nazareth was the Son of God. Why, that was impossible!

As Saul went on his way to Damascus, he was planning his strategy. Before he arrived there, a bright light from heaven shone round about him and he fell to the ground. Saul was no more a violent crusader against the Christians. From that moment his life was changed and he became the most ardent Christian of them all. He was persecuted in the same manner that he had formerly persecuted the church of God.

# NEW AND REVOLUTIONARY TEACHINGS

By Pastor Clyde

Christ introduced as revolutionary an idea as ever man met with. It was a complete reversal of the ordinary outlook on life. Men were sure it would not work.

Some think Luke 6:17-38 is just another account of the Sermon on the Mount. Some think it is another sermon of Jesus, as it was His mission to preach the good news of the Kingdom of God. It really does not make any difference to us which it is. What we need to do is to take the lesson taught and apply it to our daily lives.

Luke in this account emphasizes certain values that will be found in the age to come. This speaks of those who are poor in this world's goods. The disciples, while traveling with Jesus, had no visible means of support and were dependent upon gifts. Elsewhere Jesus asserts that riches constitute an almost unsurmountable barrier to an entrance into the Kingdom of God. Here is pointed out the grim aspect of those in economic poverty and the actual circumstances of community life and of the disadvantages they are placed under. The poor and hungry, the sad, the oppressed and scorned whom the world pushes aside with contempt—God will set this condition right, for only He can do this. Jesus well knew such people's plight. He grew up in a little town where few people had more than barely enough to live on. If they had that much they felt most fortunate. He knew the difficulty of making a living in such surroundings and of the everyday heroism required by humble people to support a family.

For such people He had great understanding and love. Perhaps it was pity, such as is found in the heart of God, for He seems so much concerned for them—not just because they are poor but, when compared with those in more fortunate circumstances, He saw that poverty could create qualities which deserved the ultimate recompense that only God could give.

He never condemned wealth as such, but He knew that wealth might encase men with a hard shell of seeming self-sufficiency so they were no longer sensitive

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to spiritual values and would not feel the need for the blessings of God. There is an ideology which appeals directly to the depressed and exploited people and promises by revolution the things they never have possessed nor are likely to possess. Jesus never advocates violence or bloodshed to attain His ideals. His is the doctrine of love. In times of Paul many of those peoples were slaves but nothing is said about the evils of slavery. Instead, those slaves were admonished to serve their masters loyally and thus they served God as well.

When the rich young ruler came to Jesus, He knew the views this young man held and how much he prized his wealth. Jesus asked him to divest himself of it, but this was not always the case. Zacchaeus must have been a man of wealth. Evidently Matthew was too, but they were not asked to do this. He did condemn the church at Laodicea (Rev. 3:17), for its dependence on wealth.

In Luke 6:27-29 Jesus commanded, "Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you. And unto him that smiteth thee on the one cheek offer also the other." Who ever heard of such doctrine? That is directly against man's most primitive urges, the desire to retaliate. Men think naturally along lines of "an eye for an eye, a tooth for a tooth." But that is not the way Jesus taught! We do not have a leg to stand on about the way people treat us. We are to treat them well under any circumstances. That is indeed a revolutionary teaching! There is much more of this revolutionary teaching that men would scorn, for He said, "Him that taketh away thy cloke forbid not to take thy coat also. Give to every man that asketh of thee."

Why, who ever heard of such teachings? But, my friends, this doctrine as taught by Christ is not something for us to meditate on for a moment, then cast it aside. It is something for us to meditate on and study all of our lives. The loftiness of this challenge with which Jesus presents His idea exalts us with a sense of the glory of

God and in the same moment humbles us to the dust and makes us realize our utter inability to come up to the standards He set for His disciples. For we must remember that it is only by His grace and love that we may even hope for redemption.

"As ye would that men should do to you, do ye also to them likewise" (v. 31). What about this so-called Golden Rule. Where is this "me first" attitude that is the way the world looks at life? This is a *different* attitude!

The rulers of Jesus' time, the Herods, Pilate, Caiaphas, would have been scornful of such an idea. So are most of our leaders today. They believe in "getting" instead of "giving." They took what they had of the world's advantages and reached for more.

Jesus not only taught this principle of giving, but He lived it and gave His all. People thronged about Him, wanting to be healed. He gave His time. To rest He had to retire to some secluded place as the multitudes were always seeking Him. He would find a place to meditate and pray and God would renew His strength at the fountain of life. His was a doctrine of love. He knew this principle of "grab and get" was the way of death. He gave of Himself unselfishly. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). He did not grudge even the giving of His life, for it is said of Him, "He humbled himself and became obedient unto death" (Phil. 2:8). He made the great sacrifice, giving His all.

We must remember such self-love can become self-centered and grasping unless we can temper it by a pure and humble recognition of the real values of life, to realize that only God can give them, and to learn the values He would want us to cultivate. That is what the love for our neighbor should mean—to regard him as worthy of the best in life, too, and of the blessings which God can bestow, and to strive to help him attain all of this for himself, too. This is love for your neighbor. To do all this we must rid ourselves of the quick impulse to resent injury and the desire for revenge. We must divest ourselves of pride, anger, selfishness, and "other works of the flesh." Then we can say that we love our neighbor as ourselves.

Where can we practice such lofty ideals? Surely we cannot practice them in everyday life! But let me tell you that people like to deal with others who practice the Golden Rule! To use this rule gives one an inner sense of well-being, and can relieve many of the tensions of life.

The first Gentile convert was a Roman soldier by the name of Cornelius. He was not ordered to change his occupation. If he could practice such lofty ideals (that many consider impossible) while serving in the army of pagan Rome, do we not have a much more favorable situation?

Another time Jesus was questioned about paying taxes to Caesar. There is much discussion about taxes today!

Jesus did not say we must withdraw to a place of seclusion. No! He said, "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17). That covers man's duties to both God and man.

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." More revolutionary teaching! But such are His commands. The Lord's Prayer, which He taught His disciples to pray, showed that only as we forgive can we be forgiven. Who among the children of men does not need all the forgiveness there is to be had? The natural man seems to get a vicarious relief by condemning someone for the things he himself does. Only he that evades this practice of harsh criticism of others can have the truthfulness to confess his faults and so escape the judgment of God and receive not the condemnation, but instead the redeeming mercy of God.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over. . . . For with the same measure that ye shall mete withal it shall be measured to you again" (Luke 6:38). Another new teaching, he who gives most receives most. It is strange. If you want to "get more" you must "give more." He demonstrated the saying, "It is more blessed to give than to receive" (Acts 20:35). This is a related paradox that must be practiced to learn its strange fact. Too many personalities are "fenced in . . . too guarded . . . too cautious," afraid they will do too much or go too far. Jesus showed the more He poured out, the more He received. He gave His all. Think of the effect His personality has left on the centuries since He lived!

When we read of the trial of Christ, we think how foolish the crowd was. As they stood in Pilate's judgment hall they chose the criminal Barabbas, instead of Christ. But what about us? Are we not in the same circumstances? Barabbas personifies the world. We, too, have a choice to make. The mob influenced the choice with cries of, "Crucify him . . . crucify him." Today, who is influenced by the cries of the world? "Why go to church?" they say. "We are modern. Let us go seeking pleasure. There is plenty of time for church later. I will make a decision later. Let us go fishing. Let us go picnicking. Let us go to the ball game."

Our lives are like those in Pilate's judgment hall. Our lives witness what we are. Paul wrote, "Ye are our epistles written in our hearts, known and read of all men" (2 Cor. 3:2). Christian living is the best witness.

This Man of Nazareth, who never gave material gifts to anyone, never took advantage of the knowledge He had for worldly gain even though some of His closest followers cherished such ideas. Think of the vast influence He left behind! For centuries the power of His revolutionary teachings have changed lives and given hope and promise of life eternal to those who have lived and practiced His teachings.

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## THE PERFECT SACRIFICE

By Pastor Roy Humphreys, Eldorado, Illinois

**I**N this day we hear much of how Christ died for us. We hear that Christ is not of the virgin birth, and we hear that the Bible is not the inspired Word of God. There are so many arguments from learned men that, if one is not sound in the Scriptures, he can very easily be led astray into false doctrine. In this article we will try to show the relationship between God, Jesus, and man; and as Bible students, adhere strictly to the Bible.

God called Jesus His beloved Son in the four Gospels and also at the transfiguration. (Luke 9:28-36.) Since man was never called God's beloved son, and since Jesus Christ was the only pure being to fulfill the Scriptures to the letter, He was the perfect sacrifice. God sent His only begotten Son for the sins of the world.

Let us start at the beginning when the first Adam was made a living soul (Gen. 2:7), and follow through until Christ, the last Adam, was made a quickening spirit (1 Cor. 15:45). After Adam's sin, the first thing we notice is the promise of a redeemer in Genesis 3:15. Here the word "seed" comes from the Hebrew word *zera* meaning "fruit, plant, sowing-time, posterity." The word that we are looking for is "posterity." Webster gives the definition of posterity as "offspring to the furthest generation." Thus, as we trace Christ through the Bible, we come to 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." Jesus was the firstfruit from Mary (Luke 1:26-31), and from the dead. (Rev. 1-5.)

How is Jesus the perfect sacrifice? Jesus, who was born of a virgin and whose conception was from the Holy Spirit (Matt. 1:18), was of a heavenly nature. His will was to do the will of the Father who sent Him. (John 6:38.) In order for Jesus to be the perfect sacrifice, He first had to be the Overcomer. He had to be a Lamb without spot or blemish. He had to be the first-born.

Let us trace the lineage of Jesus. Matthew 1 traces Jesus' legal ancestry through Joseph back to Abraham. Of

course we know that every man is a descendant of Adam, but this account does not go this far. Next we go to Luke 3:23-38 and find the lineage of our Lord through Mary His mother. This leads us directly back to Adam.

We quote from *Systematic Theology*, page 258, paragraph 4, by Alva G. Huffer, "Genesis 17:18, 19 reveals that the bloodline of the Messiah would flow through Isaac, not Ishmael. Genesis 28:13, 14 shows that the promised blessing would be through Jacob. Jacob had twelve sons. Which one would be the ancestor of the Messiah? The dying Jacob prophetically blessed 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). The word 'shiloh' means peace and is prophetic of the Messiah who is the Prince of Peace. This verse shows that the Messiah was to be born of the tribe of Judah."

We even find that Christ had some Gentile blood in His veins. Ruth, the Moabitess, gave birth to a son Obed (Ruth 4:13-17), and Mary's lineage leads back through Obed. Jesus was truly a perfect sacrifice because, even though He had the corruptible blood of Adam, He was still able, by relying on God, to be the first overcomer—or a "lamb without spot and blemish. Our redemption is only by the precious blood of Christ, and can be received in no other way. (1 Pet. 1:18, 19.)

In the beginning, when God placed man in the Garden of Eden, man was put to the test and failed. Man was not created righteous but, instead, was created innocent. He had never yet sinned; but before he could be called righteous he first had to be tried. In order to be righteous he had to have the ability to refuse sin, and when he was put to the test he failed. Adam was of the earth; therefore he was earthy, or of this world. In the garden he could eat of any tree except the "tree of the knowledge of good and evil."

Man's condition in the garden was that he was able *not* to sin. However, after his fall, he was *not able* not to sin. When man accepts Christ as his Saviour, he is able not to partake of sin. When man is glorified, he will not be able to sin. This, of course, will be only when man enters into the Kingdom of God.

Have you ever given thought to the fact that Jesus, pouring out His blood on the cross, did it for you? When Jesus poured out the blood of Adam, He was shedding the Adamic curse. The sins of the world were placed on His shoulders. Have you ever thought that when Christ died He was in a state in which He could see corruption? We find in Acts 2:27 the reason Christ did not see corruption: "because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." We see that Jesus was saved from corruption because God did not leave Him in the grave for that long a period of time. (Please turn to page 14)



# JONAH THE MISSIONARY

By Mildred Dennis

All of you have heard stories of missionaries. Perhaps some of you may know a missionary. Perhaps one of you may be a missionary some day.

This is the story of a great missionary who thought at first that he did not want to be a missionary.

Jonah was a man of God who lived many, many years ago in Gath-hepher in Israel. One day God spoke to Jonah. He said, "Jonah, you must make a journey to the great city of Nineveh. Tell them about me. Now the people in this city are against me. They make wars against others."

Jonah was very frightened. What could he do? He did not want to go to Nineveh. The people of Nineveh were not friends with the people of Israel. There was often war between the two countries.

"If I go over to Nineveh and tell them about God, I could even be killed," thought Jonah. "No, I won't go!"

As quickly as he could, Jonah got a few things together and left Gath-hepher. He hurried down to Joppa. This was a great seaport on the Mediterranean Sea. Without even stopping at an inn, Jonah went right down to the harbor. After asking some sailors about a boat, he found one that was sailing that very day. It was going to far-away Tarshish. This was a city in Spain, and Jonah thought he could go there and hide. Surely the Lord would not find him there.

He paid his money to the captain of the sailing ship and went on board. It wasn't long before the wind was right and the ship set sail to the west.

Because he had been so frightened, Jonah was very tired. Now he thought he would be safe, since the ship was on its way. He went down into the bottom of the ship and was soon fast asleep.

Before long the friendly wind that had filled the sails and sent the ship on its way from Joppa changed. It blew stronger and stronger. Some of the sails came loose from the mast. The waves on the sea grew higher and higher, until it seemed that the ship would be covered. It was a terrible storm.

All of the sailors were afraid. They thought the ship would surely sink and they would be left in the sea far from land with no one to rescue them.

The captain went down the steps of the ship and there was Jonah, still asleep. The captain shook him and shouted, "How can you sleep in the storm? Get up quickly! Perhaps you can say a prayer to help us."

Jonah did not tell the captain that he was trying to run away from God. How could he ask for God's help when he was trying to run away from Him?

The storm grew worse and worse. Finally, Jonah begged the sailors, "Throw me into the sea. I believe the storm is my fault."

Instead, the sailors rowed harder to try to reach land with the ship, but they could not do this. Finally, Jonah was put into the water. The water grew very still. The storm was over. The ship was saved.

But Jonah was in the water. He was to be saved, too. God made a special great fish. The fish swallowed Jonah. Jonah sat inside this great fish for three days and three nights. There in that dark, quiet place he thought about God. He thought about Nineveh. Finally, he knew he had been wrong. There was no place that he could hide from God. There was no place that he wanted to hide from God, because God loved him. He told God that he was sorry. Suddenly, he found himself on the beach again.

This time, when God told him to go to Nineveh, Jonah started for the city. When he got there, he found the city was so large that it would take three days to get from one side to the other.

On the first day, Jonah started telling the people about God. They believed Jonah and were sorry they had made wars. Even the king believed. He issued a proclamation which said, "Let every man say prayers to God. Let every man turn from violence and anger."

God did not destroy the city because the people had repented. Jonah had been a good missionary.

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## STORIES TO GROW ON

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# Book News

By William M. Wachtel

**THE CLERGYMAN'S FACT BOOK: 1964-1965**, edited by Benson Y. Landis (Evans-Lippincott, New York, 311 pages, \$4.95)

The jacket on this new book describes it as "a basic, fact-packed desk reference specifically compiled as an aid for clergymen of all faiths and for all those in church-related work." In a well-organized and quickly available form, the information covers the following areas in eight chapters: general information, population, education, social welfare, the economy, the United States government, international relations, and religion. A helpful index to the whole is appended. For useful and often hard-to-get information, this reference work is highly recommended to all ministers and other church workers.

**A SYSTEMATIC THEOLOGY OF THE CHRISTIAN RELIGION**, by J. Oliver Buswell (Zondervan, Grand Rapids, Volume One, 430 pages, Volume Two, 600 pages, \$6.95 per volume)

Here is a major new work covering the entire field of Systematic Theology from a conservative, moderately Calvinistic standpoint. Volume One deals with Theism and Biblical Anthropology, while Volume Two discusses Soteriology and Eschatology. An important contribution of this work is its attempt to integrate and correlate the thought of various theological giants of the distant and recent past, pointing out weaknesses and suggesting correctives—and all of this in light of present theological discussion and modern knowledge. Dr. Buswell's style is animated, almost conversational, and the reader will welcome his discussion of certain implications of Systematic Theology not often found in such works—for example, Christian higher education, the Christian and politics, missionary work, and the problem of divorce. This reviewer and his readers will object to Buswell's uncompromising Trinitarianism, his view that the dead are conscious, his belief in infant "baptism," and several other

matters. But we can rejoice in his strong defense of the Bible as the Word of God and in his consistently pre-millennial interpretation of prophecy.

**CAN I TRUST MY BIBLE?** (Moody Press, Chicago, 190 pages, \$3.50)

Eight evangelical scholars have pooled their efforts to answer nine important questions that people often ask about the Bible. Gordon H. Clark answers the question, "How may I know the Bible is inspired?" Frank O. Green, a professor of chemistry, discusses "Can we believe in the miraculous?" "Does science contradict the Bible?" is answered by Edson R. Peck, a physics professor. "What books belong in the canon of Scripture?" is carefully discussed by R. Laird Harris. "Were the Old Testament prophecies really prophetic?" is answered by Robert D. Culver. Dr. Harris discusses a second question, "How reliable is the Old Testament text?" "Is the history of the Old Testament accurate?" receives a careful reply from Meredith G. Kline. "Is the text of the New Testament reliable?" is discussed by A. Berkeley Mickelsen. Finally, Robert H. Mounce answers the question, "Is the New Testament historically accurate?" The Bible is under fire in our day as never before. Unbelieving critics call upon young people to put their faith not in God or in His Word but in the many man-made theories and systems demanding men's loyalties today. Such a book as this is needed to assure the honest inquirer that the Bible is indeed the true revelation of God.

*Systematic Theology*, by Alva G. Huffer, \$5.95, (THE RESTITUTION HERALD). This is a 600-page book setting forth Bible doctrine in understandable terms and in a systematic manner. An excellent study guide for the home Bible student, pastor, or teacher.

*One God: God of the Ages* (R. H. Judd, \$1.25, THE RESTITUTION HERALD). A study of the nature of God, Christ, and the Holy Spirit.

(Any books on this page may be ordered from THE RESTITUTION HERALD, Box 231, Oregon, Ill. 61061. Postage is paid when cash accompanies the order.)

# 1964 Vacation Bible School

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## THE NEW JERUSALEM

(Continued from page 7)

shall there be any more pain: for the former things are passed away."

Here we learn several things. 1) The holy city, new Jerusalem, shall come down from God out of heaven after the thousand-year reign of Christ. 2) Then, God Himself will be with men, and be their God, for this city, it seems, will be His dwelling place. 3) Then there shall be no more death, for that last enemy shall have been destroyed. All wickedness will have been overthrown, and only those who are righteous shall live on into God's eternity.

What a wonderful Kingdom this will be! The capital city of the "heavenly" country on earth will be new Jerusalem! Its beauty and purpose are described in the verses following in Revelation 21. The city will be *holy*. It will be *new*. It will be the *dwelling place of the Lamb's wife*, whose names are written in the Book of Life, who have the right to enter into that city. It will have *the glory of God* in it. The *wall* shall be transparent jasper, while the *city* itself shall be "pure gold." The city shall be four-square, the measurements indicating it may be 375 miles long on each of its four sides, with the wall being 216 feet high. The *twelve foundations* shall be made of great jewels, while the *twelve gates* will be twelve huge pearls. The nations which are saved shall walk in the light of it. Can you picture such a city in your mind, a city built of gold, precious gems, and huge pearls, out of which the glory of God shall shine to lighten the whole world?

This is the city Abraham looked for. In it he will find lodging. There, also, shall be found all who have come under the Abrahamic covenant by the blood of Christ, the righteous of all generations, called the Lamb's wife. The picture is also given in Isaiah 24:23, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." At that time, the sun's brightness shall seem as but a dim flashlight in the light of the glory of God. The prophecy is, "the earth shall be filled with the glory of the Lord" (Num. 14:21). This shall come to pass when the city of God, new Jerusalem, comes down from God out of heaven.

Is this the city you look for, like Abraham? Woe be unto the person that adds to or takes away from the book of this prophecy, for "God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19). Make this city your hope. Leave the cities of the world out of your serious thinking. They will pass away, but the city of God will be eternal. Seek to live in it then by following Christ now. New Jerusalem is one of the promises God made to the faithful in the Abrahamic covenant. Be baptized into Christ and this promise can be yours.

## THE PERFECT SACRIFICE

(Continued from page 11)

Since we are saved by the precious blood of Christ, let us bring Him into our lives. Jesus Christ can bring new life to us. When we accept Him we are in a state of being saved. Salvation is a progressive thing. We have often heard the saying, "Once saved, always saved." It would be a wonderful blessing if this were true but, according to God's Word, we are not given this promise. Paul tells us in Romans 13:11 "that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Paul did not say we now have salvation but, as is the spiritual condition of most Christians today, he gives us a timely warning to watch and work for the Lord. Now is the day of accepting salvation. Too many of us, after accepting the Lord and being baptized, are lulled into a state of being spiritually lax or indifferent. Baptism is not the end of salvation; it is the beginning. "Behold, now is the acceptable time; behold, now is the day of salvation" (2 Cor. 6:2). Jesus is our salvation. We are saved by His life.

Again we repeat the time-worn question. Do we have salvation now? Paul gives us the answer in Philippians 2:12: "Work out your own salvation with fear and trembling." So we see that salvation is something to be worked for, but this does not mean that we can earn our salvation by our works, because salvation is not of works, but of grace. We are to put into practice those things which we have heard and learned. We read in Hebrews 11:1, "Faith is the substance of things hoped for, the evidence of things not seen." In 1 Thessalonians 5:8 we read, "Let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." So we see this salvation is still future. It is still for us to seek after, and our hope and faith keep us active Christian workers.

Since we are heirs of salvation (Heb. 1:14), let us apply ourselves to searching the Word of God to be able to give to every man an answer for the things we believe. As the return of our Lord draws near, let us not be divided, but work together, daily striving to spread the gospel of salvation to others around us. We are daily watching for the signs of our Lord's return, but let us not be a part of those signs, except in our Christian works.

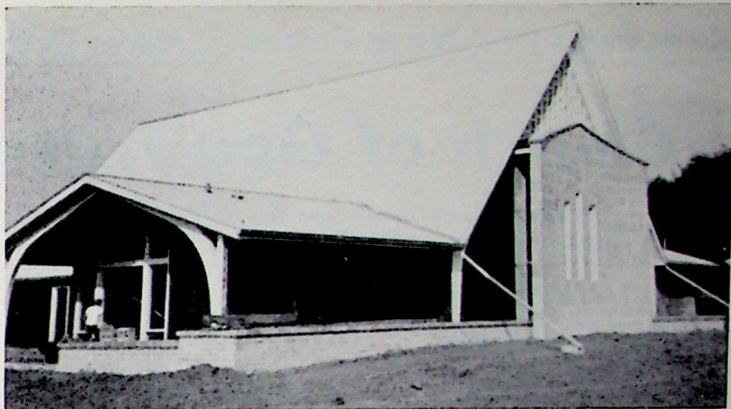
As Jesus poured out His blood on the cross, then was resurrected to a new life, He was one no longer under the curse of Adam's blood. Let us work for that time when we can enter into the joys of our Lord. We can be overcomers. We must be, or else we will never enter into the Kingdom of God.

As we work for the Lord, let us pray that we will, without the loss of one, enter into God's wonderful Kingdom. The grace of our Lord be with you all. Amen.



## OMAHA CHURCH OF GOD

Omaha, Nebraska



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## Churches IN THE News

### CALENDAR OF EVENTS

- April 4, 5— Illinois Spring Conference at Ripley
- August 2-7—Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 7-13—General Berean Youth Conference, Camp Alexander Mack, Milford, Ind.

### HERALD RECEIPTS

Pennellwood Missionary Society (3); Mrs. A. T. Nelson; Ralph Lutton; Mr. & Mrs. Thompson A. Smith; Mr. & Mrs. Gerold Niles; Irene Weldon Holland; Mr. & Mrs. Elmer Upton; Mr. & Mrs. Clarence Reynolds; Leota B. Hanson (2); Victor J. Reeves; Mrs. Ray Adams; Mrs. Diane Huston; Mrs. Victoria Dunn; Mrs. M. B. Stephenson; Mrs. Myrtle Houser; Mr. & Mrs. Clyde Shaw (2); T. E. Morgan; Mrs. Philip Mills; Glad Tidings Missionary Society.  
Hope Chapel Missionary Society; Dr. W. N. Tierney; Mrs. Vern Todd; Ernest Davis; Russell Young; Enslay B. Farley (2); Robin Bnuerle; Leslie W. Eaton; Laurel Macy; W. E. Kirkcay; Owen A. Pottorf; Mrs. Dorothy Van Pelt; Mrs. W. Myrtle Case; Mr. & Mrs. Ivan Hughes; Clarence Dimmick; Mrs. Helen M. Doll; Mrs. L. J. Miller; Temple Church (10); Orlin Bousfield; Velmer Bousfield; Mrs. Eddie Lee Howell.

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Cruden's Complete Concordance, \$4.00.

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One God—God of the Ages, \$1.25, by R. H. Judd, 155 pages, plastic binding for easy study, an excellent reference book on difficult texts in regard to the nature of God and Jesus Christ.

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February 15, 1964



# RESTITUTION

## *Herald*

**Outcropping of the  
Natural Man**

(Page 4)

VOLUME 53, NUMBER 9

**IN THIS ISSUE —**

Playing Church

Bold Christians

Day of Destruction

Grace, Godliness, and Glory

And editorials and features  
of current interest!

**SECTIONAL REPLICA OF  
SOLOMON'S TEMPLE**

Solomon's Temple was made of sections like this, which is "an exact sectional representation" from a Gorman engraving. The entire Temple, built of stone and cedar from Lebanon, was carved within, overlaid with pure gold, and garnished with precious stones. (See article, "Religious Architecture Through the Ages.")



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

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

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

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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"Will you have time today to wash the inside of the store window?" Pa asked this morning. "I'm gonna be busy puttin' that new shipment of canned goods on the shelves. I hired a boy to clean the outside, but it don't do much good till the other side's clean, too." It's important to keep both sides of a discussion clean of strong personal feelings, or it soon becomes only an argument with no clear view of anything.



# Editorials

Harold Doan  
Editor

## SPLITTING HAIRS

Recently there was bloody fighting in India between Muslims and Hindus triggered by the theft, December 27, of a three-inch-long hair said to be from the head of Mohammed. The hair was in a small vial in a mosque near Srinager, Kashmir. The fourteen-hundred-year-old relic is highly esteemed by the Muslims, followers of the Islamic religion founded by Mohammed. More than one hundred people were killed in the rioting, even though the hair in its silver-tipped vial had been mysteriously returned. The long-standing feud between Hindus and Muslims in India and Pakistan probably was the real cause of the riots, but the loss of the hair of Mohammed was the spark that touched off the explosion.

First, one must feel a sense of burden for people whose religion is so attached to relics of the dead. This form of idolatry does not contribute to true religion but leads one away from it. Worship of icons, idols, relics, religious objects, sacred places, and other substitutes for the true worship of God through His Son Jesus Christ, is an obstacle to true faith.

Second, we note that some Christian bodies are torn apart by petty matters less significant than the hair of Mohammed. Petty jealousies, slights, personality clashes, bickering over minor non-essentials, divisions over trifles; these are comparable to the chaos caused by the missing hair. One is often appalled at the insignificant causes for some Christians' unfaithfulness and for other Christians' antagonisms. What a pitiful sight to see a great nation torn by a prophet's hair; and to see a great church disrupted by a miffed member!

## BRITISH BOOKS

A poll conducted among British booksellers shows that *The Denning Report* (the government report on the Profumo case) was in fourth place; Henry Miller's *Tropic of Cancer* (a long-banned pornographic novel) was in third place; *The New English Bible* was in second place; and the book, *Honest to God*, is in first place. The latter, written by Bishop John Robinson, is a sensation-seeking piece of drivel dredging up old criticisms of the Bible and God. *Christianity Today* pointed out some reactions to the book which are quite typical. A factory worker said, "What I get in the canteen is that they always said there isn't a personal God, and now one of the bishops has said so too." Thus, a man of God destroys the faith of a multitude.

Peter Howard says that the people should "call the bluff of beatnik bishops and intellectual confidence tricksters who use their brains to destroy the confidence of the community." Bishop Robinson has his counterparts in the United States, beatnik preachers of the beard and sandal set whose clerical collars are their only identification with religion. Dr. J. I. Packer says of Robinson, "The bishop is not, as he thinks, rescuing the perishing, but sinking the lifeboat."

## PRAYER IN SCHOOLS

To set a "moral tone for the day," the school department of Springfield, Mass., has written elementary school teachers suggesting that the school day be begun with silent meditation, reading of quotations from famous persons, and singing patriotic songs. It is also urged that a plaque reading, "In God We Trust," be hung in each classroom, or if a plaque is not available that these words be written on the blackboard.

In the San Juan Unified School District, Sacramento County, Calif., kindergarten youngsters have been forbidden by the county officials to say the little prayer, "God is great, God is good; let us thank Him for our food" at their "milk break."

## POPE CALLS FOR UNITED EUROPE

Those who see in prophetic scriptures a prediction of a reorganized Roman Empire in the last days, will be interested in the words of Pope Paul VI. He asked European Catholics this month to press for European integration "without useless delays" as a "happy ending to an unhappy story" of national rivalries.

One is reminded of the reaction of Pope Innocent III, seven hundred fifty years ago, when the Magna Carta was first accepted by King John of England. The Magna Carta, basic document of democratic government and the root of British and American democratic freedoms, freed the people from the autocratic rule of the nobles and the pope who recognized and supported their authority. The enraged pope issued a papal bull (now in the London Museum) attempting to annul the Magna Carta. He ranted at those who would dare to question his authority and power, and said that to do so was to deny God, since the reign of the pope was the reign of God Himself. (We must realize that, since this man was a pope, he was supposedly infallible, and his pronouncement is a part of the church which "cannot change.")

The Vatican has always deplored any government that it cannot control and that will not bow down to it. Thus, a united Europe presupposes obedience to the pope, if it is to have his blessing.

## TIDAL WAVES

Jesus, in Luke 21:25, stated that the last days before He comes will be filled with signs. "There shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity; *the sea and the waves roaring.*" We note with interest the last phrase, which has had many interpretations. Recently, Norman Cousins in *Saturday Review* said, "If there is war—there will be no declaration of war, it will just break out—our east and west coast cities will be quickly enveloped in tidal waves. To accomplish this, Russia has planted nuclear weapons just off our coastlines."

## BIBLE COLLECTION

An article by Phil Thomas tells of the Bible collections of Ben R. Donaldson, Chelsea, Mich. Mr. Donaldson has the finest private collection of Bibles in the United States. Among them are small Bibles, fitting the palm of the hand; some too large to lift; some garnished with silver, gold, and precious stones; and one dating back to 1492. He has manuscript Bibles dating back to 1225. One such manuscript, evidently written by a tired monk, has a note in Latin at the end which roughly translated says: "The book is finished, let us break the bones of the boss."

In the collection is the "wife-beater's" Bible. A notation by the translator on Peter's admonition to wives to be chaste says, "If she be not obedient and helpful to him, endeavour to beat the fear of God into her head, that thereby she may be compelled to learn her duty and do it." We hasten to restate that this is a translator's addition, not Holy Writ.

## DISBELIEF

A poll of students from selected colleges has been completed by *Educational Reviewer*. Asked whether or not they believed the resurrection of Christ to be a historical, literal event, an average of only fifty per cent stated that they believed this fact. Those who believe this tenet at Yale numbered twenty-eight per cent; Harvard, thirty-eight per cent; Brandeis, sixteen per cent; Stanford, thirty-nine per cent; Marquette, eighty-nine per cent; and at Reed College (Portland, Oregon) *none* believe that the resurrection of Christ is a historical event.



# Outcropping of the Natural Man

*By Clarence E. Bunch, Phoenix, Arizona*

**T**HE admonition of Christian teaching tells us to recognize that man has two natures; one for accepting good and life, and one for accepting evil and death. The Apostle Paul speaks of the constant warfare within himself to put down the old man—or the carnal nature.

The situation in which the newly converted Christian finds himself in the church is often one of a paradoxical nature. From the beginning he sees seemingly contradictory ways practiced among church members.

Man, being a gregarious creature, tends to band the group against criticism of ways which have been mutually accepted as decorum. The heavenly Father refers to His people as His flock. It is ever needful for a shepherd to constantly feed the flock and to guide, and even rescue them from the pitfalls of evil.

The Christian should ever pray, as did the Psalmist, that God would search his heart to see if any wicked way is found in him. The pressure of secularism is ever pressing inward. We tend to rationalize evil with periods of time and say that now certain practices are acceptable which, perhaps, were not in a former time and generation. We are a people who like to have our cake and eat it too. We want to enjoy life to the fullest possible extent and still be thought of as the spiritual leaders of the community. We are ever looking about us and telling ourselves that we are doing a far better job in our service to the Lord than another group is doing.

Seldom, if ever, do we stand off for a good look at our image and the shadow that we cast. The group yearns for the security of numbers and the long-standing traditions and the highly esteemed protocols of men. The early church was warned of the deceivers and false prophets who were making inroads into the gospel once delivered in that day. How much more the strength and momentum the false doctrines have gained over the centuries! How easy it becomes to accept the traditions of men and how difficult it is to dare to go against just a few of them—not to mention even being aware of them! The herd instinct of man is always trying to eliminate the defectors to its cause as a group.

The Christian is to be as wise as a serpent and as harmless as a dove. We should awake to the diabolical schemes of carnal men who are building up to overtake us. Their

desire is not so much to eliminate the group as to make the witness for God of no effect. In this day and time one finds it difficult to tell a Christian from a carnal man, except the Christian has his name on the church roll.

It is little wonder that the accusation has been directed against the church as having lost its spiritual power in the community. Little seems to be done in diminishing the social evils of alcoholism, and all the related crimes of our spiritually starved society. Little wonder, when church leaders and teachers condone the seemingly innocent habits which lead to the downfall of the weaker members of our society. The group steels itself against the ugly image by permitting token indulgences within the group, saying it is better to permit the frills of society under church supervision than to have its young people going out into the evil dens of iniquity of the world.

We cannot serve God and mammon at the same time. The Christian should be awake to the persistence and the strength with which the ungodly have banded themselves together. They have set wealth and power as their only god. One does not have to read or look very far to see such in his community. The ungodly are ever striving to shut out Jesus Christ and God from our schools, and even our churches, by deception. If we do not wake up we will be carried down the materialistic, secular path which is leading away from God. If we do not take a direct stand against social evils and teach the whole Word of God regarding this, we will lose our opportunity and effectiveness as witnesses for God altogether.

To the carnal mind, all things are good and pure. The carnal mind does not see evil in any pleasure to be indulged in. The carnal man sees no evil in the use of alcoholic beverages, or any of the sensual indulgences of society. He merely thinks of those who fall victim to these scourges as stupid or weak. The carnal man is ever on guard to defend the existence of these devices and vices of iniquity in our society as a necessary part of things. He tells himself that since the world began there have been sin and vice and there always will be, thus denying the power of God and His promise to remove the wicked from the earth.

In despair we often say we are only human, as if to excuse the indulgence we permit. Instead of a heartfelt

repentance for sins, we tolerate a certain level of sin as a necessary part of modern living.

We are rational creatures, and as such we tend to see only that which we wish to see, and hear only that which we wish to hear, and then go about our business as if "God is in His heaven, and all is right with the world." We think of truth as a wonderful, to-be-desired, lovely ideal. But there are also two kinds of truth: one which

is the awful truth from which we like to flee because it upsets our peace of mind. Unfortunately, social problems or any other problems do not go away because we choose not to recognize their existence, nor do anything about them. This negative nature of social conduct must be dealt with by positive spiritual power. The Scriptures tell us to resist the devil and he will flee from us. We are not supposed to flee from the devil!

## **BOLD CHRISTIANS**

*By Pastor Russell Dickerson, Litchfield, Minnesota*

**E**VERYONE admires bravery. Yes, many almost worship a brave, courageous person. During war times, those soldiers who have been especially brave are given medals and citations for their gallant action in battle. Those athletes who give their utmost and try harder than the average player are often honored by being placed on all-star or all-American teams. In nearly every field, those men who do more than their share—those who go far beyond the call of duty—are looked up to and respected highly by their fellow workers.

Christian people also include brave individuals who are respected highly by other Christians. We admire the dedicated, sacrificing missionary, or the faithful lay member. On the other hand, there is probably nothing more revolting and disgusting than a coward or someone who just "gets by."

Every outfit in the army seems to have those individuals who loaf and hedge when called upon to perform. I remember that on the many athletic teams on which I played, there were those few who always loafed as soon as they thought the coach had turned his back.

We Christians have our loafers, too. Look at the minister who preaches a sermon on Sunday morning and thinks his work is done; or the lay member who has his name on the church rolls but shows up in church only on Christmas and Easter and then fails to support the Lord's work.

I believe that it is significant to note that God uses only brave and dedicated people for His work. We can see from the example of how God used Moses. Moses was an old man of eighty years when he went in before the powerful and wicked Pharaoh and demanded that Pharaoh let God's people go. Yes, an old man was

defying a powerful king! Moses was bold for God! Our minds also recall that David was a bold man for God. David as a young lad fought the warrior of the Philistines whom no one else in the Israelite army would fight. God used this bold warrior to build the most powerful empire of the Israelites' history.

If it were not for a bold, dedicated man, we might not be Christians today. That man was the Apostle Paul who wrote a large part of the New Testament and took the gospel into most of the known world of his time.

We can go through all history and see many brave servants of God—Martin Luther, John Knox, John Calvin, John Wesley. No period of history particularly dominated because nearly every period of history has its bold servants of God.

The church today is crying out for bold Christians. The modern church is literally crammed with loafers and those who just get by. We are in need of those who will stand morally straight when the rest of the world is steeped in wickedness. We are in need of those who will give of their time to God while others sit idly by. We are in need of those who will give of their money while others amass a heap of material wealth. We are in need of those who will sacrifice while others cling to every selfish thread of their lives. We are in need of men like Moses, David, Paul, and Martin Luther. History has seen enough of men like Judas.

How will history record your life? Most of us will not be as famous as the great men of history but we can still leave our mark behind. Will history say that we have been that kind of Christian who just got by, or will history say that we were bold servants of God and served Him faithfully until our death?



# Grace, Godliness, and Glory

By Pastor Russell Magaw, San Jose, California

**T**HREE three words, grace, godliness, and glory, represent the three aspects of our salvation. These aspects are: through Christ the Christian has been saved from past sin; he is being saved as he lives in Christ; he will be saved when Christ comes again. By the *grace* of God salvation has been revealed to mankind. All man has to do is accept His grace in faith to be saved from past sins. Present progressive salvation involves our co-operation with our Saviour. We must endeavor to live *godly* lives in this present world. Future salvation will be given to the godly when the *glory* of God is revealed from heaven; this is when Jesus comes again.

These three big "G's" are found in Titus 2:11-13. "The *grace* of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and *godly*, in this present world; looking for that blessed hope, and the *glorious* appearing of the great God and our Saviour Jesus Christ."

In verse 11 we find that the grace of God has been manifested to all men. Those who accept His grace are saved from their sins. His grace "bringeth salvation." We all know the picture that the Bible presents to us. The world is lost in sin and we are sinners by our own choice as well. We do not deserve any help. Our end should be eternal death. (Rom. 1:18, 21-24, 32; 3:23.) God in His grace has mercy on us. He has provided a means of salvation from our past sins. He gave His only begotten Son Jesus Christ to die on Calvary's tree for our sins. (Rom. 6:23; Gal. 3:13; Eph. 2:4, 8.)

Thus the grace of God is manifested to mankind in Jesus Christ. Christ is the manifestation of God's grace! In Titus 3:5, 6 we read, "According to his mercy he saved us . . . which he shed on us abundantly through Jesus Christ our Saviour." Jesus is the gift of salvation offered to us by God's grace. "Not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Rom. 5:15). God's grace was given us through Christ's life and atoning sacrifice for our sins. He is God's salvation to the end of the earth. (Isa. 49:5, 6.)

Thus all who accept this grace of God by believing in Jesus Christ as their Saviour, repenting of their sins, and

being baptized into His name, are saved by this grace from past sins. (Acts 2:38; 16:31.)

Now that we have seen how Titus 2:11 points out God's grace, our next step is to see what His grace teaches us as explained in verse 12. His grace teaches us to live lives of *godliness*. We are told both negatively and positively how to live godly lives in this present world. There are two things that we must deny or renounce; there are three things we must incorporate into our way of life.

Ungodliness and worldly lusts, two forms of our old way of life, must be denied an entrance into our new way of life. (Rom. 6:13, 19.) Ungodliness involves irreligion and impiety. Irreligion involves any person, place, or thing that denies the existence of God or His creative power or His government of the universe or His influence upon the lives of men. This we must cast out of our lives. Impiety involves an attitude of disrespect toward God, Christ, and the work of His church. This must be replaced with an avid interest in the Lord.

The term "worldly lusts" is defined as "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16). Galatians 5:19-21 lists many worldly lusts of the flesh. Many modern social ills could be classified with these lusts. The use of tobacco and alcoholic beverages, immoderate love of riches, power, and fame are of the world. The Christian should even abstain from anything that might appear to be evil. (1 Thess. 5:22.) "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

On the positive side of the ledger, Titus 2:12 shows us *godliness* as it should be expressed in the three realms of life. We are to live *soberly* in this present world. Sober living involves our having every temper, appetite, and desire under the control of reason, and reason itself under the control of the Spirit of God. To live soberly one must live acceptably to oneself and his new, purified conscience.

Righteous living involves upright living. It is our responsibility to live acceptably with others, our neighbors. The upright way of life is best expressed by our Lord. "As ye would that men should do to you, do ye also to them likewise." Endeavor to hurt no person in body, mind, reputation, or property. Treat everyone with the same respect as you treat yourself.



Godly living means pious living; living rightly in relation to God. Respect God by keeping His Word, communicating with Him instant in prayer, attending His house of worship regularly, serving Him daily.

If we have been saved by His *grace* from past sin, may we live *godly* lives today by living in Him. Then we have a great hope of *glory* when He comes again!

Now we come to Titus 2:13 in our study: "Waiting for the blessed hope, even the appearing of the *glory* of our great God and Saviour Jesus Christ" (Emphatic Diaglott). The godly Christian has a blessed hope; the glorious appearing of our Saviour Jesus Christ. We anxiously wait for that blessed hope by denying ungodliness and worldly lusts and living a sober, upright, godly life today! We "by patient continuance in well doing seek for *glory* and honour and immortality, eternal life" (Rom. 2:7).

We anticipate the appearing of the glory of our great God. That glory of God is Jesus Christ. He came the first time to show the grace of God; He will come the second time to manifest the glory of God. Since His birth Jesus was looked upon to have "the glory as of the only begotten of the Father" (John 1:14). Paul referred to Him as "the Lord of glory" (1 Cor. 2:8). Even Jesus Himself foretold that the "Son of man shall come in the glory of his Father with the holy angels" (Mark 8:38). What a day of rejoicing it will be when we see "the Son of man coming in the clouds of heaven with power and great glory," for "when Christ who is our life shall appear, then shall ye also appear with him in glory" (Matt. 24:30; Col. 3:4).

If we have accepted the *grace* of God and are living *godly* lives, then we will be given the *glory* of immortality when the *glory* of God appears the second time without sin "unto salvation." Truly God's glorious mystery made known among us "is Christ in you, the hope of glory" (Col. 1:27). Is Christ your way of life and your blessed hope of glory?

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**PAUL** informs us in Romans 2:7 that "patient continuance in well doing" is pleasing to God. If we will but remember this, we will not become so discouraged when time after time seeming disaster is the result of all that we attempt to do. We begin to feel that it is impossible to any longer endure the dreary struggle against such untoward circumstances, and it is then that we must pause and consider the afflictions of those who have gone before us.

If we meditate upon the trials of the apostles, prophets, and early Christians, our own troubles, by comparison, will seem as nothing. They, like Jesus, had no permanent abiding place, but were forced to flee from one place to another, dwell in rocks and caves, and experience hunger, cold, and constant fear for their lives. They must have been weary beyond all weariness in mind and body; but they patiently endured all these things, looking forward to the consummation of their hope—the gift of immortal life. It does not seem reasonable to believe that Christ's followers today will be given an entrance into the Kingdom without undergoing at least some of the tribulations that were the lot of the faithful saints who preceded us.

Now, let us consider the greatest of all examples—Jesus. Has anyone, living or dead, ever suffered such shameful treatment, not only at the hands of malicious malefactors, but from the people that He loved and came to save? There was not a person in the world, not even His disciples, who could enter into the secret recesses of His soul, so as to completely understand Him. Even those who loved Him forsook and fled in the hour of His greatest trial.

Think of His suffering in the Garden of Gethsemane when He besought the Father to take away the cup of torture, humiliation, and death if it was possible to do so, and His ultimate victory when He said, "Not my will but thine be done." It was not only the excruciating physical pain of the cross that He bore. It was the ignominy of dying a criminal's death and being mocked and scorned by many who took delight in His seeming helplessness to save Himself as He had saved hundreds of others. Being free from sin, how His sensitive soul must have shrunk from this ordeal! But His greatest agony was when God hid His face from Him, as He does from unrepentant sinners, for Christ was at that moment bearing the sins of the world. Hear His desolate cry: "My God, my God, why hast thou forsaken me?" We should be ashamed to complain about insignificant trials, and even in our deepest suffering should remember that we are only following in the footsteps of our Lord and Master.

Now, let us look at some of the things we must do in order to cultivate this virtue of patient endurance. 1 Thessalonians 5:14 tells us to be patient toward all men. Now it is often difficult enough to be patient with some of the

# Patient Endurance

By Beth Brig

brethren, but to be patient toward all men is indeed a trial. It is not always the big things that try us so much; from some divine source we seem to draw a reservoir of strength to meet them. It is the small, petty things that we must face day by day, such as our associations with uncongenial people, that finally wear us down like drops of water gradually wearing away a stone. In these unhappy surroundings, let us meditate upon the people with whom Jesus was forced to associate. They were the most hardened sinners at times. His greatest test came from the hard-hearted, self-righteous Pharisees and others, who constantly sought to trap Him in some word or action, and even sought to kill Him long before His time. It was His own people who finally forced Pilate to have Him crucified.

We are informed (2 Thess. 3:5) that we must patiently wait for Christ. When month after month goes by and He does not come; when circumstances indicate that the time is near, and then world's affairs seem to straighten out again, how impatient we may become at the long delay! Some of us may even turn to the pleasures of the world again. But we must continue patiently in well doing, for the Bible tells us that Christ will come at a time when we are not expecting Him, and how terrible it will be if we are counted among the foolish virgins!

Jesus patiently waited for the glorification He had been promised, and is still patiently waiting for His Kingdom. Even if death should overtake us before He comes, we some day will be in the company of such great souls as Abraham, Isaac, Jacob, Paul, Peter, and many others. The promise is sure, and at some time will come to pass.

Romans 15:4 reminds us that "through patience and comfort of the scriptures we may have hope." Hope of what? The hope of eternal life. We can hope for peace of mind in this life, achieve it through much tribulation, and experience the joy of knowing that we are God's children, and He cares so much for us that even the hairs of our heads are numbered. (Luke 12:7.)

Now, let us suppose that we have patience when it comes to facing the great trials that come our way. Let us examine ourselves and see if we are patient in lesser



things. In the first place, are we patient in our homes? Husbands and wives, or brothers and sisters do not always agree on everything, and how much patience it often takes not to attempt to force our point of view on those nearest to us! Can we patiently discuss things with them, or do we become angry and say things we are afterwards sorry for?

Mothers especially need the patience of Job to answer all the questions their children can think up when they are overworked and tired. Do we patiently explain and talk things over with them, and are our examples such that they will grow into men and women who will be pleasing to the Lord? A lack of patience may undo all that we have laboriously tried to accomplish.

Then, as mentioned before, there are the people with whom we associate in our offices or other places of business every day. How they do irritate us at times! When they fail to do their share of the day's work, and the extra burden falls upon us, do we have an almost overwhelming desire to tell them in not very kind language just what we think of their actions? Do we suppress the impulse and tell them quietly what they must do, or do we make enemies of them by making remarks that had better be left unsaid?

Then there are those interfering relatives who always know how to do things better than we do, and do not hesitate to tell us so. And how about the neighbor who drops in at all hours when we are the busiest, and those time-consuming telephone calls from people who seem to have nothing else to do but relate the latest gossip?

This, of course, does not apply to the sick and lonely, or to those who need help and comfort. It is the useless waste of time that so tries our patience.

How do we act in little things such as being pushed aside when we are endeavoring to board the bus? And in the supermarket or the store when somebody rudely takes our place in line, what do we do? These things are trifling, but, oh, how they try our patience and tempers, especially when we are tired or in a hurry!

Now, for another look at the larger trials. Romans 5:3, and 4 tells us that we should "glory" in our tribulations. That takes us a step further than we have gone so far. Why should we do this? Because we know that all things are sent to us for a purpose, that, through patient endurance, we may achieve a character that will give us an entrance into the Kingdom. Remember, "Whom the Lord loveth he chasteneth" (Heb. 12:6).

Paul goes on to say further that if we endure chastening God deals with us as sons, and that, without chastisement, we are bastards and not sons. (Heb. 12:7, 8.) So, if tribulations are a sign that we are sons of God, we should be happy that we are counted worthy to endure them.

If it seems at times that our trials are too much to bear, let us remember that "God is faithful, who will not suffer us to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). So, when adversity threatens to overwhelm us, we have access to God in prayer, and He will either remove the trouble or make a way of escape so that we may be able to bear it. Sometimes we marvel at the avenue of escape that God offers us. But the more we patiently endure, the more our characters will be developed, and the more like Christ we will become.

James 5:11 tells us to consider the patience of Job. Have we ever been tried as Job was? If we think we have, let us ponder over the outcome when he had passed victoriously through the fire. He was endowed with much more than he had lost. And so it will be with us. The best this life has to offer is but temporary, and subject to time, circumstance, and the whims of a changeable public; whereas, our reward, if faithful, will be eternal.

Revelation 3:10 informs us that "because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world." When we think of the terrible times we are in already, and those more terrible still to come, how thankful we will be if we are accounted worthy to escape a major portion of them, and to be hidden away securely from God's consuming wrath! We will escape if we have kept the word of God's patience; in other words, if we have acquired patience, together with the other virtues we are told we must develop. (2 Pet. 1:5-7.)

Psalm 37:7-10 tells us we must wait patiently on the

*(Please turn to page 15)*

# PLAYING CHURCH

By Pastor Hollis Partlowe, Macomb, Illinois

**I**T IS tragically true that some go through all the motions of Christianity without having their hearts in it. They "play church." Such people remind me of the Pharisees and Sadducees who came to the baptism of John the Baptist. (Matt. 3:7.) He called them a "generation of vipers." Jesus called such people "hypocrites," but neither of these terms is used much today. These kinds of individuals have been many in each generation.

While in Virginia this summer, we saw the best scarecrow we have ever seen. At a distance it looked exactly like a man guarding a small garden, and only a close examination revealed its true identity. Likewise, the modern Christian is often a counterfeit. He likes an easy Christianity that makes no demands upon his time and interests. One is not very convincing when he talks cream and lives skim milk. Doubtless, God expects one's life to be different after conversion. If you want to live for yourself, Christ is not for you.

It is shocking how many want to indulge in worldliness and loose living, and still be called Christian. They cannot seem to wean themselves away from worldliness. They never seem to learn: "Lie down with dogs, and you get up with fleas." When it comes to worldliness, my advice is:

"Keep your eyes upon Jesus,  
Look full into His wonderful face,  
And the things of earth will grow strangely dim,  
In the light of His glory and grace."

Our precious Lord said, "Remember Lot's wife" (Luke 17:32). She presents a great lesson to all. God told Lot and his family to get out of wicked Sodom and not to look back. Lot's wife disobeyed, and became a "pillar of salt" (Gen. 19:26). It was a fatal look. She not only turned her head, but she longed greatly to be back in that wicked old city with all its sin, a perfect picture of a Christian longing for the world. Are such fit for the coming Kingdom? Hear our Lord Jesus again: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). Indeed, we must learn to destroy little sinful habits if we are to live forever.

Scripture says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). This verse needs no exposition—just obedience. One cannot long for things of this life and love the Father at the



same time. The late D. L. Moody said, "I hate half-heartedness of any kind; if a man is going to come only half way into the church he had better stay entirely in the world." His theology was different than ours, but on this point we have only praise for him. Certainly this is God's position! Nothing less than dedication of the whole man is acceptable with Him. "Backsliders forsake the things of Christ; true disciples forsake the things of the world." A slang expression today for a mistake is, "I goofed." This term well sums up the whole life of many; but coming from the deathbed, "I goofed" is not very funny.

## Attending

Some are too sick to attend the church services; however, they can visit relatives or do a dozen other things. Others complain that they have only one day to sleep—Sunday. What does God think of this kind of religion? Hebrews 10:25 is still in the Bible: "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." Are you too busy for church? If you are, consider your future. Christ taught that the broad way leads to destruction, but the straight and narrow way leads to eternal life. (Matt. 7:13, 14.)

The results of playing church are clearly spelled out

in Scripture. Perhaps no passage is clearer than Matthew 7:21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." These people, rejected by our Lord, are not atheists or unbelievers! They pretended to serve Him, but they only played church.

### *Giving*

Then, many play church when it comes to giving to the Lord's work. They spend money on themselves, their loved ones, and on pleasure, but leave God out—or give Him leftovers. Let's face it! We spend money for that which means most to us. Some churches declare that they cannot support a pastor; yet, the members have expensive cars, summer cottages, elaborate homes, expensive vacations, etc. It all depends where one's heart is. Someone has said: "Finance is a ball and chain in many a church. Tithing would give it wings." Scripture says, "Bring ye all the tithes into the storehouse" (Mal. 3:8-10).

In our American etiquette we have learned to tip the waiter ten per cent of the cost of our meals, but it seems that some think more of their waiter than they do of their Lord. Jesus cautioned: "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). In spite of this plain language, some spend their lives trying to live the kind of life that Jesus said could not be lived. They need a deeper dip into salvation's well.

### *Witnessing*

Finally, many play church when it comes to witnessing for the Lord Jesus Christ. They talk about everything under the sun except the great plan of salvation; they forget that the church has a mission and a message. (Mark 16:15, 16; Acts 1:8.) Sometimes teen-agers of Christian parents get into trouble because the parents never took church seriously and were never an influence to them. They played church. The answer to juvenile delinquency is adequate Christian training in the home and church at an early age. This is the only answer. By the time a youngster is in his early teens, it is very difficult to do much with him. The gospel has to be applied to one's life to be of any value. Suppose you were sick, needed a certain drug, and went into a drugstore but did not buy it. What good did it do you? Likewise, one can go to church all his life and still be lost. Furthermore, one can be baptized and still be lost. Salvation depends upon becoming a new creature in Christ. Far too many under the Christian banner have their hearts in this life.

If the church is to accomplish its purpose, it has to be

unified. "A kicking horse never pulls." One day, as a woman was coming out of church with a broken arm, she said to her minister, "I know how the church feels in not having the use of all its members." That woman had to get a broken arm to learn that lesson, but doubtless it was worth it. Some people are stiff and crippled and refuse to bend an inch. We must realize that the Christian life is not a list of likes and dislikes, but rather is a dedication of self to Jesus Christ. It is unlimited in joy, peace, and contentment, depending upon the degree of consecration. Are you playing church?

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*You are invited to serve the Lord* through worship and service of the Church of God. Write THE RESTITUTION HERALD for the address of a Church of God near you.

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### **BIBLE STUDY**

*By Pastor C. E. Randall*

At their general assembly in Des Moines, Iowa, the United Presbyterians suggested that an attempt be made to have "a common study of the Word of God in Holy Scriptures" between Roman Catholics and Protestants.

Undoubtedly, due to the changing attitude of the Roman Catholic Church as a result of the Ecumenical Council, Daniel J. O'Hanlon, S.J., professor of theology at Alma College in California, writing in the Jesuit weekly, *America*, said: "There is no good reason why Bible study groups could not be formed under the joint leadership of the local Catholic pastor and Presbyterian [Protestant] minister, or qualified persons they may designate, to carry on 'a common study of the Word of God in Holy Scriptures.'"

This is an amazing change of attitude on the part of Roman Catholics. Some may say, "It is an attempt to proselyte the Protestants and make Roman Catholics out of them." Well, if Protestants are unable to support their views and teachings from the Word of God they deserve to be proselyted.

The article continued: "The choice of translation need cause no difficulty, since canon law allows any Catholic engaged in any way in Bible studies to use reliable translations not accompanied by tendentious footnotes. The (Protestant) Revised Standard Version (now available with the Apocrypha) meets this standard."

The diocesan paper, St. Cloud, Minn., uses the Revised Standard Version in quoting from the Scriptures and calls it "that excellent translation."

The Church of God has always been strong in Bible study. Bible study groups have been a bulwark of the church. Now we have good reason for inviting Catholic friends. Bring this new policy of the Roman Catholic Church to their attention—then invite them to study.



# Brief Messages for Busy People

## NO "NEXT GENERATION"

A Methodist clergyman, David Sageser, Clifton Methodist Church, Cincinnati, Ohio, said, "Unless Protestant churches and families develop a program of Christian education involving perhaps three hours per week by children attending regularly and working under qualified teachers, there will be no next generation." This could be both literally and spiritually true!

## RELIGION IN AMERICA

*By Sterling Russell*

In the lineage of Seth there arose the Teacher of Nazareth in whom all the truth of all religions was manifested. He revealed the essence of true religion when He prayed to Almighty God, as recorded in this sacred Book, the Bible: "Nevertheless not my will, but thine, be done."

Our Colonial leaders were religious patriots who acknowledged the existence of Divine Providence ruling the universe. They set forth clearly in Article VI of the Constitution that "no religious test shall be required as a qualification to any office or public trust under the United States," for Americans were free to worship God as they chose.

Religious freedom, as well as other free rights, were incorporated in the first amendment to the Constitution. There is no provision or regulation therein permitting anyone to "take God out of American affairs." The citizens of the United States of America intend to uphold, protect, and defend their American constitutional freedom!

## "IN THE SPIRIT ON THE LORD'S DAY"

*By Sidney Hatch*

*"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet" (Rev. 1:10).*

This verse from the Book of Revelation is usually taken to mean that the Apostle John, the human author of the book, was in the spirit of worship on Sunday. Regarding such an interpretation we would make the following suggestions.

In the New Testament the first day of the week is always called "the first day of the week," not "the Lord's day." Please note such passages as John 20:1, 19; Acts 20:7; and 1 Corinthians 16:2.

Revelation 1:10 literally says, "I became in spirit in the imperial day," or, "I became in spirit in the Lordian day." The point is that John was carried by the Spirit, by prophetic vision, into the great time of the end, the day of the Lord. There he saw the events connected with Christ's return and the establishment of His reign on the earth.

The Greek word for "Lord's" in Revelation 1:10 is the adjective *kuriakos* or *kuriake*. As the lexicons of Moulton and Milligan and Abbott-Smith point out, it meant "imperial," or, "of the lord or master." In ancient inscriptions it occurs in such phrases as "imperial service" or "the imperial treasury." Thus John writes here of "the imperial day."

Finally, and this is the point we would make in this study, Revelation 1:10 may very well be the key to the prophecy. Having seen the day of the Lord, John described the events connected therewith.

The Book of Revelation becomes, therefore, not a book of European church history, but a prophecy of the end of the age. It tells us of "the day of vengeance of our God" (Isa. 61:2) and "the unveiling of Jesus Christ" (Rev. 1:1). As other Scripture *predicts* the great tribulation, so Revelation describes it.

## A PARENT'S PRAYER

To us, we pray, Lord, give the joy  
Of leading our own girl and boy  
To that most blessed and holy place  
Where they will meet Thee face to face,  
Confess their sins, see Christ's oblation,  
Then in faith receive salvation.

We who have brought them, by Thy help,  
Into this world of sin and pain  
Would be the ones to lead their steps  
Within th' eternal King's domain.

So guard our words and guide our ways,  
That in their very early days  
Our little ones may grace receive  
To see Christ dying—and believe.

While they are still beneath our wing  
Accomplish, Lord, this holy thing.  
This joy, more sweet than any other,  
Belongs to Christian father and mother.

## MISSIONS WITHOUT MONEY

By C. Jesse Pestle

Quite often when we think of missions and missionaries we think exclusively of faraway places and money, because missionaries on foreign soil nearly always solicit financial help. While we should not neglect those who give their lives to the Lord's work and who need our support, neither should we overlook an equally important phase of missionary work which can be done at home without money.

There is a missionary work which God expects of each of His children and which does not require money or that we go abroad. We sometimes grieve over what is not being done because of lack of funds and at the same time ignore completely that work which could be done without money.

All men everywhere need the gospel. Our next-door neighbor who does not obey God is just as lost as the native of some country abroad who has never heard. The money we give for missions does not relieve us of our obligation of witnessing to those about us.

The local church should be a mission from which all its members go out to labor freely for God. It does not cost money to talk to our friend about the Lord or to put our religion into practice daily. When the early disciples witnessed so successfully of the resurrection of their Master they did so, in many cases, in poverty. They were operating a mission without money.

Though the times have changed since the early church,

the message of the cross is still the same. Although we have at the present time many aids which are employed in proclaiming the gospel, there shall never be a substitute for personal evangelism. Before we conclude that missionary work is an impossibility apart from the almighty dollar, let us practice the tactics of the first-century Christians who, when scattered abroad, went everywhere "preaching the word."

We may not always have financial means, but we do have a message of truth which God has asked us to speak, and which is vital to the salvation of those about us.

---

*Are you participating* in the EACH ONE REACH (at least) ONE undertaking of the Church of God? Witness, pray, and help someone to find the way of salvation!

---

### PATIENT ENDURANCE

(Continued from page 9)

Lord, and not fret because of evildoers, for in a little while we shall consider their place, and it shall not be. The wicked may have the best of things now (that is, material things), and may cause us an endless amount of trouble, but evildoers shall be cut off, and the meek shall inherit the earth. (V. 11.) Is it worth waiting patiently for, even through grief and anguish? We think it is. "In patience possess ye your souls" (Luke 21:19), for the outcome will be glorious beyond words.

---

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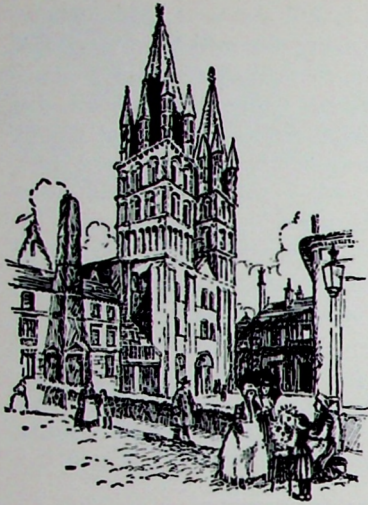
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# Religious Architecture Through the Ages

**S**TONEHENGE, an ancient circle of stones which still stands in modern Britain, strikes visitors with a sense of awe. So do the ruins of Greek temples. The remains of early Christian churches scattered about Asia Minor could never be mistaken for ordinary dwellings.

Have you ever wondered why you can instantly tell a house of worship from an ordinary building? Why, entering an unfamiliar church or temple, you know you are in a sacred place?

Whether it's a modern building of newly quarried stone or an ancient soot-covered Gothic cathedral in Europe, the sense of awe you feel at the doorway is no accident. Generations of religious architects have learned how to build a sense of worship into the very structure of the building itself.

Many ancient conceptions, Mr. Eliade, a noted anthropologist, says, passed into the church architecture of Europe. Throughout history, stone has been favored in religious architecture over all other building materials. Its durable beauty and link with tradition are uncontested—but in recent years stone has taken some striking new forms. Building stone is now available in a myriad of natural colors and literally hundreds of different shadings. Six categories of natural stone are quarried in the United States: sandstone, quartzite, granite, marble, limestone, and slate. New cutting techniques produce thinner slices of stone for greater economy, and improved quarrying and manufacturing methods help keep stone costs down.

The glory of the ancient world was Solomon's temple. It stood proudly, an oblong stone building sixty cubits long, twenty cubits wide, thirty cubits high—about as tall as a three-story building.

The front side of the temple was open—here a portico was supported by two brass figures of Joachim and Boaz—who symbolized strength and security.

Garnished with precious stones, overlaid with gold,

fitted with sweet-smelling cedar, the temple housed sacred treasures which included the stone tablets of the Ten Commandments given to Moses. A series of enclosures led to the Holy of Holies, which, covered with a veil, was accessible only to the high priest. One of the central features of the temple was a huge reservoir of water standing on the backs of twelve brass oxen.

The remains of early Christian churches show them to have been made in unusual shapes. Besides the traditional cross-shape, foundation ruins have been discovered which are square, circular, or octagonal.

The world's largest church is the basilica of St. Peter in the Vatican City, Rome, with a floor area of 162,900 square feet. The largest cathedral in the world is St. John the Divine in New York City, which has a floor area of 121,000 square feet. The world's smallest church is the Union Church at Wiscasset, Maine, with a floor measuring seven feet by four and one half feet!

Perhaps the most universal chapel is the tiny meditation room at the United Nations in New York. Here, men and women of every faith and creed come to kneel before a simple stone altar.

The late Secretary-General Dag Hammarskjold, wrote of this chapel: "There are simple things which speak to us all with the same language. We have sought for such things and we believe that we have found them in the shaft of light striking the shimmering surface of solid rock. So, in the middle of the room we see a symbol of how, daily, the light of the skies gives life to the earth on which we stand."

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# Day of Destruction

By Pastor Lyle Rankin, Cashmere, Washington

**B**EHOLD, 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 day cometh," indicates a time ahead. "Burn as an oven," forecasts a hot time all over. "Burn them up . . . leave them neither root nor branch," details complete destruction by heat. Verse 4 informs that the wicked by the above-mentioned means will be reduced to "ashes."

Peter, in writing about the heavens and the earth, tells of the "world" before the great flood in Noah's day, and how it, "being overflowed with water perished" (2 Pet. 3:6). He then directs our attention to the next great change in store, "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" (v. 7). As water was used to accomplish punishment from God upon the antediluvians, so fire will be used to punish the ungodly in the day of judgment.

By continuing in Peter's Second Letter it may be seen that the change is to be within the time known as "the day of the Lord" (v. 10). He also indicates a melting of the elements of the earth, not to the annihilation of the earth, but to a burning up of the "works that are therein." As Peter further reveals things about the coming change,

he looks across the day of the Lord (Jesus' Millennial reign) to the "day of God," noting that the heavens will be on fire, and melt the elements. The result will be a new heavens and a new earth.

Paul, in writing of the day of Christ in the times of restitution, declared 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, 26). Then in verse 28 he shows that Jesus will turn all over to His Father. This shows the "day of the Lord" and "the day of God."

Death is the last enemy to be destroyed. Jesus said that death is to be cast (destroyed) in the fire that accomplishes second death. (Rev. 20:14.) Revelation 21:8, when declaring more about the same fire and second death, reveals it to be the time of the destruction of the fearful, unbelieving, abominable, murderers, sorcerers, idolaters, and all liars.

These scriptures and many others declare the day that is to burn as an oven will be the great judgment day after the thousand-year reign of Christ when, as the Psalmist declares, "the transgressors shall be destroyed together" (37:38).

Knowing from the sure Word of God that there will be destruction for the wicked and the earth made new for the eternal and future abode of the righteous, let us meditate even as Peter did, "What manner of persons ought ye [we] to be in all holy conversation and godliness?" If we look for such, let us be diligent that we may be found of Him in peace, without spot, and blameless!



## CALENDAR OF EVENTS

- March 21, 22—Missouri State Conference, St. Louis, Mo.
- March 23-29—Enster Services, Eden Valley, Minn. Harold Doan, guest speaker
- April 4, 5—Illinois Spring Conference at Ripley
- April 10-12—Southwest Conference at Tempe, Ariz.
- April 13-24—Evangelistic Services, Macomb, Ill. Richard Worley, speaker
- June 20-27—Southwest Youth Camp at Minus Methodist Camp, Jerome, Ariz.
- July 19-25—Michigan State Conference at Camp Chief Noonday, Yankee Springs
- August 2-7—Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 7-13—General Borean Youth Conference, Camp Alexander Mack, Milford, Ind.

"Hell and Paradise," a tract by H. J. McMaster is now in print and available from him at Rt. 1, Eldorado, Ill. He will be happy to hear from you.

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# RESTITUTION

## Herald

VOLUME 53, NUMBER 10

### FEATURES AND ARTICLES IN THIS ISSUE!

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of Christ

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Backward World

Combating Spiritual Apathy

Brief Messages for Busy People

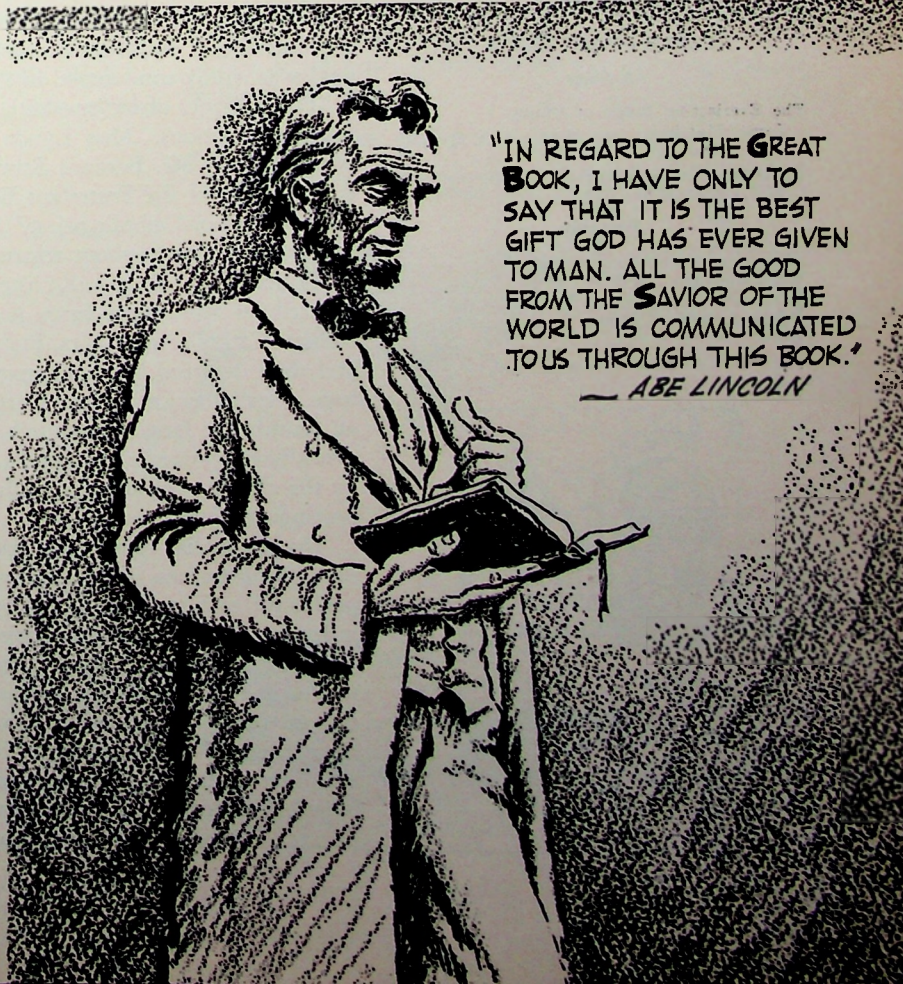
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— ABE LINCOLN

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

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

**HAROLD J. DOAN, Editor**

**Paul C. Johnson, Associate Editor**

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"Just look at all the bargains," Mary Beth said, reading the January sale ads. "Have you ever figured out how much you could save if you had the money to buy all the things you need when the sales are on?" Elsie asked her. Mary Beth laughed. "That's the trouble," she said, "you have to spend so much money to get the savings!" And it's only by spending yourself, all you have and are, that you find the real bargains of life.



# Editorials

**Harold Doan**  
**Editor**

## RELIGION AND POLITICS

A poll of students in twelve United States colleges revealed that the vast majority are more interested in politics than religion. Only in the University of South Carolina was there a slight plurality who were more interested in religion than in politics.

This being an important political year, there are many overlapping interests between religion and politics. For instance, there is a widely distributed report that Evangelist Billy Graham is considering running for the office of President of the United States. A close source to Dr. Graham in Houston is reported to have said, "He is giving earnest and prayerful consideration to the idea, and he has spent many sleepless nights weighing it" (the possibility of accepting a draft).

Assuming that President Johnson will be the Democratic candidate, it is now generally openly stated among the political pundits, that the vice presidential candidate *must* be a Roman Catholic. Since the 1960 election, it is assumed that unless either the president or the vice president or both are Catholic, it is discrimination of the worst sort. While the "religious test" was wildly condemned in 1960, it is now a necessity.

The prospect of an interfaith marriage in the White House is arousing some speculations. Miss Lynda Bird Johnson, the President's daughter, is engaged to Mr. Bernard Rosenbach, a Roman Catholic. Miss Johnson is a member of the Protestant Episcopal Church. Will she be married by an Episcopal or Catholic priest? This will be a test of the Catholic ecumenical pronouncements about reforms in the marriage laws of the church.

Princess Lee Radziwell, sister of Mrs. Jacqueline Kennedy, has been granted an annulment from her first husband Michael Canfield by the Roman Catholic rota. Mrs. Radziwell had married Mr. Canfield in 1953, and then divorced him and married Prince Stanislas Radziwell, who had been married twice before. Since 1958, the princess has been trying to get an annulment from the church so her marriage to the prince would be officially recognized. Radziwell's two previous marriages were also annulled by the church. Wealth and influential friends evidently can have a great bearing on church policy.

Do you realize that it now costs an average of \$275,600 per year to keep each Congressman in Washington? These are the salary and office expenses for each man. It would be possible to keep sixty missionaries a year in foreign fields for the same price.

A bill was recently signed into law which makes federal grants possible to church-related colleges. Before the ink was dry, Protestant and Catholic college officials were lined up with their hands out for public funds for libraries and science buildings. In twenty years government control of the buildings built with the grants will cease and they then can be made into churches, chapels, and seminaries, or used for any other purpose the school desires. The bill will be used also as a wedge in the tremendous propaganda

effort now being made to secure federal and state aid for parochial schools. Parochial school leaders call the college bill a "step forward" in this direction.

Such is the situation in politics and religion in this election year.

### MASSACRES IN THE CONGO

Savage bands of Congolese, under the leadership of Peking-trained Pierre Mulele, have been raiding villages in Kwilu Province in the Congo. In the raids three Roman Catholic priests and Irene Ferrell, a Baptist missionary, were massacred. Several missionaries are unaccounted for, and at least fifteen mission stations were burned. Many local government officials, school teachers, and other leaders have also been brutally slain. Much of Africa is in a state of chaos, agitated in many cases by communists and premature independence granted to people still incapable of self-rule.

### NEW SCROLLS FOUND

Professor Yigael Yadin has reported that two new scrolls have been found at Massada, an excavated Roman fort. The scrolls were written during the first century A.D., at the latest, because they were in the ruins of the city which was destroyed in 73 A.D. One of the scrolls contains Psalms 81-85. The find is important, since it is definitely dated, while there is some dispute about the date of the writing of the Dead Sea Scrolls. Professor Yadin reports that the style of writing is very similar to that of the Dead Sea Scrolls.

### BEHAVIORAL SCIENCES

In a new book *Human Behaviour: An Inventory of Scientific Findings* (Harcourt, Brace, & World, \$11.00), a psychologist and a sociologist set forth some documented findings about patterns of human behavior. They often merely confirm what has long been thought or suspected, but they also come up with some new findings.

Of interest is their finding that individuals do not hold out against unanimous group judgments, even when the group is clearly in error. In other words, individuals tend to "go along with the crowd," and only the exceptional person will stand alone.

Another finding is that "tolerance" is only slightly increased as a person gains more facts. Facts are of very little consequence in overcoming preconceived ideas, intolerance, or prejudice. The old saying, "Don't confuse me with the facts, my mind is made up," is a general attitude of mind. It is only when people are brought into new groups and become loyal to them that their ideas change about social and personal matters.

People come to a knowledge of the truth of the gospel as the Spirit of God prepares their minds to accept something new and different that is of great social and per-

sonal importance to them. The friendship and concern of the person who presents the gospel to them is a factor of great importance also.

### THE GOALS OF ATHEISM

In speaking for a Constitutional amendment that would allow prayer and Bible reading in public schools, and also other traditional religious exercises in public life, Congressman Frank J. Becker, New York, had inserted in the *Congressional Record* this section from the annual report of *The American Association for the Advancement of Atheism*:

The United States not being a Christian nation and its godless Constitution requiring a secular government, the American Association for the Advancement of Atheism demands:

1. Taxation of church properties;
2. Elimination of chaplains and sectarian institutions from the public payroll;
3. Repeal of laws restricting rights of atheists and those enforcing Christian morals;
4. Abolition of oaths in courts and inaugurations;
5. Non-issuance of religious proclamations by chief executives;
6. Erasure of the superstitious inscription "In God We Trust" from our coins, and the removal of the church flag from above our national flag on battleships;
7. Exclusion of the Bible as a sacred book from the public schools;
8. Suppression of the bootlegging of religion through dismissing pupils for religious instruction during class time;
9. Secularization of marriage, with divorce granted upon request;
10. Repeal of anti-evolution, anti-birth control, and censorship laws.

This set of goals is well on its way to being realized in the United States.

### DOLLARS AND CENTS APPROPRIATIONS





# The Everlasting Reign of Christ on Earth Will Fulfill the Davidic

# COVENANT

**G**OD has never said a meaningless word. His words are positive, true, and sure. Whenever we read a "thus saith the Lord" in the Bible, we know it shall come to pass. There is such a "thus saith the Lord" in Jeremiah 33:20, 21, concerning the everlasting covenant God made with David. "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." God says here that His covenant with David is just as sure as day following night and night following day. If we can change day and night, then we can change God's covenant with David. That is how sure this covenant is.

The Davidic covenant is first found in 2 Samuel 7 and 1 Chronicles 17. As we mentioned in the former chapter, the Davidic covenant contains five great items of God's eternal plan: David's seed, our Lord Jesus Christ; the seed's kingdom; the seed's house; the seed's throne; and the father-son relationship between David's seed and Almighty God. Peter definitely states in Acts 2:29, 30 that Christ is the One that God has raised up to sit on David's throne. The one-thousand-year reign of Christ on earth will begin to fulfill the everlasting covenant God made with David.

This thousand-year reign of Christ is announced in Revelation 20:6. "Blessed and holy," John said, "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."

The reign of Christ was foretold by the Prophet Isaiah. Seven hundred years before Jesus was born, he predicted these things. "Unto us a child is born, unto us a son is given: and *the government shall be upon his shoulder*: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Here God has said that His Son, the Prince of Peace, will someday sit on David's throne and "the government shall be upon his shoulder." The government of what? The government of the earth. This is brought forth in Revelation

By  
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THE RESTITUTION HERALD

where we are told that Jesus shall be called at His coming, King of Kings and Lord of Lords.

It seems preposterous to the people of earth today to suppose that a man shall come from outer space to overturn the governments of earth. We are so used to man's rule it is difficult to grasp such a great change as Christ will institute. It is very possible that some who are reading this chapter do not believe that Christ shall come and reign over the earth. Be that as it may, there is no doubt in the mind of the student of God's Word that such a change shall take place, and that very soon. All the signs in the earth point to the soon coming of Christ: the white-colored tension, the evil that blankets the earth, the animosity among nations, the wars and rumors of wars all over the face of the globe, the famines, pestilences, and earthquakes that are now seen in every place, the State of Israel now established again as prophesied, the nations lining up as the Bible says they shall at the end of the world. All of these things show conclusively that the reign of sin and death is about to draw to a close, and Christ will usher in a new era, an age of peace and righteousness, an age when God's Kingdom shall supplant men's kingdoms, and it shall stand forever.

There are five points we wish to bring to your attention in God's Word about the reign of Christ: 1) Christ shall fight earth's kings and conquer them, 2) He shall reign in the midst of His enemies, 3) the scope of His Kingship shall be universal, 4) the extent of His dominion shall be world-wide, 5) the results of His reign shall be peace and righteousness forever.

Revelation 19:11-21 pictures our Lord Jesus Christ coming as a conquering king. The account of the battle between Christ and the kings of the earth is given in verse 19. "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." The account gives the outcome of that great battle: Christ shall conquer the armies of man and shall be called "King of Kings, and Lord of Lords."

That Jesus shall reign in the midst of His enemies is so stated by the Prophet David in Psalm 110:2. This places His rule upon earth, as does also Jeremiah 23:5, 6. That prophet foretold, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." The Bible does not support the thought that Jesus' reign will be elsewhere than on the earth. He shall reign over earth on earth.

The scope of Jesus' Kingship shall be of universal magnitude. Every king on earth will bow before Him and be subject to Him. David wrote, "Yea, all kings shall fall down before him: all nations shall serve him" (Psa. 72:11).

The extent of Jesus' dominion is given also by the prophets. "He shall have dominion also from sea to sea,

and from the river unto the ends of the earth" (Psa. 72:8; Zech. 9:10). As the waters cover the sea shall His Kingdom cover the earth.

Then, sin and death will give place to righteousness and life. Notice what the Messianic prophet said, "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). We understand that this verse is chiseled on the cornerstone of the United Nations building in New York. The aim is a good one—peace on earth. Yet God's Word expressly says that there shall be no peace on earth until God's Prince of Peace shall come. Then the wild animals will lie down with the tame ones. Then the little children shall play with snakes that now are poisonous, but then shall be non-poisonous. Then shall the lion eat straw like the ox, and the tongue of the dumb shall sing forth the praises of God. (Isa. 11:6-9; 65:25; 35:5, 6.)

So it is that all good Christians look forward to Christ's coming reign over earth. Today we are urged to depart from sin and live a life of purity and of righteousness. This Kingdom to come is our desire. It will follow up the conversion that has taken place in this age. Those who are converted to Christ now shall rule with Christ in that age. Those who do not know of God today shall be taught of Christ then. The wicked shall be destroyed, for Christ shall reign until He has put all enemies under His feet. The last enemy that shall be destroyed is death. Then He shall present the conquered kingdoms of man to God, that His Father, Almighty God, may be all in all. (1 Cor. 15:23-28.) Thus, Christ shall fulfill the covenant that God made long ago, the Davidic covenant.

If we would enjoy the coming age, God's word of exhortation is plain, yet simple. He has said, "Repent and be converted." In another place we are told to forsake the things of this world, for they shall pass away. Will you do that, my friend? Will you give up this world and all its sin to please God and His Son? It is a reasonable thing they ask of us.

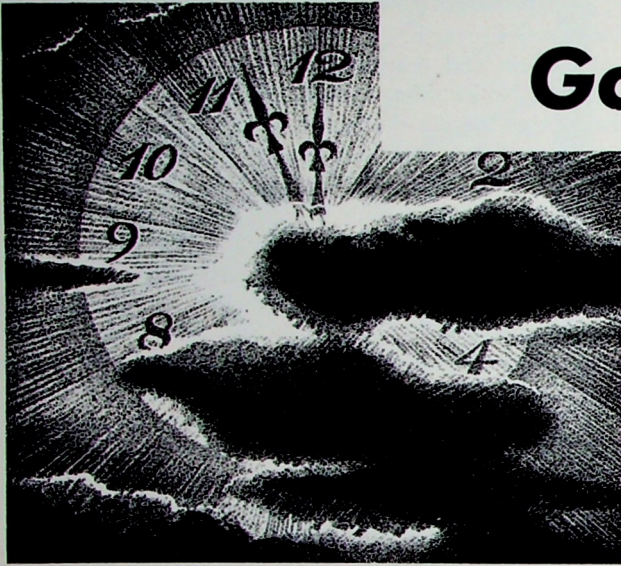
Jesus said we must be born again in order to inherit the Kingdom of God. Have you been born of water and begotten of the Spirit that you may have the full birth to immortality in a spiritual body when Jesus comes? If you have not yet repented and been baptized, do so soon, for the time is short. If you have been baptized, grow in grace and in the knowledge of Christ. Jesus will soon come and give life to those who believe in Him and follow His teachings.

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*Are you participating in the EACH ONE REACH (at least) ONE undertaking of the Church of God? Witness, pray, and help someone to find the way of salvation!*

# God Is Watching!

By Pastor Harry Sheets, Ripley, Illinois



**G**OD is the Ruler of this world. He may have a universe to supervise, but He is not too occupied to know what is taking place here.

David was aware of God's vigilance. He wrote: "He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves" (Psa. 66:7).

Nebuchadnezzar, the first Gentile to be elevated to world prominence, learned of God's supremacy in a most humiliating manner. He, thinking that God was not watching, exalted himself and was made insane for seven years, after which he publicly announced "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17).

Americans seem to have forgotten that God is watching their nation; at least, they act as though He is not. The Supreme Court in a recent decision declared Bible reading and prayer in our public schools to be unconstitutional. School after school has eliminated both. The recent action of the Red Wing, Minnesota, school board is typical. It has banned baccalaureate services. Christmas and Easter programs, as such, are barred. The dramatizing of Bible stories is forbidden and the Gideon Society is denied the privilege of distributing free Bibles in or through the school.

We fear for the future of our country. It is headed for destruction. "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). This is as true today as it was when uttered three thousand years ago.

We claim to believe and trust in God but forbid the reading of His Word in our schools. We claim to be a Christian nation, but refuse Jesus and His teachings a

place in our educational system. Are we not hypocritical in our position?

Assyria was a cruel and wicked nation, but God sent that nation against Israel to punish it. He called the Assyrian the rod of His anger, and their staff His indignation. God said: "I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, and to take a spoil, and to take a prey, and to tread them down like the mire of the streets" (Isa. 10:5, 6).

Is it possible that God is using communistic countries as His rod to punish our hypocritical nation? Could not the bombs in their hands be His indignation? We do not know, and we have no way of knowing. One thing we do know; that is, God will never let our nation go unpunished.

God, speaking of the time of punishment for all nations, said to Jeremiah: "Take the wine cup of this fury at my hand, and cause all nations . . . to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. . . . And all the kings of the north, far and near, . . . and all the kingdoms of the world, which are upon the face of the earth, . . . shall drink after them. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. . . . I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. . . . The Lord hath a controversy with the nations, . . . he will give them that are wicked to the sword, saith the Lord. . . . And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: for they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground" (Jer. 25:15-33).

Millions of our children are neither taken to church and Sunday school, nor sent. Their only contact with God's Word was in the public schools. That privilege has been denied them by the Supreme Court ruling.

The responsibility for the spiritual training of the children again rests squarely upon the parents. This is where God placed the responsibility in the beginning. Parents must measure up or be held responsible for neglect of duty.



# BACKWARD WORLD

By Pastor Russell Dickerson, Litchfield, Minnesota

**WE** ARE living in a world which seems to enjoy making black *white*, and tall *short*. The world today takes great pains to put high ideals and high moral standards into such categories as foolishness, and a waste of time. We might call this a backward world because many things are labeled backward. Good is called bad, and bad is called good.

For instance, the word "square" was once a meaningful word. You looked a man square in the eyes; you ate a square meal, and you gave him a square deal. Now, square means someone who is behind times.

This idea of making black *white* is also carried over into religious experiences. The world loves to call evil practices the right thing, or the accepted thing. Divorce, drinking, gambling, and other such devices used to be considered evil. Now, they are the accepted thing! At the same time, Bible reading, prayer, and a clean, moral life are not for the modern man, but for the old fogies. Also, the world loves to brand Christians as odd-balls, gullible, and ignorant, and call worldly people intelligent, sophisticated, and adult.

I believe this can easily be understood in the light of advertising for the movie industry. If a particular movie exploits sex, drinking, and other immoral practices, the advertisement will read, "This movie is recommended for the mature, sophisticated adult." On the other hand, if the movie is a good, wholesome—and just plain enjoyable—movie, it is advertised as being for children. Yes, the world loves to brand Christian ideals as being childish and immature, while claiming maturity and sophistication for sinful practices.

As a boy, I remember going to the many western movies that were once so popular. In those days the hero never would take a drink of anything stronger than sassa-parilla. I saw many of the old western heroes defend their right to order milk when they went into a bar. In the movies today, the hero is more often than not a bar-fly. He is seen drunk in many scenes, and seems to have a drink in his hand most of the time. I do not mean to say that a Christian should order milk in a barroom, but I do believe it is a sign of the world becoming more prevalent in our daily lives under the name of the accepted standard.

If a person tries to live a dedicated life, he is called a fanatic, or branded as going overboard with religion. I heard a person branded a fanatic on the grounds that he attended church on Sunday night and taught a class at the Wednesday night Bible study.

But let us examine this art of name calling a little closer. Who is actually the odd-ball? Is it the dedicated Christian, or the person of the world?

Can any other reason be given for the existence of man other than that man was created to serve and do the will of God? Then, if this is true, we must say that the one who does the will of God and truly worships God is a normal human being. On the other hand, the person who lives as if God does not exist and cares nothing about the standards of God is an abnormal human being. So, instead of the Christian being labeled as an odd-ball or a fanatic, it is the non-Christian who really is the odd-ball. The natural, accepted thing is to serve God. It is unnatural not to serve God.

## THE LIMBER PINE

A naturalist was talking to a group of tourists in Bryce Canyon, Utah. He explained that those gallant pines which are so frequently seen at the top of mountains are known as limber pines. It is because of their resiliency and flexibility that these trees withstand the winds and storms while other trees are being destroyed.

To prove his point the naturalist took a branch of a limber pine and tied it into a knot. The branch was so flexible that this was easy to do. When the knot was untied, the branch straightened out to its original position.

Apparently it is not through strength alone that trees survive. It is not in never bending but in never failing to spring erect again after the gale has passed that victory is achieved.

**I**T IS often said that if you know a man's interests, then you know the man. In examination of the thought from another perspective, we can also discover the character of a man by knowing the things to which he is indifferent.

In a world in which there is great music a man is passing judgment upon himself by accepting jazz. In a world in which there is Christ, a man passes judgment upon himself if he is content with Marx. "Here lies the test: the light has come into the world, but men preferred darkness to light because their deeds were evil" (John 3:19, N.E.B.).

It would be difficult to determine how many projects and programs taken on by a local church have failed because of the ailment of apathy. Calling campaigns and attendance are not what they should be, most often because of unconcern. Even strife in the church may be present simply because someone was not concerned enough to be Christ-like in behavior and put an end to disagreement. People who are attached to the church but are not concerned with the problems of salvation or the church will themselves become a problem.

Ministers' most perplexing problems do not come from the unsaved. The gospel message is intended first of all for them. The zealous present few problems. We simply try to guide their energies into proper channels. The ones who really present a maze of seemingly insurmountable difficulties to us are the ones belonging to the class of which Paul spoke, "having a form of godliness, but denying the power thereof" (2 Tim. 3:5). They appear to be religious but in reality are not because they have renounced the power of it.

Indifference has always been present in, and is one of the greatest enemies of the Church of God. As the poem well points out to us, it was apathy as well as other human failings that nailed Christ to the cross.

"When Jesus came to Birmingham,  
They simply passed Him by,  
They never hurt a hair of Him,  
They simply let Him die."

Apathy is more to be feared than communism, catholicism, or any other enemy of the church. It is the worst kind of enemy because it works from within.

#### *Causes*

The most condemning description of today's would-be Christian is his secular attitude. Man today is not anti-Christian so much as he is non-Christian. Art, politics, science, economics, etc., all seem to be sufficient unto themselves. The individual makes it very well in every area of his life without God. If someone happens to have an interest toward Christ then that is an optional benefit.

\* The message was first presented to the Church of God Ministerial Association in January, 1964.



Material wealth and secularism are the greatest contributing causes to spiritual apathy. The lukewarmness of the church at Laodicea seems to have been caused by material wealth. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17, A.V.). The words of Christ were true for the Laodicean church as well as for any lukewarm Christian today. "Where your treasure is there will your heart be also" (Matt. 6:21, A.V.).

Though secularism and materialism are the primary causes of spiritual apathy, there certainly are other contributing factors. The unfeeling believer may have observed hypocrisy in others and thus become calloused to the value of spiritual concern for the needs of others. Interest can also be lost because there are no visible signs of progress or goals in the church program. Other organizations may seem to make more real and vivid contributions to the needs of the individual and society. Some may feel that the demands of Christianity are too great. They are preoccupied with lesser living. Their interests never get beyond their own pleasure. Finally, some do not want to live the kind of life for which Christ stands.

#### *Counteraction*

The above reasons are not the only causes for apathy and they may not be the most important, but they do help us in finding a starting point. The same is true in the following paragraphs in which we suggest solutions.

The technology and science of today have increased our per-capita productivity, and thus our standard of living. The Scriptures do not teach directly against technical progress. In fact, the Christian should be concerned about the physical welfare of his fellow men. If, then, there is nothing inherently sinful about a higher standard

# Combating Spiritual Apathy

\* By Pastor John R. Lewis, Troy, Ohio

of living, the Christian is faced with a dilemma, because it may be the higher standard of living that is causing his spiritual apathy. The methods of withdrawing into a monastery and separating from society into a colony are not logical solutions. The church is not to withdraw from the world, nor is it to go to the opposite extreme of accepting it uncritically. The church must be involved with the world, putting forth efforts to reform it.

We can welcome the new technology and progress but at the same time we can be aware of its dangers. The Scriptures teach us that possessions are not to be the only meaningful things in life. Allowed to continue unchecked in a materialistic world, many Laodicean Christians will misdirect their devotion from God to material progress. The only name for this is idolatry; it is worshipping something less than God. It is but the form of worship.

In the pulpit and in the study the minister's counsel must be that of teaching true values and meanings of worship and praise to God. If the Christian life is anchored in lesser things we become slaves to our own comforts and lost to God. Physical presence at church once or twice a week is not enough. Those who seek God must be mentally and emotionally concerned about their own salvation, the salvation of others, the needs of the church as a whole, the concerns of the pastor, and the will of God.

In the past, orthodox ministers have tried to frighten the indifference out of their people by preaching "hell fire." However, the challenging call that draws lay members into Christian service must be nothing less than love. If our people are stirred to action through fear, ministerial pressure, congregational pressure, or any means other than love for the Lord, their service will fall short. It will not be long-lasting and will be ineffectual when compared to that Christian service which is love-inspired.

Many of us have had the experience of being disap-

pointed in the actions of others. We can easily see how a believer can lose his zeal because someone who has been his inspiration turned out not to be as devoted as he had thought. To prevent this, people must be won to Christ and not to a system of doctrines. Other things are important and necessary, but faith will not fail the individual won to Christ, when he sees that others do not believe the correct doctrines or do not have his same high moral standards.

## *Goals and Purposes*

It is important that a church organization have a definite sense of direction. Alice in Wonderland stopped to ask directions. Asked where she wanted to go, she replied she did not know. If she did not know where she was going, why did she need to know how to get there?

It is important to impress upon people the need of being interested in the salvation of others but, unless they are directed in some tangible ways and means of evangelism, any interest that they may have had will soon fade. Such projects as "Each One Reach One," and giving a percentage of church income to missions will keep their interest on someone besides themselves.

The Christian life is never static. One is either progressing or slipping back. The most convincing evidence there is that one is growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ," is the evidence of ever-increasing spiritual activity. Building programs, calling campaigns, and other projects keep our people conscious of the need for showing faith by works.

A man that is told his house is burning down will not be uninterested in the fact. By having church goals and purposes we can impress upon the minds of people this same sense of urgency in regard to the return of Christ and the coming Kingdom. In the Phillips translation of 2 Timothy 4:2 we have these words, "Never lose your sense of urgency."

Even if one is on the right track he will get run over if he just sits there. Church goals should be set high. They may not all be reached, but spiritual muscle will develop and spiritual apathy will be removed by trying.

## *Church Benefits*

To people who walk by sight and have not learned to walk by faith, other organizations and societies may seem to make more of a contribution to the individual's welfare than does the church. A union member may receive the benefit of higher wages or better working conditions. His employer may send him to Florida on vacation because he has won a selling contest. In a society where receiving far outweighs giving, modern man has learned to ask, "What am I going to get out of it?"

I feel that Paul on various occasions of his ministry handled the problem very well. He reminded the saints often of their incomparable advantage and position. In Romans 5 he said, "God commendeth his love toward us,

in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." He reminded the Corinthian brethren that their labor was not without reward. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord."

The minister's message must be balanced. As we are exposed more and more to the sins of society around us, we can easily develop an attitude of condemnation. Our dislike for the sins of society can become so great that we use the pulpit as a sounding board for private dislikes and fail to point out the glories and blessings of Christianity to the faithful believer. The results of such a one-sided message will serve to turn the congregation from us in disinterest. We would be wise to frequently examine our sermons of recent months to see that they are not so biased that we have failed to present a gospel message that is unwarped. People need to be interested not only in living righteously, but also in knowing that they have an inheritance in Christ.

#### *Importance of the Individual*

Fortunately the spiritual condition of a church does not depend upon one of its members alone. The apathy of a few can be put down by the zeal of many. The revival of a lukewarm group does not always depend upon the united action of all. To the Laodicean church Christ said, "Behold, I stand at the door, and knock: if *any man* hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Any great movement or action must start with individuals. The people of Israel returned from captivity and set about to rebuild the walls of Jerusalem and the temple. Because of the opposition of the people in that area they became discouraged and quit work after only laying the foundation of the temple. God raised up Haggai and Zechariah a few years later who pointed out their way of life and neglect of the things of God. Through the inspiration of these two individuals the temple was completed.

There are many people in every congregation who would show leadership and zeal if they only knew how. These people need to be discovered by the minister and their abilities used, especially those who are new in the faith want to engage in Christian activity. If their energy is not utilized, their interest may soon cool to the lukewarmness of the "old saints." Through the obedience of one, the obedience of others may be renewed.

#### *Minister's Example*

It has been said, "The whole secret of life is to be interested in one thing profoundly, and in a thousand things well." These words are doubly true for the minister if he wants to be successful in doing the work of the Lord. He must be profoundly interested in Christ, and

also interested in his parishioners and their needs. Any spiritual apathy on the part of the pastor will be immediately recognized by his congregation.

As a preacher he must present the message of Christ in the greatest possible manner. The preacher does not just stand in the pulpit and talk. He preaches a message—a message that he feels is the best kind of counsel for his people on that particular occasion and at that particular time. He considers carefully the exact words he is going to use. He considers carefully the kind and amount of emotion he is going to inject into his voice. He studies the psychology of speech and of crowds so that he can make the most knowledgeable appeal possible. There can be no spiritual success if the preacher is going to use his study time to think of something that will take thirty minutes of everyone's time on Sunday.

One example is worth a thousand precepts. In pastoral duties, as in preaching, a minister must not give any indication of not having an interest in the needs of his congregation. Through the pastor's concern they get the impression that the Lord is also concerned with the problems of the individual. Through the associative learning process we can easily see that a system of association is established (unconsciously) by the believer. "The minister is concerned when Aunt Mabel is sick. I become concerned when he wants someone to be chairman of the missionary drive, or when he wants help in bringing someone to Christ." Stated briefly, a church will have spiritual zeal to the degree that the minister is able to cause them to realize their indebtedness to and blessings from God.

The letters of Paul have good illustrations concerning his effectiveness in combating Laodiceanism. He complimented those who were zealous. "About the provision of aid for God's people, it is superfluous for me to write to you, I know how eager you are to help; I speak of it with pride to the Macedonians: I tell them that Achaia had every thing ready last year; and most of them have been fired by your zeal" (2 Cor. 9:1, 2, N.E.B.). Through the zeal of the people of Corinth he was able to provoke zeal at Achaia. On many occasions Paul used himself as an example and spoke of the necessity of sacrificing for the cause of Christ. True spiritual living is sacrificial living. Paul demonstrated vigorous and sacrificial living in his own life. On his way to prison he visited fellow Christians; while in prison he wrote letters to other Christians.

#### *Conclusion*

Spiritual apathy can best be put down with a vigorous church program. Every talent and ability that is available in a church group should be utilized. Every man is as lazy as circumstances permit him to be. It is part of the minister's task to create circumstances that do not permit spiritual laziness. To enhance an atmosphere of zeal the minister should show vigor in both the pulpit and his pastoral duties.

# War of Words

By Richard H. Utt

Editorial reprinted from *Signs of the Times*

PEOPLE are concerned lest bombs fall and bullets fly. However, loaded missiles of another type, nonmetallic and nonradioactive but no less hazardous, are soaring thick and fast all around us. These missiles are words, spoken and written. Unlike numbers, which require at least a little juggling to make them lie, words lend themselves willingly to the demagogue, the shyster, and the brainwasher. Pressure groups are rewriting Webster, and nowhere is this truer than in politics and religion.

Take that word *bigot*. It used to mean "one obstinately and irrationally, often intolerably, devoted to his own church, party, belief, or opinion." As commonly used in connection with the 1960 election, *bigot* meant anyone who held doubts, however reasonably or tolerantly, about possible conflicts in a candidate's loyalty to his church and his state. Thus, when Norman Vincent Peale attended a meeting of religious leaders called to examine questions of church and state, he was tarred as a *bigot* by editors and cartoonists across the land. Regrettably, Peale washed his hands of the whole thing and went home. Had he ridden out the hurricane he had raised, he might have been able to clarify to the public that to question, to investigate, to discuss a controversial issue does not constitute *bigotry*.

A word currently being flayed alive is *discrimination*. This used to imply unequal and unfair treatment or favoritism. As currently employed by a mammoth pressure group, it means exactly the opposite. As redefined, *discrimination* means a failure by the government to grant privileged status to one group; specifically, failure to appropriate public tax monies for sectarian instruction.

The twist given to the word "puritan" accurately reflects the ideals of our society. We insist on pure, uncontaminated water to drink; we want pure motor oil in our engines and pure cranberries on our tables. But when "Of course, I'm not puritanical" is used as a boast, it is obvious that pure minds, pure hearts, and pure religion are not so highly prized. Whatever may have been their foibles or excesses, the Puritans lived to please the Almighty. Would that we had more Puritans in the highest sense, in religion, in government, in business, in labor!

*Liberal* is a word that needs defining. When a certain

minister was told that liberalism was invading the church, he replied that he hoped the new trend would soon be evident in the collection plate! Could it be that such fine words as *liberal*, *tolerant*, and *broad-minded* often serve as a cloak for lack of conviction, for shallowness and mediocrity in Christian living?

Then there's that word *fanatic*, and the ugly term *prose-lytism*. How we labor to avoid even the appearance of such evils. Yet the early Christians "turned the world upside down" (Acts 17:6) and "filled Jerusalem with" their "doctrine" (Acts 5:28). Webster says a *fanatic* is "a person affected by excessive enthusiasm, particularly on religious subjects; especially, one who urges his beliefs zealously and with unreasonable and uncompromising insistence." What a description of Paul!

The ecumenical movement is one of the strong currents in religion today. Surely its aims are praiseworthy—to unite a splintered Christianity under "one roof," which in essence is what the word *ecumenical* means. So we hear about the "sin of separateness." But before clutching this cliché to our bosoms we would do well to ask, "Separateness from what?" Indiscriminate joining may be the very worst thing Christians could do. "Ephraim is joined to idols: let him alone" (Hosea 4:17). Judging from the Bible record, God's chosen people have more often erred from getting *ecumenical* with the wrong people than from any other sin. Paul asks, "What agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:16, 17).

The best safeguard from the menace of manipulated words, we believe, is a thorough knowledge of the Scriptures. Not by artful slogans, but by "the law and . . . the testimony" (Isa. 8:20) are Christians to live. Paul warned Timothy that "evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou," he advised, "in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise" unto salvation through faith which is in Christ Jesus" (2 Tim. 3:13-15).



# Brief Messages for Busy People

## THINGS THAT COUNT

By *Harvery U. Krogh, Jr.*

If we would meditate a while  
On things in life that count  
We'd have more time to sing and smile  
And see our blessings mount.

A fault of ours is rushing on  
So blindly to our fate  
And never thinking of the cost  
Until it is too late.

We want our way most all the time.  
"Let others step aside."  
We all forget our time will come  
And we'll not long abide.

We fail to see the love and joy  
That could be ours each day  
Because we're blind to God's reward  
And seek it in our way.

We cannot see as far ahead  
As we can see behind  
But God has shown us what will come  
And we need not be blind.

We need to study from His Word  
And read it every day  
So we will know just what to do  
And what we ought to say.

The Christ will come and judge the world  
And we ashamed will be  
If we don't look to Him for life  
And with His ways agree."

## CREATIVE LOAFING

Have you ever noticed how some of your best ideas have popped into your head while you have been sitting in a boat fishing, playing a round of golf, or sitting on the beach watching the waves roll in?

Down under the conscious mind is the subconscious mind. It is the storehouse of all our impressions. It is the mental fireless cooker where our ideas simmer and develop, while we are loafing.

Newton was loafing under an apple tree when he saw an apple fall and got the gravitation idea.

While loafing and finding peace for his soul, Galileo watched the great swinging lamp. It gave him the idea of a pendulum swinging to and fro as a means of measuring the passage of time.

Watt was loafing in the kitchen when he noticed the steam lifting the top of the teakettle, and conceived the idea of a steam engine.

Vacations are valuable investments. We should take little vacations every day. Many times we will get more ideas and better ideas in two hours of creative loafing than in eight hours at the desk.

—Wilferd Peterson, *Sunshine Magazine*.

## CONCERNED

By *Pastor Lyle Rankin, Cashmere, Washington*

As the Apostle Paul had to meet the custom of people worshipping idols or false gods, even so now God's people live in the midst of those who accept or worship false gods. Paul did not ignore this practice. He was concerned about man's state before the God who had indeed created all. From Acts 17:16-31, where Luke records Paul's activities at Athens, these statements stand out, "The city wholly given to idolatry . . . to the unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein . . . hath made of one blood all nations of men . . . that they should seek the Lord . . . we ought not to think that the godhead is like unto gold, or silver, or stone, graven by art and man's device . . . now commandeth all men every where to repent," because of a coming day of judgment.

A check among the people of the world reveals that trinity worship prevails today. Such is abominable before the Father of Jesus, as much so today as when people in ages past took up the worship of one or more false gods. As Paul was concerned about the state of those who worshiped false gods in his day, even so should the Church of God in these days be concerned about the state of those who worship false gods.

The God men do not know should be declared when and where possible, that they might repent and turn to God, and do works meet for repentance. Read the purpose of Paul's preaching as shown in Acts 26:18-20, "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, and inheritance among them which are sanctified by faith that is in me . . . that they should repent and turn to God, and do works meet for repentance."

Those who worship the "trinity" need their eyes opened, need light to replace darkness, need to be turned from the power (message) of Satan to God. God's message is His power "unto salvation." Be concerned!

### PRECIOUS PROMISES

By Beth Briggs

*"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).*

It has, no doubt, appeared to most of us that our own trials and temptations are unique, and that every ill that has come upon mankind since the day Adam listened to Eve's voice in the garden has picked us out as a special target.

Perhaps many of our neighbors feel the same way about themselves.

"Oh, no," we are apt to say, "nothing much ever happens to them."

How can we be so certain about that? What, after all, do we really know about other people unless they tell us about their conflicts? Many an unfortunate person has seemed to be happy and successful until one day we pick up the daily paper and are horrified to find that he or she has ended it all in some tragic fashion.

"Oh, but I would never do that," we might exclaim.

Perhaps not, because we, as children of God, have inherited the promise that no temptation will exceed what we are able to bear, for a way of escape is provided for us. The desperate man or woman of the world might find death the only possible deliverance, for these precious words have not penetrated their hearts and lives.

Are we thankful for what God has said He will do for us?

When temptations overtake us,  
And life is dark indeed,  
And seemingly we are alone,  
Our God will intercede;  
He will make a way we can escape  
From sin's detaining hand,  
And grief and sorrow will take flight  
At His divine command.

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# Jesus Feeds Many People

By Mildred Dennis



Philip opened his eyes and saw that morning had already come. Philip hoped to see Jesus today. He had heard the women talking at the well yesterday. The men talked at the gates of the village. All the talk had been about this man Jesus.

"They say He does many strange things. They say He can make sick people well. People follow Him from place to place just to listen to His stories. He talks about love and a heavenly Father. Sometimes He tells short stories." These are some of the things the women said at the well and the men repeated at the gates.

Philip jumped up and dressed quickly. He rolled up his sleeping mat and put it against the wall. He went into the kitchen where his mother had prepared breakfast.

As he ate, Philip asked, "Mother, have you seen Jesus?"

"No, I haven't, Philip. Today will be my first time to see Him, too."

Mother took a little basket from a shelf and put a clean, white cloth in the bottom. Then she put two dried fish and five small loaves of barley bread on the cloth and covered them.

"Is that for us?" asked Philip.

"We will be hungry before this day is over," said Mother. "This little lunch will taste good. We must be on our way, for I'm sure the road will be crowded today."

Philip finished quickly, picked up the little basket, and he and his mother left the house. Mother had been right. There were people every place on the road. They were all walking in one direction, toward the Sea of Galilee.

As they came nearer the sea there were more and more people. Philip finally found a soft, grassy spot and he and his mother sat down. A boat came to the water's edge and stopped. Many men stepped onto the land.

Soon the murmur going over the crowd reached Philip. "It's Jesus and His friends. He's come. Look! Look! He's coming this way."

Philip stood up to see better. The crowd pressed in closer to Jesus. Some were sick and wanted Him to

touch them. He had healed others. Would He not heal them?

All through the day Philip watched the people. He listened to Jesus talking with everyone. He saw how gentle He was with the children.

Finally evening came. Philip was standing near by, holding the little basket on his arm. The five loaves of bread and two dried fish were still inside. Philip was waiting to find his mother again before eating.

One of the disciples came to Jesus and said, "The day is now over and there's nothing out here for these people to eat. Many of them have been here since early morning and are very hungry. We must send them into the villages so that they can buy food for themselves and the children."

"We will feed them," said Jesus.

"But we have nothing to feed them," said one disciple. Then he saw Philip holding out his basket. He looked inside and said, "Here is a lad with five loaves and two fish."

Jesus asked all the men, women, and children to sit on the ground. Then He took Philip's little basket and said a prayer of blessing. The disciples began to pass pieces of bread and fish among the people.

There was enough for all five thousand to eat what they wanted, and twelve baskets full of left-over pieces were gathered up.

Then Jesus sent the crowd home to sleep. His disciples went into the boat and sailed out on the sea. Jesus went up on a hillside to pray.

When he reached home, Philip rolled out his mat and lay down. He would always remember how Jesus blessed his five loaves and two fish and fed all the people. It was a truly wonderful miracle.

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## STORIES TO GROW ON

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### CALENDAR OF EVENTS

- April 4, 5—Illinois Spring Conference at Ripley
- April 10-12—Southwest Conference at Tempe, Ariz.
- April 13-24—Evangelistic Services, Macomb, Ill. Richard Worley, speaker
- June 10-14—Ninetieth Annual Minnesota State Conference, Long Lake Bible Camp, Eden Valley. S. O. Ross, guest speaker.
- June 20-27—Southwest Youth Camp at Minus Methodist Camp, Jerome, Ariz.
- July 19-25—Michigan State Conference at Camp Chief Noonday, Yankee Springs
- August 2-7—Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 7-13—General Berean Youth Conference, Camp Alexander Mack, Milford, Ind.

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# RESTITUTION

*Herald*

## EASTER MESSAGES

VOLUME 53, NUMBER 11

### Greatest Event in History

"CHRIST DIED FOR OUR SINS ONCE AND FOR ALL. HE THE JUST, SUFFERED FOR THE UNJUST, TO BRING US TO GOD."  
— 1 PET. 3:18 (N.E.B.)

"Moreover, brethren, I declare unto you the gospel which I preached unto you . . . by which also ye are saved. . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures"

(1 Corinthians 15:1-4).



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

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

**HAROLD J. DOAN, Editor**

Paul C. Johnson, Associate Editor

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Mary Beth was late to choir practice last week because of a pepper shaker. She told us afterward, "I was having stew for supper, and when I went to add a bit of pepper at the last minute, the lid fell off the shaker and dumped the whole lot in. The stew was ruined and supper was late because I had to begin all over again." Criticism can get out of hand, too. A little bit helps, but too much can destroy.



# Editorials

**Harold Doan**

**Editor**

## PAUL'S PARADOX

Near the end of his ministry the Apostle Paul was arrested in the city of Jerusalem and began the ordeal of a long series of trials that ended in his trip to Rome and trial before Nero. The reason for his arrest, according to his statement when on trial before Felix, governor of Palestine, was his belief in resurrection. Paul said, "Touching the resurrection of the dead I am called in question by you this day" (Acts 24:21). Because Paul believed and was teaching openly that Jesus Christ was raised from the dead, and would Himself resurrect the rest of the dead, Paul was considered a heretic and was brought to trial. This revolutionary teaching that Jesus Christ, who had been crucified, was now alive forevermore, and that there could be hope of life eternal only through Him and His resurrection, brought persecution upon Paul and the other apostles.

This same truth, which was the cause of their persecution, was also their comfort and hope in their persecution. As Paul testified at the same trial, "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:14-16).

The hope which was the cause of the persecution of Paul was the hope that sustained him in this persecution. The hope of the resurrection of the dead, made sure by the resurrection of the Lord Jesus Christ, was the basis of Paul's preaching. In view of the promise of the resurrection of the just, and the gift of life to those in Christ, Paul exercised himself at all times to be found in Christ at His coming. Trials, persecutions, the hatred of men: these were incidental experiences that one can expect to encounter as a result of holding firm to this hope.

Paul was opposed by people who despised the idea that salvation was through Christ alone. Some of them preferred to believe that they could earn their salvation through the works of the law. Others preferred to believe they already had life eternal and were not in need of the gift of life which only Christ can bestow at His coming. Thus those who taught the truth that is inherent and implied in the resurrection of the dead had to be silenced. But they could not be silenced, because the very hope for which they were called into question was that hope which gave them courage and steadfastness in their trials!

This was true in the days of the apostles, and it is true today. Those who face scorn because of their belief in the truth that life eternal is possible only through Christ, His resurrection and their resurrection, are often called in question. Believing "all that is written," however, they are comforted and strengthened in their "hope toward God." The believer can testify in time of trial, that even death makes him unafraid, for "God hath raised up the Lord, and will also raise up us by his own power" (Acts 6:14).

## FACING FACTS

Speaking at *Christian Emphasis Week* at Queens College, New York, a Duke University Professor of Religion, Dr. Thomas A. Lankford, faced up to some of the realities of American religious life. Talking about the keeping of Sunday as a day set apart for religion, he said, "Keeping Sunday apart is a bit of a ghetto mentality. It is very important to make religion a part of everyday life. The real struggle today is not to keep Sunday apart, like the recent blue-law controversy, but to get it into the lives of the people." He said further that keeping Sunday apart is "trying to perpetuate something that is non-perpetuable."

The subject of Dr. Lankford's lectures was "The Christian Message in a Secular World." Speaking of secularism in the United States, he said, "Here, we haven't thrown religion out, but we have leveled it so it has the same importance as everything else. Religion has become identified with doing everything a little and nothing too much." He believes that while we do worship God in the United States, we also worship other things such as a well-rounded personality, social status, and economic well-being.

It is apparent that the gist of Dr. Lankford's observations is that the Christian religion has been greatly compromised with the world. It has adjusted itself to the secular world so as not to be out of step with it. It has adopted many of the same goals, ideals, objectives, and mannerisms of the secular world. Under the banner, "Moderation in All Things," the church has seemed to accept the precept that a little sin, a little religion, a little of the world, a little of the church, mixed in a well-rounded personality never hurts anyone.

## THE AMISH AND THE BEATNIKS

In one of his syndicated columns, Jenkin Lloyd Jones observed the activities of two very opposite types of people and was caused to wonder. Visiting in the beatnik centers in New York City, Mr. Jones noted the antics of the bearded, unwashed, sneaker-clad, beatnik set. Hanging around coffee houses, strumming guitars, mouthing dirty poems, and muttering unintelligible sentences, the beatniks sip wine and coffee and sneer at honest work, family life, and such "square" things as thrift, honesty, and labor. They shake themselves loose from their meditations only long enough to cash their welfare checks. They live off the labors of the "squares" they talk about, and are pampered and petted by the welfare socialists of government.

Mr. Jones also visited in the Amish community around Lancaster, Pennsylvania. He noted that there, too, the men wore beards and the ladies dressed in plain clothes, but here the similarity ends. The men and women work hard. They own and operate fine farms. The government

has no problem with juvenile delinquency, with care of the aged, welfare payments, or unemployment. The Amish take care of their own. But these people are being harassed and bullied by the government because they have fought against social security. They take care of their own retirement and their own aged and seek no help from the government. Consequently they are hauled into court, fined, and, in some cases, their horses have been sold at plowing time to settle judgments against them for social security payments.

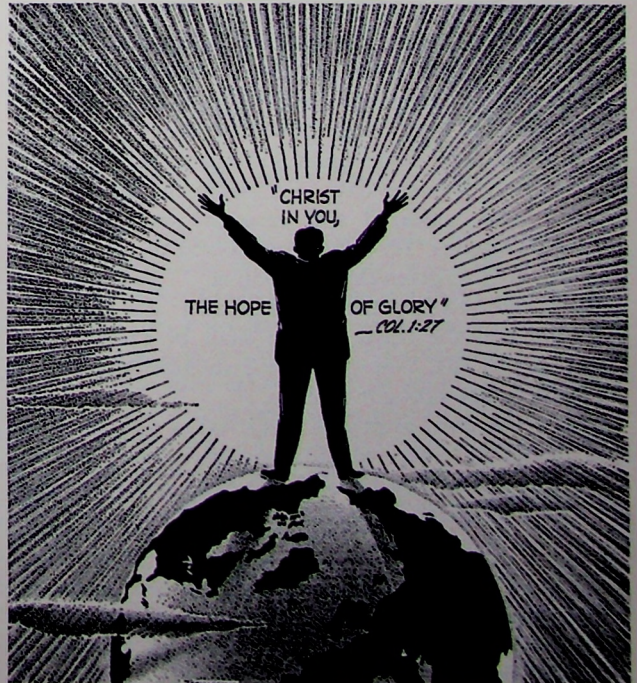
Observing all of this, Mr. Jenkin Lloyd Jones says: "A system of government under which the beatniks are comfortable and the Amish are bullied and badgered . . . sort of makes you wonder."

## TEST ON BIBLE LEADS TO BIBLE STUDY

Thayer S. Warshaw, an English teacher in Newton, Mass., gave his seniors a test on general Bible knowledge. Some thought that the stories Jesus told were called "parodies." Some thought Sodom and Gomorrah were lovers. Eighty to ninety per cent could not complete some of the best-known Bible phrases.

Teacher Warshaw is now planning to include study of the Bible in his English and Literature courses. He asks, "Is the student to study mythology and Shakespeare and not the Bible? Is it important for him to learn what it means when a man is called an Adonis or a Romeo, and yet unimportant for him to be able to tell a Jonah from a Judas?"

### **The Grave Made Powerless**



# CHRIST — Our Hope of Life



● By Pastor Gordon Landry, Baton Rouge, Louisiana

**T**HE APOSTLES who had summoned enough courage to follow Jesus to the cross turned sadly away as they heard His last anguished cry, "My God, my God, why hast thou forsaken me?" With a numbness never since felt by man, they trudged woodenly down Golgotha's hill, perhaps glancing back occasionally through mist-filled eyes to the starkly silhouetted cross and the limp figure hanging from it. As the supernaturally darkened sky lightened once more, the hurt and bitterness wedged deeper into their hearts. He was the One in whom they had trusted; they held doggedly to faith when the majority of His followers had become offended and disillusioned with Him. He had proclaimed Himself the Son of God, the righteous Ruler of a coming Kingdom, the One who would restore and rebuild the downtrodden nation of Israel. But His own lips had admitted that God forsook Him. Now He was dead!

Jesus was buried in the grave of Joseph of Arimathaea, fulfilling Isaiah 53:9: "He made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." How could a dead man establish a kingdom? How could a dead man fulfill promises? How could a dead man give them strength to continue believing in the God whom the dead Man claimed as His Father?

The bitter tears came again and again. Surely, during those three wearisome days and nights the apostles met together and pondered and reasoned and questioned among themselves. Yet none remembered the preparatory warning He had given them in Galilee, "The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again" (Matt. 17:22, 23). Nor did they remember the sadness those words had brought to them.

It was not until after His resurrection that the truth they should have known all along burst upon them in all its glory. The Son of God was risen from the dead. He had come forth from the tomb, victorious over the enemy that plagues man.

### *The Thief on the Cross*

Had Jesus actually died? or had part of Him remained alive, to go with the thief on the cross to paradise, or to go and preach to the spirits in prison?

Peter's sermon on the Day of Pentecost helps to supply an answer to these questions. "Him . . . ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:23, 24). Jesus was actually slain; He literally died; no part of Him continued to live. If something within Him lived on after death, He did not make a complete sacrifice for sin. After His resurrection, He told Mary Magdalene, "I am not yet ascended to my Father" (John 20:17).

Someone will say, "His soul could not have died, for the soul is immortal." Scripture says, Not so! The soul is not immortal. Isaiah 53:10 notes, "Thou shalt make his soul an offering for sin." It was the soul, the entire person, that was offered for sin, and not a body only. The composition of the soul is plainly shown in the creation of man. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). The soul, then, is the man himself, the combination of dust and breath. Peter verified that truth with a quotation from David which, he said, referred to Jesus: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption" (Acts 2:27). Verse 31 shows that resurrection was inferred in David's prophecy: "He . . . spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

Scripture shows, then, that, contrary to going with the thief on the cross to heaven at death, Jesus went to hell. This word "hell" is *hades* in the Greek. It occurs eleven times in the New Testament, is equivalent to *sheol* in the Old Testament, and means "the grave." It is so translated in 1 Corinthians 15:55: "O death, where is thy sting? O grave, where is thy victory?"

### *The Spirits in Prison*

Some think Jesus went and preached to the spirits in prison when He died, basing that assumption upon 1 Peter 3:18-20. A careful reading, though, will show otherwise. Jesus only preached to those people (or spirits) who were in the prison of sin through Noah, a preacher of righteousness. (2 Pet. 2:5.) Noah had the Spirit of Christ, though Christ was not yet in existence. Speaking of the

salvation of the soul, or the individual, Peter said, "Of which salvation the prophets have inquired diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. 1:10, 11).

Paul wrote to the Ephesians, saying that Christ "came and preached peace unto you which were afar off, and to them that were nigh" (Eph. 2:17). Now, when did Jesus ever get up to Ephesus? He never did. How then did He preach to the Ephesians? He preached through His emissary, Paul. In such manner did He preach to the spirits in prison of sin in the time of Noah.

### *Resurrection Necessary to Life*

So sure was Paul that resurrection will be necessary if the faithful are to enjoy life eternal in God's Kingdom, that he based his whole argument for remaining faithful on this fact. First Corinthians 15 shows the vital importance of resurrection to a Christian. If we can get the theory of immortality of the soul out of the minds of men and replace it with the simple truth of God—that man is mortal, is a sinner, and needs Christ for a Saviour—we will have done an immense amount of good. God asks that you believe Him, not some comforting theory produced by blind preachers. Said Paul, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time" (vv. 1-8).

Having first established the resurrection of Christ as a truth that could be proved by the very fact that many people still lived who had seen Him after His resurrection, Paul progressed to the next point: showing that our hope of life eternal rests upon that fact. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not

raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept" (vv. 12-20).

We hope you noticed in this reading the futility of trusting in an immortal soul. Those who had fallen asleep in Christ, or died in the faith, were utterly perished if there is no hope of a resurrection. Paul knew nothing of an immortal soul. If Christ has not been resurrected, faith is of absolutely no value whatsoever! Would that be true if Christ *had* possessed an immortal soul? Paul's argument was that if Christ has not been resurrected, He can have no power, for He has returned to dust—"your faith is vain; ye are yet in your sins."

Concerning the coming resurrection of the faithful, Paul said, "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. [This shows that we do not now possess immortality.] So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (vv. 51-54).

"The wages of sin is death" (Rom. 6:23). "All have sinned, and come short of the glory of God" (Rom. 3:23). Therefore, death must be the victor before the return of Christ and the resurrection of the dead. But after the faithful have received life eternal at the hands of their Messiah, they can truly sing, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55).

Paul showed the Philippians that Christ "shall change our vile body, that it may be fashioned like unto his glorious body," when He comes again to this earth. (Phil. 3:21.)

He wrote to the Hebrews that Abraham had so complete a faith in resurrection that he was willing to offer Isaac as a sacrifice to God, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (11:9). He gave no indication that Abraham believed Isaac's soul was immortal; indeed, it was exactly the opposite view that Abraham believed. He knew death was real; he knew also that God could bring his son back from death.

Hebrews 11 closes with one of the most outspoken rebuttals of the doctrine of immortality of the soul that can be found anywhere. Having mentioned a goodly number of the faithful of past ages, Paul concluded, "These all, having obtained a good report through faith,

*(Please turn to page 14)*



# The Most Important Event

By Pastor Harry Sheets, Ripley, Illinois

**W**E cannot point to any one event in the life of Jesus Christ and say, "This is the most important." He could not have lived if He had not been born. He could not have been the "Lamb of God that taketh away the sin of the world" if He had not been sinless. His death on the cross would have accomplished nothing if He had not been raised from the dead. Only resurrection from the dead made it possible for Him to complete the atonement by entering heaven to become our Intercessor before the throne of God.

Jesus' birth, sinless life, sacrificial death, and resurrection were all necessary and important, but there is little doubt that His resurrection was the apex of His life.

His resurrection conquered death, freed us from sin, and assured us release from the grave through resurrection.

Eternal life depends upon resurrection. "If the dead are not raised," reasoned Paul, "it follows that Christ was not raised; and if Christ was not raised, your faith has nothing in it and you are in your state of sin. It follows also that those who have died within Christ's fellowship are utterly lost" (1 Cor. 15:16-18, N.E.B.).

Paul then dispelled fears and doubts by adding: "But the truth is, Christ was raised to life—the firstfruits of the harvest of the dead" (1 Cor. 15:20, N.E.B.). Paul spoke with confidence and authority, for he, "as of one born out of due time" (1 Cor. 15:8), had seen Jesus on the Damascus road, and possibly in Arabia. (See Gal. 1:12, 16, 17.)

When Lazarus died, Jesus comforted Martha by saying: "I am the resurrection and the life; he believing into me, even though he die, shall live; and no one living and believing into me, shall die to the age" (John 11:25, 26,

Diag.). Jesus assured the twelve, saying, "Because I live, ye shall live also" (John 14:19).

The Bible speaks of two resurrections. The first group, "they that are Christ's at his coming" (1 Cor. 15:23), shall be raised to immortality (1 Cor. 15:51-53). "On such the second death hath no power" (Rev. 20:6), for "our vile body" shall "be fashioned like unto his glorious body" (Phil. 3:21).

"The rest of the dead lived not again, until the thousand years were finished" (Rev. 20:5). These are raised for judgment. So far as we can discover from the Word of God, none of these will receive immortality. Most, if not all, will be destroyed by the second death.

There is but one way to be assured of a place in the first resurrection; that is, believe the gospel, repent, be baptized, and live a consistent Christian life.

Baptism by immersion is the only valid form of baptism. The word lends itself to no other interpretation. The Greek *baptizo* means "to make whelmed, i.e., fully wet, used only of ceremonial oblation" (Strong). The word is derived from *bapto* which means "to whelm, i.e., cover completely with a liquid" (Strong). Paul referred to baptism as a burial and as a planting, which is in harmony with the word *bapto*. In this connection he said: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

Thus Paul makes baptism by immersion a prerequisite for immortality. Jesus had to shed His mortal nature by death before He could be raised to a new nature. This is the process we must follow. Paul said: "Our old man is crucified with him. . . Now if we be dead with Christ,

*(Please turn to page 14)*





# After Jesus' Resurrection

By Pastor C. E. Randall, Omaha, Nebraska

JESUS was on earth for forty days following His resurrection and previous to His ascension. We do not know much concerning these forty days, but what we do know is vital to an understanding of the person and work of Jesus. Luke gives some graphic accounts of Jesus during these few days. He deals primarily with the physical nature of Jesus. Luke being a physician, it would be natural for him to take this approach.

The first account to which attention is called is found in Luke 24, where Jesus joined company with the two disciples who were on their way to Emmaus. The two were discussing the events of the past few days—the trial, crucifixion, and related events when Jesus joined them, “but their eyes were holden that they should not know him.” This is an important element in the account. We must not be quick to jump to conclusions. The statement that they did not know Him, does not imply or teach that Jesus was some sort of an optical illusion which could change from one image to another at will. Such reasoning is contrary to law and fact. Verse 31 of this chapter gives the clue that makes the statement clear and reasonable. Here are the words: “Their eyes were opened, and they knew him; and he vanished out of their sight.” The reason the two disciples did not recognize Jesus was that their eyes were “holden.” The word “holden” simply means that there was a power that kept them from know-

ing Jesus. It was the same power that raised Jesus from the dead.

In Acts 2:24 we are told that it was not possible that Jesus should be *holden* of death; that is, the grave could not retain Him, whereas in the case of the two disciples, they were *retained* from recognizing Jesus. The reason for stressing this line of thought is to show that the failure of the two to recognize Jesus was because of a power exercised on the disciples, and not that Jesus as an individual could change from the celestial to the terrestrial or *vice versa*.

## *Jesus and the Eleven*

The next appearance of Jesus in Luke's record is with the eleven and certain others who were with them. The two had returned to Jerusalem. As they were relating their experiences which they had along the way, Jesus appeared in their midst and said, “Peace be unto you” (v. 36). The disciples were terrified, and “supposed that they had seen a spirit.” What the eleven and the disciples thought they saw was an illusion, an optical vision, i.e., a phantom. Griesbach in his Greek lexicon has in the margin the Greek word *phantasma*, which means a phantom.

Jesus knew the thoughts in their minds and recognized their fears, and He remarked, “Why are ye troubled? and (Please turn to page 14)

## What Do You Believe?

By Pastor Lyle Rankin, Cashmere, Washington

“I am he that liveth, and was dead” (Rev. 1:18).  
“Which was dead, and is alive” (2:8).

THESE are Jesus' words sent to John many years after His ascension to heaven. Jesus had been dead. The Prophet Isaiah had prophesied Jesus would be “cut off out of the land of the living” (53:8), and so it was when He was crucified. When the women came to the place where Jesus had been buried, the angels said to them, “Why seek ye the living among the dead?” (Luke 24:5). The angels told these women that Jesus was alive. (24:23.)

According to the Word of God there is a difference in one being dead and one being alive. Isaiah, in declaring God's message to Hezekiah, said, “Thou shalt die, and not live” (38:1), therefore, when one dies he is not alive. When Jesus was dead, He was not alive. The Apostle

Paul wrote that Jesus “slept” while dead. (1 Cor. 15:20.) So had Lazarus and David. (John 11:11; 1 Kings 2:10; Acts 13:36.)

God's Word further declares, “The living know that they shall die: but the dead know not any thing” (Eccl. 9:5). The dead cannot love, hate, or envy. They cannot work, have knowledge, nor exercise wisdom. (Eccl. 9:6, 10.) The dead lose their breath and quit thinking. (Psa. 146:3, 4; Jas. 2:26.) Jesus in death did not know anything; did not love anyone; He had “breathed out” (Luke 23:46, Diag.).

After God had raised His Son from the dead, Jesus was flesh and bones! (Luke 24:39.) He talked, walked, ate, and breathed. He was alive.

It is required that one must believe that Jesus died according to the Scriptures, was buried and resurrected according to the Scriptures. (1 Cor. 15:1-4.) This same portion of God's Word requires such belief of any who would be saved. What are you believing?



By Pastor Hollis Partlowe  
Macomb, Illinois

# Who Changed the Sabbath?

**T**HIS question is constantly hurled at people who worship on Sunday. It is a fair question and deserves an honest answer. It implies that man has changed the day of worship. Is that true?

## *History of the Sabbath*

After creating the world in six days, God rested on the seventh day. (Gen. 2:2, 3.) What did God do on the eighth day? The same thing that He did on the seventh day. Hence, the word "rested" expresses the fact that God ceased His creative work. In fact, the term implies a continual resting. From that specific work God is still resting, but He works every day. How else is the universe held together? Jesus said, "My Father worketh hitherto" (John 5:17). Nothing is said about man resting. Man rests from fatigue; God rested from achievement. Man was not made until the sixth day, therefore, the seventh day of Genesis 2 was not his seventh day. The first use of the word "sabbath" is Exodus 16:23 in connection with giving the manna.

Did Adam observe the Sabbath? Of course not! He lived centuries before (2500 years before) the Sabbath was given. Neither did Noah and Abraham. No Sabbath was given to man until Israel was formed into a nation and delivered from Egyptian bondage. The law covenant that God gave to Israel from Sinai (Horeb), which included the Sabbath, was not given to the fathers (Abraham, Isaac, Jacob) but to the generation of Moses' time. "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day" (Deut. 5:3).

The purpose of God's giving the Sabbath to Israel is given in verse 15. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: *therefore* the Lord thy God commanded thee to keep the sabbath." Observe, God commanded Israel, not the church, to keep the Sabbath in commemoration of their deliverance from Egyptian bondage. "The children of Israel shall keep the sabbath . . . throughout their generations. . . . It is a sign between me and the children of Israel" (Ex. 31:16, 17). Observe, further, that *Israel* was to keep this day, and it was a sign between God and that nation, not the church.

## *Additional Sabbaths of Israel*

The Jewish nation also had annual days that were observed as Sabbaths. In Leviticus 23 all seven of the feasts are listed along with the weekly Sabbath. (Vv. 3, 4.) Moreover, Israel was given the sabbatical year and year of Jubilee. Now another fair question: Who changed them? Nobody! Scripture teaches they were all included in the law covenant and all ended at the cross of Jesus Christ. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days. Which are a shadow of things to come; but the body is of Christ" (Col. 2:16, 17). The terms holy day, new moon, and Sabbath refer respectively to the annual days, monthly days, and weekly day. The term "sabbath days" is singular in the Greek. Hence, all the Sabbaths of Israel ended at Calvary. This text is the only place where the word "sabbath" is used after Acts 18:4; and here we are told it was nailed to the cross.

If the Jewish weekly day is binding on Christians so are the others. To insist on keeping one and ignoring the others is not consistent. Where does the Bible say we are not to keep the Feast of Tabernacles, Day of Atonement, etc.? They have not been changed; they ended at the cross. This is equally true of the weekly day.

In spite of that, some go so far as to make observing the Jewish Sabbath a condition of salvation, and to worship on Sunday a mark of the beast. Because Christians worship on Sunday, and the Jews were commanded to rest on the Sabbath (our Saturday), they have decided that man has changed the day of worship. Some say the pope made the change; others say it was Emperor Constantine. In either case, strong evidence shows that Christians worshiped on Sunday centuries before the office of the papacy came into existence (590 A.D.), or the time of Constantine (321 A.D.). We agree with C. J. Sharp in his book, *New Training for Service*, (pp. 102, 103): "In the beginning, the first day of the week was kept only by the Christians. Thus it was of significance to Christians only.

"Later, in lands where there was a large number of Christians observing the day, it was made, by legislation, a legal holiday. This has been done in many lands and by many nations.

"This has nothing to do with its Christian significance, for it would be a sacred day to be kept by Christians whether there were any legal enactments or not.

"Emperor Constantine was the first to enact laws giving the day legal recognition and controlling the activities of all the people on the first day of the week.

"For this reason some have gained the erroneous notion that Constantine somehow changed the sacred day from the seventh to the first day. The above gives the facts in the case. He had nothing to do with the keeping of the day by Christians. That custom had been established long before Constantine's law was enacted."

Similarly, if Congress in our time made a mandate for each person to worship on Sunday, that would not be the beginning of Sunday worship, because Christians have worshiped on the first day of the week these many centuries. To change the day of worship is one thing; to legalize the day already in use is something else. The latter is actually what happened.

"The first first-day-of-the-week that had Christian significance was that first day on which Jesus arose from the tomb, victorious over sin, death, and the grave. It is really that event which the day marks and celebrates, just as the fourth of July marks and celebrates American independence" (*ibid.*).

#### *Do Sabbath Keepers Really Keep the Sabbath of the Old Testament?*

On the Sabbath an Israelite could not leave his house. (Ex. 16:29, 30.) He could kindle no fire. (35:1-3.) The penalty for Sabbath breaking was death. (31:14, 15.) Read an example in Numbers 15:32-36, where a man gathered sticks on the Sabbath, and God commanded that he be stoned to death. The congregation "stoned him with stones, and he died." Do modern Sabbath keepers keep these restrictions? I think not! If one leaves his house, uses electric lights, draws water, cooks a meal, he breaks the Sabbath. One cannot accept the day and ignore all its demands. To apply all the restrictions and laws concerning the Old Testament Sabbath would make everyone on earth a Sabbath breaker.

Obviously, the Sabbath was a local commandment for Israel in the Promised Land. It was never intended for all nations for all time. Here in west central Illinois the thermometer drops down to twenty or thirty degrees below zero. How would you like to sit for twenty-four hours without any fire? God wants to do us good, not harm. "The sabbath was made for man"—for man's good. (Mark 2:27.)

Why not turn to the New Testament and the grace of God? Why not turn from Sinai to Calvary? The law can only condemn; it knows no mercy. The example of Numbers 15:32-36, referred to earlier, is a clear picture of what the law is—a "ministration of death" (2 Cor. 3:7). Indeed the big question is: Are we under the law

covenant or the new covenant? Speaking to His disciples, when He instituted the Communion service, Jesus said: "This cup is *the new testament* in my blood, which is shed for you" (Luke 22:20). He did not say, "This cup is the law covenant from Sinai." It had been in existence since Moses' time, was now coming to its end, and the new covenant was superseding it.

As long as God worked with Israel, Christ acknowledged claim of the whole law including the Sabbath, but after His resurrection He paid no attention to the Jewish day. It seems that Sabbath keepers cannot pry themselves away from Judaism. That was the trouble with Nicodemus. (John 3:1-12.) He could not seem to realize that something better had superseded it. The law covenant was a unit and included the ceremonial law, feast days, sacrifices, and the Ten Commandments. It was all given at the same time, through the same man, Moses, at the same place, Mount Sinai, for the one nation, Israel. This nation had only one system of law.

#### *The Sabbath and the Book of Acts*

Five passages in this Book reveal that the apostles attended the Jewish synagogues on the Sabbath. This is sometimes introduced as evidence that the apostles kept the Jewish day. "They came to Thessalonica, where was a synagogue of the Jews: and Paul as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures" (Acts 17:1, 2). Notice this service was held in "a synagogue of the Jews." This was not an assembly of Christians; it was a group of unbelieving Jews. Paul did not break bread with them. He was fulfilling the command "to the Jew first" (Rom. 1:16). Moreover, when he stood up to speak, he said "men of Israel" (Acts 13:16), not "brethren in Christ."

For Christian gatherings, when the day is specified, it is always the first day of the week. (Acts 20:7; 1 Cor. 16:2.) Jesus met Mary the same morning of the resurrection; He met with the disciples that same evening. Eight days later (the next Sunday), He met with them when doubting Thomas was present. (John 20:11, 19, 26.) Furthermore, the whole church was assembled on the Day of Pentecost. (Acts 2.) Pentecost, which means fifty, was always on the first day of the week. (Lev. 23:15, 16.) If one counted seven Sabbaths on any calendar the next day, the fiftieth day, would have to be the first day of the week. I believe that it is only fair to say that Sabbath keepers condemn Christians for not keeping a day that was never given to them. The believer's hope is not focused on a day, but a Person.

#### *The Sabbath From the First Century to 321 A.D.*

Aside from the New Testament, recognized church leaders before Constantine accepted Sunday as the day of Christian worship. Among them are the following:  
(Please turn to page 14)



## The Thief On the Cross

**T**WO explanations may be possible concerning Jesus' conversation with the thief on the cross as recorded in Luke 23:42, 43.

The first is this: all three texts concerning the thieves agree—both remained scoundrels until death. Matthew 27:44 and Mark 15:32 say that both thieves reviled Jesus. So here are two records agreeing that both thieves had no use for Jesus. Second Corinthians 13:1 says, "In the mouth of two or three witnesses shall every word be established." Some think Luke 23:42, 43 is in agreement with the first two, and that the thief's question was asked in sarcasm, this being his way of reviling Jesus.

Jesus answered that the thief would be with Him in "paradise." "Paradise" means "garden," and for that reason many believe it refers to the Kingdom when earth is restored to Edenic beauty.

Perhaps Jesus was speaking of a different garden. John 19:41, 42 states that Jesus was buried in a "garden" near the place where He was crucified. Thus, Christ's promise might be that they would be together in that garden.

There are several verses which seem to support this position. Isaiah 53:9 says that Christ "made his grave with the wicked." Mark 15:28 says, "He was numbered with the transgressors" (plural). Also, it may make it easier to explain the word "to day" if the thief was reviling Jesus. Where did Jesus go that day? To the grave! (Matt. 27:57; John 20:17; Acts 2:31.) The record does not say that the thief did not die that day. When he died, he, too, went to the grave. (Eccl. 3:19, 20.)

The question is this: Was this thief a transgressor to the time of his death? or did he really repent? What if the thief was honest in his request? True, he was a thief, and there is no Bible record of his being repentant before, nor of having faith before, nor of his being baptized.

For several reasons, we believe his approaching death caused him to think deeply about eternity, and that he did repent and go over on Jesus' side. First, he rebuked the other thief, asking him if he did not fear God. Second, he mentioned that Jesus was innocent, while they really were guilty of crimes. Third, he called Jesus "Lord." Fourth, he asked Jesus to remember him when He came into His Kingdom.

Another reason for believing the thief really repented is Jesus' use of the word "paradise." It is used only three times in the New Testament. Both other times—2 Corinthians 12:1-4, Revelation 2:7—the word refers to the Kingdom of God. Since the thief asked to be remembered in Jesus' Kingdom, and "paradise" will be life in God's Kingdom, and Jesus told him he would be in "paradise," it seems conclusive that the Kingdom and "paradise" are the same.

The thief had heard the Kingdom teaching. That was the gospel Jesus preached for three and one half years. The location of the Kingdom of God is spoken of in Psalm 72:8; Jeremiah 23:5; Revelation 11:15; Daniel 2:35, 44; and Daniel 7:27. The time of its establishment is mentioned in Matthew 25:31 and 2 Timothy 4:1.

So, at first, both thieves did revile Jesus. But after they had hung there a while, and death approached, one had a "deathbed confession," rebuking the other thief, and changing his attitude toward Jesus. (Turn to page 14)

### The Empty Tomb Still There

**D**URING the lifetime of the late President Calvin Coolidge a campaign was begun to discredit George Washington and rob him of the renown and affection he had won as the Father of his Country.

A friend asked Mr. Coolidge, "What is your opinion of the 'Discredit Washington' movement?"

Silent Cal lifted his eyes to look for a moment at the Washington Monument towering 555 feet into the air. Then, with his usual candor and straightforwardness, he replied simply: "I see the monument is still there."

When so-called doubters scoff at the resurrection story with all of its wonderful implications, faith is able to point them to a spot in the land of faith's beginning and say, "I see the empty tomb is still there."—J. R. Bowman.

# Triumph of the King

By Pastor C. F. Pryor, Cleveland, Ohio

**P**ALM SUNDAY is a day to be remembered as one I would remember a once-in-a-lifetime opportunity to attend the coronation of a king. On the morning of the first day of the week in which Jesus was betrayed and crucified, there was a stir in Bethany and along the road leading to Jerusalem. It was understood that Jesus of Nazareth was to enter the city that day. The people were gathered in crowds. The Lord sent two of His disciples to find a colt, with its mother. They were told to untie the animals and to bring them to Him. As we observe the disciples, we see them bring the ass and the colt near to Jesus. They take off their robes and place them upon the animals. Jesus then mounts the young animal and the procession starts moving toward Jerusalem. At this point our minds are carried back over a great many years to the words of the Prophet Zechariah, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon ass, and upon a colt the foal of an ass."

As the procession advances toward Jerusalem a great multitude is gathered by the way. The enthusiasm is running high as the people begin to take off their cloaks and carpet the highway with them and with palm and olive branches cut from the trees. They shout, "Hosanna to the son of David: Blessed is he that cometh in the name

of the Lord; Hosanna in the highest." When those of Jerusalem asked, "Who is this?" the multitude answered, "This is Jesus the prophet of Nazareth of Galilee."

Some of the Pharisees began to rebuke the disciples of Jesus and commanded Jesus to quiet them. Jesus' answer was one that astonished the Pharisees and all who heard it. He said, "I tell you, if these should hold their peace, the stones would immediately cry out."

Jesus then went directly to the temple of God at Jerusalem. When He arrived there He was astonished at what He saw. The temple was filled with men sitting around tables bearing vessels of money and having sacrificial offerings to sell to those who came to the temple to worship without bringing a sacrifice. Jesus saw at once that this practice was taking the place of true heart worship of His Father in heaven. He overthrew the tables of the moneychangers and the seats of them that sold doves and said to the people in the temple, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." After Jesus cleansed the temple, He received those that were ill and healed them. The chief priests and scribes were angry. Jesus was so discouraged over the reaction of those in authority in the city of God that He left the city and, as He beheld it, He wept. (Luke 19:41.)

(Please turn to page 14)

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## The Symbol of Spring

By Mrs. Rosalie Ficken, Festus, Missouri

**I**N THE early days of spring, it is fascinating to observe the ancient twigs of trees. Some are many years old. The buds begin to swell, then in due time burst open to reveal tiny, tender, pale green leaves, as they slowly unfold their petals to the warmth of the summer sun. The yearly pageant of spring is a silent symbol that life goes on from season to season, each new season performing the role meant for it by our Creator.

How can an unbeliever *not* wonder *why* the robins appear each spring? What instinct causes the geese to know when it is time to migrate to the south and when to return in the spring? What invisible radar keeps them going on a steady course and keeps them flying in a perfect "V" formation? How do the tiny peep-frogs know when it is time to tune their tiny band instruments and perform their springtime symphony? Why are birds guided to the choice sites for their nests? And how can they

know the kind of materials needed for construction of such homes? Why does a mother cat know the necessity of teaching her kittens the rules of stalking and hunting, the tactics of survival? Why does a mongrel dog attach itself to one person, giving that person loyalty he can seldom expect from another human being? Why does the rain fall to slake the thirst of the dry earth, and the soft wind follow that dries up the excess moisture?

Why, even though trouble, illness, and tribulation often seem to be our lot, do we still cling to life, not wanting to give up though at times we despair? It is the longing of survival. As long as season follows season, and we see the awakening of spring, we feel ourselves taking a long, deep breath. We feel a surging of the will to live, a bursting of joy just to be alive. Who but Almighty God could have planned the universe, its seasons and the laws of nature, that even the dumb animals and birds seem to understand?

How, in the springtime, can anyone *not* believe in Almighty God and sing with joy, "I know that my redeemer liveth"? It is truly a season to rejoice!



# Brief Messages for Busy People

## "WE HAVE IT ALL"

By Mrs. Anne Lunderby

Wife: "John, Dear, I've been stinting and skimping to buy a seal-skin jacket. Now I wish you would help me."

John: "How much do you need?"

Wife: "The jacket is \$200. I have all but \$190."

Does it bring a smile to your face? I read it in the newspaper of a near-by town. Funny? Not a bit! Suppose we were to substitute the church, or missions, or any other phase of God's work, for the seal-skin jacket!

Missions are calling for two hundred dollars. "I've been stinting and skimping to save it. Now I have all but \$190. You'll have to get the rest some other way, Lord." Isn't that the attitude we often take regarding the giving of our money, time, and talents?

Easter is a time to rejoice because Jesus took the full two hundred steps to the cross. Wouldn't it have been a tragedy if He had told His heavenly Father that He would only walk the first ten?

Spring is a time when the world awakens. It doesn't do so in halfway measures, either. Trees put on a full coat of green. Birds come back and do a complete job of raising their young. Flowers come to full bloom. Christ was raised completely, wholly, and surely from the tomb! He had witnesses to prove it!

As we enter this season of the year, let's not excuse ourselves and say we have it all but the \$190 when the \$200 is needed. Ten is not even a tithe of two hundred. I'm afraid that is the way too many of us give to God's work. God does not need a seal-skin jacket, but He does need consecrated Christians. Let's walk all the way, shall we?

## PRECIOUS PROMISES

By Beth Briggs

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The Bible states that not many wise, rich, or noble are chosen for disciples of Jesus because of their self-sufficiency, which would tend to enhance their own honor instead of giving glory to God. So through the years He has selected the feeble ones and endowed them with His power. It is really surprising what a transformation takes place in a meek, self-effacing individual when the Lord touches his lips and life.

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Some of God's children have been entrusted with five talents because He sees they will never become vainglorious, or be turned aside by subtle or open flattery or praise. Others not so wise have received two or three talents, and some only one.

There are a number of us, no doubt, who are visited with handicaps which are not eradicated by prayer. We must not allow this to discourage us, however, for it might be an indication that we are in the category of those who, like Paul, must be kept in a state of humility in order to accomplish a notable and lasting work.

We must always know that God's will is right for us, no matter what our status may be. It is the best possible position for us, or we would not long remain there.

My strength is made perfect in weakness,

My grace is sufficient for you,

I will touch your lips with a message,

Be with you in all that you do.

The tortuous thorn will constrain you

From pride, and will help you to be

A mighty disciple, and keep you

Secure in My love, close to Me.

## EASTER THOUGHTS

"Christians can never see each other for the last time. Although they may be separated by years of time, distance of miles, or the shadow of death, they know that they will meet again because they have the promise of resurrection to immortality. The believer's blessed hope is to be raised from the dead to immortality when Jesus comes."—*Alva Huffer.*

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## WHAT WILL YOU DO WITH THE CROSS?

"I will gaze on the cross," says someone.

Well, this is easy to do;

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Confronts and challenges you.

You see it atop church buildings,

On the altar's mellow glow;

You see it in picture and story;

It's brought to you by radio.

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Life takes on a meaning new.

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Will you count on the cross for salvation?

Will you count on its saving power,

Not alone for life eternal,

But daily from hour to hour?

Will you bank on the cross of Easter

And the Christ who died for you,

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What for yourself you could not do?

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May all of us answer it rightly,

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## CHRIST, OUR HOPE OF LIFE

(Continued from page 5)

received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (vv. 39, 40). Those saints "of whom the world was not worthy" have not yet received their reward. God has promised to grant them life eternal only when we are granted life eternal. Until then, they will remain in their tombs as silent witnesses to the fact that death is real and that resurrection must take place before those faithful ones can receive everlasting life from a loving and merciful God.

The time grows ever shorter. Jesus soon will come. "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Not one of us knows how long he will live, or how soon Christ will come. This we do know: once the door is shut, it will be too late. Won't you consider your Saviour today, repent of your sins, accept Jesus in the waters of baptism, and turn your life over to Him? Throughout eternity you will be glad you did.

## WHO CHANGED THE SABBATH?

(Continued from page 9)

the unknown author of *Didache, The Teachings of the Twelve Apostles*, about 100 A.D.; Barnabas, 74 A.D.; Ignatius of Antioch, 110 A.D.; Justin Martyr; Clement; Tertullian, 150-230 A.D. Hence, the first day was the accepted day long before Constantine's edict in 321 A.D.

Notice the clear teaching of Acts 20:7: "Upon the *first day* of the week, when the *disciples came together* to break bread, Paul preached unto them." The *disciples* came together. When? The *first day*. Why? To break bread and for a preaching service. Paul preached in the synagogue to unbelieving Jews on the Sabbath, but he met with God's people on the first day of the week. As soon as Paul turned from the Jews to the Gentiles there is no mention of the Sabbath. When God ceased dealing with Israel as a nation the Sabbath disappeared.

Who changed the Sabbath? No one! It was nailed to the cross of Jesus Christ along with the rest of Israel's law. We now have a new day for a new covenant, but not by commandment. Christians meet together the first day of each week in commemoration of the resurrection of their Lord who ever lives to make intercession for them.

Easter time is a confirmation of the truths we hold dear. The apostles' faith was at a low ebb with the crucifixion and was revived with the risen Christ. The hope of a Messiah was dimmed by violence and the long arm of the law, but was renewed with the resurrection to a greater faith. Followers turned from the cross with bitter, aching hearts, but the appearance of the living Christ brought their loyalty to full fruition.

The risen life is the best testimony to a risen Christ.

## THE MOST IMPORTANT EVENT

(Continued from page 6)

we believe that we shall also live with him" (Rom. 6:6, 8).

Baptism represents our death to our old nature and a resurrection to a new spiritual life. It prefigures our death, burial, and resurrection to immortality.

Jesus made it possible for us to receive immortality in the first resurrection. He has done everything He can do. It is for us to lay hold on eternal life. This is our opportunity now. Tomorrow the door may be shut for eternity.

## AFTER JESUS' RESURRECTION

(Continued from page 7)

why do thoughts arise in your hearts? 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" (vv. 38, 39). Jesus was a real corporeal being—just as He was prior to His crucifixion, except He no longer lived the blood life, which He did prior to His death. He is now a flesh-and-bone being, animated by the Spirit. He was possessed of Spirit life; i.e., life produced by Spirit instead of blood.

Not only did Jesus stress His physical nature, but He asked for something to eat, and they gave Him a piece of broiled fish and honeycomb, and He took it and ate. It does not state that Jesus ate to satisfy His hunger or supply the needs of His body—but the record does at least teach that Jesus was capable of eating and did eat. All of this indicates that Jesus was something more than a will-o'-the-wisp—a spiritual nothingness. He was a real, corporeal being, and the marks of identification were those which are used today to identify a person. Indeed, Jesus' own words sum up the matter very simply: "It is I myself." What more need be said?

## TRIUMPH OF THE KING

(Continued from page 11)

In the evening the crowds dispersed and Jesus quietly returned to Bethany. Jesus had been officially offered to the Jews as their King so that soon, when they cried, "Away with him, . . . we have no king but Caesar," this, too, would be an official rejection. His hour had not yet come, but was rapidly approaching. Christ must be Saviour first, then come again as King of Kings and Lord of Lords.

## THE THIEF ON THE CROSS

(Continued from page 10)

It is true that they—the thief and Jesus—were soon to be together in death, perhaps even within the day. But the thief's request concerned Jesus' message of hope, the Kingdom of God. And Jesus said He would accept him in "paradise." This will be fulfilled when Jesus returns to earth as prophesied in 1 Thessalonians 4:16, 17.



### CALENDAR OF EVENTS

- March 23-27—Pre-Easter Services at Hope Chapel Church of God, South Bend, Ind., Harry Sheets, guest speaker
- April 4, 5—Illinois Spring Conference at Ripley
- April 10-12—Southwest Conference at Tempe, Ariz.
- April 11—General Conference Sunday School Department Board of Directors meeting at Kokomo, Ind.
- April 13-24—Evangelistic Services, Macomb, Ill. Richard Worley, speaker
- May 8—Church of God General Conference Board of Directors meeting, Oregon, Ill.
- June 4-7—Arkansas-Oklahoma Conference at Driggs, Ark.
- June 10-14—Ninetieth Annual Minnesota State Conference, Long Lake Bible Camp, Eden Valley, S. O. Ross, guest speaker.
- June 20-27—Southwest Youth Camp at Minus Methodist Camp, Jerome, Ariz.
- July 19-25—Michigan State Conference at Camp Chief Noonday, Yankee Springs
- August 2-7—Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 7-13—General Berean Youth Conference, Camp Alexander Mack, Milford, Ind.

## BIBLES AND STUDY BOOKS

### King James Bibles

Large World Bible, (204C), \$5.75. Black leather cover, red edges, red letter edition, center column reference, concordance, many helps, maps, large type. A fine award Bible. (6x8x1½ inches)

Inexpensive World Bible, (230C), \$3.50. Black leather cover, red letter edition, red edges, concordance, maps. A good award Bible. (5½x7½x1 inches)

Oxford Concordance Bible (04334x), \$10.45. Fine leather cover, concordance, dictionary, center column references, self-pronouncing, black-face type, India paper, maps, subject index. (8x5½x1 inches)

Heritage World Bible, (806C), \$7.50. Limp binding, color pictures, Florentine edge, center column references, concordance, maps. A fine young people's Bible. (5x7½x1 inches)

Inexpensive Award Bible from the American Bible Society, \$1.20. Hard cover, red edges, maps. A good "first Bible" for children, for Sunday school distribution, and for use in church pews.

### Revised Standard Versions

Leatherex Binding, (5805X), \$5.95. Center column references, concordance, maps, red edges.

Genuine Leather binding (3707), \$10.00. Text edition, fine binding, Bible paper.

Buckram Binding, (3800), \$6.50. Large type, same edition as genuine leather except for buckram (hard) cover.

Inexpensive Award R.S.V. Bible, (2801), \$3.00. Hard cover, red edges, presentation page inside front cover.

### Other Versions

The New English Bible, New Testament only, \$4.95. This is the newest version, prepared by Cambridge and Oxford Universities. Emphatic Diaglott, Wilson, \$2.25.

### Commentaries

The Companion Bible, Bullinger, \$12.50.  
Halley's Bible Handbook, \$3.95.  
The Wycliffe Bible Commentary, one volume, \$11.95.

### Concordances

Young's Analytical Concordance, \$12.75. (With thumb index, \$14.75).  
Strong's Analytical Concordance, \$14.75. (With thumb index, \$16.00).  
Cruden's Complete Concordance, \$4.00.

### Church of God Publications

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# RESTITUTION

# Herald

**What Is a  
"Christian" Nation?**

(Page 4)

VOLUME 53, NUMBER 12

## Shelter From The Storm

### MESSAGES IN THIS ISSUE!

The Man and the Garden

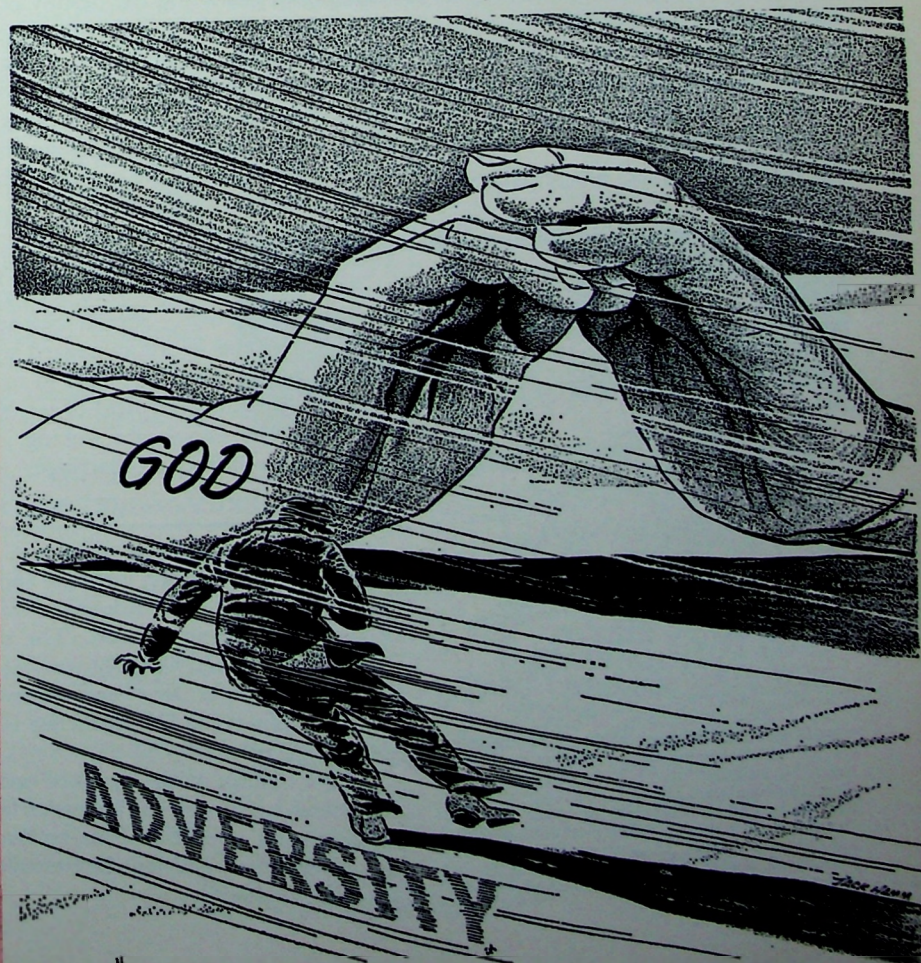
"I Have Overcome the World"

As the Twig Is Bent

Bad Memories

Prayer Is Action

And many short features and editorials of interest.



"GOD IS OUR REFUGE AND STRENGTH, A VERY PRESENT HELP IN TROUBLE."  
— PSALM 46:1

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

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

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

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

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Pete and Pamela went with the young folks on an old-fashioned hay ride, with straw, blankets, and hot bricks to keep them warm. Pam told me next day, "I was surprised at how warm and comfortable the straw kept us, Grandma. But it's certainly scratchy stuff to get down the back of your neck." Truth is considered a very desirable thing, but it can make us uncomfortable, too, when it comes too close to us.



# Editorials

**Harold Doan**  
**Editor**

## RELIGIOUS INTEREST AND QUESTIONS

As we write this editorial, we have just listened to a two-hour radio broadcast from station WLUV (Loves Park, Illinois). This local station offers its facilities for two hours each Friday afternoon to different churches to present their witness to the listening audience. Listeners telephone the studio with their questions during the broadcast. Two Church of God ministers (Kenneth Milne and William Wachtel) have been answering questions these past two hours from what is obviously a large and vitally interested listening audience.

Several thoughts came to mind as we listened. The number of questions and the type of questions indicate that these listeners, at least, were greatly interested in what we might call the deep theological issues. They were concerned about the nature of God and Christ and man, about the meaning of death and the destiny of man. These people (apparently many were housewives listening as they went about their work at home) had few questions about social issues or the latest books or the political-religious issues that seem to be the center of so much attention in the churches. Those modern ministers who think that people are no longer concerned about Bible doctrine and theology are out of touch with reality.

We also noted in the questions that there is much misinformation afloat in the religious world. Some of the questions reflected inability to comprehend what had been learned from so-called orthodoxy about such things as the trinity, immortality of the soul, and kindred doctrines.

There was also a concern seen in the questions in regard to the great problem of divorce. Several listeners were greatly concerned about the teachings of the Word in regard to divorce and remarriage. They were touched by the needs of people in marital trouble and whose marriages had been broken. This is a field of serious problems that faces many Christians and ministers. People are seeking in the church some help in the matter of family life and sound marriage.

## WHAT AMERICANS LIKE TO DO

It was the middle of February. The temperature was twenty-six degrees. There were seven inches of snow on the ground. Thirty-five thousand people congregated at Roosevelt Raceway in New York for the opening of the harness-racing season. The secret of this early opening was found in the fact that \$2,350,342.00 was bet that night in the mutuel machines, of which the State of New York took \$235,000.00 in revenues. A New York politician observed, "Horse-racing is no longer the sport of kings—it's the sport of governors."

Horse-racing, with legalized gambling; licensing the distribution of alcohol and receiving tax revenues from it; licensing and taxing the manufacturers and sale of tobacco products; these are great money-makers for the government, and it is interested in expanding these sources of revenue as much as possible.

Can you imagine thirty-five thousand Americans sitting and standing in twenty-six degree cold and contributing \$2,350,342.00 to any *good* cause? I cannot! At least, I cannot imagine Americans of the type that support the hoodlum gambling interests supporting any good cause.

### "WELL-PREPARED SERMONS AND SCRIPTURE READING"

In a Lenten sermon at the Sistine Chapel, Pope Paul VI urged Roman Catholic priests to put more emphasis on well-prepared sermons and Scripture reading. "It is necessary that we give our full attention to this return to the genuine ministry of the Word," the Pope said. The liturgical reform passed at the last session of Vatican Council requires a sermon at every mass.

This advice is good for every minister and priest. The well-prepared and well-presented sermon, accompanied by the reading of the Scriptures, is a power for the church. The ill-prepared and indifferently delivered sermon is a reproach.

### ARAB STATES MOVING TOWARD WAR ON ISRAEL

The Arab states have been trying to bury their differences, rather than each other. They want to present a united front against Israel as the day draws near that Israel begins to divert water from the Jordan River to the Negev Desert. They are having some difficulty forgetting old and new feuds. New riots in Syria in February were held on the date of the anniversary of the union of Syria and Egypt in the United Arab Republic (a union which dissolved three years ago). Minister of the Interior, Dr. Nurreidin Attassi of Syria, said of the rioters, "They tried to spoil the holiness of this national anniversary by urging people to go on strike, thus making themselves traitors to the entire Arab nation which currently is preparing itself for the great battle against Zionism and imperialism and their combined efforts to divert the waters of the River Jordan."

Nasser of Egypt is trying to settle his difference with Yemen and still save face. Egypt and Saudi Arabia are backing different sides in the Yemen civil war.

The Middle East is the focal point of Bible prophecy and the unrest there is a shadow of important events to come.

### "THE EARTH WAS FILLED WITH VIOLENCE"

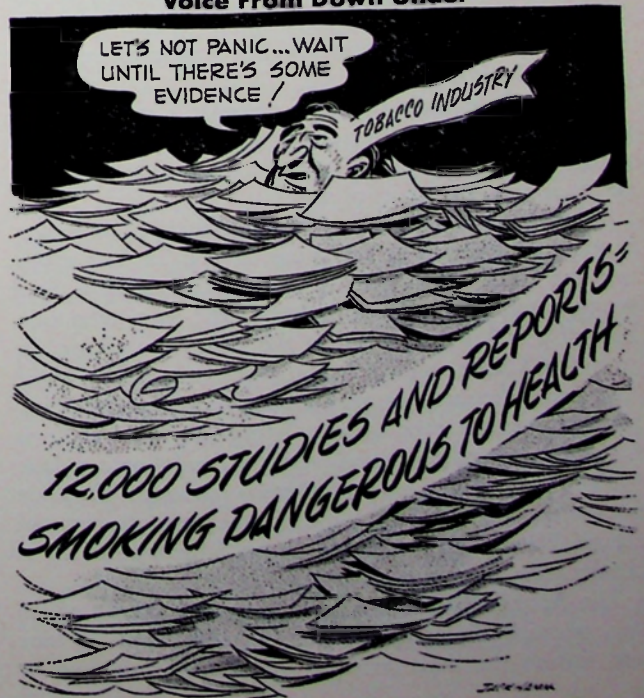
Violence filled the earth in Noah's day (Gen. 6:13), and it is prevalent in our day. School teachers in Detroit have asked the board of education to insure them for \$25,000.00 for each teacher "in case of death attributable to school-connected violence." This was precipitated by three knifings, two shakedowns, and fourteen assaults (eight on school teachers).

### CAMPAIGN SEASON

This is the season of political campaigning in the United States. With primary elections in the offing and major elections planned for fall, the air is full of talk of politics. Candidates and their supporters are everywhere, spending many, many hours of their time and not a little money attempting to gain the favor of the people to assure nomination and (or) election. Lapel buttons, automobile stickers, flags, pins, hats, banners, and even music announce the wonders of the intellect and character of the candidates.

We have observed this regular phenomenon with some awe. We wonder how political interest can make a fanatic out of a person who would be aghast at the idea of being just as diligent and loyal and, yes, fanatical, about the work of the Lord and His church. We ponder the great effort that a man will make to sell his neighbor on the virtues of his great and good friend, Candidate John Doe, when this same man will never say a word in behalf of his Lord and Saviour Jesus Christ. We watch with some envy as the party coffers bulge with contributions. (A congressman has reported that he cannot run a decent campaign for re-election for less than \$275,000.) Some of the most generous contributors think they have done the Lord a favor if they write the church an annual check for \$5.00. Then there are the people who will go out ringing doorbells night after night (after a hard day at the office), but who would not think of disrupting the family for an evening's Bible class or Sunday night worship service. . . . Politics is a fascinating and strange business!

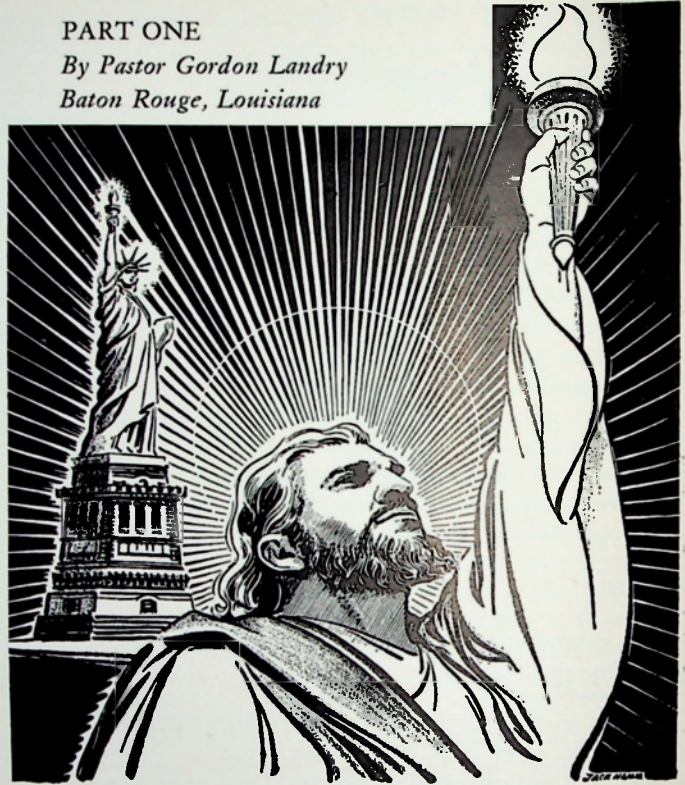
### Voice From Down Under



# What Is a “Christian” Nation?

PART ONE

By Pastor Gordon Landry  
Baton Rouge, Louisiana



SEVERAL Western powers pride themselves on being “Christian” nations. They believe they have priority on the time and services of God because they have faithfully followed standards of the Bible. Many people believe America has become great and remains so because it has sought God’s blessings and has been a just recipient of those blessings.

But are these really Christian nations? Can they claim Christian ethics and principles as their guide in relations with other nations of the world? Or does political expediency rule the affairs of state?

What about the people of North America? Is society in general governed by the Word of God, or does applying the term “Christian” to oneself act simply as a steppingstone to better business? Is the man who calls himself a “Christian” while at the same time taking the names of Christ and of God in vain really a Christian? Can a man frequent a tavern on Saturday night with immunity from an ever-loving, all-forgiving God if he is faithful in attending church services the following day?

These actually are not hypothetical questions. They are questions of life or death—indeed, they are questions of *eternal* life or death. It would be well for each of us to ponder these questions in the light of God’s Word.

The Apostle Paul wrote to the Roman brethren of his day, warning them against the very same types of sins and sinners that have cropped up in these last days of

man’s rule. He said in Romans 1:28-32: “Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which do such things are worthy of death, not only do the same, but have pleasure in them that do them.”

This, as we said, is true today. It is being recognized more and more by church leaders and by some lay members. William Sloan Coffin, Jr., chaplain of Yale University, says, “We churchmen are gifted at changing wine into water—watering down religion. The problem of the church today is ineffectiveness. We’ve never had attendance so high and influence so low, and maybe the two are not unrelated.”

Though attendance in many churches is high today, most laymen and many ministers do not like to retain God in their knowledge. Religion may be all right for an hour or two on Sunday, but it no longer is relied upon as a guide for the remainder of the week. Harvard Divinity School’s Dean Miller says, “The church simply



does not have a cutting edge. It has taken the culture of our time and absorbed it. It's ghastly that the church is run not to serve the reality of human beings, but to conserve institutions."

Michael Allen, rector of St. Mark's-in-the-Bouweric (sic) Protestant Episcopal Church in New York City, says, "The communists have a real vision, and they will work, bleed, and die for that vision. They've stolen our thunder. That's what Christianity is supposed to do also. God is in the midst of teeming slums and horrendous social problems, but our society believes you can find salvation through caviar and champagne."

And what does this "salvation through caviar and champagne" philosophy lead to? An editorial comment in the October 30, 1963, issue of *THE RESTITUTION HERALD* shows this: "It is now conservatively estimated that there are nine million alcoholics in the United States and the number grows by thousands each year." Yet, in the face of these astonishing figures, many so-called Christians will argue that "one little drink never hurt anyone." That one little drink has led nine million Americans down into the dregs of society, where they live from day to day in slavery to a vicious, unruly master. And these figures speak only of alcoholics—not of moderate drinkers, or even of heavy drinkers.

It would be well for this "Christian" nation to consider reinstating prohibition. Now this could not be done without every liquor manufacturer and thousands of their bleary-eyed followers jumping onto soapboxes of self-righteous indignation and shouting that prohibition was tried once and that it miserably failed. True, it was tried once; true, it failed in a lot of ways; true, it would fail in many ways again. But the gang wars and murders prohibition generated seldom harmed the common people who refused to mix their dealings with the liquor lords. Since the prohibition era passed from existence, however, no one knows the number of men and women who have died in misery and defeat—victims of the dreadful and rapacious killer, alcohol. And who knows how many children have gone to bed hungry at night because the family paycheck had insufficient funds for healthful and life-giving food after the liquor supply had been replenished? And how many hundreds, how many thousands, how many tens of thousands of men, women, and children have died or been permanently maimed in automobile accidents directly attributable to alcohol? Who would dare estimate the number of broken homes, of divorces, of robberies, of murders, of rapes, or of suicides the purveyors of this liquid curse have sold to this country? For in every bottle that is sold, whether in the barroom or the supermarket, the seeds of evil sullenly lurk.

These evils, as bad as they are, are not the worst that come gurgling from the bottles that are so highly touted in newspaper and magazine, on radio and TV. Worse

yet is the eternal condemnation that reaches across the ages to lay a heavy hand upon the person who indulges beyond the point of no return.

"The works of the flesh," said the Apostle Paul, "are . . . these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

In Galatians 6:7, 8, he said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For 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."

Now this is not a popular doctrine today. If you would stay friendly with many people—even church people—speak not a word against alcoholic consumption. They will argue, "Did not Paul himself advise Timothy to 'use a little wine for thy stomach's sake'?"

A little wine for some types of stomach ailments, recognized by doctors today as beneficial, in no way gives license for guzzling the various liquors that flood America's "food" market. How wrong can you be in interpreting Scripture?

In a *Reveille* (student newspaper of Louisiana State University) editorial, October 15, 1963, under the title "On Liquor and LSU," Jane Silverberg bewails the fact that "liquor is forbidden on the campus and within a thousand yards of the grounds." She adds, "At some other universities, consumption of liquor is allowed. This is not to go so far as to assume that alcoholism is encouraged, but that drinking, in moderation, is recognized as an adult privilege. . . ."

"Again we request that our intention not be mistaken. We don't think that beer cans should be allowed to accumulate in the classrooms, but liquor consumption in modified quantities at supervised functions is surely not wrong. If drinking were permitted on campus, then the campus would become the scene of more social life, unlisted parties could be stopped and perhaps future accidents could be avoided."

This type of philosophy preaches, in essence, that supervised sin is better than unsupervised sin. This is the same reasoning that prompted Herbert Howley, pastor of the Immaculate Conception Catholic Church in McCook, Texas, to apply for and receive a retailer's beer permit in August, 1961. He believes that it is better for his parishioners to drink beer on church property than in taverns. "Any profit we make will be incidental," he said.

A church that claims to be the "be-all and end-all" in religious matters surely falls far short of the expectations of Christ when it espouses one of the primary sins of all

(Please turn to page 11)



# The Man And The Garden

By Sydney A. Hatch

**N**OW THIS garden had a gardener. Both Genesis 2:8 and 15 say that God “put” the man there. But verse fifteen is more than the ordinary word for “put” or “place.” It is, in Hebrew, the causative form of *nuach*, “to rest.” Adam was given a place of spiritual rest and contentment in the Garden of Eden just as we have a glorious position of rest and satisfaction “in Christ.”

But as our rest in Christ does not mean inactivity, so Adam’s rest in Eden did not mean inactivity. He was to dress the garden and to keep it or watch it. The great plants and trees needed someone to look after them.

God also put before Adam a simple yet profound test. It was for his own spiritual growth. He could freely eat of every tree of the garden. “But,” God said, “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.”

Some people may object that Adam did not know what death was. But he would see death in such simple ways as the fading of a leaf or the withering of the grass. He would be seeing the animals die. There is no indication that they were immortal. Perhaps they would die non-violent deaths. It does not seem that the tree of life was included in their diet. For them it was “every green herb,” or, literally, “all greenness of plant for food” (1:30).

But perhaps we are guessing when we don’t have to. The fact remains that Adam had the best teacher in the universe, Jehovah Elohim. He wanted man to learn about sin and to avoid it by obedience to Him, not by participating in it.

### *The Naming of the Animals*

It appears that one of Adam’s first assignments in the Garden of Eden was to name the animals. God formed them out of the ground, too; this should not be overlooked. But He brought each animal, birds included, to Adam to see what he would call it.

I like this little episode and often think about it. The Hebrew, more literally, has it: God *caused* (the animal) *to come to Adam*. In some way God put it in those animals to come to Adam so that he could name them. Is this what we call instinct? something that the Creator creates in His creatures to do “naturally,” and which we cannot explain otherwise? Perhaps so.

Two other things impress me about this story. Adam could talk, and he must have had a tremendous intellect to name all the animals! Language, therefore, did not develop from a bunch of noises agreed upon by savages. Adam, when he came from God’s hand, was built to speak and possessed a beautiful language, whatever it was. With it he named the animals and with it he talked

with God. I do not see how we can escape this conclusion if we believe the Bible. Human speech or language is the gift of God. And, through this gift, Adam qualified as the first and most thorough biologist who ever lived!

### *The Creation of Woman*

As the animals came to Adam to be named, not one was like him. Adam did not recognize himself in any of them and perhaps he sensed a certain loneliness. God recognized his isolation, however, for He said, "It is not good that the man should be alone."

So the divine decision was, "I *will* make him an help meet for him." The original portrays God as being emphatic in His decision, so we must put the emphasis on "will." "Help" or "helper" is, simply, someone who would aid him. "Meet for him" means corresponding to him.

The story of the creation of Eve is exquisitely beautiful. She is to be made from a rib from the side of Adam. The divine Surgeon administers the anesthetic, "a deep sleep," to His patient. It is the first surgery in recorded human history.

Out of his side God takes a rib. From this "wounded"

side comes the material which shall provide a bride for Adam. Then his side is closed up again.

Out of the rib God "builds" a woman. The Hebrew word is *banah*, "to build" or "to erect." Someone has written that God is said to have "built" the woman because through her the human race is to be built up.

She is then "brought" to Adam. It is the same form of the same verb used regarding the animals. As God caused the animals to come to Adam, so now He causes the woman to come to him. This we may call feminine instinct. It is a lovely story. God made Eve. His Spirit now moves her to come to Adam.

Adam recognizes her likeness to himself and is obviously overjoyed, for he utters the first poetry recorded in the Bible. Verse 23 is actually poetry, as the Revised Standard Version indicates:

This at last is bone of my bones  
and flesh of my flesh;  
she shall be called Woman,  
because she was taken out of Man.

The words "This at last," or "This is now" in the King  
(Please turn to page 13)

## "I Have Overcome the World"

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

*"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).*

THE WORDS of Jesus as quoted above appear to constitute a rather puzzling paradox. We find it difficult to understand how it is possible to have peace in Jesus and tribulation in the world at the same time. This statement becomes more intelligible, however, when we consider it together with another, made a little earlier in this same discourse, which He spoke to His disciples. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19).

Jesus did not promise His disciples that they should find favor with the people of the world. Indeed, He warned them that their refusal to follow the ways of the Christ, and their insistence upon following in the ways of the Christ, would cause the people of the world to persecute them. Yet, in spite of this persecution, He assured them that they could have an inner peace, born of the knowledge that Jesus had endured the worst that the world had to offer in the way of tribulation, and had

emerged the victor when He came forth alive from the tomb.

The confidence that the same Jesus who overcame the enmity of the world and came forth as conqueror of sin and death is able to help us to endure tribulations and emerge as victor, brings with it an inner peace which the world is powerless to take away.

The person who is in Christ is like the one who finds himself at sea during a terrible storm. He does not find the storm an enjoyable experience, yet his confidence in the strength and seaworthiness of the craft in which he is riding, together with a vast confidence in the navigator and the helmsman, gives him an inner peace—a confidence that he will survive the storm, and reach port safely. The storm brings tribulation, but the knowledge that he is in the hands of those who have endured and survived many such tribulations makes it possible to have peace, even in the midst of the storm.

Don't expect to find peace in the world apart from the Christ. Only in the One who has demonstrated His mastery over the world is to be found peace.



By Pastor John R. Lewis, Troy, Ohio

**T**HE STORY is told that an American couple decided to send a playpen to a friend in northern Canada on the arrival of her fourth child. "Thank you so much for the pen," she wrote. "It is wonderful—I sit in it every afternoon and read. The children can't get near me."

This story serves as an accurate commentary on today's style of family living. In the modern approach to raising children it appears that parents no longer try to guide their offspring in maturity and growth, but simply allow them to grow and then try to seek protection from the explosion and rebellion that will come in the teens or soon after.

Today's selfish parent will love his child, but only to the degree that the child is able to return that love in the form of giving the parent certain pride and joy because of social accomplishments of the child. It is the duty then of a young person to bring the spotlight of public attention upon himself and his parents. If he can effectively do this, the proud father or mother will deny him nothing in the way of material things.

Another approach is that a parent considers his child a blessing from the Lord. The child is loved first of all because of himself, and the responsibility of molding the character and personality of that child is as important as life itself.

#### *There Is Something Wrong*

The icy fingers of fear clutch at us every time we read

## As the Twig Is Bent

in the newspapers of another juvenile crime. Each year, when J. Edgar Hoover gives the annual report, statistics prove that juvenile crime has increased. This increasing crime rate among teen-agers tells us that something is wrong, and we must discover what! No matter how earnestly we try to place the blame elsewhere, the problem can only be traced to the home. As J. Edgar Hoover has said, "Today's unchurched child is tomorrow's criminal." The home is the basic structure of society, and when this basic structure is weakened all of society suffers the results.

The familiar words of Proverbs 22:6 are as true now as they were on the day of their inspiration. "Train up a child in the way he should go; and when he is old, he will not depart from it." The modern child is trained, but not "in the way he should go." He is provided with more than enough physical necessities but with very few or no spiritual ones. He is exposed to secularism and materialism twelve hours a day through television and social intercourse, and then if he is one of the fortunate ones he is exposed to God and the teachings of the Scriptures one or two hours a week. Under conditions such as these, we are dreamers if we expect the "children of men" to become the "children of God."

#### *Parents Must Face Responsibility*

Man is by nature nearsighted. He can see and make plans for tomorrow but not beyond. People live today as if there were no hope for future life whatsoever. The tragedy of such an attitude is magnified when we see that parents are so occupied with the present that they fail to provide for the future of their children. To be sure, they provide for their future education and future job security, but not for their hope of eternal life by giving them Christian education and training.

The real test of the love that a parent has for a son or daughter is seen in the example of Christ testing the love that Peter had for Him. Three times Christ repeated to Peter, "Simon, son of Jonas, lovest thou me?" Three times Peter answered, "Thou knowest that I love thee." Each time Jesus commanded him, "Feed my sheep." This same test should be placed before every father and mother. "Father, do you love your child?" "You know that I love my child." "Then provide for his eternal life."

It is good to provide physical necessities, but we fail miserably as parents if we do not provide spiritual armament for future generations.

Children are as so much clay placed in the hands of a responsible or irresponsible individual. This clay can be molded into a beautiful shape loved and admired by all, or it can be twisted and battered until finally it is unlovingly cast aside. Without tempering his child's life with the teachings of God, a father is sending his offspring out into the world with a tremendous disadvantage. It is as if he were saying, "Son, here is the sea of life and it is a rough sea; it seeks to destroy you. Here is your raft (the things I have taught you to prepare you for this sea). You can fall victim to many things: alcoholism, dishonesty, immorality, crime, greed, etc., and, more important, you may never reach the other shore of eternal life. Because of my failure your raft is not as seaworthy as it should be. I have not given you a proper spiritual background in your young formative years." It has been said that by the time a child is three the parent has done more than half of what he will do to influence the child's life.

Abraham of the Old Testament was a marvelous man. He had great faith and because of it was wonderfully blessed by God. The Lord promised him that he and his

seed would inherit many blessings when the Kingdom of God was established upon the earth. In Genesis 18:17-19 we are told what God saw in Abraham that would cause Him to promise so much. "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in 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." The Lord knew that Abraham's faith would not die with him, but that he would teach his children and thus pass it on to following generations.

Anyone who has gone shopping for a house knows to examine the foundation. If the foundation of a building is in good repair, it is probable that the rest of the house is basically sound. Childhood is the foundation for adulthood and it is a foundation that can only be laid once.

There is another classic example of the importance of childhood learning found in the life of Moses. Because his mother had hid him and he was found by Pharaoh's daughter, Moses was only exposed to the true teachings  
*(Please turn to page 13)*

## BAD MEMORIES

*By Joyce Rankin*

**T**HERE are many people who have such bad memories that they cannot remember the Scriptures. They can remember the price of beef and the price of butter, the style of a hat and the shade of ribbon, the news of the day or the gossip of the neighborhood. If a man insults or abuses them, they can remember what he said and how he said it, and how he looked when he said it, but they cannot remember God's Word—they have bad memories.

If I had a barn that had room for thorns and thistles, brakes and briers, chaff and weeds, and had no room for wheat and rye, or oats or beans or barley, I should call it a bad barn and should want to tear it down and build a better one.

If I had a memory which retained stories and trash and jokes and scandal, but would not retain the Word of God, I should wish to do something to improve it. Do you know the secret of this failure to remember God's Word? "The sower soweth the word and these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts" (Mark 4:14, 15). When you plant your garden you shut up your hens, lest they scratch up the seed as fast as you sow it. And if you

wish to remember God's Word, you must not let the devil make a thoroughfare of the place where it is sown.

The Apostle Paul says, "We ought to give the most earnest heed to the things which we have heard, lest at any time we should let them slip [run out as leaking vessels, marg.]" (Heb. 2:1). You remember the old vinegar jug in the cellar? You thought there were several gallons in it, but you shook it one day and there was nothing there. It was empty. No one had smashed it, but it had all leaked out and the empty jug would hold nothing. How many church members there are who are arranged in rows like such leaky jugs. Everything they ever had in them is gone. They look sound and perfect, but how hollow they are—everything has leaked out!

What can we do with such leaky old casks? Well, we used to watch for a time when it was cloudy, and when a long rain began to fall we would take a cask out under the eaves spout and let the water run into it for four days and soak the old thing up, and then it would hold water and be as tight as a drum.

Now if you have a memory that will not hold God's Word, you had better shove it under the spout and let the Word of God have free course in your heart until you learn to love it.

# Prayer Is Action

● By Mrs. Emory Macy, Fonthill, Ontario

*"I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion" (Mark 2:11, 12).*



**P**RAYER is the most needed and the most neglected practice in life. Life is one crisis after another for which we are not adequately prepared. We have only one way out, *prayer!*

Prayer develops trusting attitudes.

Saul persecuted the church and breathed out threats of violence until he was forced to his knees, and he willingly prayed a prayer that changed the whole course of his life.

God does not force us to pray. He has requested that, for our blessings and life itself, we take time out to say, "Thank you, Lord, for today." We have not been forced to become Christians. God has provided our every need, and we in turn have been given our own choice—the "broad way" or the "narrow way." We must choose, for God has not commanded us to follow the narrow way and live; neither has He ever commanded us to follow the broad way to destruction. One good way to keep on the right track with the heavenly Father is through prayer.

Prayer must open channels for action. Prayer must change our relationship with God. Prayer must change our attitude toward others. Prayer is an act of magic, if we but trust God's action. Prayer means to *ask*. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). The first letters of the three key words in that verse spell *a-s-k*.

Ask in faith, believing. "Whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "If ye abide in me and I abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). To ask implies "want." To seek implies "loss." To knock implies "need." Ask with confidence and humility. Seek with care and application. Knock with earnestness and perseverance. "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

If there are no answers to our prayers, perhaps it was failure to *ask* in faith. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and up-

braideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways" (Jas. 1:5-8). Or, perhaps we did not *seek* diligently. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

The only reason for a Christian to have unanswered prayer is *unbelief*. (See Matt. 17:14-20.) In this scripture we find a wearied father bringing his ailing son to Christ to be healed of Him. He related how he had, beforehand, taken his son to the disciples only to find they could not cure him. Then came the disciples to Jesus and fretted, "Why could not we cast the devil out of this man?" Jesus clearly stated to them, "Because of your unbelief."

Prayer is *action*. The story preceding our first scripture is the familiar story of the man with the palsy who was let down through the roof to be healed of his infirmity by Jesus. The scribes silently breathed threats of criticism at Jesus because He forgave the sins of this young man. (See Mark 2:5, 6.) They called it blasphemy. Whereupon Jesus commanded the man, "Arise, take up thy bed."

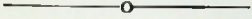
Man plays an important part in the fulfillment of prayer. What about the four men who bore the sick of the palsy? Their act of duty required physical energy. There have been times when prayer must cease and action must overflow. Prayer is so necessary, but a visit, a card, a phone call, a word of encouragement, or the physical effort of accompanying a friend or stranger to public worship are all so vital! Even the assisting of one to the pastor for a private visit!

What did this man with the palsy do? He acted! He arose, picked up his bed, and went away rejoicing. God never does for us what we are able to do for ourselves. Through *our* action, God answers our prayers. Jesus said, "Take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls" (Matt. 11:29). To carry a yoke requires action. We know the nature of a yoke

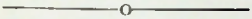
requires the energy of two oxen. Many times God carries one end of the yoke while men (you and I) are required to carry the other.

There is a time to pray and a time to act. Every time we include in our prayers, "Not my will, but thine be done," God's action will automatically affect the life of the person praying.

Thus, prayer is a friendship which expresses itself in fellowship, and demands action.



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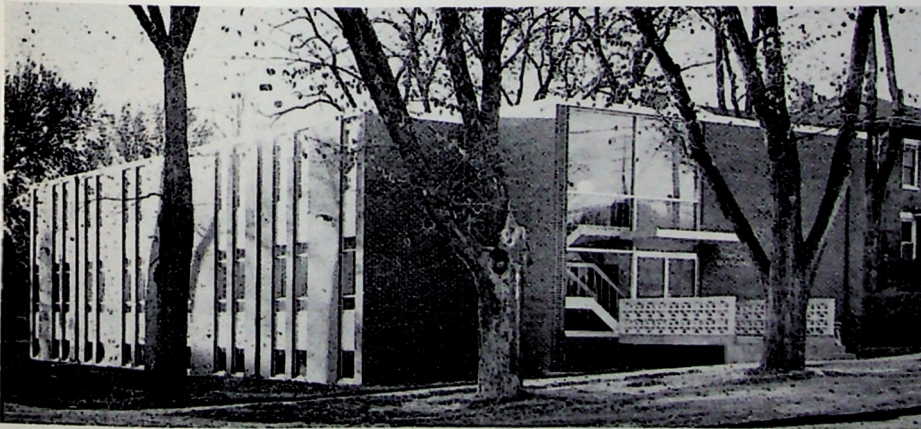
### WHAT IS A "CHRISTIAN" NATION?

*(Continued from page 5)*

time. What is wrong with today's churches? Why do many of them feel they must add "social" drinking to their fellowships if they are to maintain their own *status quo*? Surely this is another in a long series of steps that lead down to the level of the world. With open arms and a cry of familiar recognition, the church skips merrily down the remaining few steps to warmly embrace the

snickering world. And what can be the final analysis of the situation but an unholy alliance between these two former enemies that will ultimately culminate in the coming of antichrist as champion of the alliance.

Little need we wonder that Jesus told John: "Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 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. He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3: 14-22).



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# Brief Messages for Busy People

## THE VALLEY OF DECISION

By *Rosalie Ficken, Festus, Missouri*

On a Sunday afternoon, after having spent a restless night, I decided to lie down, hoping to make up for the sleep I had lost. There was no reason I could not go to sleep. There was no noise to disturb me—just the hum of the air conditioner, and I was used to that. So I closed my eyes and waited for the soothing calm that precedes sleep. I kept thinking that any minute I would go to sleep, but just at the brink of unconsciousness something snatched me back to reality, and I would find myself as wide-awake and alert as before. I finally gave up!

In the same manner, how often have people reached the brink of an important decision only to be unable to follow up with the determination to carry through. We are told in 2 Corinthians 6:2, "Now is the accepted time; behold, now is the day of salvation." So often, before our feet can carry us forward to take the important step and accept Christ as our Saviour and seek forgiveness for our sins, an invisible hand reaches out and draws us back. Often it is pride, indifference, or disregard for our lost estate. The sad part is that, once the moment has passed, it returns less frequently until finally our hearts are hardened to the point that we cannot be reached.

Having said, "No!" so often to our conscience, we build a hard shell of resistance around our heart which only some tragedy or great loss can puncture or penetrate. The "valley of decision" reaches out below us all, but we have to come down from our proud, lofty, arrogant, headstrong level to seek the valley.

## PRECIOUS PROMISES

By *Beth Briggs*

*"I can do all things through Christ which strengtheneth me"* (Phil. 4:13).

Before his conversion Paul possessed almost everything this world has to offer. He was a Pharisee of the Pharisees, with the wealth and privilege of this class. He could have lived a life of ease. But, like Moses, he chose God and then his chastenings began. He was stricken with a mysterious disease from which he never recovered. Like the Saviour, he had no place he could call his own, but was sent from one place to another to preach the gospel. He was beaten and persecuted, slandered by some of the brethren, in shipwrecks, and in momentary danger of losing his life. Finally, he suffered a martyr's death which

he did not attempt to evade, but accepted gladly with an unswerving faith that he had fought a good fight and that he would receive a crown which was laid up for him in the future. (2 Tim. 4:8.) Paul had been able to endure all things because God was with him, and Christ gave him strength.

Today we are not experiencing such critical situations as did Paul and the other apostles. The majority of us live in comfortable homes, and some of us possess a few of the luxuries of life. Not many of us have been imprisoned, stoned, and whipped, and very few of us have been called upon as yet to give up our lives. Are we perhaps a little too much at ease? Revelation 3:14-18 tells us that God cannot tolerate a lukewarm church. Are some of us lukewarm? Are we like the foolish virgins who allowed their lamps to go out, and were not ready when the bridegroom came? Or are we asking Christ to strengthen us day by day, so that, if called upon, we can endure any trial that might come to us, and not falter by the way?

Are we keeping our lamps burning  
Through the shadows of the night,  
So those wandering in the darkness  
May take courage from the light?

Is God's Spirit deep within us  
Like refreshing springs that flow,  
Giving water to the thirsty,  
With our love we may bestow?

## THE TRAGEDY OF OUR TIMES

By *Glenn Birkey, Rochelle, Illinois*

Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

The sad picture of the present time is that many millions of the world's peoples, including many who make some kind of a profession of Christianity are traveling down the freeway (or, as Christ said, the broad way) rather than the narrow way which leads to eternal life.

Most of this is caused by the neglect of reading the Word of the living God, the Holy Bible. Many homes have several Bibles stored away in some bookcase gathering dust, but rarely read. God speaks to us through His Word and we speak to Him through prayer. If Bible reading is neglected, and prayer as well, we are not in proper relation to God.

The Bible gives us many warnings concerning worldly



ways and cautions to keep free from them. Matthew 24, Mark 13, and Luke 21 are all warnings by Christ of the world's condition just prior to His second coming for His church. If we do not heed these warnings, we may be caught off guard.

Indifference, tradition, and materialism are three dangers to eternal salvation. Many follow the traditional mistakes of their ancestors. (Matt. 15:6.) Many have no real desire for knowledge of God or His plans for us.

The world is full of religious sects that teach false teachings. If people listen only to these teachers and preachers they can be sadly misled. Many teach that the Bible is outdated and should be discarded. The present movement to consolidate churches is a sign of the times. It will mean that many will have to give up their convictions regarding truths that they have loved so long.

In Matthew 5:20, in The Amplified New Testament, Jesus said, "I tell you, unless your righteousness [your uprightness and your right standing with God] is more than that of the scribes and Pharisees, you will never enter the kingdom of heaven."

Christ also said of false teachers in Matthew 15:14, "Let them alone and disregard them; they are blind guides and teachers. And if the blind man leads a blind man both will fall into the ditch." During the war in Korea some of our soldiers who were captured by the Chinese communists were brainwashed by them so they appeared to have accepted communism. Later they saw their mistake, much to their sorrow. There seems to be quite a bit of this going on at the present time among false religions. Let us beware! Let us contend for the faith once delivered to the saints. (Jude 3.)

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### AS THE TWIG IS BENT

(Continued from page 9)

of God for perhaps four or five years. After that age he was taken into the palace of Pharaoh and lived in the midst of idolatry and heathenism until the age of forty. When it came time for Moses to make a choice between God and the glory of Egypt, he made the right decision.

We read in Hebrews eleven, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." It does not take much speculation to know that the mother of Moses, even though she had her son for only a few years, was able to instruct him in the ways of God so thoroughly that it became his guiding principle for life.

As we would expect, Jesus gave the right example in Matthew 18:2: "Jesus called a little child unto him, and set him in the midst of them." Children need to be in the "midst" of family life. They should not be at the head of the family or in the middle of the family so that

everything revolves around them. They should be in the midst of family worship, prayer, and church attendance.

There is nothing thirstier in this world than a child who has just gone to bed. But a child also has another kind of thirst. It is a thirst for worship and for God. Parents not only have the best opportunity for quenching that thirst, but perhaps the only one!

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### THE MAN AND THE GARDEN

(Continued from page 7)

James Version have behind them the heartfelt emotion of Adam. I found it very interesting to note that the Hebrew word for "now" or "at last" developed from the word for "footstep" (Gesenius, page 685). This was because the ancients sometimes counted by beats of the hand or foot. The footsteps of this creature, however, are different. The other creatures had stepped forward only to be named. But this one Adam falls in love with.

It is the first of many typical pictures in the Bible, all pointing toward the day of meeting of the true Bridegroom and His bride.

So it is here that the Scripture ordains marriage: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." The Hebrew word for cleave is *dabaq*. Literally it meant to adhere very firmly, as if with glue! That is, to be lovingly devoted or attached to anyone.

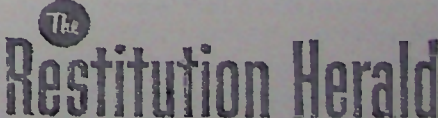
They did not need any artificial covering, for they had just come from the hand of the Creator. Sin had not entered in.—*Advent Christian Witness*.

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# Mr. Snowman

By Mildred Dennis

The early morning sun came through Carol's window. It crept across the room. Finally it touched Carol's face where she lay sleeping.

She rubbed her eyes and pulled the covers over her head. But not for long. In another minute she pushed the covers back and jumped out of bed. As she does every morning, Carol ran to the window to say good morning to the new day.

But this morning her eyes opened wide. There was a fairyland in white. Snow was everywhere. The trees were outlined in white. The hedge wore a soft white cover. Snow lay in fluffy swirls over the ground like icing on a cake.

"Mother! Look at the snow. Where did it all come from? I thought the snow season was over. Hasn't spring come?" All these questions tumbled out as Carol ran into the kitchen.

Mother laughed as she set the table for breakfast. "Yes, the calendar does say 'Spring is here,' but it does seem that Old Man Winter has sneaked back, at least for today."

"May I play out?" asked Carol.

"It doesn't seem to be very cold out. I think this will be a good 'play' snow. It may not last too long with this bright sun shining down."

Carol hurried through breakfast and her chores. She saw her friends, Donna and Janie, out making trails in the snow. After putting on her warm coat and cap, Carol tugged until her boots were on. "It's a good thing spring is nearly here," she thought. "I'm not sure these boots will fit over my shoes much longer."

"The girls are waiting for me, Mother." Carol stepped out into a snowdrift. She crunched over to the girls, turning as she walked to see the tracks she left behind.

"Hi, Carol," shouted Donna and Janie. "Want to help us make a snowman?"

"Yes, let's make a big one this time."

The girls started with a little ball of snow, rolling and pushing. With each roll the little ball picked up snow and grew and grew. Then they started another ball and it grew and grew.

"Hey, wait a minute," said Janie. "How are we going to get this part on top of the other part?"

The three little girls tried to lift it. It was much too big. They took off some of the snow. It was still too heavy.

They ate a little snow while they were thinking what to do.

"I know, maybe Danny will help us," said Carol. But Danny had gone to visit a friend.

"Good morning, girls," called Mr. Barnett. "How are you?" Mr. Barnett was taking a walk.

"We're okay, but look at our poor snowman. We have all his parts but we can't put him together."

"I wonder if I could help?" asked Mr. Barnett. The girls watched as he put the snowman together.

When he finished, Donna said. "Thank you. After we get his eyes and nose and mouth in and put his hat on, we can name him Mr. Barnett, just for you."

Later the girls were getting a little cold when Carol's mother called, "Who would help drink some hot chocolate?"

All three were quite ready. The hot cup felt very good to the cold, red hands. They talked of the snow, and toast for the birds, and their friend Mr. Barnett.

I'm glad God plans for snow. It is fun and it helps people, too. This "spring" snow had really been fun. What a good way to say good-by to winter.

## Mr. Snowman

Who has a tummy round and fat,  
Who wears a cocky tall, black hat,  
Who leans a little this way and that?  
Mr. Snowman.

Who has two black button eyes,  
Whose carrot nose is a gay surprise,  
Who wears one of Dad's old ties?  
Mr. Snowman.

Who makes fun for you at play,  
Who's sad to see the sunny day,  
Who says good-by and melts away?  
Mr. Snowman.

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## STORIES TO GROW ON

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**CALENDAR OF EVENTS**

- April 4, 5—Illinois Spring Conference at Ripley
- April 9-16—Evangelistic Services and Bible Lectures, Golden Rule Church of God, Cleveland, Ohio. Dr. George Lamsa and Raymond Brown, guest speakers
- April 10-12—Southwest Conference at Tempe, Ariz.
- April 11—General Conference Sunday School Department Board of Directors meeting at Kokomo, Ind.
- April 13-24—Evangelistic Services, Macomb, Ill. Richard Worley, speaker
- April 19-26—Evangelistic meetings, Happy Woods Church of God, Hammond, La. Paul Shaw, guest speaker
- April 24, 25—Youth Leaders Training Conference, Fredericktown, Mo.
- May 1, 2—Youth Leaders' Training Conference, Fredericktown, Mo.
- May 8—Church of God General Conference Board of Directors meeting, Oregon, Ill.
- June 4-7—Arkansas-Oklahoma Conference at Driggs, Ark.
- June 10-14—Ninetieth Annual Minnesota State Conference, Long Lake Bible Camp, Eden Valley. S. O. Ross, guest speaker.
- June 20-27—Southwest Youth Camp at Mingus Methodist Camp, Jerome, Ariz.
- July 19-25—Michigan State Conference at Camp Chief Nooday, Yankee Springs
- July 19-26—Virginia State Conference, Maurertown. James Mattison, guest speaker
- August 2-7—Church of God General Conference, Camp Alexander Mack, Milford, Ind.
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April 15, 1964

*the*

# RESTITUTION

# Herald

**This "Christian"  
Nation?**

**(Page 4)**

VOLUME 53, NUMBER 13

Messages in This Issue

Memorable Firsts

Does God Heal Today?

The Reluctant Mule

Christians Are Missionaries

The Price of Your Life

And editorials and features

Transportation and Home in  
the Philippines

This picture by Dr. and Mrs. William L. Lawrence shows typical transportation and home life in the provinces of the Philippines. The gospel of the Kingdom of God and the name of Jesus Christ are being freely preached in this nation.



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

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

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

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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It was raining hard the other morning at breakfast time, and Pa had to turn on the kitchen light to read the morning paper. Later the sun came out and the room was so bright with sunshine you couldn't tell that the light was on. It was dark again before I noticed it had been burning all day. Our human idea of God must be about as small as the light from a bulb compared to the light of the sun.



# Editorials

Harold Doan

Editor

## PRESIDENT JOHNSON'S RELIGION

President Lyndon B. Johnson is a member of the Disciples of Christ and was baptized at the age of fourteen in the Pedernales River near his home. Mrs. Johnson is a member of the Episcopal Church. Both children are members of the Episcopal Church. The eldest, Lynda Bird, is engaged to Roman Catholic Bernard Rosenbach.

President Johnson's grandfather, Samuel Johnson, was a member of the Christadelphian Church and his cousin, Oriole Johnson, is still a Christadelphian. President Johnson's parents were Baptists. He states that "there was always prayer—aloud and unapologetic." This colorful and varied religious background has brought President Johnson into contact with a wide variety of Protestant beliefs and modes of worship."

The Christadelphian fellowship is very similar to the Church of God. In the early days of each group, leaders were in close contact and fellowship and wrote for one another's magazines. Dr. John Thomas, founder of the Christadelphian Church, was in close contact with Benjamin Wilson and Joseph Marsh who were among early leaders in the Church of God. They were often at odds with one another, however; John Thomas referring to those associated with Benjamin Wilson (translator of *The Emphatic Diaglott*) as "Benjamites," and Benjamin Wilson claiming the name "Christadelphian" to be unscriptural. In those same days, the followers of Alexander Campbell, founder of the Disciples of Christ, and of William Miller, founder of the Advent Christian Church, were also often involved in the foment of faith, and there was much interchange of membership between the various groups. They had much in common, but also bitterly debated their differences.

## EARTHQUAKES

Disastrous earthquakes are not new to the world, but in the past few years they have been striking with increasing frequency and in varied parts of the world. The recent great earthquake that destroyed much of Anchorage, Alaska, and other Alaskan cities and that caused tidal waves affecting other seaport cities on the Pacific Ocean, focuses attention on this phenomenon.

The New England states have also suffered a series a slight earthquakes. Damage has been light, but uneasiness prevails. South America, Africa, and the Middle East have been struck with serious earthquakes in recent years.

After-quakes have struck Alaska, and it is reported that the earth is still trembling slightly from the first quake.

Jesus, of course, predicted that one of the signs of His "coming and of the end of the world" would be "earthquakes, in divers places" (Matt. 24: 3, 7).

## "OBJECTIONS TO CHRISTIAN BELIEF"

This is the title of a new book written by four Anglicans, three of them priests. One would suppose that destruction of faith would be left to communists and atheists, but some of the hierarchy of the Church of England seem to feel called to attempt this task. Under the guise of cleaning out theological deadwood and rebuilding the Christian church to fit modern man and modern times, they play into the hands of the enemies of the church by undermining the faith, morality, and respect for the Bible and the church of the "common man," about whom they profess to be so concerned. The apostate church and its leaders are the greatest threat to Christianity and Bible truth.

## "THE DEPUTY"

This play, *The Deputy*, is one of the most controversial ever to be presented on Broadway. Each opening finds the street lined with pickets protesting the play as a slander on the Roman Catholic Church and on Pope Pius XII.

The play, written by Rolf Hochhuth, concerns the black days of the Hitler regime when Jews were being systematically destroyed in the gas chambers. The play involves a plot in which a Roman Catholic priest is greatly touched with the suffering of the Jews and the fact that they have been abandoned to their fate by humanity. He and other Catholics do what they can to save the Jews and shelter many and help many to escape. The priest, however, feels that the Pope should speak out on this terrible condition and petitions him to denounce the Nazi horrors. Pope Pius XII, in the play and in reality, said nothing against the Nazi exterminations. Seeking to maintain political neutrality and fearful of being on the "outside" if Germany should win the war, Pope Pius XII was silent. The play leaves the impression that the "Deputy of God" and hence, God Himself, had nothing to say in regard to this monstrous immorality.

The real reason for the Pope's silence is the subject of great debate and is the controversial issue. On one side was the fear that if he denounced the Nazis there would be a fearful reprisal against Roman Catholics, and the possibility that his words would have had no effect on the situation except to make it worse. On the other side is the contention that as the professed representative of God, blessed with infallibility on moral issues, he should have taken a stand and tried to stop the wanton killing of millions of people in Germany, Austria, Hungary, Poland, Czechoslovakia, and other places under Nazi control, where the Catholic faith predominates.

## AN EXAMPLE OF COURAGE

J. F. Saunders, in an article for newspapers, noted the great courage displayed by Mayor Robert F. Wagner of

New York City. Since last spring he and the doctor alone knew that his wife was dying of incurable lung cancer. For months, the Mayor continued to perform his public functions and fend off inquiries about his political future. The illness of his wife was New York's best kept secret. The first that it was known was when she became critically ill.

During this time of great emotional stress, the Mayor often came under attack for not being more candid about his own political future. Encouraged to run for the Senate, he refused to commit himself.

In his article, Mr. Saunders observes this truth: "There is a warning against quick interpretations of motives when hardly anything is known of the intimate life of the person whose actions may be under attack."

Jesus said, "Judge not, that ye be not judged" (Matt. 7:1). We seldom know all the facts about another person. We do not know the stresses that may be exerted upon them, the psychological impressions made on their lives, the thought patterns that move them, the emotional problems that burden them; thus we are in a poor position to judge.

Edwin Markham's poem on Love may be the antidote to harsh judgment.

"He drew a circle that shut me out—  
Heretic, rebel, a thing to flout.  
But Love and I had the wit to win:  
We drew a circle that took him in."

### Which Anchors Your Soul ?



## This "Christian" Nation?

**M**ORAL dilemmas plague the people of this nation today. Perhaps the problems are more severe than at any time in the history of the United States. As working hours decline and America's citizens find more time on their hands, the situation will become worse. "Idle hands are the devil's workshop" is an old proverb that has more truth than we like to admit. It is a foregone conclusion that the more time a child has with nothing to do, the more trouble he will get into. The same is true of adults with free time, only in the case of an adult it is magnified many times.

One reason for the many dilemmas of today is the way in which Americans are bombarded with unchristian advertising—whether on television, the radio, or in newspapers or magazines. Variations of two main themes are constantly repeated. These are to "enjoy yourself," and "you owe it to yourself." Naturally, none of the commercials ever hint that you can enjoy yourself in fellowship with Christ more than in any other way; nor do they convey the thought that you owe it to yourself to learn all you can about God who created you and promised you eternal life if you would but obey Him.

"God so loved the world," you know, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). How God could love His wayward creation to this extent is beyond our comprehension, but that He has an immense love for it and for us is beyond question!

We mentioned in the last issue (March 30, 1964), the problem of alcoholic consumption that grips this nation. Even the alcoholic, if he can somehow seek through his stupor the grace of God and repent himself of a life gone astray, can return and find favor with a gracious and loving God. The story of the Prodigal Son in Luke 15 is ample testimony that a person can return from the depths of sin and despair and find a compassionate God awaiting him with open arms. Verse 17 says, "When he came to himself," he determined to go back to his father. It is always necessary for us to come to a realization of

our plight before we are willing to return to God and pray fervently, as did the prodigal, "Father, I have sinned against heaven, and before thee" (v. 18).

Yet, Alcoholics Anonymous notwithstanding, comparatively few alcoholics come to that position where they are willing to convert and seek God. The pathetic state of affairs in this "Christian" nation was well summarized by a recent statement in *Clipsheet*: "There are six times as many alcoholics as there are cancer patients in the United States; there are eleven times as many alcoholics as there are active cases of tuberculosis. For every American hit by polio, 155 are victims of alcoholism." In the State of Washington in 1962, alcoholism caused twice as many deaths as tuberculosis, polio, measles, and diphtheria combined, according to the State Health Department. The department said that 107 deaths were directly due to alcoholism and 88 deaths were attributed to cirrhosis of the liver with "mention of alcoholism." The agency said highway deaths caused by drunken drivers were not included in the figures.

This is America's tragedy, or at least one of America's tragedies. This is worse and more dangerous than the current traffic in dope, for even the possession of narcotics is against the law and frowned upon by society.

"Social" drinking, though, is often encouraged, even by today's churches. This drinking just as surely leads to eternal death as does dope addiction. God has given fair warning through prophets and apostles alike that strong drink leads to folly and death. "Wine is a mocker," wrote Solomon, "strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).

Isaiah recorded: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished,



and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness" (Isa. 5:11-16).

It was at a tremendous feast which stressed the serving of wine coupled with idolatry that Belshazzar, king of Babylon, learned of his doom. "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. . . . They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. . . . In that night was Belshazzar the king of the Chaldeans slain" (Dan. 5:1, 4, 5, 30).

Now there were several factors in the downfall of the kingdom of Babylon, and of Belshazzar in particular, not the least of which were drunken orgies similar to that mentioned by Daniel. With consumption of liquor, the baser passions of man are released, and any tendency toward righteousness he may have had flits away. It is a well-known fact that the mighty Roman Empire collapsed morally before yielding to its invaders. A sign of that collapse was the rapid increase in unspeakable orgies indulged in not only by the heathen citizens, but even by the clergy of the so-called "Christian" church of that day.

Alexander the Great, king of Greece and conqueror of the world at an early age, also died at an early age as a result of overconsumption of alcoholic beverages.

Again, though, the misery, pain, and death caused by alcohol are not the worst of its horrible effects. The final result will be the casting away of those who would not turn from that sin and embrace the gospel of Jesus Christ for salvation. The Apostle Paul revealed in Galatians 6: 7, 8: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For 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."

My friend, God will never be mocked. No one before has succeeded; no one will succeed now. If you are in this category of sowing to the flesh, stop! Think of your standing before God, and of the impossibility of finding salvation while you yield yourself to the sins of the flesh. Why not sow to the Spirit and with joy look forward to the return of Jesus to this earth? He has promised that upon His return He will give salvation to the faithful. "Behold, I come quickly; and my reward is with me, to

give every man according as his work shall be" (Rev. 22:12).

Consumption of alcohol and sexual promiscuity go hand in hand. As we mentioned earlier, alcohol releases the baser passions of man. It is no accident that the vilest and most lewd dances take place where alcohol is served. Inhibitions fly away when alcohol enters. This, too, is brought out in God's Word. Said Habakkuk, "Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!" (2:15).

The lusts of the flesh itemized in Galatians 5:19-21 include both alcohol and promiscuous sex. "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Please do not misunderstand us. Sex itself is not wrong. God made male and female. "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28). So sex itself is not wrong, nor is the expression of sex in a legitimate way wrong. The only legitimate expression of sexual indulgence is between husband and wife. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). As long as this formula is followed, happiness will be the result—if, of course, both partners are godly.

But the happiness and peace this type of union can bring is distorted out of proportion and marred in many ways by the wanton attitudes of this "Christian" nation. Sexual expression—usually outside the marriage bond—has become an American obsession. Seldom does a week go by that one or more of even the highly rated "slick" magazines do not publish an article on sex. These articles are touted as being "helpful," and perhaps they are to some people. But, really, it is simply an indication of the trend of America's thinking. Americans want sex, and it is dished out to them at every turn by every communicative medium of the day.

This, perhaps, would not be bad if it fostered a healthy attitude toward sex by the average American. Rather, we believe, it unsettles him, makes him wonder if there is something wrong with himself or his wife, makes him worry about what his children may learn from these media, makes him question the moral teachings of Christ. For many of the articles are written by eminent psychologists and sociologists, many of whom are themselves without a moral standard.

(Turn to page 14)



● Pictured is Mrs. William D. Lawrence with children in Bangalore

# Christians Are Missionaries

By Pastor Harry Sheets, Ripley, Illinois

*"Either we are missionaries or we need one"*

JESUS, in His final instructions to His disciples, said: "Full authority [permission or privilege] in heaven and on earth has been committed to me. Go therefore and make all nations my disciples . . . and teach them to observe all that I have commanded you" (Matt. 28:18-20, N.E.B.). From this we learn that Jesus requires present-day Christians to observe all commands enjoined upon the twelve apostles, one of which was: "Go ye, and preach the gospel to every creature" (Mark 16:15, 16).

The words "Christian" and "missionary" are synonymous. Jesus said: "He that is not with me is against me: and he that gathereth not with me scattereth abroad" (Luke 11:23). The indifferent Christian, if there is such a creature, is a liability to Christ. His indifference and unconcern give the impression that salvation is unimportant or, at the most, easily obtained.

The non-Christian, already satisfied with his status and unconcerned over his future, becomes more deeply entrenched in his sins and indifference when he experiences indifference in Christians. Indifference breeds indifference, and can only hinder the cause of Christ. It does not gather; therefore, it scatters abroad.

"My friends," wrote Jude, "I was fully engaged in writing to you about our salvation—which is yours no less than ours—when it became urgently necessary to write at once and appeal to you to join the struggle in defence of the faith, the faith which God entrusted to his people once and for all" (v. 3, N.E.B.). If Jude were living today, I am sure that his appeal would be the same—come "join the struggle." This would have merit, for the gospel was "entrusted to his people once and for all."

Paul, the apostle to the Gentiles, set an example for all Gentile Christians. His first question on the Damascus road was: "Who art thou, Lord?" Assured that it was Jesus who had called him, he asked: "Lord, what wilt thou have me to do?"

Paul reported for duty immediately following his acceptance of Jesus his Saviour. He was assigned a task—that of bearing the name of Jesus "before Gentiles, and kings, and the children of Israel" (Acts 9:15). To him, preaching the gospel was both a privilege and an obligation. "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (1 Cor. 9:16).

Paul confided to the Romans: "I am under obligation to Greek and non-Greek, to learned and simple; hence my eagerness to declare the Gospel to you in Rome as well as to others. For I am not ashamed of the Gospel. It is the saving power of God for everyone who has faith—the Jew first, but the Greek also—because here is revealed God's way of righting wrong, a way that starts from faith and ends in faith" (Rom. 1:15-17, N.E.B.).

We, like Paul, will warn people against sin and its consequences as well as assure them of eternal life.

People may not heed our teaching, but that is their responsibility—ours is to teach the truth. Felix let Paul "talk to him about faith in Christ Jesus. But when the discourse turned to questions of morals, self-control, and the coming judgment, Felix became alarmed and exclaimed, 'That will do for the present; when I find it convenient I will send for you again'" (Acts 24:14-25, N.E.B.).

Paul discharged his duty by preaching to Felix and to all others whom he met. At the close of his ministry he could say: "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:26, 27). We can clear our conscience the way Paul did—by being a true missionary.

Jesus had twelve disciples. Eleven of them became missionaries. The other became a traitor. Perhaps there is a lesson in this for us.

# The Reluctant Mule

By Mrs. Rosalie Ficken, Festus, Missouri

**Y**EARS ago people had to depend upon the horse and buggy as means of transportation in rural communities. In our small Ozark town we had only one doctor. He, a general practitioner like many other country doctors before him, thought nothing of being called out in all kinds of weather to minister to the sick, regardless of the hour of the night. For years he traveled around the countryside riding a big raw-boned horse. Then the Ford car was invented, so he bought one. What excitement that was for our town! When he was seen leaving town, the townspeople would telephone their friends along the way and tell them the doctor was on his way. In that way they were able to see "Doc" pass in his "tin lizzie." The story I am about to relate really happened and was told to me by an older sister, who was a sister-in-law to the doctor.

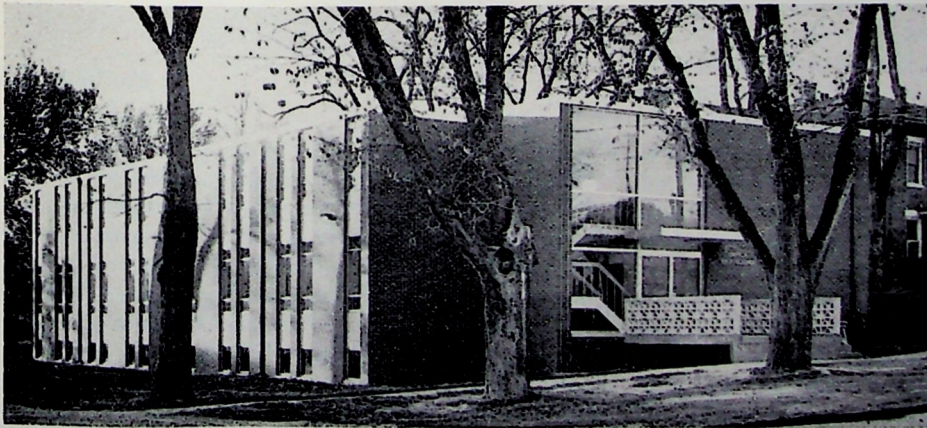
Cars back in those days were not equipped with heaters as they are today, nor did they have windows that could be rolled up or lowered. So the doctor bought a warm fur coat to protect him from the wintry blasts when out on calls.

One day, during a bad flu epidemic, he was called to

see a patient far up in the hills. When he had gone as far as he could—for the roads were almost impassable—he saw a farmhouse across the fields and, since he was still quite a distance from the patient's home, he was puzzled as to how to cover the remaining distance. Then he decided to seek help from the farmer. He climbed the fence and made his way across the fields.

The old farmer, who held the young doctor in high esteem, was more than willing to help, so he saddled a mule and brought it out for the doctor to ride. The mule made it plain, however, that he did not intend to co-operate. Being used as a beast of burden was one thing—if that burden was human—but dressed in a wooly fur coat, the doctor looked unlike anything that had ever been human, so the mule rebelled. However, the farmer used his ingenuity and tied a large, red handkerchief over the mule's eyes and told the doctor to mount. Once the doctor was in the saddle, the mule accepted defeat and trotted on.

Like the stubborn mule, too many of us rebel at the burdens we are asked to carry. They are burdens God  
(Please turn to page 14)



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**T**HE BIBLE does not deny the reality of pain, sickness, and death, but God assures us that a day is coming when they will no longer exist. When man sinned he brought sickness into the world as well as sin and death. We have every reason to believe that Adam and Eve were never sick before they sinned, however long that was. Whether we like it or not, we inherited their downfall. Sickness and pain are a part of our lot in this life. We are indeed fortunate if we escape it.

An erroneous idea, held by many today, is that sickness and disease come because of personal sins. Jesus approached a blind man, and the disciples asked, "Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, *Neither hath this man sinned, nor his parents*: but that the works of God should be made manifest in him" (John 9:1-3). Sickness is not punishment for past sins; it is a part of our imperfect world.

### *Does God Heal at All Today?*

Although some deny it, sickness and suffering are a fact of today. It is also a fact that divine miraculous healing sometimes occurs. This is denied by some people. Prolonged suffering and death on the part of Christ-centered Christians are also a fact and a reality. Does God heal today? We should never toy with the idea that God is limited in His ability to restore health and strength. Sometimes God heals today; sometimes He does not.

God did not heal all of the great men of faith in the past—Paul, for example. "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a *thorn in the flesh*, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I *besought the Lord thrice*, that it might depart from me. And he said unto me, *My grace is sufficient for thee*: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Cor. 12:7-10).

Paul never taught that healing was included in the atonement. The atonement deals with our spiritual life; it is not a healing clinic. Freedom from sin was purchased for us at Calvary, but sinless perfection, while in the atonement, is something that we have not yet attained. Complete eradication of sin awaits the day of Jesus' return. Healing for all today has not been provided as salvation has. It seems to me that God weighs each case on its own merits. He may say yes, no, or wait.

Paul's thorn in the flesh (some unknown physical ailment) had a purpose. It was to keep this former Pharisee from being "exalted above measure." He wanted it removed. "Thrice" he had prayed that it might be so, but each time God's answer came back, "My grace is sufficient for thee."



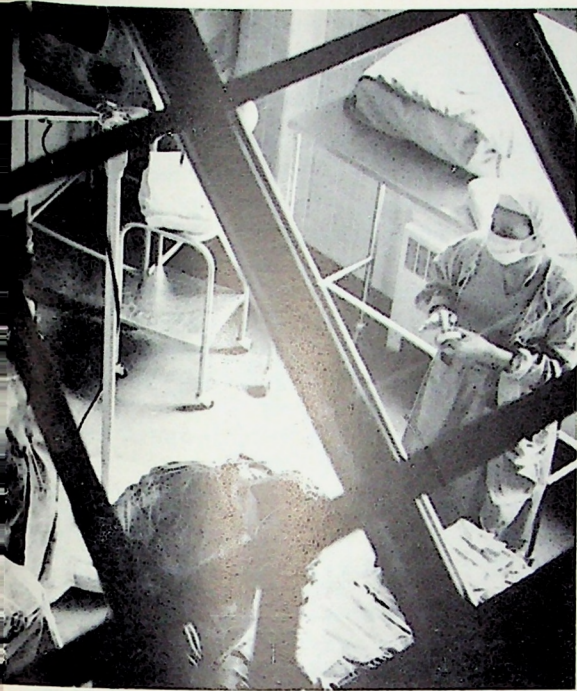
# DOES GOD

*By Pastor Hollis*

Furthermore, "Elisha was fallen sick of his sickness whereof he died" (2 Kings 13:14). Why did God not heal this faithful prophet? Paul wrote to Timothy, "Trophimus have I left at Miletum sick" (2 Tim. 4:20). Why did Paul not heal his fellow Christian helper? Why did Paul leave him there *sick*? Why did God not heal him? Were these three men short on faith?

On the other hand, let us notice an example of God's healing power. "I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed *he was sick nigh unto death: but God had mercy on him*" (Phil. 2:25-27). Observe, God healed Epaphroditus but not Paul. Why? Observe, too, that the healed one did not say, "I will never take medicine again," or "I have seen my doctor the last time."

What should Christians do when faced with illness? "Let him call for the elders of the church; and let



## HEAL TODAY?

Macomb, Illinois

them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up. . . . 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. 5:14-16). Notice that the sick person himself is to call for the elders as a result of his own faith. Moreover, there is nothing miraculous about anointing oil. It does not contain power to heal disease, although it was used as a curative agent in Bible times. (Luke 10:34; Mark 6:13.) Perhaps oil is used here from the standpoint of consecration. At any rate, faith is what saves and heals, not the oil.

Faith healers try to improve God's plan by declaring that everyone can be healed today. Our Lord has never promised that. Sickness may be a part of our cross. Therefore, whether we pray for healing for ourselves or for others, our prayer should ever be, "Not my will but thine be done." We should certainly ask for healing and deliverance from pain, but Scripture nowhere teaches that

God will always heal any more than it says that He will save all men. According to our needs, and to His purpose for us, God will answer, deny, or postpone healing. Our heavenly Father is concerned with our physical well-being, but He is more concerned with our spiritual state. Paul confessed, "When I am weak [physically], then am I strong [spiritually]" (2 Cor. 12:10).

In the next place, if failure to be healed is failure to pray in faith, then Paul, God's model Christian, and a host of others in his train are not examples to be followed, but failures to be pitied. Pain often comes to the ones God has blessed or intends to bless. It does not suggest God's displeasure. Pain or injury may humble us so that God can use us. It causes one to rely more fully on God's grace.

Divine healing, moreover, does not exclude medical agencies such as doctors, nurses, drugs, and hospitals. They are blessings from heaven. Luke, one of the twelve, was called "the beloved physician" (Col. 4:14).

### *Perfect Healing in the Millennium*

When Jesus Christ the Great Physician rules over the earth during the thousand years, "the inhabitant shall not say, I am sick" (Isa. 34:24). At that time, "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" (35:5, 6). It would be absurd to apply these passages today. They cannot be put in eternity, because there will be no sickness or disease then. The only place that such passages will fit is the Millennium. Jesus' miracles were a foretaste of this great healing campaign.

Some may say, "The early believers performed miracles of healing." Of course they did. "They brought forth the sick into the streets, and laid them on beds and couches. . . . There came also a multitude . . . bringing sick folks, and them which were vexed with unclean spirits: and *they were healed every one*" (Acts 5:15, 16). The apostles even raised the dead. (Acts 9:39-41.) Why did the Lord give the apostles this power? Mark explains that these miracles were for "confirming the word" (16:20; cf. Heb. 2:3, 4). The early church mentioned in the Book of Acts tasted the powers of the age to come" (Heb. 6:6, R.S.V.). We must remember that the New Testament had not been completed and placed in the hands of believers then. Consequently, the miracles were "bells to call the people to worship." It was a way of convincing the public that God was with the apostles.

"The message of the Messiah concerning the Kingdom had to be accompanied by miracles of healing. . . . This is the reason the Lord sent forth His disciples and conferred upon them His own divine power. But this commission was for that time exclusively! The sign gifts were to demonstrate the message of Christianity to be a message of God. The miracles and signs were no longer

needed after the conversion and transformation of thousands of lives during apostolic teaching. They were to cease after the full revelation of the truth of God had been communicated.

"Because these signs were for the beginning of the church, but were not needed for the completion of the church, nor for the edification of that body, they were not permanent gifts. . . . When they had served their certifying design, they were to be discontinued."—*What About Divine Healing?* Gene Davis, M.D.

"New Testament theology distinguishes between gifts of the Spirit and fruit of the Spirit. Gifts of the Spirit were supernatural abilities Christ bestowed upon Christian workers to enable them to perform His work. The fruit of the Spirit is Christ-likeness produced in the believer's life. . . . Gifts of the Spirit were external and temporary; fruit of the Spirit was internal and abiding. To possess gifts of the Spirit was optional; to have fruit of the Spirit was essential. Gifts of the Spirit, therefore, are inferior to fruit of the Spirit."—*Systematic Theology*, Alva Huffer.

Furthermore, Paul makes it clear that certain gifts were to be done away. "Charity [love] never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 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. 13:8-10). Hence, Paul taught that "gifts of the Spirit" are inferior to love, the firstfruit of the Spirit. Observe, this love chapter comes between the two chapters in which Paul deals with spiritual gifts.

Jesus promised eternal life in the "world to come" (Mark 10:30). Any sect that offers eternal life as a possession of the believer today is badly confused. The same is true of the claims to heal *all* sickness today. To press the claim of healing for all today makes a believer who is not healed feel like an unbeliever at heart. We must remember that the Bible contains God's plan for all ages, not just the one in which we live.

#### *Perfect Conditions in the New Earth (Eternity)*

In the new heavens and new earth, "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). Sickness, disease, pain, and death are parts of the curse. "There shall be no more curse" (22:3). No healing will be needed then. Praise God!

Some good Christians have glass eyes, wooden legs, etc. All the faith in the world would not restore them in this life. These handicaps do not harm one's spiritual life. Fanny Crosby, writer of thousands of hymns, was blind. Few people have been used in a greater way by the Lord than she was.

The perfect age is on God's program, world-wide and eternal, but this night of sin must end first.

#### *Summary*

Divine healing includes partial healing today, complete healing in the Millennium, and after that the perfect age with no need of healing—even eternity. Doctors and morticians will be out of business then.

Unfortunate is the man, regardless of all his attainments who does not know the Christ of Calvary. While healing is a wonderful blessing, there are greater things than getting well physically. When, and if, we face sickness and disease, remember that God's grace was sufficient for Paul. It is for us, too.

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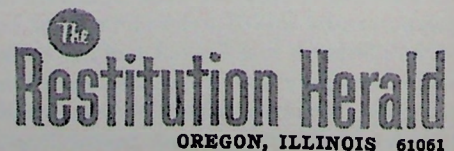
"When we wander through a graveyard and look at the tombstones, or go into the church and examine the old monuments, we see one heading on them all, 'Here lies.' Then follows the name, with the date of death and perhaps some praise of the good qualities of the deceased. But how different is the epitaph on the tomb of Jesus! It is not written in gold or cut in stone. It is spoken by the mouth of an angel, and is the exact reverse of what is put on all other tombs—"He is not here."—*S. Baring-Gold*.

*Free*

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# MEMORABLE FIRSTS

By Clarence Bunch, Phoenix, Arizona

**WE** HAVE often heard the saying, "First things first." This is a fitting expression which is true. First things should always be first! In every endeavor in which we engage we must look for the place to begin or seek the first thing to be done if we expect to carry the endeavor to a fruitful end. In our experiences of life, we always cherish the firsts of our growing-up processes. These all-important first steps can make deep impressions on our memories and thus it is important that we be instructed to receive the important first things first.

So it is with our Christian endeavor. We are instructed many times in the Scriptures as to the things to be done first. "Seek ye first the kingdom of God." "Repent and be baptized." "Go . . . to the Jew first." It is interesting to note that in each case the first steps are always the beginnings of a new venture, which could be visualized as a fork in a path and in some cases even an about-face in the direction pursued. To the new Christian it means that the old ways must be left behind and a new path be taken.

We should not be content just to experience the beginning of any worth-while endeavor. Rather, we should want to pursue it to its fruitful end. Henry Ford once said that what we don't use we will lose. We soon learn to our dismay how much we have forgotten when we, as parents, attempt to help our children with their algebra. We become just as dull with the Scriptures when we fail to refer to them and use them in our thinking and everyday way of life.

There was once a man who was all bruised and his friends asked him why he always carried so many bruises. He told them that he received them by falling out of bed. His friends asked him why he kept falling out of bed, and he replied that it must be that he stayed too close to the edge where he got in. Do we as Christians find ourselves sticking too close to the edge of where we came in? The Apostle Paul tells us not to stay with the milk of the word only, but to go on to the strong meat.

"To the Jew first," was the command to the early Christian. The Bible says that the disciples would be made fishers of men, and later on in the Christian dispensation hunters would be sent, and at the very end time there would be watchmen to warn God's people of impending danger. It is not always a safe rule to stay too close to the first things. In some cases the first and succeeding steps are retained and in some cases the first steps have been fulfilled and we are not to go back to them ever.



Eagerness to baptize people into Christ has caused many preachers to portray the Christian life as too easy. The emphasis is placed on the repentance and the baptism, which tends to build these first steps up to an end in themselves. This important first step in the Christian life should be followed by succeeding steps of the overcomer.

The Christian should get a complete picture of what Jesus said and not labor under false pretenses as to the rewards of the Christian. There are some in the church who have said how happy they will be just to gain entrance into the Kingdom. By the same token they picture themselves as being kings and priests and inheriting all things with Christ. According to Matthew 19:28 and 29, there are many things for a Christian to do for His name's sake and many things to be forsaken if need be, in order to receive these promises. Matthew 5:19 speaks of one who will be the least in the Kingdom which would make a difference between the kings and priests and the ones who will just gain entrance into the Kingdom. The Christian who yearns for the old pleasures has not really developed because he stays too close to the edge where he came in.

We should not be satisfied to say that we prefer to stick to the fundamentals only. The popular concept of fundamentals really narrows truth down to a very few articles of belief. True, the fundamentals are vital and are not to be discarded, but they are not an end in themselves, but only a means to an end. The end is for a Christian to be an overcomer, which is the result of responding to the commandments of God. (Turn to p. 11)



# Brief Messages for Busy People

## THE PRICE OF YOUR LIFE

By Pastor Russell Dickerson, Litchfield, Minnesota

Is there a price on your head? The law says yes; because, if you are killed or permanently impaired accidentally by someone else, a court will award you or your family an amount which it considers to be worth your working ability for the rest of your life. So we all have a fixed value on our lives.

The fact that each of us has a price on his head is further demonstrated by the saying, "Everyone can be bought for the right price."

Some people put a very cheap price tag on their heads, while others put a little more expensive price on their heads. When I was working in a grocery store, there was a certain man who would come into the store to buy his weekly groceries. Before he bought anything he would get a package of cigarettes and put them into his pocket and say, "Now be sure to remember this package of cigarettes when you check out my groceries." But he would never remind the clerk if the clerk forgot. He was putting a very cheap price on his head. He was selling his honesty for about thirty cents.

It is no secret that some members of the Chicago police force are not above reproach. I have talked to people who live in Chicago. They tell me that the common practice is to carry a five-dollar bill in their wallets where their driver's license should be. If they should happen to be stopped for a traffic offense, they simply hand the policeman their wallet with the five-dollar bill showing prominently and if he takes the bill, he lets them go; if not, he gives them a ticket. The price of their honesty is \$5.00. One magazine estimated that nine out of ten policemen in New York could be bribed.

Then there are those who put a more expensive price on their heads. They can be bought, but the price is higher. We find these people in our state and national capitals. They do not like to admit in any way they are taking a bribe. They would rather call it a gift. It is done so much that it is becoming the accepted thing. A lobbyist will approach a congressman with a line something like this: If you vote this way, tomorrow your wife will get a nice mink coat or perhaps, when you run next year, our company will contribute \$5,000 to your campaign fund. Not all congressmen are like this, but a shamefully high percentage are.

We can look out in Hollywood and see that there are

those Hollywood stars who will do or say anything for the right price, regardless of how bad or good it may be. In one scene, the actor can play a part of a priest; in another scene, the same actor can say and do immoral things. They, too, have a price on their heads.

When we read about bribery and scandal in the newspapers, the question that Jesus asked in Mark 8:37 becomes more clear: "What will a man give in exchange for his soul." Of course, Jesus was speaking in terms of our eternal life, but we will have to admit that the price we put on our lives today will surely affect our eternal lives.

Jesus said that your future reward as a Christian is worth more than the whole world, yet some would endanger their chance for eternity for thirty cents.

How honest were you on your income tax report this past year? Did you fail to mention to the clerk that he gave you change for a ten when you gave him a five?

These seem like small things in our eyes, but it gets back to the old question, "Is it more wrong to steal a million dollars or a penny?" God has never passed any laws saying that one theft is a misdemeanor and another is a felony. He has just said in 1 Corinthians 6:10, that thieves will not inherit the Kingdom of God.

What is the price on your head? Can you be bought for the right price?

## THE DOLLAR I GAVE TO GOD

Three thousand for my brand new car,  
Five thousand for a piece of sod,  
Ten thousand I paid to begin a house,  
A dollar I gave to God.  
A tidy sum to entertain my friends in pointless chatter,  
And when the world goes crazy mad,  
I ask, "Lord, what *is* the matter?"  
For the answer I still search,  
When things go bad in this old world—  
What's holding back the church!

—Wenatchee Church Bulletin.

## SOUL

By Russell Rankin, Cashmere, Washington

The soul is a *nepshesh*, a *psuche*, a breathing creature. It is the mind and heart, showing both mental and emotional functions: lust (Deut. 14:26); desire (1 Sam. 2:16); hatred (Psa. 107:18); longing (Psa. 107:9); bitterness (1



Sam. 1:10); grieving (Psa. 31:9); weariness (Jer. 31:25); joy (Psa. 35:9); fear (Acts 2:43); sorrow (Matt. 26:38); humility (Psa. 35:13). It is the life-giving essences: blood (Lev. 17:14) and breath (1 Kings 17:21, 22). It is life itself (Matt. 10:28). It is that part of a creature which touches (Lev. 5:2). It is those parts which hunger (Prov. 19:15); cat (Lev. 7:25, 27); and become fat (Prov. 13:4). It is that part which bows down in subjection to one over him (Psa. 44:25). It is those parts which are seen by another being (Rev. 6:9). It is those parts which die a physical death (Ezek. 18:4; Job 7:15). It is one or all parts of the body and the body itself (Num. 19:13). Whether referring to the mind, body, or life, the soul constitutes those essential parts which produce a living being (1 Cor. 15:45).

### PRECIOUS PROMISES

By Beth Briggs

*"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).*

God has mentioned many times in the Scriptures and we have already dwelt upon the fact that fear is a relentless enemy and that it is necessary for us to overcome it. But God has offered three unconquerable weapons with

which to fight: the spirit of power, the spirit of love, and the spirit of a sound mind.

When we possess God's spirit of power, we know that in His name we can do what we will with any enemy that confronts us, and fear vanishes in search of a subject who has forgotten to take his weapons with him.

God is love, so this is the greatest of all attributes. If we have His spirit of love, there is nothing to battle against, for we have conquered all, and fear has no foothold upon which to stand.

The spirit of a sound mind reasons that there is no substance to these shadows, turns on the light, and the phantoms disappear.

When we make use of this ammunition, we find that our deadly foe has dissolved into the nothingness from which it came.

God gives us power to overcome  
Upon fear's battlefield,  
And love, far stronger than its darts,  
To be a shining shield.

The sound mind that our Father gives  
At once turns on the light,  
And finds the shadows all have gone;  
There is no foe to fight.

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## MEMORABLE FIRSTS

*(Continued from page 11)*

If we are hearers only of the Word, then we soon lose the effects of the teaching because we fail to use them in our activities. This places us among the learners who are ever learning and never able to come to a knowledge of the truth. We find ourselves having to learn over again the things we have forgotten.

We are living in a day when men's works are being tried. In our government, men are constantly being investigated and having to give an account of their past activities. Even the common person finds himself defending one doctrine or another with people. Even though one ideology or another is being put to the test, we know that God's truth will endure.

It is part of human nature to resist change and this, to a degree, is good. This natural resistance keeps us from being carried about by every wind of doctrine. In itself, this is not enough to lead us into truth. Scripture tells us to try the spirits to see if they be of God. This takes effort on our part because all spirits or ideologies claim to be of God. Most of us give up before we even start to try the spirits. This inclination to always resist can lead to danger in that we may be resisting the truth that we should be accepting and doing something about. Acts 5:38, 39 tells us that, in our earnest desire to discount ideas, we may be found even to fight against God.

We often read a passage of Scripture and stop with the first thought and never really know what the rest of the passage is saying. For example, Romans 8:16, 17, "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." The last clause of the passage is often overlooked because we are mainly interested in the first proposition and reward, rather than the requirement which would make the reward possible. This suffering with Jesus has been a perplexing thing for many Christians. The very word "suffer" has the connotation of the extreme meaning of the word. If the Christian would look at the meaning of the word it would first suggest a less severe meaning, such as denying oneself or forsaking the questionable indulgences and pleasures of life. One who has suffered in this manner indeed knows the ridicule of his peers for such a choice.

The overcoming Christian experiences a whole lifetime of firsts in his experience of suffering with Jesus. If we could say at our baptism that we have completed our overcoming, then there would be no enduring process to be experienced, nothing more to be learned, nor reason to work.

Baptism represents a first step for the Christian because this puts him among the many-that-are-called group.

The few-that-are-chosen group consists of the overcomers who have suffered for His name's sake. "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9).

---

## THIS "CHRISTIAN" NATION

*(Continued from page 5)*

Regardless of trend in America or in the world toward the baser elements of man's nature, you do not have to go along with the crowd. In fact, God Himself has cautioned: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4); and, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18).

---

## THE RELUCTANT MULE

*(Continued from page 7)*

would never have placed upon our shoulders had He not been sure we were able to carry them. Unfortunately, we do not have anyone to blindfold us like the farmer did the mule, but we can try not to rebel when we feel the weight of problems we are asked to carry.

In Galatians 6:5 we are told that "every man shall bear his own burden." In Psalm 55:22 we are told: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." When we find that our burdens seem more than we can carry alone, God will share them with us and lighten the load if we but seek His help.

---

## AUTHENTIC RESURRECTION

*By Sterling Russell, Cleveland, Ohio*

Suppose our late President John F. Kennedy were resurrected from his tomb Easter morning. Suppose he walked in Washington, D.C., and talked with two senators who recognized him. Suppose he appeared to President Johnson and his cabinet, announcing: "Why are you troubled? Behold my hands and my feet, that it is I myself."

Suppose he appeared before the combined Congress and his appearance was recorded in the Congressional Record. Suppose he told them he was a nobleman who would travel on a long journey to receive a kingdom and would return again some day.

How many persons would believe this Congressional Record, concerning his personal resurrection and appearance, nineteen hundred years from now?

How many persons today believe in the personal resurrection, appearance, and promised return of Jesus Christ Himself, as recorded in the Holy Bible?



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- April 19-26—Evangelistic meetings, Happy Woods Church of God, Hammond, La. Paul Shaw, guest speaker
- May 1, 2—Youth Leaders' Training Conference, Fredericktown, Mo.
- May 8—Church of God General Conference Board of Directors meeting, Oregon, Ill.
- June 4-7—Arkansas-Oklahoma Conference at Driggs, Ark.
- June 10-14—Ninetieth Annual Minnesota State Conference, Long Lake Bible Camp, Eden Valley. S. O. Ross, guest speaker.
- June 20-27—Southwest Youth Camp at Min-gwest Methodist Camp, Jerome, Ariz.
- July 10-12—Texas Conference-Camp, Gates-ville, Texas
- July 14-19—Illinois Bible School and Confer-ence at Oregon
- July 19-25—Michigan State Conference at Camp Chief Noonday, Yankee Springs
- July 19-26—Virginia State Conference, Maur-ertown. James Mattison, guest speaker
- August 2-7—Church of God General Confer-ence, Camp Alexander Mack, Milford, Ind.
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April 30, 1964

the

# RESTITUTION

## Herald

**Benjamin F. Wilson and  
"The Emphatic Diaglott"**

(Page 8)

VOLUME 53, NUMBER 14

### OUR FUTURE?

MESSAGES YOU WILL ENJOY  
IN THIS ISSUE!

This "Christian" Nation?

The Need for Holiness

What the Return of Christ Will  
Mean to the World

Brief Messages for Busy People

Stories to Grow On

And other features of current  
interest



FEWER MEN ARE BEING TRAINED FOR THE MINISTRY TODAY THAN IN PRECEDING YEARS... THIS IN THE FACE OF A RAPIDLY EXPANDING POPULATION...

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

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

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

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

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

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

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There are so many new cleaning aids on the market you could use a different one every day. Pa brings samples home to me. I've tried most of them, and I've found some companies are more concerned about making soap that's good for your hands than one that will do a good cleaning job. Education gets out of hand when it's too concerned with making a child like it, and forgets he also needs the discipline of hard work.



# Editorials

Harold Doan  
Editor

## METHODISTS POUR COLD WATER ON MERGER

Leaders of the Methodist Church astounded and confounded some of the leaders of the six churches which have been considering a merger (Presbyterian, United Church of Christ, Evangelical United Brethren, Episcopal, Congregational-Christian, and Methodist) when they suggested that merger would be very difficult because some of the churches in the talks do not share the Methodist position on total abstinence from alcoholic beverages. The Methodist and E.U.B. churches, which see eye to eye on this matter and several others, may continue to move toward merger, but they see little hope of merger with the others in the foreseeable future.

It is refreshing in this day of ecumenicity, when only the lowest common denominator of faith and morals is mentioned for fear of offending someone, to see the second largest Protestant denomination to take a stand for a moral principle and publicly defend its position. The accelerating decline of positive doctrinal and moral stability in the churches has come to be the order of the day, and it is good to know that a church of ten million people will stand firm against the curse of alcohol that is engulfing the United States.

## DRUNKEN WOMEN AND CHILDREN

Crime reports show that last year 1,953 children *under the age of fifteen* were arrested for drunkenness. About 112,000 women are arrested every year for drunkenness, which is the number one law violation of women. One out of every three liquor purchases is made by a woman.

It is now reported that one in twelve people who begin to drink alcoholic beverages will become an alcoholic. No one knows which one of the twelve will become an alcoholic. The person who begins to drink is taking a great risk of becoming an alcoholic. One illustration used to point out this risk is this.

Suppose that you were planning an airplane trip to another city. You would buy your ticket on a jet, and having paid for it, would be informed by the ticket seller that unfortunately there were ten seats in the 120-seat jetliner that would fall out of the plane sometime during the trip. You would say, "Well, don't put me on one of those seats." The ticket seller would say, "We do not know which ten seats will fall out. You will have to take a chance." Would you go on the flight? You might, if it were a matter of life or death; if it were a matter of national importance; or if it were so pressing a matter that you could think of no alternative. Certainly, you would not take the flight just for the fun of it.

One in twelve will become an alcoholic. It might be worth the risk if alcohol were essential to health, if it were necessary to life, or if it would improve one's capabilities and powers. But alcohol does none of these! It has no beneficial effect whatsoever! It deadens and makes fools of men! Will you take the chance?

One of the reasons that sale of alcoholic beverages was legalized in the United States was the glowing promise that the taxes derived would be used in building schools, roads, hospitals, and other good things for mankind. Thus, if you are against booze, you are against schools and roads and hospitals and other good things, you see. Atlanta, Georgia, has begun to figure the cost of alcohol, however. Mayor Ivan Allen now says, "Drunkenness cost Atlanta \$17,000,000.00 in 1962 in cash-out-of-pocket loss in one year." During the same time, Atlanta's total tax receipts from all alcohol taxes, license fees, and fines was \$2,657,154.24. Thus this one city suffered a net cash loss of \$14,342,845.76 in one year! This does not take into consideration the havoc raised by alcohol in broken homes, deterioration of the health of the people, or other non-cash expenses.

Then there was the argument that there would be no more moonshine, and no more hoodlums. Repeal is the greatest failure in history. In 1962, the Alcohol and Tobacco Tax Division seized 6,592 illegal stills at 4,544 different locations. There was a total of 8,313 arrests for moonshining. Two revenue agents were killed, and twenty-nine others were attacked in the process of investigating the illegal liquor operations.

#### DEATH TAKES MRS. VERNA C. THAYER

Verna C. Thayer, former Children's Evangelist for the Church of God General Conference, died Tuesday, April 21, 1964, after a long illness. Funeral services were conducted at Conway, Arkansas, April 24. A most beloved worker, Mrs. Thayer gave her life to the teaching of children and the ministry of Sunday school and vacation Bible school editorial work. She has been greatly missed by the hundreds of people taught by her during her rich life in the Lord.

#### CAMERA CATCHES A THIEF

In Milwaukee, Wisconsin, *Milwaukee Sentinel* photographer James G. Conklin leaned over a narrow building ledge and aimed his camera at the sidewalk below. There in his lens was a Brink's employee, hired by the city to collect money from parking meters. While the photographer snapped twelve pictures, the Brink's man casually emptied the contents of the parking meter collection box into his pocket. Later confronted with the evidence, he confessed that he had stolen nearly \$500.00 in nickels over an eight-week period of time.

Another factor of modern life that gives us cause to reflect on what we say and do is the prevalence of modern detecting devices that can pick up a quiet conversation from a hundred yards away, monitor telephone calls, listen to voices within a house, and make privacy in general impossible. These devices are available on the open market and are used both by police and snoopy civilians.

The Bible teaches that God also has an all-seeing eye and an all-hearing ear. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13). God sees all and knows all, and in the day of judgment the unforgiven sinner will give an account of all things done in his life.

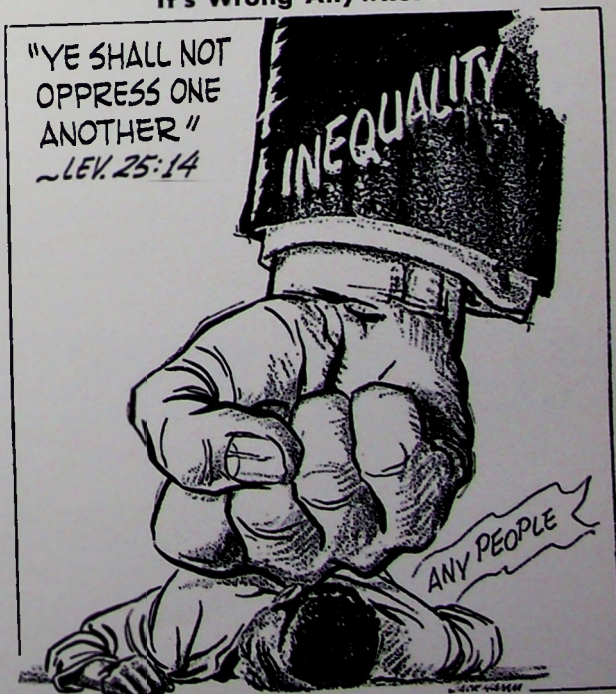
#### LEGALIZED GAMBLING

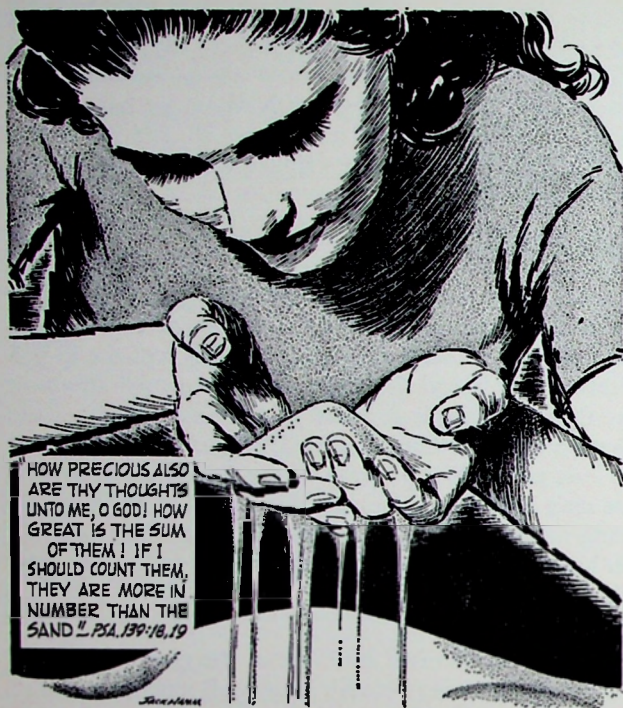
Since Great Britain's legalization of just about every form of gambling, the National Union of Small Shopkeepers reports that it has noted a ten per cent rise in bad debts. There is evidence that those who gamble the most are those who can least afford it. After the passing of the Betting and Gambling Act in 1961, gambling increased at least twenty-five per cent in the British Isles. Britons are on a gambling spree, and one owner of several gambling shops in London estimates that the amount gambled on horses alone is more than two billion dollars per year.

#### "DOMINIQUE"

Radio listeners often hear one of the new record hits, "Dominique," a very catchy song, well-sung by a group of Belgian nuns. The song is sung in Belgian French, and unknown to most listeners is the story of the little nun Dominique who "was fighting the Albigensians." The Albigensians were European Puritans, and the song lauds the Inquisition and its persecution of this Protestant sect.

**It's Wrong Anywhere!**





# THE NEED FOR HOLINESS

*By Pastor James Mattison  
Hammond, Louisiana*

**M**OST OF US who profess to be Christians are not as we should be. This may be due to a lack of understanding what the Bible teaches about holiness, or it may be due to our own weakness.

It is common today for people who avow they are Christians to divorce their partners and marry someone else. It is common today for professing Christians to smoke cigarettes and cigars. It is quite common for some who confess the name of Christ to drink alcoholic beverages. In short, it has become common for people who call themselves Christians to do many of the things that people of the world do. Sometimes it is difficult to tell whether a man is a Christian or a man out of Christ. My friends, this ought not to be! Jesus died to make us clean. He intends for us to "be holy and without blemish" (Eph. 5:27). There should be a vast difference between the life of a Christian and the life of a person who does not have Christ for His Redeemer and Strengthener.

Bible teaching is probably far more strict on this matter of being pure and holy than most of us realize. God said, "Be ye holy; for I am holy" (1 Pet. 1:16).

There are a number of words God's holy men used in the Scriptures to describe holiness. One of them is "sanctification." This sounds like a word with a mysterious meaning, but really it is a very simple word. One who is sanctified is one who is set apart. This definition is found in Exodus 13:12. "Thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's."

"Sanctification" means "being set aside or apart for God." Two things must be present for a person to be sanctified: a willing heart, and God's Holy Spirit. "Yield yourselves unto God," Paul declared. (Rom. 6:13.) In Second Corinthians 8, he teaches how desirable it is to have a *willing mind*, a mind that volunteers to obey God. When God asked Isaiah, "Whom shall I send?" Isaiah answered, "Here am I; send me" (Isa. 6:8). Isaiah was challenged and Isaiah was stirred with a desire to answer God's call. He became the Messianic Prophet. We love to read the prophecies of Christ in his book. How fruitful for the cause of God and God's righteousness did Isaiah become! His life was productive because first of all he had a willing mind.

How easy it is for us to say, "Lord, I am willing to follow you to the end of the earth," and then balk like a stubborn mule when He asks us to "love not the world, neither the things that are in the world" (1 John 2:15).

When a person is really willing to follow the wonderful ways of Jesus Christ, then he can be washed clean and set apart for the Master's use by water baptism and God's Holy Spirit. The Apostle Peter admonished all men to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).



The Apostle Paul stated, "Ye are washed . . . ye are sanctified . . . ye are justified in the name of the Lord Jesus by the Spirit of our God" (1 Cor. 6:11). God has chosen us for salvation "through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). God sets us apart with His Spirit because we believe His truth.

So we see that faith, repentance, and baptism show our willingness to serve God, and then *He* seals us, or sets us apart by giving us His Spirit.

Jesus' part in setting us aside for the holy life is well stated in Hebrews 13:12. "Jesus . . . that he might sanctify the people with his own blood, suffered without the gate." Through Jesus' death we have access to the holy life.

Seeing, then, that Christians really are people who are set apart from the world, let us read in the Scriptures of some of the things that will be found in a Christian's life.

First, notice Romans 12:1 and 2. We quote: "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.*" A Christian will renew his mind. He will restore and rebuild his mind by the application of God's Word. The mind of a person of the world has no saving truths in it. In God's sight it is empty and void. But when one thinks of becoming a Christian, he begins to think of eternal principles—things concerning eternal salvation. As he does become a Christian and begins to grow in grace and in the knowledge of Christ, his mind becomes a storehouse for all of God's teachings and promises.

Rather than dwelling exclusively on such thoughts as "How will I make a living?" or "How will I take care of my home?" a Christian thinks, "How can I serve God among my fellow workmen?" and "How can *my* home show others the Christian way?" Rather than reveling in reading smutty literature, the Christian loves to read God's Word. Rather than considering evilness, the Christian thinks on things that are good; things which edify and which bring glory to God.

Paul told us what things we should think about. He wrote, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things*" (Phil. 4:8). What are we to think about, then, Christians? Things that are *true*, things that are *honest*, things that are *just*, things that are *pure*, things that are *lovely*, things that are *of good report*. In other words, the Christian will not think an evil thought about his neighbor. He will not think on impure things. He will not think about dishonest things, or things that are not true. He

will, in renewing his mind with the help of Christ, think only good thoughts.

In the beginning of the Christian life it is difficult to be *fully* renewed in mind. This is a process that requires growth. Most of us who claim Christ think some evil thoughts from time to time. Only with the help of Jesus can we grow into this mature condition of thinking only on what is right. We can do *nothing* without the help of Christ. (John 15:5.) *In Him* we can do *all* things. (Phil. 4:13.) It is entirely possible for us to live the acceptable holy life in the earth today. It is very possible to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" or Jesus would not have set this as a goal for us to reach.

Friends, God's standards are very high. One of these standards is that we be renewed in our minds. The same mind that was in Christ is to be in us. Jesus "humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). We, likewise, are to "humble" ourselves "in the sight of the Lord, and he shall lift us up" (Jas. 4:10).

If we will be transformed by the renewing of our minds, then we can "prove what is that good, and acceptable, and perfect, will of God." We will be able to discern what the will of God is, with this transformed mind. If we do not know God's will, it is evident that our minds are not transformed.

Having a renewed mind transforms us and sets us apart from people of the world who are already condemned to eternal death. A pure mind is one thing God asks of us, and every real Christian will have one.

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# This "Christian" Nation?

PART 3

By Pastor Gordon Landry  
Baton Rouge, Louisiana

THE LOW moral standards of today's Americans bring a shudder of apprehension to those who are followers of Christ. You may remember that Jesus in His Sermon on the Mount said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27, 28).

To those of us who believe in the inspiration of Scripture, Jesus is an Authority that cannot be repudiated, for He said, "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).

The so-called authorities of our day and age do seek to repudiate Jesus. In so doing, they lend a positive voice to the constant lowering of moral standards. Listen to what Professor Lester A. Kirkendall of Oregon State University has to say on this subject:

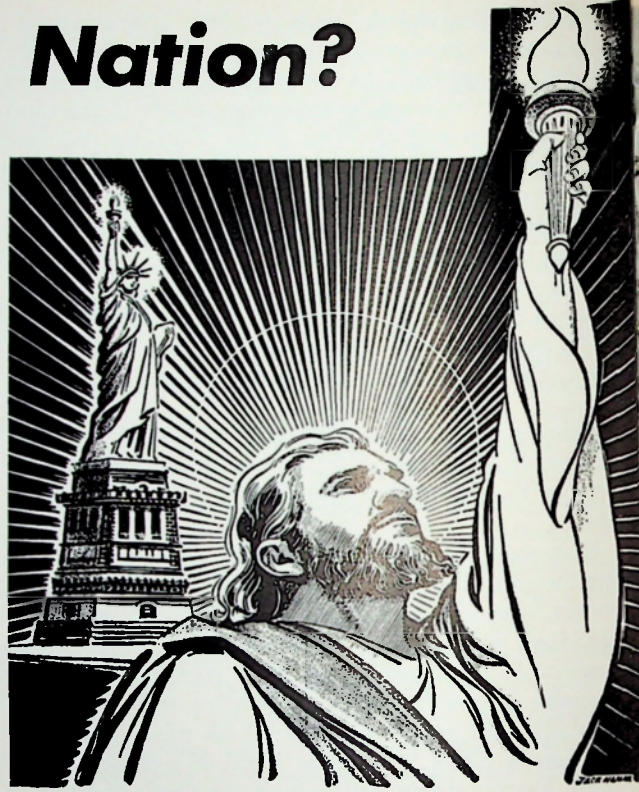
"A college should not make a rule that chastity should be the rule. Because then you think that if an act has or has not been performed indicates whether you have virtuous or nonvirtuous students. Rather than being concerned whether a sexual act has occurred, I would like to be concerned that we use all our powers and capacities with responsible concern for others. This is not permissiveness because relationships have rules. I'm more fearful about our inability to handle our aggressive and hostile impulses than our sexual impulses. You can use sex in a hostile way just as you use a bludgeon."

The Dean of Harvard College, John U. Monro, father of two daughters, applauds the new type of relationship between young men and young women. He says, "This is moving so fast it would surprise you. They are much closer together. Girls are much more independent. Birth-control information and devices help a girl to be inde-

pendent. This independence is great; comradeship is right. Women are people and should not think of themselves as dependents—second in line always."

It is not surprising, then, that one reads in *U.S. News and World Report* that this same Dean Monro bewails the fact that "sex parties in the dormitories are bringing Harvard 'closer and closer to outright scandal.' Dean John U. Monro said in the school paper that visits by coeds to the men's dorms have 'come to be a license to use the college rooms for wild parties and sexual intercourse.' The trend is not confined to Harvard, according to Dr. Graham B. Blaine, Jr., a Harvard psychiatrist. He states in a report distributed to tutors by Dean Monro that at least half of the nation's college girls engage in premarital sex relations. Some Harvard students called Dean Monro's charges 'exaggerated.'"

Exaggerated or not, this is the trend in this "Christian" nation today. Those of us who have children attending the public school systems of this land have cause for grave concern over our children's welfare. The teachers of today—not all, we are sure, but a large number—care nothing at all about the truths of God, and care less about helping children and young people to retain the moral uprightness they have learned at home or in church. Indeed, many teachers—especially those in colleges and universities—are agnostics or out-and-out atheists. They are dedicated evolutionists, men and women who would cast



God down from His heaven and purge Him from the hearts of their students. They are the last-day scoffers, whom Peter said would come "walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:3, 4).

Though it is somewhat disheartening to find the people of the United States, and indeed of all the world, in a spreading quagmire of depravity, it is not surprising. Men and women of faith have long known that this is the way the world would be in the end of time. Even in the days of the apostles, John could say, "The whole world lieth in wickedness" (2 John 5:19). Couple that with Paul's statement in Second Timothy 3:13, "Evil men and seducers shall wax worse and worse, deceiving and being deceived," and no other condition could be expected to exist in these latter days than those that actually do exist.

Jesus forbade divorce on any grounds save those of fornication (adultery). (Matt. 5:31, 32.) Remarriage was forbidden on any grounds except the death of one of the partners in marriage. (Rom. 7:2, 3.) Yet the 1960 census reported 1.8 million divorced women in this country. Too, there are an estimated thirteen million children of broken homes. What has happened to this "Christian" nation? Is not this a fulfillment of Jesus' prophecy in Matthew 24:12, "Because iniquity shall abound, the love of many shall wax cold"? One out of every four marriages today ends in divorce. This is the tragic result of forgetting God.

As Jesus lived in a "wicked and adulterous generation" (Matt. 16:4), so do we. How long will God endure this generation? We cannot say. He "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). His patience *will* wear thin, and He *will* unleash His wrath upon ungodly man. (Jude 14, 15.)

Where do you stand at the present time: under God's mercy and favor, or under His disfavor and the growing clouds of His wrath? On which side will you be when that wrath flashes down upon an unsuspecting world? Those who are arrogant, who today refuse what they know to be right, who seek at every turn to thwart the plans and purposes of a loving Creator shall weep and gnash their teeth at that day (Matt. 8:12), for they shall realize the time and opportunity for salvation have passed away. Take advantage of God's mercy now; tomorrow may be too late.

In the face of all the evils that lurk just beneath the surface of America's respectability, what can be done by the Christian to change the country into a God-fearing nation of believers? Probably very little. We should try to reach those who are about us, and occasionally there may be a response to the Word. God has promised that

His Word would not return to Him void (Isa. 55:11), but He has not said that it would be successful every time. In view of the prophecies, we doubt that a great many people will respond. You say that is a very pessimistic attitude to take. No, it is not pessimistic. It is optimistic, for it holds that the prophecies are not wrong. It is realistic in that it takes notice of present-day attitudes and realizes that those attitudes are not conducive to faith in anything that is not material.

We are optimistic, because we expect Jesus to keep His word that He will come back to this earth and right the wrongs that have been committed by allowing the meek to inherit the earth. (Matt. 5:5.) We are optimistic, because we can see that God's plan for the righteous shall soon burst forth in all its glory, and that the righteous shall put on immortality. (1 Cor. 15:51-54.) We are optimistic, because we know Jesus was raised from the dead (1 Cor. 15:20), that He now lives (Rev. 1:18), and that those who are accounted worthy of life shall be fashioned like Him (Phil. 3:20, 21). No, we are not pessimistic about Christianity; only about the world. Christianity is our life; it is our salvation. We trust in God, in His Son, and in His Word.

So, then, because the righteous shall inherit life eternal by the grace of God, each of us must try to do better than we have ever done before. We must weed out the sins that have a strangle hold upon our hearts, and give our lives over to the safekeeping of Him who created us. No longer need we allow the ungodly affairs of this world to rule our lives. No longer need we be the servants of sin. No longer need we lose control of our hopes and desires. No, with the help of the Almighty God, we will go on to perfection, seeking the path Jesus walked, following His ways, performing His bidding.

How can all this be done? How can we be assured of a part in God's everlasting Kingdom? Though there are many scriptures that point the way to life, perhaps Psalm 119:9-16 sums up the whole idea: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word."

Hide God's word in your heart, and it will be a constant reminder to you of His way. It will be an excellent servant to you, helping you in times of difficulties, or trials, or persecutions. It will never fail you as long as you do not fail it. Segregate yourself from ungodly men, and God will give you peace and rest and mercy and life.



# Benjamin F. Wilson and The Emphatic Diaglott

By Paul M. Hatch

SIXTY-FOUR years ago on May 8, 1900, one of the illustrious men of the Church of God died in Sacramento, California. He was Benjamin F. Wilson, one of the four brothers who migrated to the United States in the 1840's and settled in Geneva, Kane County, Illinois. Benjamin, along with a brother James and Benjamin Boyes, arrived first from Halifax, England, the place of their birth, in the autumn of 1844. Soon after arrival they had a Bible study group going among themselves and interested townspeople of Geneva.

Twenty years after Benjamin F. Wilson's arrival in Geneva, one hundred years ago this year, he brought forth in full published volume the great work for which he is famous, *The Emphatic Diaglott*. It was a work of scholarship in which he had spent several years of study and research in times of pecuniary lack. (We will write further on this great work in a later article.)

The family of Wilsons at Halifax were Baptists in origin, but when Alexander Campbell in America in the late 1820's and 1830's opened up new light in the Scriptures, the Wilson family embraced the new light opened to them and indicated they were "Disciples of Christ." The elder Wilson, father of the group, must have been a man of energy and perception, forceful and persuasive, as well as being fairly well educated. He instilled in all of his sons, five in number, desires and abilities that in their later years emerged. Especially was this so in his son Benjamin.

Benjamin was an accomplished man in the printing trades, and in less than three years after arrival in Geneva was owner and publisher of a local newspaper. This paper he named *The Western Mercury*, and its first printing occurred January 7, 1847. This paper was printed on a rude wooden press, and the printing of the paper was a laborious task. Benjamin was, however, an industrious and enterprising man and was able to maintain the publication for some time.

Supplies for the printing trades and other business had

to come to Geneva over the old plank or corduroy road westward out of Chicago, a center of supply. There was stage coach service for travelers, but supplies had to be brought by wagon. It was not until 1850 that steel rails of a railway reached the town of Geneva from Chicago. This first railway was later to become the Chicago and Northwestern Railroad. The completion of the railroad reduced the time and also the cost in time, to get needed supplies out from the marts of trade.

In 1849, other members of the family arrived in Geneva from England, and soon Benjamin Wilson was joined in the printing enterprise by a relative Joseph Cockcroft. These two, through the lean years, 1851-1855, struggled against great odds to keep the paper alive. By the year 1856 times were improved and the paper was expanded and renamed *The Kane County Advertiser*. Just one year later, in 1857, the two sold the business to Benjamin's brother, John Wilson, who had been the go-getter of the business.

John Wilson continued to improve the paper, and it is said in Geneva publishing circles, "He pursued his work with precision and giving the readers of Geneva a paper clean and wholesome and devoted to a legitimate purpose, that of making a living for himself and giving the readers a representative to which the older readers now refer with pride and call it one of the best." (*The Geneva Republic*, Centennial issue January 10, 1947.)

The dark clouds of the War Between the States, otherwise called the American Civil War, were gathering at this time and at the outbreak of hostilities in the spring of 1861, John lost one of his helping sons to the service of the nation, and *The Advertiser* was reduced in size about one half until the close of the war in 1865.

Benjamin retained his stereotype business as a means of livelihood and contributed much to the neat appearance of his brother John's paper.

About 1856 Benjamin F. Wilson began publication of his religious periodical which he named *The Gospel Ban-*

*ner and Bible Advocate*. This periodical, which appeared monthly, was circulated among subscribers and interested contributors. The *Gospel Banner* was published in Geneva as long as it appeared. The last volume came out in 1869, completing fifteen annual volumes. In the year before, his young son, whom he was grooming to take over the business of publishing *The Gospel Banner*, died at the age of twenty-one. This death was a great blow to Brother Wilson, and he determined to sell out the business. He offered it first to the Northern Illinois and Southern Wisconsin Conference of the Church of God, which was meeting in conference in 1868 at Crane's Grove, Illinois. This transfer did not materialize, so eventually in December, 1869, *The Gospel Banner* was merged with *Herald of the Coming Kingdom and Bible Instructor*, which was edited and published by Thomas Wilson, a nephew, and by W. D. St. Clair, in Chicago.

After disposal of the *Gospel Banner* to his nephew and relative in Chicago, Brother Wilson remained in Geneva until 1871, when he moved with his family to Sacramento, California, where he lived most of his remaining twenty-nine years.

Before going to California, he made an important trip into the eastern states and churches in 1870. There had been a request from Philadelphia, Pennsylvania, from one George Work, to visit that city and preach the gospel message to a group of Presbyterians of whom George Work was an influential and affluent member. As a result of this mission and preaching, George Work and others accepted the gospel of Christ and were baptized. This formed a church group in Philadelphia of some influence. In 1888 a national conference of "The Churches of God in Christ Jesus" was attempted and George Work became the appointed treasurer of the Conference, and remained treasurer until 1892, when he resigned.

Benjamin Wilson, after this preaching performance at Philadelphia, went on to Newark, New Jersey, to visit a nephew, Samuel Wilson, who was serving Churches of God in Newark and other places of that vicinity. On his return to Geneva, Brother Wilson stopped over at Jamestown, New York, to visit the church membership in that vicinity. He stayed with this group a few days, giving to them the bread of life.

His work was by no means ended when he moved to California. He soon was in contact with the members of the Church of God in central and northern California. When Brother Richard Corbaley removed from the State of Washington to the State of California, the two became, largely, the ministers that administered to the flock. Annually they would congregate in conference at Healdsburg, California; Brothers Wilson and Corbaley taking charge of the preaching duties of the conference.

After a long and industrious life and work of achievement, Benjamin Wilson fell asleep in his Lord whom he served. His nephew, Thomas Wilson, to whom he had

merged the *Gospel Banner* with the *Herald of the Coming Kingdom* at Chicago in 1869, preached the funeral service and furnished the obituary which is here quoted, with the comments of a Sacramento newspaper concerning Brother Benjamin F. Wilson.

I am requested by his only son, to send you a notice of the death of my Uncle Benjamin Wilson, of Sacramento, Cal.

He was born in Halifax, England, on February 17, 1817, and died on the morning of May 8, 1900. . . .

He was confined to his room and bed for some weeks, but did not suffer as much pain as he had anticipated. It seemed to be a failure of life's powers, a gradual succumbing to the inevitable. He was attended most of the time by Sister Nettie Shattuck, as nurse, who ministered to his needs, and from her we learn of his strong hope of life through Christ, and of his clearness of perception and mental powers to the last. He loved to hear the Word of God read, and to commune with his Saviour in prayer. He sent me word that he knew he was entering the "valley of the shadow of death," but he added, "Thy rod and thy staff they comfort me," and he feared no evil.

At his request I went to Sacramento and spoke words appropriate to the occasion to the friends who gathered to pay their last tribute of love and respect to the deceased. The floral offerings were plenteous and beautiful. At the grave everything was tasteful and perfect. The earth removed from the grave was banked up on one side and entirely covered with fresh-cut grass and, in addition, beautiful and large fresh roses were seen about a foot apart over the entire mound, which gave it an appearance of a bed of roses with green foundation. A combination of tent and awning was erected near the grave, where the friends and mourners were seated during the closing services.

The life work of "Uncle Benjamin" is so well known to *The Restitution* readers that it would be superfluous for me to relate it. I might add, however, that he was practically a self-educated man, having left school when a mere boy. His has been a life of continuous activity. His long connection with the *Gospel Banner*, as editor and publisher, and his never-to-be-forgotten labor in the production of *The Emphatic Diaglott* are landmarks in his life's history that will remain for many years to come.

His partner in life, Alice Wilson, whom he married in England, passed to her rest not many years after coming to California, where they removed in 1871. All of their children have been laid to rest but one, Edwin B., with whom he has resided for about thirteen years.

Perhaps I cannot better close this brief sketch than by adding the following excerpts from an article that appeared in the *Evening Bee* of Sacramento, May 9.

"Yesterday, in this city, there passed away, at the age of 83 years, a noted man. Not great because he had builded for himself a name in the political or religious world, but great because he has left to the students of the Bible and Christian religion one of the most remarkable translations of the New Testament now extant. This version is known as *The Emphatic Diaglott*. . . . In the course of his study and research, he discovered that the King James Translation of the New Testament contained a great many errors and inconsistencies which he believed were not in keeping with the teachings of Christ or the early fathers of the Christian church. Among the doctrines and teachings of modern theology that he could not harmonize with what he believed to be

(Please turn to page 13)

## What the Return of Christ Will Mean to the World

**O**UR purpose is to inform those who are not Christians of the things which shall come to pass that they may become followers of Christ and that those who are, may become better Christians.

First, however, a few words should be said about what the return of Christ will mean to faithful Christians. For those who are in Christ it will be the day of full redemption when, as Paul said, "This corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53). It will mean resurrection for the faithful who have been laid away in the grave. For the faithful living, it will be the end of all temptation and complete victory over sin. It will be the glorious day they have longed for since the day of their conversion.

There have been a number of high points in the history of mankind, such as the flood, Israel's deliverance from Egypt, and the birth of Christ. Only the flood wrought a change that could compare with the return of Christ and the drastic changes that will take place at that time. In order to note these changes we shall call to mind some of the prophecies which are to be fulfilled about the time of Christ's return. We remember that Christ was born to be a king. He said so Himself, and it was told to His mother before His birth. The inscription which Pilate put on the cross was: "This is Jesus the King of the Jews" (Matt. 27:37).

The Jews had been looking for a king, but they were looking for one to come with great power to deliver the nation from the hand of the Romans and to exalt their nation above all other nations. They were thinking only of those prophecies which referred to Christ's second coming. Because Jesus was meek and lowly and they were carnal and proud as are most men, they did not recognize their King but crucified Him. Nevertheless, the prophecies that told of Christ as the coming King are true. In Micah 5:2, Jesus is prophesied as the coming Ruler in Israel. It is not over Israel alone that He is to rule, as we read in Psalm 72:8: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." This agrees with Daniel's prophecy, remembering that Daniel saw these things as though they had taken

place: "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14). "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). Therefore we see that Christ is to be God's appointed Ruler over all the earth when He returns.

Did you ever think just how many of the earth's present rulers will meekly turn over the reigns of government to the Son of God when He comes. It would be foolish to suppose the unbelieving would give up their power easily, the communist leaders especially. I have wondered how willingly some of the rulers who claim to believe in God will turn over their power. The Pharisees claimed to believe in God but when His Son began to win the hearts of the people, they became jealous and tried to kill Him.

The prophecies indicate strife when He comes. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psa. 2:2, 3). "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth" (Rev. 11:18). This links the resurrection with the time the nations are angry and also with the destruction of those who corrupt the earth.

This being the culmination of the age, there will be many things brought to their completion. The majority of the prophecies of the Bible have to do with this period of time. The prophecies in Ezekiel 38 shall be fulfilled which tell of the people of Israel being gathered into their own land and of the nations that shall come against them until God will come to their rescue by sending their King.

The prophecies in Zechariah 14 will also be fulfilled. It is the time when the nations will desire the wealth which is in that progressive little nation which became independent in May, 1948, after twenty-five hundred years under Gentile nations. It is also the time when God will punish all of the nations for their wickedness.

Let us look now at the effect on the world that will be brought about by the return of Christ and by the accompanying events. The battle at the close of this age, which is often termed the battle of Armageddon and mentioned in Revelation 16:14, 16, will also take place. We notice here that the whole world is included in this great conflict. We know that man has power to destroy himself with atom bombs and germ warfare. Without God's punishment, man could destroy civilization from the face of the earth. It was written twenty-six hundred years ago, however, that the destruction would be great. Whether or not it will be by man's own weapons of destruction, matters little, for we read in Isaiah 13, "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger" (Isa. 13:6, 9, 11-13).

We also have a description of this day in Jeremiah 25, "Lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25:29-33). Isaiah 26:21 also confirms this prophecy. Some of our own scientists have predicted that man with his

reckless use of atomic weapons will bring about just such a chaotic condition on the earth. The time mentioned in the above prophecies is surely the time mentioned by Jesus in Matthew 24:21, 22, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

It is also the time foretold in Luke 21:34-36, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Surely the Christian will be saved out of this time of trouble.

What will the return of Christ mean to the world? It will be the hour of trial, the time of trouble. It will be the last great war which will involve all nations. It will mean the destruction of the wicked in both high and low places.

For the Christians, it will mean the end of all tyranny because the Son of God will rule as Isaiah prophesied in 11:4, 5. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

We believe that civilization will not be destroyed but that people shall still live upon the earth under the righteous rule of Christ, just as is indicated by Zechariah 14:16, 17, "It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And 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."

There shall also be changes in the animal kingdom as told in Isaiah 11:6, "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."

Although the church will be made immortal and be partakers of the divine nature (2 Pet. 1:4), the mortal people who will populate the earth will have children according to Isaiah 11:8, 9. Micah 4:4-7 and Isaiah 65:21-23 show that man's age-old system of getting ahead at the expense of his fellows will be at an end. The corrupt economic system of the world will fall as is described in Revelation  
(Please turn to page 13)



# Brief Messages for Busy People

## SO LITTLE

By Harvey U. Krogh, Jr.

There is so little we can do  
In this great world of ours.  
Our strength is small, our talents few,  
Against such evil powers.

The good we try to do each day  
Is canceled by our sin.  
We often go in our own way  
And evil seems to win.

Hold on, my friend, before despair  
Should carry you away.  
Remember you are still an heir  
Of God, if you obey.

Results of that which you may do  
May not be seen today,  
For God can work His will through you  
If you will give Him sway.

Your work for Him is not confined  
To this short evil hour.  
Your faith and God's great love combined,  
Can be a mighty power.

Eternity alone can show  
The worth of just a word,  
If spoken so that one may know  
The promise you have heard.

Resolve to do your little bit,  
If small it seems to you,  
But God can make it infinite,  
If you to Him be true.

## PRECIOUS PROMISES

By Beth Briggs

*"Jesus Christ the same yesterday, and to day, and for ever"*  
(Heb. 13:8).

What a change there would be in this sin-sick and unhappy world if we could but realize that Jesus is the same today as He was when on the earth. He is just as loving and compassionate, just as gentle and kind. The only places in the Bible that speak of Jesus being otherwise are when He condemned the Pharisees and Sadducees, and when He drove the money changers from the

temple. The poor and humble always found a friend in Him. He was never too busy or too tired to talk to them and to heal them of their diseases.

Of course, it is more difficult to accept Jesus by faith than it would be if we could see and hear Him face to face, and if we could witness the wonderful miracles that He wrought. But, although He is not with us in person today, He is revealed in the Holy Scriptures, both in the Old and New Testaments, in such a way that we can be well acquainted with Him. We can actually know more about His mission and its outcome than did His disciples, even after His resurrection.

Today we are living in solemn and terrible times. Every day we hear the drone of planes overhead, and read of war and catastrophe everywhere. But Jesus can rebuke the storm in our turbulent lives as He calmed the sea years ago, for He *is* the same today as He was yesterday, and will always be the same.

Jesus is the same today,  
As He was long ago;  
He gives us joy from sadness,  
And makes His children know  
The sweetness of His presence,  
His ever loving care,  
When they walk daily with Him,  
And come to Him in prayer.  
The faith that will move mountains  
Can vanquish sin and woe,  
For Jesus *is* the same today  
As He was long ago.

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J. Arlen Marsh informs us that a free library service is now being extended to all clergymen and recommended laymen by the General Theological Library, 53 Mount Vernon Street, Boston, Mass. 02108. The library contains 60,000 volumes and books are mailed, postage paid both ways. Write directly to the Library for further details.

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## WHAT THE RETURN OF CHRIST WILL MEAN TO THE WORLD

(Continued from page 11)

lation 18, and righteousness and peace shall prevail in all the earth.

The Apostle Paul, in his writings, divided the people of the earth into three groups when he admonished in 1 Corinthians 10:32, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." The Jews who are representatives of all the tribes of Israel are yet to go through Jacob's time of trouble mentioned in Jeremiah 30. It is very evident that the time is at hand. The Arab nations outnumber the Jews about 35 to 1.

The Gentiles who are not Jews or of the church will be greatly reduced in number in that time when the "slain of the Lord shall be from one end of the earth, even unto the other end of the earth" (Jer. 25:33). The church, however, shall comprise that number who are to escape God's fierce anger, as Paul tells us in 1 Thessalonians 5:9, "God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

It is far from our purpose to frighten anyone into being a Christian when we write of the things that are coming on the earth, but we would be inexcusable if we did not remind you of the things which God's prophets have written. We write these things while there is still time to act on this knowledge.

The disciples asked Jesus shortly before He ascended into heaven: "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). He simply told them that it was not for them to know the times or the seasons which the Father had put in His own power.

Jesus is coming back to restore the Kingdom to Israel and Israel shall be the head of the nations (Isa. 2:2, 3; 61:4-6); God's anointed King will rule in all the earth. Are you assured of a place of rulership with Christ when He comes?

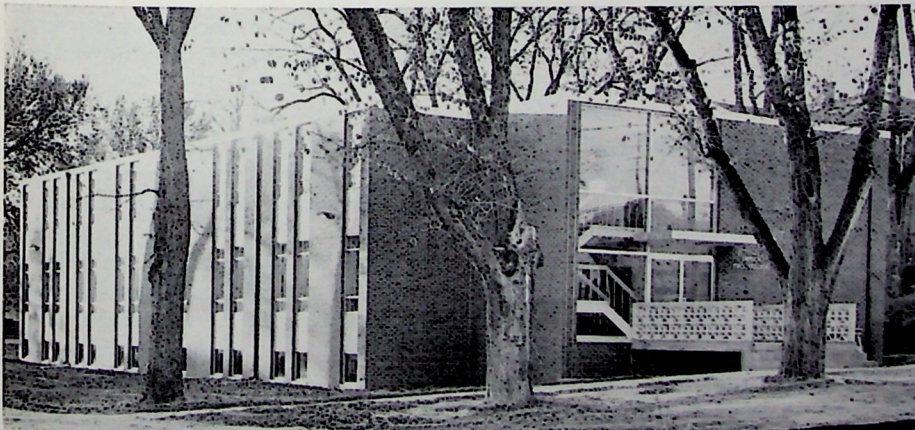
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## BENJAMIN F. WILSON AND "THE EMPHATIC DIAGLOTT"

(Continued from page 9)

the teachings of the early church were the following: infant damnation, infant baptism, foreordination, doctrine of eternal torment, inherent immortality of the soul, and the doctrine of the Trinity. . . . The dead author who just closed his fourscore years, was one of the least pretentious and unassuming of men, never seeking the praises of mankind, or the glitter of the world. He never would refer to his life work unless interrogated concerning some disputed theological doctrine, and then the reply would invariably be: 'The original manuscripts, when translated by those who have no creed to serve, reads thus and thus.' The author's work has never become popular with teachers and modern theology, and perhaps never will, at least, that was the author's opinion. Deceased was the father of E. B. Wilson, a contractor of this city."

(Thomas Wilson, in *The Restitution*, May 16, 1900.)



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# Children in Hong Kong

By Mrs. Mildred Dennis

*"He said to him, Feed my lambs!" (John 21:15b).*

"Did you know that boys and girls in some countries live on boats called sampans?" Carol asked her mother.

"Of which country are you thinking, Carol?"

"The one we talked about today is called Hong Kong. Where is Hong Kong, Mother?"

"Hong Kong is an island far across the Pacific Ocean. It is near the China coast. This island and a part on the mainland called Kowloon are a British colony."

"We learned that many of these boys and girls do not have enough to eat and sometimes not even a boat to live on."

"Yes, it is very crowded in Hong Kong. This is because many of the Chinese people are leaving China and they come to Hong Kong to live. They leave their houses and furniture and their fields and little villages and travel a dangerous road. They ride trucks and boats and walk if necessary. All the time they fear they may be stopped by the police and forced to go back."

"Have these people done something wrong?" asked Carol.

"The only wrong thing they have done is that they want to live in freedom. This is not wrong. They are very sad to leave their homes. But there are harsh, new rules in their own country. The men must work very hard and then may keep only a little of the rice. The children are often hungry. They are not permitted to attend their churches. Those who are very brave leave the home of their ancestors.

"Mrs. Wong was one of the brave ones. She left China with her two children, Dee and Dee's brother Kim. They made their way to the port city of Macao on the mainland. Here they found a captain of a fishing boat, called a junk, who was willing to take them to Hong Kong for a sum of money.

"Giving him all the money she had, Mrs. Wong got on the boat with Dee and Kim. They huddled in the bottom of the junk as it bounced out into the open sea. They stayed hidden until the captain beached the boat on a lonely strip of Hong Kong Island. Kim took Dee's hand and helped his mother climb over the steep rocks until

they came to a road. The Wong family followed this road with some other people.

"I'm tired. I want to rest," cried Dee.

"No, no, my child. We must not rest now," said Mother Wong. "We will stay with these people. They are going to the city. There we can find the house of your uncle."

"As they walked farther, the road began to fill with people. Some were walking, some were riding bicycles, and others were riding along in two-wheeled carts pulled by a boy. These little carts are called rickshaws.

"Finally they came to Hong Kong. Dee and Kim looked at the wondrous sights. They had never seen anything like this before.

"Where did all these people come from? Why is everyone hurrying? Why is there so much noise? What are in all these buildings?"

"Mother Wong held her children close for a minute. 'Hush, my children. We must find our way to the home of my brother. But first, let us eat. There is a little rice left.'

"They found an unused doorway in one of the buildings and sat down. As they finished eating the left-over rice with their chopsticks, the children looked at the strange sights.

"All the little shops had signs advertising the goods inside. Bright colors filled the eyes of Dee. She looked down at her own little shirt and trousers, now quite dirty from the long trip. She wished for one of the soft, lovely suits hanging in the shop window. How she would like to just touch one of them.

"When the last bite of the rice was gone, the wooden bowls were packed away and Mother Wong started down the crowded street again with Dee and Kim, looking for Mother Wong's brother's home. (Continued May 30.)

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## STORIES TO GROW ON

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**CALENDAR OF EVENTS**

- May 1, 2—Youth Leaders' Training Conference, Fredericktown, Mo.
- May 8—Church of God General Conference Board of Directors meeting, Oregon, Ill.
- May 29-31—Annual May Meetings, Fonthill, Ont., Church of God. Bro. Joseph Fletcher, guest speaker.
- June 4-7—Arkansas-Oklahoma Conference at Driggs, Ark.
- June 10-14—Ninetieth Annual Minnesota State Conference, Long Lake Bible Camp, Eden Valley. S. O. Ross, guest speaker.
- June 14-20—Indiana State Conference and Bible Camp, Camp Alexander Mack
- June 20-27—Southwest Youth Camp at Minus Methodist Camp, Jerome, Ariz.
- July 10-12—Texas Conference Camp, Gatesville, Texas
- July 14-19—Illinois Bible School and Conference at Oregon
- July 19-25—Michigan State Conference at Camp Chief Noonday, Yankee Springs
- July 19-26—Virginia State Conference, Maurertown. James Mattison, guest speaker
- August 2-7—Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 7-13—General Berean Youth Conference, Camp Alexander Mack, Milford, Ind.

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May 15, 1964

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# RESTITUTION

# *Herald*

**Benjamin F. Wilson and  
"The Emphatic Diaglott"**  
(Page 8)

VOLUME 53, NUMBER 15

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

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

**HAROLD J. DOAN, Editor**

**Paul C. Johnson, Associate Editor**

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Spring cleaning is as good as a tonic when it comes to cleaning windows and floors and woodwork. I told Mary Beth this the other day, and she agreed. "But," she said, "the tough part comes in cleaning cupboards and attics and closets, when you end up keeping things you know you should throw away." Forgiveness is the spring cleaning of the soul, and there's always the temptation to hang on to an old grudge or so, too.



# Editorials

**Harold Doan**  
**Editor**

## BY-PRODUCTS OF ERROR

A new book "Limbo: Unsettled Question" (Sheed and Ward, \$3.95), is a review of the still-unsettled debate among Christians as to the destiny of unbaptized babies who die. Most suggested solutions to the question have been based upon the erroneous belief that each person is born with an immortal soul which leaves the body at death and goes either to heaven or to hell. Theologians have difficulty assigning the immortal souls of unbaptized children to either heaven or hell, so Albert the Great and Thomas Aquinas invented "limbo" as a special place for such souls; a place out of the presence of God, but also far from the fires of hell.

The truth is, that the Scriptures place baptized and unbaptized babies and adults in the same place. "All go unto one place: all are of the dust, and all turn to dust again" (Eccl. 3:20). In that place, all sleep in the unconscious state of death, for "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). The hope of life after death rests upon the return of Christ, and the resurrection of the dead. "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

Baptism is a rite for those who have believed the gospel, repented of their sins, decided to accept Jesus Christ as their Saviour, and who confess their desire to put on His name by immersion in water. A baptized infant and an unbaptized infant are both in a state of innocence, as far as personal sin is concerned. In death they are known and remembered by a loving God, who will at the proper time decide their future.

## "BELIEVE AND BEHAVE"

Dr. Foy Valentine, a Southern Baptist, executive of the Christian Life Commission, told a Virginia congregation, "It is becoming increasingly clear that our impotent churches and our lifeless evangelism will find God and His resurrecting power right where we left them—at the point where we abandoned concern for Christian behavior." He said that two great Christian principles are "to believe" and "to behave."

Holiness is not an attitude of mind alone; it is a way of life. It has to do with understanding and with action; with intellect and with behavior. The worldly behavior of one who professes to believe is a reproach to Christ and the church.

## CHRIST AT THE WORLD'S FAIR

Several buildings at the New York World's Fair are sponsored by religious organizations. One of these, by the Protestant Council of the City of New York, has stirred much controversy because of a film it is showing depicting Christ as a donkey-riding circus clown. The script was written by a Buddhist. The story is all pantomime, and the white figure on the

donkey, who dies in the play suspended from a tent rope, depicts Christ. Some of the people associated with the organization have resigned and a storm of protest centers around the distasteful portrayal.

Various liberal Protestant organizations seem bent on outdoing one another in undermining Christianity with tasteless displays and activities.

Take, for example, the report of twenty-eight students who went to Japan last summer for a "Peace Corps" type of "missionary" work at a camp near Kobe. They were sponsored by the Episcopal Church and the National Council of Churches. One of the students, from West Virginia, wrote back about the interesting summer working with Bishop Yoshiro, a "huge, exuberant, seventy-year-old theologian." The girl exclaimed in her article printed in a local paper, "The Japanese people all love him. He drinks two big bottles of saki every day, and he kept us kids supplied with all the beer we could drink. We never saw so much beer before. After one party, one of the boys got off the bus and walked two and one-half miles in the wrong direction."

This "missionary" activity is done in the name of Christianity. It is small wonder that the Japanese seem to prefer Buddhism or Shintoism. It is also small wonder that many laymen and ministers want to get out of the National Council of Churches.

### PREVENTING DELINQUENCY

"Parental discipline imposed early in a child's life is one of the best safeguards against delinquency." Who said this? Four teen-age panelists in a television program at Columbus, Ohio, came to this conclusion. They confirmed the truth that youngsters want and need guidance, and they are most happy and best adjusted when they know what is right and what is wrong and what is expected of them. They may protest and clamor for independence, but they themselves, when they give the matter thought, realize that a clearly charted course is best for them.

### WHAT IS EVANGELISM?

At a recent meeting of the National Council of Churches Division of Christian Education in Cincinnati, Ohio, Dr. Jitsuo Morikawa presented the new concept of evangelism held by many church leaders. It is, basically, that "the redemption of the world is not dependent on the souls we win for Jesus Christ. . . . Contemporary evangelism is moving away from the winning of souls one by one to the evangelization of the structures of society." This means that by reforming the various aspects of community life we will have brought about the salvation promised by Jesus Christ.

The new evangelism thus becomes overly concerned

with civil rights, fair labor practices, federal aid to education, better schools, socialized medicine; for all of these things, they think, will uplift society and create the Kingdom of God. This is a warmed-over social gospel which seeks Utopia through human means.

### RAISING MONEY FOR ALCOHOLICS

*Progress* magazine reports this unusual tale. The Washington Area Council on Alcoholism is an active group that seeks to help alcoholics in the Washington, D.C. area. They need funds for this cause, so the newspapers reported that a special drive for funds was inaugurated with a cocktail party. There is something strange about a cocktail party for the benefit of alcoholics!

### PRAYER AND BIBLE READING IN SCHOOLS

The Judiciary Committee of the House of Representatives has been conducting hearings on the resolutions which have been offered regarding prayer in the public schools. There is a strong movement to amend the United States Constitution to override the decision of the United States Supreme Court and allow Bible reading, prayer, and other non-sectarian religious observances in public schools, and in connection with other public functions. While many church leaders and congressmen favor such an amendment, it seems unlikely to be adopted because of fears of breaching the traditional wall separating church and state.

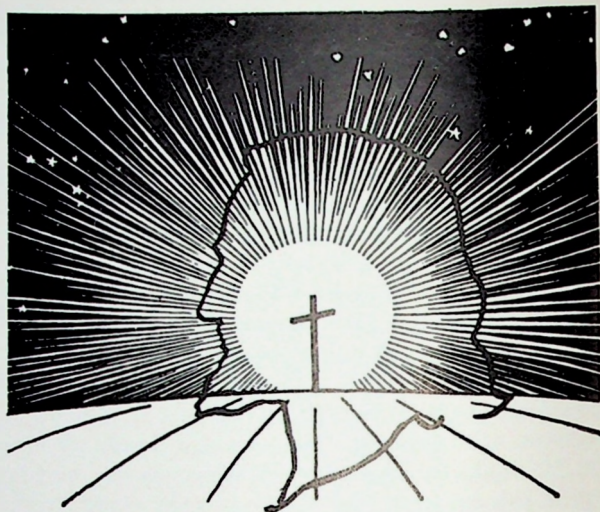
#### **A Condition For All**



**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.**

**EXODUS 19:5**

# “Thanks Be Unto God For His Unspeakable Gift”



**W**E THINK this statement in 2 Corinthians 9:15 is worthy of study. The New English Bible calls it “the gift beyond words.” The Lamsa translation uses the term “incomparable gift.” The Diaglott renders this “an inexpressible free gift.” How true that we cannot express this marvelous gift of God, for all has not been revealed as yet!

This much about the unspeakable gift has been revealed. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” This gives us a goal and meaning to our efforts. It gives us a starting place. No one wants to perish. No one wishes to die the second death. All wish to avoid such a fate.

A gift is valued according to the love which prompts the gift, and also by what it cost the giver. This all has a vital bearing on how much we treasure the gift. Another fact that helps to determine the value of a gift is, “What is its worth to the receiver?”

In this case we are told that love prompted the gift—“for God so loved the world.” There was no other reason for this great gift! We are told the cost—“he gave his only begotten Son.” The cost is inexpressible, too. That is the comparison by which we can measure the cost of this gift. What would you give your son’s life for? That gives man an idea of the cost of this gift.

Belief in the only begotten Son will produce in the believer everlasting life. Here again we have an inexpressible value, for everlasting life is beyond our full comprehension. Men can only base their values on comparison; that is their only standard of value. Eternal life is difficult for us to realize. Some of us know how long

forty or fifty or even sixty years are as a period of time, and that length of time seems a long time as we know time. Eternity is difficult for us to comprehend!

There is a statement in 1 Corinthians 13:12 which may help us to realize something of the future: “Now ye see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” We must admit that now we know only in part. “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.” There is much that we do not know, but we have been given this much, that the future age will be a very desirable time, place, and condition.

Since the time that Adam was cast out of the garden, man has been plagued by the fear of death. It is a real fear. All can say with the ancient patriarch Job, “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.” It is by the “unspeakable gift” that man has hope.

This gift is precious, according to 1 Peter 2:7. “Unto you therefore which believe he is precious.” We find this gift is unchangeable in Hebrews 7:24, 25, “But this man [speaking of Christ] because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” This has come about since Christ was raised to eternal life. He is ever-living and never-dying. That gives us hope, for in 1 John 3:2 we are told, “When he shall appear, we shall be like him; for we shall see him as he is.”



This gift will be administered fairly and without favor, for Peter tells us in Acts 10:34 that "God is no respecter of persons." Isaiah promised that "he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge" (11:3, 4). No matter what we look like, or what we or anyone says, the judgment will be righteous.

Romans 8:32 states that God who "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" In His righteous judgment we know that God spared not His own Son, but offered Him up and so paid the price of sin once and for all. Now let us see what some of the things are that have been promised to us that He shall freely give to us.

The first thing which comes to mind is that for which man will give everything he possesses—man's most priceless possession—life. We find in Romans 6:23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." This is undoubtedly to be interpreted in the light of the contrast of Christ with Adam. This represents an entirely new relationship between God and man, which is brought about by being baptized into Christ. To be in Christ is to be incorporated in the newly created humanity, the new supernatural community or order of relationship in the "new body" which comes into existence around and through Christ. The essential fact about the believer is that he is no longer in Adam; he is in Christ. He is no longer a natural man; he is a spiritual man, for this is the way Paul speaks of the members who have been baptized into Christ and have thus established a new relationship.

Romans 6:23 is a striking example of the blessings which flow from the new allegiance. On the one hand we have the wages of sin, and on the other we have the gift of God. Wages are a natural recognition of something that has been done. They are according to contract and in proportion to what we deserve. The gift of God is not earned and consequently it need not be restricted to the small measure of our worth. If it were not for the grace of God, and we were to be rewarded according to our "worth," I am afraid our reward would be very small.

The man who lives under sin can only appeal to the natural law which governs the moral world, but when we accept God's gift in Christ we belong to a wholly different realm of grace. Equally different are the results that follow. The servant of sin gets only the wage that sin can pay. He can only expect death, for that is the only reward sin gives its servants—"the wages of sin is death." The exact opposite of death is eternal life. Eternal life is the gift of God, and is promised to the righteous. (Matt. 25:46.)

John 10:10 tells of Christ's mission. He was born to make possible this gift of God and to persuade men to

accept this great gift of God. You would think that all men would eagerly seek such a great gift, but this seems not the case. Of course, if men really comprehended the situation, and if they knew all the facts, all would consider this rich gift, for He said, "I am come that they might have life, and that they might have it more abundantly." It is only through the only begotten Son of God that this abundant life may be had.

The supreme gift is in Christ. What this gift means is beyond our power to express fully. The consciousness of it, the awakening wonder, worship, and boundless gratitude would seem to flow from an irrepressible spring of generosity. The thought of Christ as God's gift to men pervades the entire New Testament. "He gave his only begotten Son" (John 3:16); "He spared not his own Son, but delivered him up for us all" (Rom. 8:32). Our goodness is not our achievement, but the gift of His grace. Even the faith to receive His grace is a gift from Him, so says Ephesians 2:8, 9. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." This is not easy to realize, for we are impelled by pride to try to "earn" our salvation.

The gospel is not the proclamation of an ideal; it is the "good news of God's gift in Christ." The failure to realize the wonder of it often keeps us from being ready to receive it. It is like a treasure hid in a field which causes the finder to sell all that he has so he may buy the field and possess the treasure. (Matt. 13:44.) Or, it is like the pearl of great price for which the merchant sells all the other pearls. (Matt. 13:45, 46.) In these parables Jesus described the inexpressible treasure of the gift which He had come to bring in His person. Christ brought light on the meaning of life, and deliverance from the guilt and power of sin. God's gift always brings with it a demand, because it places us under a sense of obligation. The question of the Psalmist comes to mind. "What shall I render unto the Lord for all his benefits toward me?" It causes one to wonder what he should do to be of service to such a gracious and generous Giver. There is no better answer than the Psalmist gives in the next verse. "I will take the cup of salvation, and I will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people" (Psa. 116:12-14). The love of Christ awakens a response of gratitude which seeks a channel of service.

The gift is unsearchable, according to Ephesians 3:8. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." This literally means "untraceable, trackless," not in the sense that any part is inaccessible, but it means it is too vast to be mapped out and measured. This suggests a treasure house of grace.

*(Please turn to page 14)*



to our faith. They are: virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity—or love. Then he said, “If these things be in you, and *abound*, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” Notice the word “*abound*.” Peter said that these seven essential qualities should *abound* in us. This word is an expression from the sea. It means “to rise in waves.” In our language, it means to have these virtues in great plenty, to teem with them, to have them in quantity. The opposite of *abounding* in the Christian ways is to lack them, to need them, to be in want of them.

Our lives, or should we say the life of a true Christian, will *abound* in virtue, in knowledge of God’s ways, in temperance in all things, in patience in trying circumstances, in godliness when evil is present as well as when evil is absent, in kindness to our brothers, and in love toward all men and toward God. God’s teaching is that we are required, as His children, to *abound* in these seven parts of character.

Peter continues by saying, “He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” The Christian is one

# A Holy Life

By Pastor James Mattison, Hammond, Louisiana

**T**HE PROOF of a Christian is his holiness. If a person is not holy, he is not a Christian. Paul said, “Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb. 12:14). Jesus promised us, in Matthew 5:8, that the *pure in heart* shall see God. If we do not follow holiness, we shall never see God. These terms, “holiness” and “pure in heart,” speak of the same clean life, the life that a Christian lives.

Jesus is working with His people today. He is nourishing and cherishing them, that they should be holy and without blemish. (Eph. 5:27-29.) One of the marks of a holy person is a *renewed mind*. We read in Romans 12:2, “Be ye transformed by the renewing of your mind.” A “renewed mind” person, a Christian, thinks on things that are good. His mind is fresh. He thinks much about how God works all things out for good for His people. The transformed mind clears away doubts, fears, troubles. It will unshackle us from the bondage of the world so that we can live in the glorious freedom of God.

Now we seek to consider other characteristics of God’s holy people. We look first to Second Peter. The faithful apostle tells us to diligently add seven essential qualities

who is described as being not in darkness, but in the marvelous light of God. His eyes are open and he sees. He knows the difference between good and evil. He chooses the good. One who lacks the seven virtues is not only blind; he has forgotten that he was cleansed from his old sins at baptism. He has not grown in grace and in the knowledge of Christ as God says he should. Growth in righteous living is as essential to a Christian as growth in stature is to a baby. We cannot stand still. This is a Bible precept. We are to “grow up into him [that is, Christ] in all things” (Eph. 4:15). We are to “come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ” (v. 13). No one can doubt that Christ was full of holiness, full of goodness. He was as clean and pure as a chaste virgin. We are to be the same. Our minds are to harbor no evil thoughts. Our lives are to show no lack of patience, no godlessness, no intemperance, no lack of love and kindness.

Let us study for a moment one of these seven essential characteristics that must *abound* in us if we are to *never fall*, for verse 11 says, “If ye do these things ye shall never fall.” Our study concerns *patience*.

Though it may startle you, may we say that if you want this work of righteousness (patience), pray for tribulation to come to you. This is revealed in Romans 5:3. Paul said, "We glory in tribulations also: knowing that tribulation worketh patience." Now tribulation is distress, affliction, trouble. How can trouble develop our patience? God says that "tribulation worketh patience," or tribulation develops patience, in the godly person, that is. Patience is the quiet endurance of whatever distress is at hand, whatever affliction may at the moment be bothering you, knowing that in due time God will deliver you, and that the problem will be worked out successfully. How much better to endure this affliction to a victorious conclusion than to sin and snap somebody's head off, so to speak, before the problem is worked out; or to curse and blaspheme the God who is testing you. Oh, that we might have the patience of Job, or the great patience of Christ, "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).

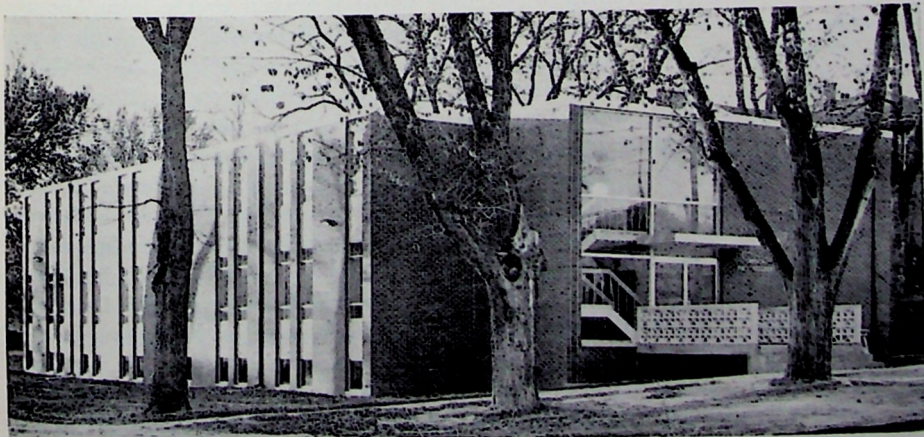
So we say again, If you want this mark of a Christian, pray for God to test you further. It is the fiery trials that come into our lives from time to time that deepen and perfect our faith in God. God gives us an entire lifetime to develop our faith in Him. One thing is sure. If He has not tested us sorely it is evident that we cannot stand much testing, for He never tests us with more than we can stand. What a wonderful victory it is when we find our faith *will* overcome the world, will overcome every distress, every trouble in this world, when we can face death itself with calm assurance that God is with us, and that we are His people.

One may say, "How can I develop patience?" The answer is, "I can develop patience by practicing it." There is no substitute for hard work, for really working at patience. Paul continues in Romans 5, saying that "patience [worketh] experience." We learn by experience. Practicing patience time after time, in every situation, will give us experience, will help us to be able to overcome all things, with Christ's help. Without Him we can do nothing, but with Him we can do all things, even to the learning of patience and enjoying of a victorious enduring of every circumstance. How happy it makes one when he can say, "With Christ's help I have gone through and endured this trouble *without sinning*." When a person can say this time after time, he is beginning to abound in patience.

Patience is only one of the seven virtues to be found in the life of each Christian, but the seven go hand in hand! One who has such patience as we have just described finds it easier to love his brother, easier to be godly in all situations, easier to be temperate. He has more knowledge of God's ways; he is a kinder person; he is more virtuous.

We become holy as we practice the seven virtues: charity, brotherly kindness, godliness, patience, temperance, knowledge, and virtue. With the power of Christ and practice, we must grow in these seven areas of character if we ever hope to see the Lord. "Follow peace . . . and holiness, without which no man shall see the Lord," said Paul.

If our minds are restored in Christ and our lives show forth these wonderful Christian characteristics, we shall have an abundant entrance into the "everlasting kingdom of our Lord and Saviour Jesus Christ."



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# Benjamin F. Wilson and The Emphatic Diaglott

By Paul M. Hatch

**I**N PRESENTING the history of the work of Benjamin F. Wilson from 1856 to 1864, it is necessary and essential that we look into the tenor of the times that preceded these years and of his family and of his youthful years.

It was stated in his obituary that was furnished by his nephew Thomas Wilson to *The Restitution* that his Uncle Benjamin was practically a self-educated man, and that he left school at an early age. Dr. Leila E. Whitehead, a grand-niece of Benjamin Wilson, now residing in Mount Morris, Ill., relates that her great-uncle was educated by his father. The elder Wilson was a man of considerable higher education, and in England this meant that he had to be conversant with Latin, Greek, and (or) Hebrew. It was the practice of the father to gather his family about him in the evening after the day's labor was through, and teach them, not only in the proper Christian way of belief and living, but also the background of a liberal education in the languages of the Scriptures.

The fact that Alexander Campbell's promulgation of scriptural search in America could reach peoples in England and would influence them in the same direction, is in itself a novelty. A new spirit, however, was in the world at that time and new frontiers were being explored. The staid ideas that had predominated for centuries, aye for millenniums, were crumbling away. A new sense of freedom in every direction and department of learning was emerging and being tested. It was well on its way in the early nineteenth century. In England and the continent, a feeling of religious adventure was emerging. New observations had been advanced in the religious and philosophical fields. It did not, however, reach the enthusiasm that was experienced in the Americas, especially in the United States. The political field in America had freed the populace from fear and apprehension of retaliatory measures if they asserted any degree of inde-

pendent thought and action. America had a physical frontier that called for challenge of physical prowess and developed a mentality for the discovering of appropriate truth. No longer could old bonds expressed in confessionals and creeds hold for long peoples on a challenging frontier. Physical and mental powers and prowess were on the ascendency.

The family that we are observing had certainly given over to this spirit of freedom and adventure, and had shown the liberalism necessary for change when it had the confrontation of new truth, before unobserved. The swing from Baptist to Christian or Campbellism shows this very well. It was enhanced in America, their new home, and they advanced from Campbellism into new truth as the studious years advanced.

There is strong evidence that Benjamin Wilson was aided in the study of the Scriptures by Dr. John Thomas of New York, N. Y., and Richmond, Va., in the years preceding his undertaking of the translation of the Greek New Testament into the English tongue. For a short while Dr. Thomas had a farm in the vicinity of Geneva, but his main interest was in preaching and publishing religious material. We know that for a short while Thomas and Wilson were cordial friends. Dr. Thomas had been a follower of Alexander Campbell, but came, as he studied more deeply in the Scriptures, to differ with him in a great many things. Eventually he debated with Campbell these issues in a number of places in the eastern United States, but was not able to win him over to accepting new conceptions of scriptural interpretations and arrangement. It was expressed by both John Thomas and Benjamin Wilson that Campbell stopped short of true enlightenment, but admitted that he had traveled a long way out of the old school of hardened theological thought that had congealed into creedal molds and confessionals.

In this light we can readily see that Benjamin, even before his embarkation to North America at the age of

twenty-seven, was a student of the difficult language of the Greeks, and was no doubt well along in Greek studies and the search and selection of proper authorities on the subject of the Greek Scriptures. At any rate, he selected Dr. Johann Jacob Griesbach's Recension (a critical treatise) of the New Testament as a basis for his interlineary translation which he named "The Emphatic Diaglott."

Dr. Johann Jacob Griesbach (1745-1812) was an outstanding professor in his time in Greek studies and he observed that the received texts in both Protestant and Catholic circles were very faulty and full of copyists' insertions called interpolations. These had also found their way into translations of the Greek testaments. Dr. Griesbach, therefore, sought out the earliest possible codex to work from and selected the Alexandrian and so-called Western copies. The Alexandrian had been mentioned in Origin's works, a third century A.D. clergyman, historian, and writer. He took this cue of Origin for his exploration.

The title page of The Emphatic Diaglott gives the information on this wise: "The Emphatic Diaglott: containing the *Original Greek Text* of what is commonly styled the New Testament, (according to the Recension of Dr. J. J. Griesbach,) . . . based on the interlineary translation, on the renderings of eminent critics and of the various readings of The Vatican Manuscript, No. 1209 in the Vatican Library."

This statement contained in the title page, shows that the Alexandrian or the Western is currently known as "Codex Vaticanus," and is generally recognized as the earliest copy of the New Testament in Greek.

That Benjamin Wilson ever laid eyes upon this codex is doubtful, and extremely so. for as far as is known of his life, he never visited Italy or Rome. Dr. Griesbach, it is thought, never saw it either, but was supposed to have relied upon certain published Testaments of Louis Elzivir of Leiden, The Netherlands, in 1624 or 1633. The Codex Vaticanus is a much valued document and is jealously guarded by the curator. To have leave to even examine such a valued document in the library of the Vatican would involve a person of high learning, much less anyone lower. The eminent German Biblical scholar and critic Frederich Konstantin von Tischendorf did examine the codex in 1866 and published his findings in 1867. It is not known whether any other scholar of repute has examined the document outside of Catholic circles, except the French scholar John Leonard Hug, and this was in Paris after Napoleon Bonaparte carried off the treasures of the Vatican as loot from his wars in Italy. After Napoleon's defeat at Waterloo it was restored to the Vatican Library. Benjamin Wilson, therefore, relied mainly upon the Recension of Dr. J. J. Griesbach, because he was at the time an outstanding and respected authority in those circles of research and careful analysis of the various copies of the Greek Testament extant.

Benjamin Wilson began his work of translation and preparation of the interlineary plates in 1856. The translation and arrangement was a unique innovation. Nothing just like it had appeared before. A word-for-word translation of Greek words into English words and arranged in interlinear, that is, a line of Greek words and immediately below each Greek word was an English equivalent. To the right in a margin he gave his English translation, each verse, page placed, to correspond to the interlinear. It was necessary to do this, for a word-to-word translation is an awkward and harsh procedure and does not lend itself to any thought arrangement in a beautiful flow of words or sentences.

Emphasis was given to certain words in capital letters in the marginal translation, causing the work to be named "The Emphatic Diaglott," a two-language presentation, with emphasis on certain words. This emphasis was entirely an arbitrary indication on Bro. Wilson's part. The Greek Testament does not bend to any special emphasis on words, separated from the general flow of thought. The Testament of testimony of several writers in the first century A.D. was an emphatic thing in its entirety and meant to be so, for it was a testimony and a vigilant work of faith and action.

It is indicated, however, that Benjamin Wilson did not entirely rely on the Recension of Dr. Griesbach for information. It is stated in both the title page and also in the prefatory notes that other authorities had been consulted. A couple of extracts from the preface of the work will suffice to illustrate:

"Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features, not to be found elsewhere, and will be of real practical utility to everyone who wishes to read the books of the Evangelists and Apostles, as they were written under the guidance and inspiration of the Holy Spirit. These features are:—An approved Greek text, with the various Readings of the Vatican Manuscript, No. 1209; an Interlineary literal Word for Word English translation; a New Version, with the signs of Emphasis: . . .

"In the preparation of this Work for the press, all available help to be derived from the labors of great and learned men, has been obtained and appropriated. Lexicons, Grammars, ancient and modern Versions, Commentaries, critical and explanatory Cyclopedias, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions, and criticisms of friends, on words, phrases, and passages, have been considered, and sometimes adopted. It is not presumed that this Work is free from faults or errors. Infallibility is left to others to claim. Great care, however, has been exercised to make it as correct as possible.

". . . This Work was begun about seven years ago with rather diffident feelings, yet with reliance on Divine aid, and has been prosecuted under discouraging and embarrassing circumstances; but it is now completed with feelings of unfeigned gratitude to the Supreme Being for his goodness and providential supervision" (Geneva, Ill., August, 1864), B. Wilson. (To be continued)

# SINS of the Times

• By Pastor Lyle Rankin, Cashmere, Washington

SOMETIME ago one asked about an article on sin in the church. Another said, "What we need is more on Christian conduct." Both, of course, concern the same. Sin being transgression of law, one must know the law for the children of God now. According to Colossians 3:8, 9, "Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another." The child of God sins if he does not put off all these.

In verse 12, the law for the Christian continues, "Put on . . . bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity." These are laws for the child of God, and to fail to "put on" would be to transgress or sin. To artistically arrange, frame, and color these sayings and hang them on the wall is insufficient. Rather, "Let the word of Christ dwell in you richly in all wisdom" (v. 16).

"Let the peace of God rule in your hearts" (Col. 3:15). The "peace of God" comes from following "after the things which make for peace" (Rom. 14:19), and can "keep your hearts and minds" (Phil. 4:7). The Christian is commanded to "follow peace with all men, and holiness," or he will not "see the Lord [God]" (Heb. 12:14).

"Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." By song one can teach and admonish. It is to be done with grace (benefit) to the Lord. (Col. 3:16.) " whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (v. 17). What is said or done at home or elsewhere, in private or public, at work or rest, during the Bible study, sermon, or in between must be done "in the name of the Lord," on His authority. Following the way of the Lord, one will not need to transgress (2 Cor. 6:14), or join a worldly organization to overcome lusts of the flesh. Give the Word place; obey it and reap the benefits that come from such obedience.

Fornication was sin in the days of the early church, for the Church of God at Corinth wrote to Paul inquiring about it as well as other things. "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto



the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency" (1 Cor. 7:1-5).

Fornication is still sin, and Paul's counsel should be heeded yet today. It will be effective in the avoiding of fornication. Hear again from Paul as he requested the Church of God at Thessalonica to heed the commandments for them, "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth [rejecteth], despiseth not man, but God, who hath also given unto us his holy Spirit" (1 Thess. 4:1-8).

This, too, is for the Church of God today. The writing is plain enough for one to understand. Following these

things of the Lord will not only help to avoid fornication but other sins, too. When one supplants the Lord's will with his or her own, unhappy situations arise causing irritations in the home.

"Owe no man any thing, but to love one another" (Rom. 13:8). One is not left in doubt of what this command concerns, for in the next verse we are told in very clear statements. "Thou shalt not commit adultery." Paul referred to this sin in chapter 7:1-4, when dealing with another subject. He also dealt with this command when he wrote to the Church of God at Corinth. (1 Cor. 7:39.) "Thou shalt not kill." This, too, was preceded by things in connection therewith, such as: "Bless them which persecute you," "recompence to no man evil for evil," "avenge not yourselves," "if thine enemy hunger, feed him," "overcome evil with good" (Rom. 12:14-21). "Thou shalt not steal, thou shalt not bear false witness, thou shalt not covet." To commit any one of the above "thou shalt not's," one owes a debt. Just meditate on these commands in verse 9, one at a time. To transgress is to sin and be in

debt. There is one more command in verse 9, "Thou shalt love thy neighbour as thyself." This cannot be done if the child of God is in debt, as regards these "thou shalt not" commands. "Love worketh no ill to his neighbour." My neighbor is anyone, not just one who may have near-by residence.

What a checkrein for the child of God is "love"! This sounds like the Golden Rule, doesn't it? By reading on in Romans 13 it sounds like those in transgression of the commands of verse 9 were asleep. Such sleeping continues today and Paul's counsel is still in order, "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly [decently], as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (vv. 11-14).

## THE SINGLE EYE

● By Pastor Harry Sheets, Ripley, Illinois

*"If therefore thine eye be single, thy whole body shall be full of light" (Matt. 6:22).*

IT IS evident that Jesus is not speaking of physically handicapped people. The eye is used for a symbol of something greater and more sublime.

The person who was totally dedicated to a cause was said to have a "single eye." A person unable to decide between two causes or two loyalties was said to have a "double eye." Jesus called this an "evil" eye. (Matt. 6:23).

A person can see clearly, distinctly, and in detail, but one object at a time. To attempt to do more results in distorted and imperfect impressions. What is true in the physical realm is also true in the spiritual.

Jesus taught that "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).

Elijah cried out to Israel: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him" (1 Kings 18:21).

Divided allegiance is devoid of all true allegiance. That person is full of darkness whose eye is "double" (evil), and "how great is that darkness" (Matt. 6:23).

Israel committed idolatry when they "sat down to eat and drink, and rose up to play" (1 Cor. 10:7). Are not many Christians today doing as Israel did? Does not pleasure mean more to some than worship? a party or a picnic more than church? Is the eye single?

The girl who is betrothed, and really in love with her future husband, will no longer seek, nor care for, the company of any other young man, nor will she accept favors from him. She has but one love and one loyalty. Her sole desire is to win his approval. Her sole aim is his happiness. Her eye is single.

Her hours are filled with plans for their future home and life together. Linens and other articles are carefully made and as carefully pressed and stored away. Nothing is too good for "him." Her wedding garments receive equal attention. They must be without "spot, or wrinkle, or any such thing . . . and without blemish" (Eph. 5:27). Her eye is single.

Christians are betrothed to Jesus. If this be true and they are truly in love with Him, they will not "flirt" with the world, nor cast longing eyes at worldly pleasures. They will have but one love, one loyalty. Their one and sole desire will be to merit His approval.

We fear that all too often this is not the case. We see too much evidence to the contrary. In fact, Jesus asked if there would be faith on the earth when He returned.

Paul warned of "perilous times" that would come in the last days. These times are brought about by men becoming "lovers of their own selves" and "lovers of pleasures more than lovers of God" (2 Tim. 3:2, 4). We are face to face with this "peril" right now, and few seem frightened. The peril is not recognized because the eye is not single.

"Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness" (Jer. 13:16).



# Brief Messages for Busy People

## WRATH OF GOD

By Pastor Russell Dickerson, Litchfield, Minnesota

How often do we hear sermons on the love of God? You might have heard a sermon on the love of God last Sunday. The love of God seems to be a favorite subject of ministers as well as laymen. This is probably good and right that the love of God is exalted, because love is probably the strongest motivating force of God and man.

We should also look at the other side of the work of God; that is, the wrath of God.

If the people of Noah's time were alive today, I imagine they would be able to tell us something of the anger of God. Likewise, the people of Sodom and Gomorrah could tell us something of the wrath of God when fire fell from heaven and consumed those wicked cities. In the Book of Acts we have an instance when two people were actually struck down in their tracks because they lied. We should speak on the love of God, but dare we neglect the wrath of God?

A navy chaplain was once asked by his men if he believed in a literal hell or lake of fire. "Why, no, boys," he said, "I don't believe in any kind of a hell." "Well, Chaplain," they said, "We are going to ask you to resign, because if there is no hell, we don't need you, and if there is a hell, you are leading us astray."

We should be careful that we do not lead anyone astray on this subject, or deceive ourselves, because the same Bible that speaks so often of the love of God also speaks of the terrible hatred and anger that God has for sin.

I have heard over and over such expressions as the "good Man upstairs," or the "big Brother upstairs." These expressions picture God as the "eternal Santa Claus" who gives freely to His people and just chuckles at their misbehavior. His people can do what they want, because this big, good-hearted Man is just amused at their wrongdoings and is always willing to forget their mistakes.

This is a sad picture of the God depicted in the Bible. The true God is loving and kind, but it grieves Him to see people living in sin. The true God gets angry at times. The true God has promised to destroy and punish those who have not repented of their sins and evildoings.

I suppose it is only natural for people to look at the good and pleasant side of God and neglect His wrath, because the idea of a lake of hot, burning fire for the wicked is not exactly a pleasant picture. But this truth about God can serve a useful purpose.

Some people get calloused to hearing the love of God preached, and it often does little good. We might say it is "water off a duck's back," or in this case it is "love off a sinner's back." Perhaps this person will listen to the warning of God when he will not listen to the love of God. Psychologists tell us that threat of punishment does much to mold behavior patterns of animals and humans.

I am not advocating that we scare people into becoming Christians as was once practiced, but one can see from Jonah's preaching to the people of Nineveh the value of preaching the wrath of God. The Bible tells us that Nineveh, a wicked city in the days of Jonah, repented of her sins and wickedness when Jonah told the people that their city would be destroyed if they did not repent and change their evil way of living. Perhaps Jonah's example can show us the value of emphasizing the terribleness and fierceness of the wrath of God.

## JUMPING TO CONCLUSIONS

There was a little story related in *Progress* magazine which illustrates how people will jump to conclusions, or how they will be quick to try to justify even obviously wrong actions.

A man was arrested driving a stolen car. His story was: "I saw it parked by a cemetery and assumed the driver was dead."

We are all prone to equally false conclusions upon the basis of similarly sketchy evidence. Who has not misjudged another person, or the activities of an individual or group, because of a part of an overheard conversation or an intimidating circumstance? Who has not acted foolishly because of a wrong assumption? This is why Jesus said, "Judge not"; and why Paul said, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness" (Gal. 6:1).

## MILITARY ACADEMIES ENFORCE CHAPEL SERVICES

In spite of the Supreme Court decision barring prayer and Bible reading from tax supported schools, the military academies of the army, navy, and air force still rigidly maintain regulations requiring cadets to attend church. This is considered to be part of their discipline. They attend compulsory church services at the various academies, but are also allowed to take part in church services outside the academies in their free time. Some pastors near



the new Air Force Academy at Colorado Springs, Colorado, have protested that the rights of the cadets are being abridged in that they are *required* to attend the military academy services and are not free to attend services at the churches around the academy at the usual time of Sunday services.

### PRECIOUS PROMISES

By Beth Briggs

*"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" (1 John 3:2).*

When we consecrated our lives to God, we became the beloved family of a king! We are not servants, not friends only, as were the prophets and patriarchs, but sons and daughters, and the brethren of our Lord Jesus Christ!

But we know that one day we shall attain an estate of majesty and glory such as mortal man can never visualize with his finite mind. We shall be like Jesus and shall see Him as He is! Trials and sorrows shall no more subdue us, our calling and election will be sure, and forevermore we will be the blest of the Father, of Jesus, and of all the holy angels.

To be like our Saviour and to see Him, not by faith only, but face to face, will be the ultimate reward, and a legacy to which we should hold fast "that no man take [our] crown."

We do not know what we shall be,  
For words cannot portray  
The glory of our risen Lord  
That shall be ours some day.

Beloved, now are we sons of God,  
Then we shall see His face,  
And know through never-ending time  
The wonders of His grace.

### MINISTER AND BASEBALL

Two brothers, a minister and a famous baseball pitcher, were exchanging reminiscences. Finally the minister asked, "How is it that I spent years in college and you have done nothing but play baseball, and you earn thirty thousand dollars per year and I earn three thousand?"

The baseball pitcher thought a moment and then said, "Well, I guess it is all in the delivery."

Perhaps it is also in the difference in people's interests. Many more seem interested in baseball than in the church.

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## "THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT"

(Continued from page 5)

vast beyond all imagining, so that no matter how far we penetrate, there are rooms and corridors opening out on endless vistas far beyond our capacity of comprehension or vision. As our vision widens, the limitless treasures which unfold themselves to us are always the riches of Christ. He Himself is the treasure house. It was John who wrote, "Of his fulness have we all received, and grace for grace" (John 1:16).

We read in John 4:10 the account of the Samaritan woman at the well. This woman did not know who He was. "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." This shows this gift is to be had for the asking. It shows the grandeur of the gift of God of which Jesus speaks. How much suffering and tragedy of lives innumerable lie in the phrase, "if thou knewest." But they do not know! In Christ's kindly words, they are lost. They have strayed.

Our state was such that nothing in it offered any inducement for such a sacrifice as that of Christ. Far from being good, we were sinners. The love of God is not something we have earned or deserved. Its unmerited quality is one of the things which convinces us that it must be divine. By His death, Christ did for us what we could never do for one another. We see in His cause the manifestation of goodness which transcends all human standards. If His death declares a love that is more than human, we can only venture to affirm that this is a revelation of what the love of God must be.

Reconciliation is seen to depend on the amazing goodness of God, and is manifested in Christ, being especially set forth in the cross. The very fact that God shows His love for us is the foundation that "we who are afar off are made nigh by the blood of Christ." The objective that Christ's death achieves is the sanctifying of the believer. We are enabled to live a new life, upright and victorious. God showed His love, said Paul, while we were yet sinners.

We find the riches of His grace. This unspeakable gift is precious, unsearchable, unmerited, unlimited, and unselfish, and it brings light, love, and liberty. Christ said it can be ours for the taking. In the face of all these facts, we believe the Psalmist presents a view that we do well to follow when he asks, "What shall I render unto the Lord for all his benefits toward me?" Then he answers this important question, "I will take the cup of salvation, and call upon the name of the Lord . . . praise ye the Lord."

## GOD WILL PROVIDE

By Rosalie Ficken, Festus, Missouri

ONE night at the laundromat I met and started talking to a young woman. We were comparing the modern method of washing to the way our mothers washed. I told her that during the depression of the 1930's I had taken in washings to help with family expenses.

She, in turn, told me that she was too young to recall the depression, but that she had often heard her parents speak of how they had often gone to bed with nothing to eat in the house. She added that always the next day food was provided in one way or another.

Sometimes it takes a depression to make people realize that faith can work wonders when the cupboard seems bare. God will provide if we but take advantage of the opportunities given us.

As an example, a neighbor hired me to wash her husband's work pants twice a week. She gave me a dime each time. I deposited the dimes in my bank. Twenty cents per week does not sound like very much, but in five months I had saved \$4.00. With this amount I was able to order a little brown suit for our six-year-old boy. No one can imagine how proud he was of the suit and the long pants, nor the feeling of achievement it gave me to know that little by little I had been able to save enough to buy it. I have saved the suit all these years as a mute reminder of what work, faith, and hope can accomplish. God *will* provide, but we should not overlook the small opportunities, hoping to find greater ones later on.

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- June 4-7—Arkansas-Oklahoma Conference at Driggs, Ark.
- June 5—Oregon Bible College Commencement, Harvey U. Krogh, Jr., speaker
- June 10-14—Ninetieth Annual Minnesota State Conference, Long Lake Bible Camp, Eden Valley. S. O. Ross, guest speaker
- June 14-20—Indiana State Conference and Bible Camp, Camp Alexander Mack
- June 16-18—Louisiana State Youth Retreat
- June 20-27—Southwest Youth Camp at Mingus Methodist Camp, Jerome, Ariz.
- July 3-5—Southeast Summer Conference, Appalachian Advent Christian Campground, Mountain, N. C.
- July 6-11—Ohio Youth Camp
- July 10-12—Texas Conference—Camp, Granite Shoals, Tex.
- July 14-19—Illinois Bible School and Conference at Oregon
- July 19-25—Michigan State Conference at Camp Chief Noonday, Yankee Springs
- July 19-26—Virginia State Conference, Maurertown. James Mattison, guest speaker
- July 25-August 2—Iowa Conference at Waterloo
- August 2-7—Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 7-13—General Berean Youth Conference, Camp Alexander Mack, Milford, Ind.
- August 9-16—Annual Meeting, Gathrie Grove, Church, Pelzer, S. C., Vernis Wolfe, speaker

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# RESTITUTION

# Herald

**What Is  
The Soul?**

(Page 6)

VOLUME 53, NUMBER 16

MESSAGES YOU WILL ENJOY  
IN THIS ISSUE

Does God Have a Buckenwald?

The Christian Husband

Basic Bible Doctrines Are an  
Incentive to Service

William Tyndale's Translation

And many short features and  
editorials of current interest!

**By Authority Of God Himself**



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

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

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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PA DOESN'T need to read the weather reports. He gets the rainfall and the temperature from nearly everybody that comes in the store. Ed Newman and Si Hubbard are always trying to outdo each other with either the lowest or highest temperature on their thermometers, or the heaviest rainfall by their rain gauges. You'd think they made the weather themselves, instead of just measuring what their Creator has done for them.



# Editorials

Harold Doan  
Editor

## "ONE BAPTISM"

The excellent magazine *Christianity Today*, reviewing the progress in the merger of the Presbyterian, United Church of Christ, Methodist, Protestant Episcopal, Christian, and Evangelical United Brethren churches, mentioned reports which were adopted by the negotiators of the six churches. The reports concerned "One Ministry," "One Baptism," and "One Table." They had to do with the thorny issues of the acceptance of the ministers of each group by all the others; the matter of meaning and form of baptism; and the matter of the Communion service and its practice, if such a merger as that proposed becomes effective.

We were particularly interested in the excerpts of the report on "One Baptism." As reported by *Christianity Today*, some of the report dealt with the form of baptism and the matter of infant baptism. As to the mode of baptism, the report said: "The New Testament does not lay great stress on the particular manner in which baptism is administered. It seems clear, however, from the Biblical record that immersion was usually practiced in New Testament times. We acknowledge that as early as the first part of the second century effusion (i.e., baptism by pouring water) was practiced by the church, and since that time there has been variety in baptismal practices. In a united church it would be possible to baptize by immersion, pouring, or sprinkling."

In the first draft of the report there was a plea that because of New Testament practice and for "theological reasons we urge our participating churches to consider adopting" the mode of immersion. This is the one form that is acceptable to all churches involved. This was struck down, however, because the churches involved did not want to leave the other traditions.

As is usually the case in talks of merger of churches, there must be compromise of principle and of Bible truth in favor of "co-operation." Then, too, as the church has assumed greater and greater authority, it has taken upon itself the right to overrule the Bible to gain favor or for the sake of convenience.

The Bible, of course, *does* lay great stress on the mode of baptism. In fact, it could not lay greater stress upon it, for the very meaning of the word "baptize" is "immerse." Had the Greek word been translated instead of left in its original form, the words "dip," or "immerse" would have been used in those places where we now find the word "baptism." This is undoubtedly one of the New Testament and "theological reasons" that was flatly rejected in favor of church tradition. Paul would have said to the negotiators, "We are buried with him by baptism [immersion] into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For *if* we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4, 5).

## CHURCHES AND TAXES

Mrs. Madalyn Murray, who hates churches and looks upon them as "leeches on society," instituted the lawsuit that ended in the Supreme Court ban on school prayers last year. The chunky divorcee, an atheist who used to be a member of the Socialist Labor Party, and who now heads the Free Thought Society of America, Inc., and Other Americans, Inc. (not to be confused with Protestants and Other Americans United), has now set out to see that churches are no longer tax free. She would also like to see chaplains released from the armed services; courtroom oaths abolished; and income tax deductions for contributions to churches eliminated.

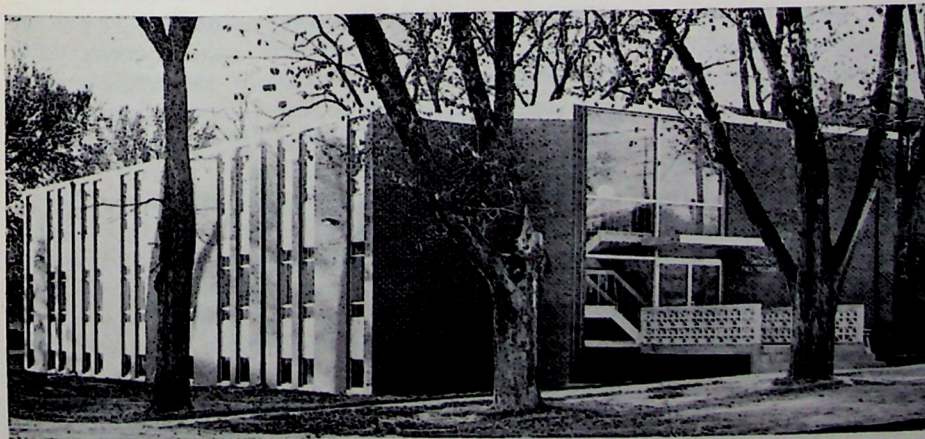
All fifty states make church property tax free. In Pennsylvania, churches own fourteen per cent of all taxable property; in Maryland, they own eighteen per cent. There is no doubt that tax exemption places an additional burden upon the taxpayers and in effect constitutes a government subsidy of religion. On the other hand, churches perform a community service, and their memberships are made up of taxpayers. Mrs. Murray, an atheist who hates churches, resents having to pay higher taxes because some properties owned by her enemy are tax exempt. There are principles involved here which, if they come to court, will be difficult to resolve.

Closely related to this whole problem is the decision of Mr. Kenneth V. Stein, as told in *Church and State*. Mr. Stein is a tax assessor in Newport, R.I., and is faced with the chronic problem of getting enough taxes assessed to pay county bills. Reading Rhode Island tax law, he dis-

covered that churches are exempt from local property taxes only when "occupied and used *exclusively* for religious and educational purposes." The word *exclusively*, as applied by Mr. Stein, has the Newport churches reviewing their church programs. He asks, "What about card parties? teas? church suppers for fund raising? Are these religious or educational purposes?" One minister asks, "What about wedding receptions?" and is informed that this is a social rather than a religious function.

The tax-exempt status of the church is sometimes abused. Some large properties are owned by church organizations and are used in secular business enterprises. Some industries are sold to church organizations and then leased back by the previous owners, with a tax saving all around. These abuses are a cause for the new scrutiny of the whole program of tax exemption for religious, fraternal, and charitable organizations, and of the possibility that there is indirect support of religion.

There is one predominant fact that seems to be emerging from the various actions in courts and governmental bodies that question the church and its place in the community today. This fact seems to be that the church has lost its majority position. It is losing its privileged status. It now exists in a secular society that more and more questions its values and doubts its importance. If this is a Christian society, it is in name only, and the church is finding itself more and more isolated and dependent upon the Lord alone. The official actions and questions are only a reflection of what seems to us a growing disenchantment on the part of the populace with the teachings and principles of the churches.



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*Stories of Nazi atrocities committed in the concentration camps of World War II have sickened the civilized world. Would a loving and righteous God allow even worse punishment on sinners?*

How will you feel in hell, when millions of them make their dwelling place in your mouth, and ears, and eyes, and creep all over you, and sting you with their deadly stings through all eternity?"

Again:

"Perhaps at this moment, seven o'clock in the evening, a child is just going into hell. Tomorrow evening at seven o'clock, go and knock at the gates of hell, and ask what the child is doing. The devils will go and look. Then they will come back again and say, 'The child is burning!' . . . Go in a million of years . . . go forever and ever, you will always get the same answer, 'It is burning in the fire!'"

Here is another picture for the edification of children and young people:

"Look into this little prison. In the middle of it there is a boy, a young man. . . . His eyes are burning like two burning coals. Two long flames come out of his ears. But listen! there is a sound just like that of a kettle boiling.

## Does God Have a Buchenwald?

By F. C. Bailey

(Reprinted from "Signs of the Times")

**T**HE doctrine of eternal torment of the unsaved is taught by many professing Christians. Viewed only from the standpoint of justice, such teaching constitutes a grave slander upon the character of God.

To cause a human being to suffer indescribable tortures for millions upon millions of centuries with never any end in sight, all for the sins of a brief lifetime of ten, twenty, or even eighty years, would be most inequitable. Can such be the purpose of God?

The God of the Bible is a God of love, pity, and compassion, the giver of life and sensitivity. Will He continue to give life and bestow the capacity of feeling upon His creatures merely that they may suffer the dreadful pangs of burning for all eternity?

Some of the amplifications of the doctrine of eternal torment may be found in a pamphlet entitled "The Sight of Hell," written by a Redemptorist priest, J. Furness, for "children and young persons." Here are some of his statements:

"The bite or the pricking of one insect on the earth sometimes keeps you awake, and torments you for hours.

. . . Hear what it is. The blood is boiling in the scalded veins of that boy. The brain is boiling and bubbling in his head. The marrow is boiling in his bones!"

These excerpts indicate what is implied in the doctrine of eternal torment. If such a condition were to exist, would it not rob the saints of complete happiness? How could they ever be at peace knowing that their dear ones were enduring the indescribable horrors of a continually burning hell, without even a moment's respite?

This would also mean that sin would never be removed from God's universe, as there would be somewhere a concentration camp with horrors far exceeding those of Buchenwald, where millions would be cursing God for their terrible fate.

Surely Christians should investigate such a very questionable doctrine. By studying the Word of God, we should determine the truth concerning the fate of the ungodly.

The concept of an eternally burning hell is based upon the theory that man possesses an immortal soul—a conscious something that never dies. How far does such a theory agree with the Word of God?

Adam was warned that he would surely *die* if he ate of the forbidden tree. (Gen. 2:17.) Speaking through



Ezekiel, God declares, "The soul that sinneth, it shall die" (18:4). Paul reminds us that "the wages of sin is death" (Rom. 6:23). James tells us that "sin, when it is finished, bringeth forth death" (Jas. 1:15).

On the other hand, we read in Proverbs 12:28, "In the way of righteousness is life; and in the pathway thereof there is no death." Again: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). After they sinned, our first parents were denied access to the garden lest they should "take also of the tree of life, and eat, and live for ever" (Gen. 3:22-24).

From these scriptures we must conclude that life is conditional upon righteousness, or obedience to God, and that death is the judgment for sin or disobedience. Any teaching to the contrary must be false.

Nowhere in the Scriptures is man referred to as having anything about him that is immortal. He does not receive immortality until it is bestowed at the resurrection of the righteous. God "only hath immortality" (1 Tim. 6:16).

Because sin is to be eliminated from the universe, it is the purpose of God that sinners shall never be immortalized. "As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation" (Prov. 10:25). "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "The Lord knoweth the days of the upright: and their inheritance shall be for ever. . . . But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away" (Psa. 37:10, 18-20). "They shall be destroyed for ever," says the Psalmist. (Psa. 92:7.) "The wages of sin is death" (Rom. 6:23). For further confirmation, read Malachi 4:1, 3. After the final judgment there will be nothing left of the wicked but ashes.

From the Scriptures it is clear that the penalty for sin is a *death sentence*, not a *life sentence* in the fires of hell.

"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." "Therefore as by the offence of one [Adam] judgment came upon all men to condemnation; even so by the righteousness of one [Jesus Christ] the free gift came upon all men unto justification of life." "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:12, 18, 21).

Here we are told that because of sin the whole human race is under the death sentence, but the free gift of righteousness unto life may be obtained through Jesus. In the books of heaven His sinless life is registered opposite *our* names instead of our sinful lives.

The Son of God was treated as we deserve, that we

*(Please turn to page 13)*

# The Christian Husband

*By Pastor Russell Dickerson, Litchfield, Minnesota*

EVERY church, no matter how large, how small, or what denomination, has trouble getting husbands interested in Christianity. The husband, too many times, is quite content to let the wife take the children to church while he stays at home to read the Sunday morning paper and have his leisurely cup of coffee.

Perhaps, if the husbands could see the results of this, they would take their children and wives instead of sending them. Nine times out of ten, when the children grow up, they have the same ideas about church as their parents. They think it is all right to just stay home and send the wife and the kids. Then, too, the child may become rebellious and not want to go to church. After all, "Dad doesn't go, so why should I?" The children may get into trouble or may commit totally un-Christian acts. Who, then, will counsel and help the children? Surely not the father, since he knows very little about the principles of Christianity. It would be like a city lawyer trying to tell a farmer what is wrong with his sick hogs, or how much fertilizer he should use on his corn. The advice would not be very valuable or helpful.

The absence of a strong nucleus of men in a church is felt everywhere in the church work. First of all, a family will hardly ever help the church financially unless the husband, too, is a member. He is content with giving the wife a dollar and the children some change to put into the collection plate. We cannot condemn the husband too vigorously, because, after all, he does not know how much the Sunday school material costs, or how much money the pastor's salary takes, or the cost of the upkeep on the building. He would not know about these things if he never came. I, personally, have never seen a family tithe to the church work if the husband does not attend.

Second, the wife and children never seem to get quite as interested in the church work if the husband and father is not going to church. For some reason, the rest of the family holds back in enthusiasm for the Lord's work. Again, we cannot condemn these families because, for one thing, Dad probably does not want Mother and the children to go "overboard" on religion. The family also lacks the drive that is needed because of a lack of leadership. The father is usually the leader of the family, and it is comparable to an army going into a battle without a leader. They just cannot seem to find any initiative. They do just what they have to do, and never go beyond the call of duty.

Third, the church will never grow and prosper without

*(Please turn to page 13)*

# What Is the Soul?

By Pastor Z. B. Duncan, Conover, North Carolina

**M**ANY things have been said and written about the soul of man. Religion the world over is based upon one fundamental: the teachings of doctrines about the soul. The most popular teaching about the soul is that it is that immaterial, immortal, spiritual part of man that dwells in this body made of dust. It separates from the body at death and goes on to its reward, since of necessity it cannot die, being immortal and not subject to death.

Let us retrace the steps of history and go back to the creation of man and of the soul. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). We must note definitely here that God did not insert a soul into the man. All that God did was breathe into the man the breath of life. Did this breath become the living soul? Does the Bible say, "The breath which God breathed into the man became a living soul"? Does the Bible say that the thing that God had formed from the dust is what became the living soul?

Thus, we find by the Scriptures that the thing that God had formed from the dust is what became a living soul. If you wish to deny the authority of God and His Word, you may believe what you wish, but this will bring the wrath of the eternal God upon you. It is a fearful thing to accuse God of being a liar. Which will you accept as truth today—the record of man or the record of God?

"The sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls" (Gen. 46:18). "These are the sons of Rachel, which were born to Jacob: all the souls were fourteen" (v. 22). "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six" (v. 26). Here we have positive and affirmative information of God, which declares that souls are born of women; that men beget souls; that they proceed from the father who begets. If the popular teaching is correct, the souls would not be born, but would be inserted after the body is born. I once heard a group of ministers trying to decide at just what state in pregnancy a baby becomes a soul. Some thought at six months; some at birth. It was like a comic tragedy to hear great men become so baffled when the Word of God is so simple.

"If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do

not utter it, then he shall bear his iniquity" (Lev. 5:1). Is the soul material or immaterial? mortal or immortal? We find here that a soul can sin; can hear the voice of swearing; can be a witness of what he has seen or known; and can utter these things.

Can something immaterial sin? "Yes," reply the theologians. How? How can the immaterial commit adultery, drink, gamble, steal, murder?

Can an immaterial thing hear? "Yes," cries the world. Let us see if this is true. We meet a deaf man and he has ears but they cannot hear. The deaf man is alive and, by popular teaching, as long as he is alive, inside of him the immortal soul yet dwells, for it does not leave until he dies. Then why cannot the deaf man hear with his immaterial, immortal soul? Paul said, "If the whole body were an eye, where were the hearing?" (1 Cor. 12:17). In short, Paul is showing that if God had made your whole body an eye, there would be no hearing.

Can an immaterial thing see? "Yes," replies the world. How? By the immortal soul inside the man. Then when the man loses his physical eyes, why can he not see by the immaterial man inside, for as long as he lives, the immortal soul is inside the body, according to popular doctrine? Can an immaterial thing know? "Yes," replies the world. How? By the immortal, immaterial man inside the body. If so, why are those in mental institutions not able to know knowledge and understand correctly when the physical brain is damaged?

"If a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle . . . he also shall be unclean and guilty" (Lev. 5:2). Here we find that a soul can touch the carcase of an unclean beast or cattle. If the immaterial can touch the carcase of a beast, how shall it touch when it is immaterial? Verse four states, "If a soul swear, pronouncing with his lips." Here I want to point out that a soul has lips and can pronounce with his lips. How could you form lips from something immaterial? Impossible!

"Every soul that eateth that which dieth of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes and bathe himself in water, and be unclean until the even: . . . but if he wash them not, nor bathe his flesh; then shall he bear his iniquity" (Lev. 17:15, 16). Here we find that a soul can eat an animal that dies of

itself or one that is torn of wild beasts. If immaterial, could he eat anything of a physical character? Impossible! The record of God declares that a soul has clothes which it must wash. It also declares that it has flesh which it must bathe. How would you put clothes on something immaterial? How would you bathe the immaterial in water? The people to whom this was preached understood this perfectly and they fulfilled these laws by clothing and bathing a living, organic, material being—the human body made of dust, with all its desires and thoughts, wisdom and actions; in short, a living soul.

“They smote all the souls that were therein with the edge of the sword, utterly destroying them” (Josh. 11:11). Now I want to ask you, friend, who will you believe, God or man? The Bible says that they smote all the souls that were therein with the edge of the sword, utterly destroying them. Here are three things noteworthy: 1) A soul can be smitten with a literal, physical, tangible sword; 2) it can be applied by other human beings; and 3) souls can be utterly destroyed. Thus saith the Scriptures! Can you imagine one taking a tangible sword and trying to smite something immaterial?

“Save me from all them that persecute me, and deliver me: lest he tear my soul like a lion, rending it in pieces” (Psa. 7:1, 2). Here I wish to point out that a soul can be torn in pieces, as if a lion did tear it. But how can you have pieces of something immaterial? It is impossible to have a piece of something immaterial, for when something becomes a piece, it is no longer immaterial. A soul has flesh, a soul has ears, eyes, a nose, a mouth, and a brain, and all are tangible. A soul activated by the breath of life is the being. As long as a soul breathes the spirit of life, all of these activated members, functioning together, generate desires, wisdom, knowledge, and understanding. When the breath of life is taken away, these all cease to function, and the soul is dead.

“The eye of the Lord is upon them that fear him . . . to deliver their soul from death, and to keep them alive in famine” (Psa. 33:18, 19). How could God deliver something from death which was never subject to death? How could God keep something alive in famine which could not die if the famine lasted for all eternity? The Bible says, “None can keep alive his own soul” (Psa. 22:29). This is the opposite of the popular thought. The world declares that no one can kill his own soul. But the Bible declares that no one can keep his own soul alive. If a soul could not die, *everyone* could keep his own soul alive. The truth is that the soul is mortal, subject to death! “Thou hast delivered my soul from death” (Psa. 11:6-8). I ask you, friend, in fairness to God, could He deliver a soul from death if that soul could not die?

Does the soul die? The Bible says it does in Ezekiel 18:4. “The soul that sinneth, it shall die.” In Ezekiel 13:18, God asked the false prophets, “Will ye save the souls

alive that come to you?” God wants to know if by your false teaching of the immortality of the soul you will be able to keep those souls that come to you alive in the death state by your lies? In verse nineteen God further deals with the false prophets: “Will ye slay the souls that should not die?” Note that God says you *can* slay a soul.

“Let him know, that he which converteth a sinner from the error of his way, shall save a soul from death” (Jas. 5:20), says the New Testament. The Bible teaches it is possible to save a soul from death, but you could not save something from death if it could not die.

“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). Many take this to mean that the body and soul are divided in death, so that when you destroy the body the soul lives on. But note the latter part! “Fear him who is able to destroy both soul and body in hell.” Here we have a vivid picture of what will happen to the soul in hell (*gehenna*). How long will the body last in hell? “Not long,” they say. The soul? “Never be destroyed,” they say. But the Almighty said He was able to *destroy both* body and soul in hell.

“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). I ask you, “What is a soul?” according to the Word of God. The soul is that being which the Creator formed from the dust of the ground; that being which came out of its father’s loins and was born of its mother, in their likeness. It is physical and tangible and organic, and when it begins to breathe it activates and generates spiritual attributes as long as it is full of the breath of life. When it dies it ceases to function and is asleep in death.

May God help you to believe the truth that you might be saved, lest you be carried away with the great delusion of today and miss that glorious first resurrection when Christ shall call and shall give immortality to souls who have believed and served Him.

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### WATCH YOUR WORDS

A careless word may kindle strife;  
A cruel word may wreck a life.  
A bitter word may hate instill;  
A brutal word may smite and kill.

A gracious word may smooth the way;  
A joyous word may light the day.  
A timely word may lessen stress;  
A loving word may heal and bless.

—Grenville Kleiser.

● By Pastor Harry Sheets, Ripley, Illinois

**M**OST people seek employment, or enter business, with but one thought in mind—that of personal gain. The majority are satisfied with that which offers immediate benefits. Few will accept that which offers meager immediate returns, even though the potential for future earnings is great. Those who do accept the challenge of turning the potential into reality are prepared to make personal sacrifices to achieve ultimate success. To them the rewards of the future outweigh the struggle and inconvenience of the present. Only the truly dedicated will choose this course and pay the price.

### *Potential Rewards*

The potential rewards of Christianity are great. However, the rewards promised in this life seem too inadequate to appeal to the majority. Christianity has little appeal to the opportunist who seeks immediate material rewards in this life. To one who is willing to struggle and suffer persecution, the rewards in the next life are great, surpassing our very imagination. "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).

How great is the blessing "that God has in readiness for them that love him"? (*Weymouth.*) Guess, and your guess will fall far short.

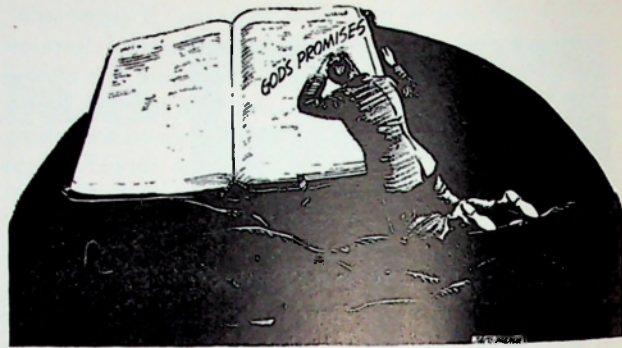
### *Persecutions Promised*

Jesus did not promise His followers riches, nor even an easy life. "If they have persecuted me," said Jesus, "they will also persecute you" (John 14:20). Jesus warned the twelve of future trouble, saying: "Behold, I send you forth as sheep in the midst of wolves: . . . But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, and for a testimony against them and the Gentiles." "Think not that I came to send peace on earth: I came not to send peace, but a sword" (Matt. 10:16-18, 34).

### *God's Peace*

Jesus, however, did promise blessings in this life. "I will not leave you comfortless" (orphans, bereaved, desolate, friendless, forlorn, in other translations). "I will pray the Father, and he shall give you another Comforter" (John 14:18, 16). "Peace is my parting gift to you, my own peace, such as the world cannot give. Set your troubled hearts at rest, and banish your fears" (John 14:27, N.E.B.).

These intangible blessings can be understood, enjoyed,



and appreciated only by true Christians. They cannot be explained to a non-believer, nor lightly surrendered by one who has experienced them. Jesus must have had these blessings in mind when He said: "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who will not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18:29, 30).

### *Kings and Priests*

Jesus did promise future rewards which we can understand. Let us examine some of these. When Peter, speaking for the twelve, asked what they were to get in return for their sacrifices, Jesus replied: "In the regeneration . . . ye shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. 19:28).

All overcoming followers of Jesus, whether Jews or Gentiles, will be kings and priests and rule with King Jesus on this earth. John the Revelator testified that Jesus Christ "loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God and his Father" (Rev. 1:5, 6). Jesus promised: "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; . . . even as I received of my Father" (Rev. 2:26, 27; cf. Ps. 2:8, 9). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

John heard some singing a new song of praise to Jesus, saying: "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).

John, after what he saw in vision, exclaimed: "Blessed 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).

# BASIC BIBLE DOCTRINES ARE AN INCENTIVE TO SERVICE

## *Sons of God*

Great as is the promise of being kings and priests, there is one promise which is far greater and more important. "As many as received him, to them gave he power [privilege] to become the sons of God, even to them that believe on his name" (John 1:12). Who can fathom the depths of this privilege? Sons of God! Think of it! Sons of God!

## *The Price Tag*

"As many as are led by the Spirit of God, they are the sons of God. . . . 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 [and this is the price tag] so be that we suffer with him, that we may be also glorified together" (Rom. 8:14, 16, 17). Remember, Jesus is "heir of all things" (Heb. 1:2).

Paul reminded us of the price tag in 2 Timothy 2:12, where he stated: "If we suffer, we shall also reign with him."

It is said that all criminals have one thing in common; i.e., they have limited imaginations. Because of this defect they are unable to envisage the results of their crimes. They cannot foresee, nor imagine the sufferings that will come to themselves, or to their victims. Lack of imagination may be the reason why Christianity has so little appeal to the majority of people.

The saints of old all had imagination — perhaps we should call it faith. Abraham obeyed God and journeyed to a strange land, "for he was looking forward to the city with firm foundations, whose architect and builder is God" (Heb. 11:10, N.E.B.). He desired a "better country, that is, an heavenly" (v. 16). Imagination helped "Moses,

when he was come to years," to refuse "to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:24, 25).

Jesus used imagination, too. Because of the joy He anticipated He endured the cross and despised the shame "and is set down at the right hand of the throne of God" (Heb. 12:2).

Dedication to God becomes easier when we contemplate the future plans which God has for the overcomer. Truly, we can say with Paul: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

The prospect of reigning with King Jesus when He returns in power and great glory should provide abundant incentive for dedicating our lives to God's service. The prospect of becoming sons of God should call forth the best there is in us.

## *A Better Resurrection*

Those who loved God in past ages prized the prospect of immortality. To achieve this precious gift, "they muzzled ravening lions, quenched the fury of fire, escaped death by the sword. . . . Others were tortured to death, disdaining release . . . others, again, had to face jeers and floggings, even fetters and prison bars. They were stoned, they were sawn in two, they were put to the sword, they went about dressed in skins of sheep or goats, in poverty, distress, and misery. . . . They were refugees in deserts and on hills, hiding in caves and holes in the ground." They suffered these things, we are told, "to win a better resurrection." (See Heb. 11:33-40, N.E.B.)

Since the Bible mentions but two resurrections—one at the return of Jesus and the other at the end of the Millennium—the "better resurrection" they desired must be the first one. This is the resurrection in which the faithful are raised with a body like the one enjoyed by Jesus after His resurrection. (Phil. 3:20, 21.) With this body, Jesus could say: "Behold, I am alive for evermore" (Rev. 1:18).

Paul, referring to this resurrection, said: "The dead shall be raised incorruptible, . . . for this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:52, 53).

This is what Jesus had in mind when He said to Nicodemus: "Except a man be born again [anew], he cannot see the kingdom of God." This interpretation seems logical, for Jesus added: "That which is born of flesh is flesh; and that which is born of the Spirit is spirit. . . . The wind [*pneuma*] bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" [*pneuma*].

If the testimony of Job's friends can be relied upon,

then in resurrection one's "flesh shall be fresher than a child's: he shall return to the days of his youth" (Job 33:25).

A spirit body frustrates our understanding; it is beyond our comprehension, but those who saw angels, or Jesus after His resurrection, were impressed and awed by what they saw. It made them willing to endure many things to attain this "better resurrection." How much is this worth to us? Is it not worthy of our best efforts? of our dedication?

### *Concern for the Lost*

The Church of God has been accused of having little concern for the lost. This is attributed in large measure to our belief in the destruction of the wicked. If we believed that the wicked were to be tortured endlessly in a lake of fire, so the argument goes, we would be more concerned. We would be going from door to door warning the sinners of the dreadful doom that awaits them, unless they repent.

There does seem to be some justification of the charge—at least we do not seem to be as diligent as many who believe in eternal torment.

We know that there is no consciousness, feeling, knowledge, pain, or suffering in death. We know that eternal death is an eternal sleep, and eternal destruction but a return to the dust from which man was taken. Why, then, should we be concerned? They will not be suffering.

We know that "the Lord is . . . not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Therefore, John came, saying: "Repent: for the kingdom of heaven is at hand" (Matt. 3:2). After His baptism by John, and immediately following His temptation in the wilderness, "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17).

On the Day of Pentecost, Peter said: "Repent, and be baptized" (Acts 2:38). A few days later he said: "Repent ye therefore, and be converted" (Acts 3:19). Paul recognized that his commission to preach the gospel included a call for repentance. He told King Agrippa that his mission to the Gentiles was "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive the forgiveness of sins. . . . Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts 26:18-20).

Repentance is a vital part of the gospel message we are to preach today. It is our duty to warn those about us that "God . . . now commandeth all men every where to repent" (Acts 17:30). "Except ye repent, ye shall all like-

wise perish" (Luke 13:3, 5), said Jesus.

Ezekiel was sent to warn Israel to turn from wickedness to obedience. God's instructions were: "I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3:17-19).

It is altogether possible that God will require the sinner's blood at our hands if we fail to warn him. Paul may have had this in mind when he said: "I here and now declare that no man's fate can be laid at my door; for I have kept back nothing; I have disclosed to you the whole purpose of God" (Acts 20:26, 27, N.E.B.).

### *The Time of Suffering*

The real punishment of the wicked is not destruction so much as it is that brief period of time preceding his destruction; that time when the sinner becomes fully aware of the certainty of his doom; that time in which he sees friends, relatives, even strangers, enjoy a life he can never share. This is the time of "weeping and gnashing of teeth" which Jesus referred to some five times. (Matt. 8:12; 22:13; 14:51; 25:30; Luke 13:28.)

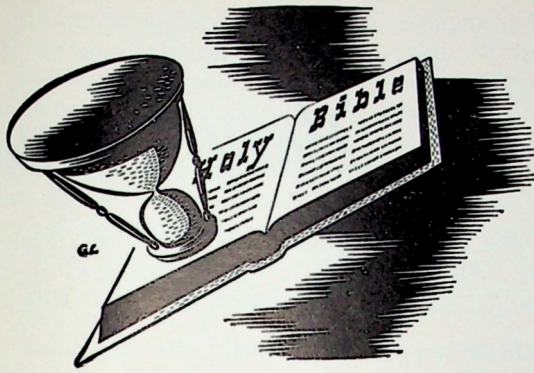
In the parable, the tares, who are the children of the wicked one, are cast "into a furnace of fire" (Matt. 13:42, 50). Twice in this parable Jesus said there would be "wailing and gnashing of teeth." This is a picture of great anguish.

How wonderful and satisfying it will be if, at that day, we can say with Paul: "No man's fate can be laid at my door."

"See to it that there is no one among you," advised Paul, "who forfeits the grace of God, no bitter, noxious weed growing up to poison the whole, no immoral person, no one worldly-minded like Esau. He sold his birthright for a single meal and you know that, although he afterwards wanted to claim the blessing, he was rejected; he found no way open for second thoughts, although he strove, to the point of tears, to find one" (Heb. 12:15-17, N.E.B.).

There is no limit to the grace of God. This is both our warning and our message to sinners.

God has great things in store for those who love, obey, and remain faithful to Him, but we must seek first the Kingdom of God and His righteousness. We must keep "the first and great commandment," viz., "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37, 38).



## WILLIAM TYNDALE'S TRANSLATION

By F. E. Mitchell

WE HAD better be without God's law than the pope's," said a controversialist, somewhere about 1500 A.D. The rejoinder was forceful: "I defy the pope and all his laws; and if God spare me I will one day make the boy that drives the plough to know more of the Scripture than the pope does." The second speaker was William Tyndale, who was born in Gloucestershire, and was educated at both Oxford and Cambridge. At Cambridge he met with the greatest Greek scholar of the day, Erasmus, who had just translated the Greek Testament from some ancient manuscripts.

For many centuries Greek had been an unknown language in western Europe, but it had spread into the region, and the study of the New Testament manuscripts was an important part of university education. Another achievement which made the circulation of the Bible much easier was the invention of printing. As early as 1450 A.D., John Gutenberg's printing was working at Mainz in Germany. The first book issued therefrom is said to have been the Latin Bible, sometimes called the Mazarin Bible, because a copy was found in Cardinal Mazarin's library in Paris. In Wycliffe's time it took ten months to copy out a single copy of the Scriptures. Printing enabled copies to be produced at the rate of at least two a minute. The cost also was greatly reduced.

### *Bishop's Rejection*

Tyndale soon translated some portions of the Word from the original Greek, but when he applied to the Bishop of London for facilities to translate the Bible under his lordship's patronage, his offer was spurned. After working for nearly a year in the house of a London merchant, Henry Monmouth, Tyndale realized that England was no place to do his work, and so he moved to Cologne in 1524 A.D. There he worked in poverty and distress, but his Cologne quarto New Testament was soon in the hands of the publisher (Peter Quennell). Unfortunately, his enterprise was discovered by a priest named Coch-

leaus, who informed the authorities against him. Warned just in time, Tyndale recovered his manuscripts from the printer and fled to Worms, where he was for the time being safe, because of local enthusiasm for Martin Luther.

At length, for the first time, he completed a printed New Testament in English. Cochleaus, however, had informed the English bishops of Tyndale's project, and subterfuges had to be adopted to get the books in circulation in this country. Merchants smuggled them into England in cases, in bales of cloth, and in barrels of meal, and thousands of copies were put into circulation. Many were discovered by the English church authorities and burned. The Bishop of London even bought up for destruction all the copies he could find in Europe. The money was used, however, to produce further copies. Against the outcry caused by the burning of God's Word, the English authorities were powerless, so that more and more copies were circulated in the country. Within fifteen years, 250,000 copies came off the printing presses of Europe and were imported through the ports of southern and eastern England.

### *Still in Use*

Later, Tyndale translated the first five books from the Old Testament and the Book of Jonah from the original Hebrew, and also published a revised version of his New Testament. Ralph E. Ford writes: "So well did he do this work that eighty-five per cent of our present New Testament is word for word as Tyndale 'Englished' it, to use his own expression, and, in fact, many of the alterations in the Revised Version of 1881 were only a reversion to the expressions of Tyndale, which had been changed by subsequent translators." Tyndale's work is a landmark in English literature. He set out to translate into the simple and direct English, thus exercising a profound and permanent influence on all subsequent work.

Tyndale's life was nearing its end, however. His enemies in England were constantly trying to persuade him to return so that they might seize him and put him to death, but for a time he resisted all their efforts. Eventually a villainous priest named Phillips wormed his way into the exile's confidence and, having enticed him from his house, had him seized by lurking assistants. He was hurried to a dungeon in the Castle of Vilvorde where he existed in cold, misery, and rags. On August 12, 1536, he was degraded from his office of clerk and condemned to be handed over to the secular power. On Friday, October 6, in the same year he was taken into the market place of Vilvorde where he was strangled and burned.

His last words were: "Lord, open the King of England's eyes." If only he could have lived to see how soon his prayer was answered! Nevertheless, he had fulfilled his promise and made the Bible available to ordinary people.—*Glad Tidings.*



# Brief Messages for Busy People

## ALL OR NOTHING

By Pastor J. R. LeCron

*"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). "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).*

Many and ingenious are the schemes that members of Jesus' church work out in their attempt to compromise with the demands of their religion. Some seem to feel that if they give financial assistance to the church, that is about all that can logically be expected of them, and they should be free to use their time as they see fit. Others seem to feel that if they attend services occasionally they can leave the financial support to those who do not. Still others seem to feel that, in order to be fair, they must "meet God halfway." They arbitrarily decide that one day out of seven is too much time to devote to His service, but they will give Him an hour or two each week. On the same basis they decide that ten per cent of their income is more than they can afford to use in church work, but maybe they can spare a dollar, or maybe five or ten dollars each week.

The church is forced to accept these compromises on the basis that a little is better than nothing, and "every little bit helps." To a small, struggling church, these compromises may provide the margin that enables it to keep its doors open.

We search the Scriptures in vain, however, for any indication that such compromises are pleasing, or even acceptable with the Master. His every utterance on the subject of service and sacrifice indicates that He considers being a Christian an "all or nothing" proposition. He who would be a follower of Jesus must be willing to put his religion before everything else in his life. Hear Him: "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. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:37-39).

Though the church must be grateful for them, Jesus issued no calls for part-time cross bearers. He made it

clear that from His point of view (the only one that counts), our Christianity means everything to us, or it means nothing at all. We cannot compromise with it!

## WORSHIP

By Sterling Russell

The founding fathers of our United States, who created the Constitution, had no intention of relegating any form of religious worship merely to the home, or an hour or two on the Sabbath or on Sunday in American affairs.

The public had the right to recognize, obey, worship, and thank Almighty God anywhere and in any appropriate way freely throughout America. There was to be a free separation between Church and State, but no elimination of religion in either of these spheres, since Americans were acclaimed as a God-reverencing people.

Why should the Supreme Court be permitted to make an unwise religious decision that Congress would be smart enough never to contemplate? The First Amendment should neither be altered nor amended, but enforced.

## WHAT IS A FRIEND?

Longfellow says: Ah, how good it feels! The hand of an old friend.

Emerson says: A friend may well be reckoned the masterpiece of nature.

Eliot says: Animals are such agreeable friends, they ask no questions, pass no criticisms.

Cicero says: Friends make prosperity brighter, and lighten adversity by sharing its griefs and anxieties.

The Bible says: A man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother.

## PRECIOUS PROMISES

By Beth Briggs

*"God shall wipe 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).*

How filled with woe and anguish is this earth! The tears that have fallen when bereaved ones followed the caskets of their nearest and dearest to their last resting place! The disappointments, the heartaches, the sickness, and the sorrow! In spite of all that loving hearts and

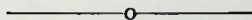


hands have accomplished, even in this enlightened age, there are men, women, and children who are literally hungry and thirsty, and who are defenseless before the onslaughts of indifference and vice. The widow is defrauded of her savings, the orphan is trampled underfoot, and crime is rampant on every side.

But God be praised! There will come a time when there will be no more sorrow, tears, pain, or death. We have God's word for it in this beautiful passage, as well as in other scriptures. The former things *shall* pass away, and "all things shall be made new" (Rev. 21:4, 5).

Patience, dear ones! There *will* be an end to all these things. God has promised it. His promises are sure. Though the years of our pilgrimage seem long, compared to eternity they are but a day, and soon will pass. Then the unhappy experiences of this earth will be forgotten in the glorious age to come—from everlasting to everlasting. Praise His name!

There shall be no more weeping  
 Through the eternal years,  
 No hunger, thirst, or sorrow,  
 For God shall dry all tears.  
 The din of war will vanish  
 Before His love and might,  
 And death before His glory  
 Be vanquished with the night.



### THE CHRISTIAN HUSBAND

(Continued from page 5)

a strong nucleus of men. Women can appeal to women and to children. Women are hardly ever successful in winning men to Christ. It takes a man to reach a man. If a church does not have this ability to reach men, then the growth of the church is hindered. Show me a growing, prosperous church and I will show you a church with a lot of "man power."

These facts are in no way trying to lessen the value of women in a church, because surely God loves all, no matter whether they are male or female. A church would definitely be lost without the support of its women. We are simply pointing out the need of men in today's church.

Does not Christianity appeal to men? Yes, we have to say that Christianity appeals to men because some of our greatest athletes, business executives, and law-makers are Christian men. Christ appealed to the most rugged men, like Andrew and Peter. He appealed to the businessmen, like Zacchaeus and Matthew. He appealed to intellectuals, such as Paul and Nicodemus.

Christ definitely is for men, and not just for women and children. What excuse do you have, men? Can Christ count on you? This Sunday, do not send your wives and children to Sunday school and church—take them!

## A Glorious Hope



Pictured above is Mrs. Esther Jones, who will soon be ninety years of age. She has lived in the same house near Eden Valley, Minnesota, for the past fifty-one years. She was born in Minnesota the day after the Minnesota State Conference of the Church of God was formed. Following is a poem she composed, expressing her wonderful hope in the Lord.

I am nearing the end of my journey,  
 I'm on the last mile of the way,  
 I can glimpse a beautiful sunset,  
 That will come at the close of my day.

I have loved the bright golden mornings,  
 I have toiled in the noon-day sun,  
 But now, at the close of the evening,  
 I'm glad that my work is done.

So I'll fold my robes around me,  
 Lie down and sleep for a while,  
 In God's beautiful morning, He'll wake me,  
 Then I'll greet you all with a smile.

### DOES GOD HAVE A BUCHENWALD?

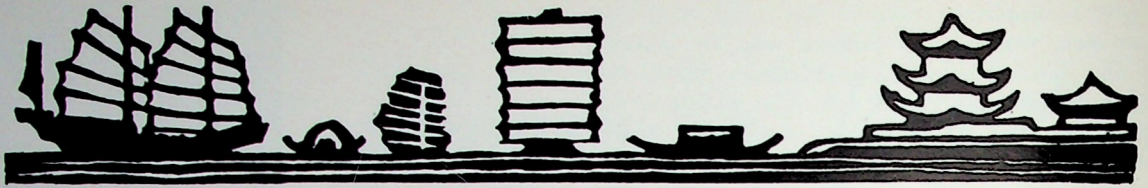
(Continued from page 5)

might be treated as He deserves. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

"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). To perish means to be totally destroyed, not to live continually in torment.

Jesus suffered for sinners as the Substitute of the whole human race, for "the Lord hath laid on him the iniquity of us all." "He hath poured out his soul unto death" (Isa. 53:6, 12).

Let us be ever thankful to Him and praise Him for paying the full penalty for our sins by His death on the cross, thereby making provision for all who accept His love to share eternal life with Him.



# Children in Hong Kong

By Mrs. Mildred Dennis

*Stories to Grow On*

(In the first part of this story, Carol's mother began telling the story of Mrs. Wong and her two children, Dee and Kim, who left China to find Mrs. Wong's brother in Hong Kong. They came across the sea in a Chinese boat and landed in crowded Hong Kong with very little food to begin their search for Mrs. Wong's brother.)

"Look at that!" said Kim. Water was gushing from a pipe sticking up out of the sidewalk. There was a line of people waiting with cups and jars.

"May we have water, too?" asked Mrs. Wong.

"Yes, you may have water if you wait your turn in the line," replied a kind-looking man.

When they at last reached the pipe, the water tasted good on the thirsty children's lips.

As they walked along, Dee and Kim saw other children in the street. Some were selling candy and trinkets. Some were picking up scraps of all kinds off the sidewalk.

Mrs. Wong had a piece of paper with her brother's address drawn on it in Chinese characters. She stopped often and showed the paper to different people. She hoped someone would tell her which way to go.

But each person just shook his head. Some could not read the Chinese characters. Others were new to Hong Kong and did not know the way of the streets. They were as lost as the Wongs were.

Too soon the sun dipped behind the buildings. The children were hungry. Mrs. Wong was hungry, too. There was no rice left in the basket. Mrs. Wong had given all her money to the captain of the junk. There would be only a sheltered doorway for sleeping.

Mrs. Wong looked down a side street. This one seemed to be a little quieter. She thought, "Perhaps we can find a place to sleep down this street."

At last, they found a place which Mrs. Wong thought looked suitable for sleeping. Dee was asleep almost as soon as she lay down. Kim took only a moment longer. Mrs. Wong stroked Dee's long, black braids. "I must find help tomorrow."

Morning came and the sounds of the waking city soon wakened the children. Mrs. Wong got them started on their way before Dee and Kim could ask about breakfast.

"I do believe this is a city of waiting lines," said Mrs. Wong. A long line of children were standing along the street. Each child had a cup. "It must be another pipe of gushing water."

As they came closer, Mrs. Wong saw that each child's cup was filled with milk, not water. Each one was given a kind of cookie. Each one carried a piece of cardboard which was shown to the lady pouring milk.

Dee and Kim ran forward—they were so very hungry. Mrs. Wong caught them and said, "Wait! my children. We must see what this milk line is about. I have no money." A lady saw Mrs. Wong holding on to Dee and Kim. She came over and smiled at Mrs. Wong.

As they talked together, Mrs. Wong told of how they had come from China. She showed the lady the paper with her brother's address.

"Yes," said the lady, "I believe we can help you find this place. It is a group of apartments called The Village. First, let us give the children something to eat."

The lady explained that these were very special cookies. She said that Christian people from a far-away country called America made it possible for the children of Hong Kong to have the milk and cookies.

"Ah," nodded Mrs. Wong as she watched Dee and Kim smacking their lips over the milk. "These Christians from America must be kind people. I would like to know more of them."

"They are kind. Many children in our world would starve without the help of the Christians."

"Did Dee and Kim find their uncle's house?" asked Carol.

"Yes, they did," replied Mother. "Soon, with the help of the lady at the milk station, they found the uncle and settled in their new home. They were soon going to school with their cousins. Mrs. Wong began to go to a building to learn more of these people called Christians. She heard of Jesus, who has love for everyone."

"I would like to go to Hong Kong some day," said Carol. "I would like to visit Dee Wong in The Village."



**CALENDAR OF EVENTS**

- May 29-31—Annual May Meetings, Fonthill, Ont., Church of God. Bro. Joseph Fletcher, guest speaker.
- June 4-7—Arkansas-Oklahoma Conference at Driggs, Ark.
- June 5—Oregon Bible College Commencement, Harvey U. Krogh, Jr., speaker
- June 10-14—Ninetieth Annual Minnesota State Conference, Long Lake Bible Camp, Eden Valley. S. O. Ross, guest speaker
- June 14-20—Indiana State Conference and Bible Camp, Camp Alexander Mack
- June 16-18—Louisiana State Youth Retreat
- June 20-27—Southwest Youth Camp at Minus Methodist Camp, Jerome, Ariz.
- July 3-5—Southeast Summer Conference, Appalachian Advent Christian Campground, Mountain, N. C.
- July 6-11—Ohio Youth Camp
- July 10-12—Texas Conference-Camp, Granite Shoals, Tex.
- July 14-19—Illinois Bible School and Conference at Oregon
- July 19-25—Michigan State Conference at Camp Chief Noonday, Yankee Springs
- July 19-26—Virginia State Conference, Maurertown. James Mattison, guest speaker
- July 25-August 2—Iowa Conference at Waterloo
- August 2-7—Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 7-13—General Berean Youth Conference, Camp Alexander Mack, Milford, Ind.
- August 9-16—Annual Meeting, Guthrie Grove, Church, Pelzer, S. C., Vernis Wolfe, speaker

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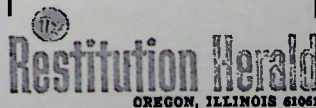
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# RESTITUTION

*Herald*

**GOD'S ETERNAL  
PURPOSE**

(Page 4)

VOLUME 53, NUMBER 17

**IN THIS ISSUE**

The Sanctification of the Believer

God's Eternal Purpose

The Emphatic Diaglott

The Christian Driver

And many short features and editorials

**OLD STURBRIDGE CHURCH**

This chaste, austere meeting house, built in Sturbridge, Mass., in 1832, dominates the Green at Old Sturbridge Village, a restored New England town of one hundred fifty years ago.



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

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

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

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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"I wish you'd take these scissors down to the store and sharpen them," I said to Pa one morning. He took them and wiggled the blades a couple of times. "Won't do much good to sharpen 'em, if you don't tighten that screw," he said. The screw holding the blades was so loose that the blades couldn't work together at all. It isn't enough just to be a good worker. The most is done by those who can work with others.



## Editorials

Harold Doan  
Editor

### RUSSIA AND ISRAEL

Hidden in the news in the past few weeks are reports of Russia's support of the Arab states in the dispute over the diversion of water from the Jordan River by Israel. Speaking to the United Arab Republic's one-party National Assembly in his recent visit to Egypt, Premier Khrushchev said that Israel planned to "rob the Arab world of its own water." He called on Israel to implement the United Nations resolutions on Palestine, which would reduce Israel's present frontiers. The National Assembly rose in boisterous cheers when Khrushchev announced his support for the Arab cause.

During the same visit, Khrushchev stated that he supported the Arab demands that the United States and Britain remove their military bases from the Middle East. He promised more Soviet arms to help prevent what he called "the imperial offensive in the Middle East."

Eliot Janeway, in a *Chicago Tribune* article, also observed that there is another underlying reason for Khrushchev's visit to Egypt, and that is the vast oil reserves of the Arab world. Cairo is not only the center of Egyptian business, but is the economic capital of the Arab world. Mr. Janeway observes: "In the past few years something new has been added. . . . It's Russian influence and Russian buying. Russia has made herself a prime factor in the Middle Eastern oil game."

At the same time, the State of Israel is becoming more and more powerful and economically strong. The promise of Hawk missiles from the United States helps maintain a balance of military power. The diversion of water will open vast new areas of economic development.

Thus, we see in the Middle East the battle lines being drawn in the fashion predicted by the prophets of God. We see the world moving toward its last scenes, and nations adjusting themselves for the conflagration that will one day be centered in the Middle East.

### COMMUNIST LOGIC

The logic of the communist apologists is a subtle and strange thing to behold. Recently, Tass news agency of the Soviet government released to foreign correspondents a commentary by Ivan Artyomov in regard to atheism in the Soviet Union. He led readers step by step to the conclusion that if one is opposed to atheism he is opposed to peace, and is therefore endangering the world. Briefly his argument was that opposition to atheism will create world tensions, make coexistence impossible, and eventually lead to war. He concludes, "He who comes out against peaceful coexistence, no matter what his position may be, is pushing the world toward international tension, toward a thermonuclear catastrophe." If you are against atheism, you are against Russia, and if you are against Russia, you are against peace, the argument goes.

We have heard the same kind of logic used in other causes. If you are against federal aid to parochial schools, you are against children and education. If you are opposed to irresponsible demonstrations and interference in the orderly course of government, you are a racist and opposed to civil rights. We are probably all guilty of drawing wrong conclusions from established facts.

### COMMENTARY ON THE TIMES

During the "coming out" party for Philadelphia debutante Ferdananda Wanamaker Wetherill, the party-goers did \$6,000.00 worth of damage to the mansion rented for the occasion by the debutante's step-father Donald Leas. Seven of the vandals were haled into court and subsequently released for "lack of evidence." (We wonder how the court would have dealt with seven less wealthy defendants?) The testimony given by the upper-crust young people is a commentary on the times in which we live. Eaton Brooks, who had been swinging the chandelier when it fell, said, "We had been drinking for two straight days, with no sleep and a liquid diet. We weren't the same people we are today. I agree that someone has a moral obligation about this damage, but I don't know who is responsible for the atmosphere that caused what happened at the party." In other words, "We were all drunk, so don't blame us for what happened." These young university students are the leaders of tomorrow. They have been pampered and petted and their parents have bought them off, and soon they will step into positions of leadership in government and business.

### PROTEST IN SWEDEN

A petition of protest to Sweden's King Gustav VI was made over the signatures of 140 eminent Swedish physicians, including the king's own doctor. The petition pleads with the king to take drastic measures to stop the sexual laxity of the nation "as a menace to the health and vitality of the nation." Blame is placed on Sweden's schools, where sex education starts in the first grade. It is pointed out that in young minds instruction is confused with encouragement. The petition adds that "chastity is in no way harmful to health," and encourages that schools teach "what is right and wrong."

What has aroused the doctors is the appalling increase in venereal disease, and in extramarital pregnancies and abortions.

### HOW THINGS CHANGE

In 1774 the following advertisement appeared in the New York newspapers: "The chief thing that is aimed at at this college is to teach . . . children to know God in Jesus Christ and to love and serve Him in all Sobriety, Godliness, and Richness of Life." The "ad" was for Kings College, which is now Columbia University, whose religious and moral standards are a far cry from what they

purported to be in 1774. Many schools have departed far from their original Christian foundations, and have become hotbeds of radicalism, atheism, and immorality. It is a sad thing to see a Christian-oriented school so change.

### INFORMAL SERVICES

St. Mary's Episcopal Church, Rockport, Mass., has approved worshipers wearing shorts and sport shirts to services this summer. Pastor Frank Potter says, however, "No bathing suits!"

At the same time Canon Albert J. DuBois, executive director of the American Church Union, a volunteer association of Episcopal clergy and laymen, has charged that President Johnson has violated church law by taking Communion in the Episcopal church where his wife and daughters are members. He is not a member, but is a member of the Disciples of Christ Church.

### ATHEIST SUED

Mrs Madalyn Murray, an avowed atheist whose lawsuit resulted in the Supreme Court decisions prohibiting prayer in public schools, is now the object of a lawsuit. A petition was filed by Dr. and Mrs. Leonard J. Abramovitz, who charge that Mrs. Murray induced their seventeen-year-old child to leave home and abandon her religion. The petition states that Susan Abramovitz has been living with the Murrays against the will of her parents, and that she is without proper guardianship. They state that she has renounced her Jewish faith, after encouragement from Mrs. Murray.

### **The New Way To Smoke**

**There can be no doubt that a smoker invites the horrible specter of cancer upon himself. Air pollution and other factors are minimal in comparison with smoking.**

*-From U. S. Surgeon General's Report entitled "Smoking and Health"*



# God's Eternal Purpose

**F**ROM time immemorial, God has had plans for the faithful. Even before He created man, His plan was worked out. That plan did not predestine certain men to live in certain ways, thereby assuring salvation or destruction. It did, however, predestine that those who would prove faithful to God would inherit a kingdom. God has established a wall, you might say, or a dividing line between right and wrong, between life and death. Man is free to choose the way he wants to go: those who choose and remain faithful to the right way will inherit life; those who choose and remain in the wrong way will inherit death.

Paul showed that God has an eternal purpose. He wrote to the Ephesian brethren: "I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him" (Eph. 3:7-12).

God's eternal purpose for man may be misunderstood, attacked, subverted, denied, overlooked, and neglected by man, but it can never be thwarted by man. Though God "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9), He knew from the very beginning that man would choose the wrong way and that he would need a redeemer for salvation. Revelation 13:8 refers to Jesus as "the Lamb slain from the foundation of the world." In other

words, God planned for a savior even before He created man. This neither says nor means that Jesus pre-existed His birth. Indeed, Paul said *we* were chosen "before the foundation of the world" (Eph. 1:4). Again, this does not show that we pre-existed, but that God planned for the salvation of the faithful even before the days of creation.

Now this may sound somewhat peculiar to you, but it should not. How many husbands and wives start saving for their children's education even before they have any children? God's creation was a certainty in His mind more than a husband and wife can plan a family. For God, being all-powerful, knew His creation would come into being. Man and wife can only plan and hope, for who knows whether children will be denied them?

When Jesus spoke of His coming to earth again, and of His sitting upon the throne of His glory (Matt. 25:31-46), He included this thought: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (v. 34). So God's coming Kingdom has been prepared for thousands of years, as far as the plan goes, but its establishment awaits the return of Christ. To show that it was not on the verge of being established when He was on earth the first time, Jesus spoke a parable to the people. Luke records that it was "because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:11, 12). So, though the Kingdom was prepared from the foundation of the world, it was not yet a reality. It would not immediately appear. In fact, it would not appear until the nobleman (Jesus) went to the far country (heaven) to receive it and return (to the earth). At that time, and not before, that Kingdom will



appear. Those who say the church is the Kingdom have not reasoned this out completely. Those who claim that man will get better and better and finally come to perfection so that the earth will be a fit place to which Jesus may return, likewise have not reasoned the matter to its ultimate conclusion. When we reason, let us not leave God and His Word out of the picture. "Come now, and let us reason together, saith the Lord" (Isa. 1:18). To reason without God and His Word is only to imagine and not to reason.

This eternal purpose of God has many different facets, but we have chosen to consider only six of them. Because of the wealth of information on the subjects involved, we cannot travel rapidly.

The six phases we will consider are these:

- 1) That a redeemer should die for sinful man.
- 2) That the earth should be inhabited forever.
- 3) That the faithful should be amply rewarded.
- 4) That sin, disease, and disability be completely destroyed.
- 5) That peace should endure forever.
- 6) That first God's Son, then God Himself should come to earth to govern man.

We have already begun a discussion of the first part of these plans: that a redeemer should die for sinful man.

When Adam and Eve disobeyed God, God kept His promise to separate them from the tree of life. In so doing He did not leave man without hope. To the serpent He said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The Seed of the woman is, of course, Christ Jesus. Eventually He will bruise the serpent's head and put an end to sin. We are still mortal; we still disobey God, so we know this prophecy has not yet been fulfilled.

Isaiah 53 carries infinite details of the life and death of Christ, yet it was written six hundred years before Jesus was born. "He is despised and rejected of men," wrote Isaiah; "a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; 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. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

This was God's promise to man long before Christ was born, but the fulfillment was a long time in coming. The same fact is true of other promises. Jesus said He would

return to earth to set up God's Kingdom. Some scoff and say it has been too long to believe it will ever be. Remember, though, that when God makes a promise, whether it be through His Son or through one of the prophets or apostles, it will not fail. Jesus will come!

Hebrews 9:22 gives us the reason it was necessary for God to plan on giving a perfect specimen of humanity for the remainder of humanity. "Almost all things are by the law purged with blood; and without shedding of blood is no remission." Man, then, stymied by sin, needed some way to get back into the good graces of God. The shedding of blood was necessary, but just any blood would not do. "It is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). Animals were not good enough for such an important sacrifice. Ordinary men were not good enough for such a sacrifice. Even the high priest under the law went into the most holy place "once every year, not without blood, which he offered for himself, and for the errors of the people" (Heb. 9:7). He offered sacrifices to God, then, first for himself (so that he might be counted clean), and then for the people. But next year the step was repeated. He was sinful again, and so were the people, and sacrifices for their sins had to be made.

It was necessary, then, that a perfect specimen be offered in sacrifice to God for the waywardness of man. Jesus only has been completely faithful to God. From Adam to this day, even the faithful have lied, cheated, envied, hated, murdered, committed adultery, stolen, etc., and have fallen far short of the goal of perfection. Only one Man stands out amidst the crowds as being free from sin, and that Man is the one whom God chose for the sacrificial Lamb. As God knew man would sin and need a redeemer if allowed to choose for himself, so God knew that His Son would choose the right way every time.

Paul assured us that Jesus made the perfect sacrifice with these words: "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every high priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:9-14).

God's plan for His coming Kingdom, His eternal purpose, included a sacrifice for man, so His Kingdom might be peopled with those who would seek His way through this life. Will you not choose His way?

"I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30:19). (To be continued)



Benjamin F. Wilson and

## The "Emphatic Diaglott"

By Paul M. Hatch, Oregon, Illinois

veying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs; such as, Initial Capital letters, *italics*, SMALL CAPITALS, and CAPITALS.

This explanation here given, gives voice to words that had the emphatic intonation when dictated to the scribe. The inflection of voice by the dictator on certain words would therefore indicate to the scribe when to use the article of definite employment in contrast to the words in ordinary tone. The degree with which these words would be emphasized in the English were to be in the employment of Initial Capitals, SMALL CAPITALS, CAPITALS, and *italics*.

Wilson cites in "The Plan of the Work" the failings of the Common Version, so to thus convey to the reader any inkling of the word emphasis. So, in his work, he wished to point out, point up, and to carry to the reader the proper emphasis to words as to the degree that the ancient writers wished to convey. He gives illustration by citing from the New Testament Scriptures the employment of these degrees of emphasis thusly in the marginal translation:

1. Those words rendered *positively* emphatic by the presence of the *Greek article* are printed in Small Capitals: as, *The LIFE was the LIGHT of MEN.*"
2. Those Pronouns Substantive, which in the Greek are intended to be *positively* emphatic are printed in black Old English Letters.
3. Those Pronouns and Adjectives which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital letter: as, "One Body, and One Spirit, even as ye are called in One Hope of your calling."
4. All Greek Substantive, as being more important than other words, are also commenced with a Capital letter.

Other plan of the work and outlined in the section of the preface was to give to the reader, even if he was not a Greek student and had no knowledge of the Greek language or alphabet, some ease and, with little study, a rudimentary knowledge of these. With a little application the reader would become conversant with both, which would aid him or her to make comparisons of words and texts in the Emphatic work.

Thus having established the plan under which to make the translation, Brother Wilson set to work at the painstaking pursuit of arranging the English interlinear in

IT WAS stated in a previous article that "the testimony of the several writers in the first century A.D. was an emphatic thing in its entirety and meant to be so, for it was a testimony and vigilant work of faith and action." Though this was true in a sense, it was not entirely so, and a modification of this statement must be mentioned at this time, for Wilson indicates in one section of the preface, that:

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle, or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence upon the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words, and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of the Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without con-

reference to the Greek and making the translation. Some careful planning of pages must have employed considerable time and patience. While this was going on, the order for the Greek type to make up the pages had to be awaited from England. There were, eventually, to be 839 page plates of Greek and English type interlinear with the marginal translation, page footnotes, and references. In addition to these plates, other pages were to be made up of Title Page, Preface, Plan of the Work, Appendix, etc. The size of type is determined to have been in six point in the Greek type and the English translation. In older terms this type size was called nonpariel. The interlinear was still in four point. The type was set by hand.

Joseph Wilson, a brother of Benjamin Wilson, had apprenticed his son William H. Wilson in the printing shop of his brother to learn the printing trade. William, in the November 28, 1906, issue of *The Restitution*, gave to us his experiences in the old print shop at the time that the "Emphatic Diaglott" work was going on:

While I was a boy, my father put me into the *Gospel Banner* office to learn the printing business. It was during this time that the "Emphatic Diaglott" was translated and printed.

I can now in my mind's eye see Uncle Benjamin sitting at his desk, making a literal word-for-word translation of the New Testament. I remember seeing the Greek type arrive from England. Many readers of the Diaglott may not be aware that my uncle not only translated the Diaglott, but took charge of the mechanical work as well. He electrotyped the entire book himself. The following was the process he followed.

As each page of the "Emphatic Diaglott" was put into type, he took a wax impression of the page of type. This wax mold was then black-leaded with very black lead dust. He had a vat containing acid. In this acid he hung a copper plate, and also the wax mold before he went home at night. In the morning he would find the wax mold covered with a thin sheet of copper. The acid dissolved the copper and the black lead attracted it to the wax mold. He then made a metal plate out of melted metal and fastened the copper plate to it.

He then printed the first edition of the book from these plates on a hand press. I used to ink the plates by a soft roller, while he worked the press. . . .

The work was printed in sections and offered for sale and distribution as the work of translation and printing progressed. We are not at present aware how many sections were printed and distributed before the complete printing and assembly in book form was accomplished in 1864; nor are there any of these sections now known to be in existence. The sectional printing and distribution were finished by late 1863. Now the printing, assembling, and binding all the sections together of the complete work into book form was begun. This was completed in the first edition by August, 1864. The earliest of this Geneva edition that has been observed is in private hands in Oregon, Illinois. Another investigator has indicated that there are copies of the Geneva printing, under the hand of the translator and publisher, Ben Wilson, in the Library of

Congress in Washington, D. C., which would be to establish and authenticate the copyright, and another one is in the library of the University of Chicago at Chicago, Illinois.

The title page of the Geneva edition printed under the hand of the translator Benjamin F. Wilson is of very interesting make-up. Later editions, printed by other hands, do not in any way convey the beauty of the original first edition. The title page of the 1865 edition is reproduced on page 6. A page of the text is below.

Subsequently, probably in the year 1865, Benjamin Wilson gave over the printing and sale of the "Emphatic Diaglott" to a New York publishing firm, S. R. Wells & Co., No. 787 Broadway. Later, the publishing firm was known as Fowler and Wells. They printed from the original plates a number of editions carrying up through the years of the 1890's. The copyright is at present in possession of the International Bible Students Association Watch Tower Bible and Tract Society, Brooklyn, New York. This society has made new plates of the pages with

(Please turn to page 13)

Chap. 19: 17.]	JOHN.	[Chap. 19: 24.
σταυραβη. Παρελαβον δε τον Ιησουν [και he might be crucified, they took and the Jews ηγαγον.] 17 Και βαπταζων τον σταυρον αυτου, led] 17 And dipping the cross of himself, οτι he was to crucify the longed-for of a skull a place, which ελληνεισιν τον λεγομενον κρανιον τοπον, ος is called in Hebrew Golgotha. 18 Οπου αυτου is called in Hebrew Golgotha. 18 Where him εληθησιν Εβραϊστι Γολγοθα. 19 Οπου αυτου they crucified, and with him others two, hence εσταυρωσαν, και μετ' αυτου αλλους δυο, εντευ- and hence, in the middle of the Jews. 19 Εγ- θεν και εντευθεν, μεσαν δε τον Ιησουν. 19 Εγ- ραφε δε και τιτλον ο Πιλατος, και εθηκεν επι του and also wrote the title, and placed upon the σταυρου. Ην δε γεγραμμενον "Ιησους ο Να- cross. It was and having been written, "Jesus the Na- ζαρεται, ο βασιλευσ των Ιουδαιων." 20 Τουτων zarai, the king of the Jews." 20 This τον τιτλον πολλαι ανιγραψαν τον Ιου- therefore the title many read of the Jews, δαιων, οτι εγγυς ην ο τοπος της πολιεωσ, οπου because near was the place of the city, where εσταυρωθη ο Ιησους, και η γεγραμμενον "Εβ- was crucified the Jesus, and it was having been written in ραϊστι Ελληνιστι, Ρωμαιστι. 21 Ελεγον ουν Hebrew, in Greek, in Latin. 21 Ελεγον ουν τω Πιλατω οι αρχιερεις των Ιουδαιων, Μη to the Pilate the high-priests of the Jews, Not γραφε: "Ο βασιλευσ των Ιουδαιων" αλλα, οτι write thus: The king of the Jews; but that κενος ειπε: Βασιλευσ εμι των Ιουδαιων. said, I am king of the Jews. 22 22 Απεκριθη ο Πιλατος: "Ο γεγραφα, γεγραφα. Answered the Pilate, What I have written, I have written. 23 Οι ουν στρατιωται, οτε εσταυρωσαν τον The then soldiers, when they crucified the Ιησουν, ελαβον τα ιματια αυτου, (και εποιησαν Jesus, took the mantle of him, and made τεσσαρα μερη, εκαστω στρατιωτη μερος,) και four parts, to each soldier a part,) and των χιτωνω. Ην δε ο χιτων αρραφος, εκ του of the coat. Was but the coat without seam from the ανωθεν υφαντος δι' ολου. 24 Ερωτησιν ουν top woven throughout. 24 Ερωτησιν ουν αλληλους: Μη σχισωμεν αυτου, αλλα λαχουμεν each other, Not let us tear, but we may cast lots αυτου, τινος εσται. "Ινα η γραφη πλη- of him, of whom it shall be. "That the writing might ρηθη." [η λεγουσα:] 24 Διαιρεσιν τα be fulfilled [that saying.] 24 Διαιρεσιν τα ιματια μου ενυτοις, και επι του ιματιου μου mantle of me in yourselves, and on the garment of me εβαλον κληρον. they cast a lot.	17 ¶ Then they took Jesus, and putting the cross on him, he went out into what is called a Place of a Skull, which sig- nifies in Hebrew Golgotha; 18 Where they crucified him, and two others with him, one on each side, and Jesus in the Middle. 19 ¶ And PILATE wrote a Title, and placed it on the cross. Now that hav- ing been written was, "Jesus, the NAZARENE, the KING of the JEWS." 20 This TITLE, therefore, many of the JEWS read; because the PLACE was near the CITY, where Je- sus was crucified; and it had been written in He- brew, Latin, and Greek. 21 Then the HIGH- PRIESTS of the JEWS said to PILATE, "Do not write, The KING of the JEWS, but That he said, I am King of the JEWS." 22 PILATE answered, "What I have written, I have written." 23 Then the SOLDIERS, when they had nailed Je- sus to the CROSS, took Je- sus's garments, and made Four Parts, to Each Sol- dier. But his COAT was without seam, woven from the top through the whole. 24 They said, therefore, to each other, "Let us not tear it, but cast lots for it, whose it shall be;" that the SCRIPTURE might be verified, ¶ "They di- vided my garments among themselves, and upon my garment they cast a Lot." The SOL- DIERS, therefore, did these things.	

# Sanctification of the Believer

By Pastor Hollis Partlowe, Macomb, Illinois



**T**HE seven elements of salvation are forgiveness, justification, reconciliation, redemption, sanctification, newness of life, and adoption. These seven doctrines form one cluster. Some of them overlap others, but each one has a different connotation. It is our purpose to consider only one—sanctification—at this time.

Perhaps the teaching of sanctification is over-emphasized in some circles and neglected in others.

## *What Is Sanctification?*

The term is identified as follows: "To be set apart for a holy purpose; to make free from sin; to purify." Believers, then, are cleansed and set apart for the Lord's use. In fact, someone has said, "The word 'sanctify' has three specific meanings; namely, 'to separate from, dedicate to, and fill with.'" To be a sanctified Christian, then, one must separate from the lust of the flesh, dedicate himself to God, and be filled with the Holy Spirit. Anything less is not sanctification as is taught in Scripture. "Know that the Lord hath *set apart* him that is godly for himself" (Psa. 4:3).

Sanctification is not a second conversion; it is not the ability to speak in tongues or perform miracles. It is the result of genuine conversion. It is, moreover, outwardly and inwardly; it has a physical aspect and an inner aspect. The inner reveals itself through the outer. As Jesus said, "By their fruits ye shall know them."

The concept of spirituality varies among different groups. In some circles the man who prays first, longest,

and loudest gains the reputation of being the most spiritual one in the group. Needless to say, this is not necessarily true. Believers are sanctified in the heart. Calvary endows believers positionally with "the righteousness of God" (Rom. 3:22). In God's eyes they are as perfect as if they had never sinned. This is accomplished at each genuine conversion, and it is called "justification." The believer has to remain in that position, however, and that is called "sanctification."

Scripture says that God has chosen believers "to salvation through sanctification of the spirit and belief of the truth" (2 Thess. 2:13). How anyone can expect salvation and ignore sanctification is hard to understand. It is a part of God's grace, as other elements are. The same grace is needed to keep one saved as was needed to bring salvation in the first place. The Christian life is only a continuation of the simple acts of faith with which the new life is begun. True spirituality continues to manifest itself in certain ways.

## *Who Is Sanctified?*

Every person who has experienced genuine conversion and has become properly related to God through Jesus Christ is a sanctified individual. All true Christians have indeed moved from Adam's family to Jesus' family. All saints are holy, set-apart ones. Christians are built up on the Word of God and shall receive "an inheritance among all them which are sanctified" (Acts 20:32). Hence, being sanctified is a condition that must be met if one is to inherit eternal life.

Ministers should pray and exhort their people to enjoy complete sanctification. Many Christians never seem to consider that God expects them to grow up spiritually. They are content to remain as "hospital cases," or continue on the "bottle" all their lives. Consequently, the church often becomes a "baby incubator." The remedy: entire sanctification.

The state of being holy does not imply a release from

temptation. Even our Lord was not exempt from that. On the contrary, when one becomes a Christian he enters a warfare with a powerful enemy—sin. There is no need to fear, however, if one is wholly sanctified. The victory is certain. "Jesus never fails!"

### *How Is One Sanctified?*

First of all he is sanctified by the Word of God. Speaking of His disciples, Christ said, "Sanctify them through thy truth: thy word is truth. . . . And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:17, 19). What Jesus said here of the twelve is applicable to all believers. The church is sanctified (set apart) by the Word of Truth; it is separate from the world but not isolated from it. Sanctification is a gradual conformity of believers to the image of God's Son. (Rom. 8:29.) Here is God's desire for each of us—be conformed to the image of His Son. An instrument used of God in this process is His pure Word. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. . . . Thy word have I hid in mine heart, that I might not sin against thee. . . . Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:9, 11, 105). Jesus sanctified Himself with the intention that His followers might also be sanctified.

The source of justification and sanctification is the same. Justification may be thought of as the first step toward sanctification. Far too many in the church have an intellectual understanding of doctrines, but they have no sanctification. They have gone through the physical steps of conversion, but they have never become new creatures. Perhaps you have heard about the man who bought a big supply of four-cent stamps the day before the rate was raised to five cents. He only fooled himself! Many under the Christian banner are following a similar course. Doubtless, sanctification is essential. The Church of God at Corinth was "sanctified in Christ Jesus, called to be saints." Paul also told this church that God had made Christ their wisdom, righteousness, sanctification, and redemption. (1 Cor. 1:2, 30.) He is everything that we should be, and are not.

Second, we are sanctified by the Spirit. "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). Paul hoped that his work with the Gentiles at Rome might be acceptable with God, and that they would be "sanctified by the Holy Ghost" (Rom. 15:16). The same power that brought Jesus forth from the grave is available to all believers today to cleanse and sanctify. No one has to live a defeated life. It is the un sanctified who stumble, fall, and cause most church disturbances. They are abnormal.

What one really thinks of Christ will come out in how he lives more than in what he says. The man who professes to belong to Christ and denies it with his life is

worse than useless. Unless His interests top ours in every situation, we are something less than followers. We are certainly not sanctified. Being one with Christ means sweeping away old things in favor of those things which belong to the new creation. New creatures have a new task—to share with others what they have received from God.

Finally, believers are sanctified by the blood of Jesus. "Jesus also, that he might sanctify the people with his blood, suffered without the camp" (Heb. 13:12). The only cleanser of sin is the blood of Jesus Christ. Through His death, regeneration is made possible; through His life, sanctification becomes a reality. It is the only remedy against worldliness within the church. The darkest fact of man is sin; the grandest fact of God is forgiveness.

### *What Is the Motive for Sanctification?*

Having experienced genuine conversion, love of Christ and His truth should lead one to set his body apart as an instrument of God. It should lead to mortification of all known sin. This should be sufficient to cause one to dedicate himself to the Lord's work. If the doctrines we hold do not cause us to turn our backs to the world and dedicate ourselves to proclaiming them, they do not mean as much to us as we profess. Being sanctified means to be attached to the person of Christ, committed to His Lordship, and obedient to His commandments. The man so attached, so committed, and so obedient is called a spiritual man. The spiritually minded see things from God's viewpoint. Ability to weigh all things in the divine scale is a mark of the spirit-filled life.

Scripture teaches, furthermore, that believers are sanctified once for all. Through the New Testament "we are sanctified through the offering of the body of Jesus Christ once for all." The basic fact of Scripture is that Jesus died for all. "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:10, 14).

The Christian's body is destined to immortality in the coming Kingdom of God on earth. A body that is appointed to such a glorious end is not a proper instrument of sin, but must be set apart for the Lord. Believers are sanctified and reconciled to God for a purpose. They are set apart that God might work through them. This being true, a Christian "shall be a vessel unto honour, sanctified, and meet [fit] for the master's use, and prepared unto every good work" (2 Tim. 2:21). Only through this experience are we qualified for service in the Master's vineyard.

### *The Impact of a Holy Life*

Scripture says, "He that committeth sin is of the devil," and, "Whosoever is born of God doth not commit sin" (1 John 3:8-10). Hence, the only difference between children of God and children of the devil is in relation to sin. One is free from sin; the other is full of sin. God's one

problem in all the universe is sin. Furthermore, it is the only thing that can keep one out of the Kingdom. All who cater to the flesh shall be destroyed.

God's church has been called to holiness, separation, and sanctification. It is in the world but not of the world. Israel was a holy nation; Palestine is the holy land; the high priest was set apart for a holy purpose; the tabernacle, laver, brazen altar, and the priest's garments were sanctified. The church and church buildings are holy or sanctified today. Hence, things can be holy as well as men. When God claims a man he is designated a saint; when He claims a building or city it is designated holy.

Since God is holy, He expects His people to be holy. He has said as much. "As he which hath called you is holy, so be ye holy in all manner of conversation [conduct]; because it is written, Be ye holy; for I am holy" (1 Pet. 1:15, 16). In spite of such clear language the majority of Christians do not differ at all from people of the world. They look alike, dress alike, and go to the same places. It seems that they do not realize, or will not accept the fact that they are set apart for holy purposes.

To Christians Paul wrote: "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" (Rom. 12:1, 2). The great enemy that each individual believer must avoid is being like the world. Many under the Christian banner do not know what presenting "your bodies a living sacrifice" means, and they do not seem to care. But the Lord of the church is preparing a group of people, "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" (Eph. 5:27).

The church is called out to be holy. Success depends upon this more than any other one thing. God simply cannot and will not work through an unholy individual or group. As an example of a holy, sanctified life, the life of Jesus surpasses all others. It is said of Him: "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). The writer of Hebrews called the early Christians "holy brethren" (3:1). In fact, he points out that holiness is necessary for salvation. "Follow peace with all men, and holiness, without which no man shall see the Lord" (12:14). Saints are not called "unto uncleanness, but unto holiness" (1 Thess. 4:7). If the last part of this chapter (1 Thess. 4, which we hold so dear) means anything to us, we must stop at this verse.

American Christians need to stop playing church and sanctify themselves in the eyes of the Lord. Far too many on the gospel train are in the sleeping car. The church has not been called for sleep, but for action. God "hath

saved us, and called us with an holy calling, not according to his own purpose and grace" (2 Tim. 1:9). We do not need a polite reference to repentance, but a mighty call to holy living. "Why should we send the gospel to the heathen? Because they have enough light to condemn them but not enough to save them."

Furthermore, we are commanded to "worship the Lord in the beauty of holiness" (1 Chron. 16:29). Nothing is more pleasing to God than a holy life; nothing is more convincing to the world. The best sermons are not always preached from pulpits. The best testimonies are often those without words. A holy life will do more to convince a sinner of his folly than a thousand words. It is the Christian's most forceful weapon. It is not the way *to* Christ, but the way *of* Christ. The church has a peculiar and distinctive message. It has a solo part in this age. God never intended that His church should play the accompaniment for anyone. Its duty is not to beat the drums or second the motion for any project of this world.

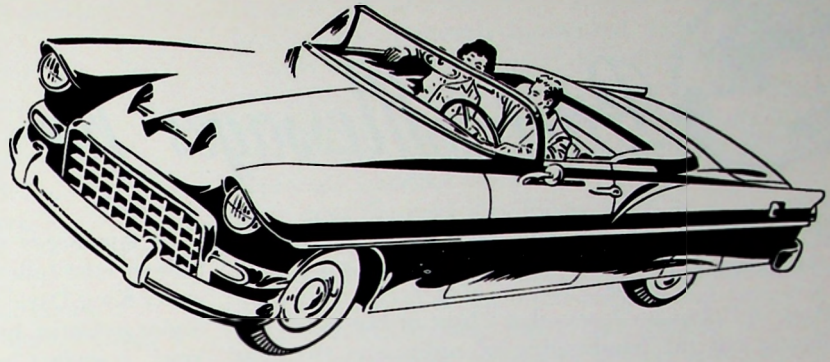
The words "HOLINESS TO THE LORD" were written on the crown of the high priest in Israel. (Ex. 39:30.) He was sanctified and set apart for the Lord's use. This thought is carried over into the church; "a royal priesthood" (1 Pet. 2:9). These words are written on it, as it were. God is so holy that He cannot look upon sin. That is why He turned His face from Christ dying on the cross. (Matt. 27:46.) Jesus was dying as a sin offering. (2 Cor. 5:21.)

Holiness does not mean shouting, screaming, uncontrolled emotions, talking in tongues, or absence of jewelry. It deals with a dedicated life; it is perfect conformity to the will of God. Our heavenly Father would have His family completely separate from "this present evil world." "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:4). This one verse gives the whole purpose of the New Testament. Our goal is to escape the lust and corruption in this life and to partake of the divine nature. We are to add, the Apostle continues, to our conversion experience, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. (Vv. 5-7.)

The sinner is justified when he enters Christ; he is no longer under condemnation. "There is . . . no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit" (Rom. 8:1). Hence, justification is accomplished in a moment, but sanctification continues throughout the life of the Christian. It is a progressive experience by which believers become more like Christ. The Christian life is not passive, but requires diligence on our part. "Give diligence to make your calling and election sure" (2 Pet. 1:10). If we keep growing

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By Pastor Russell Dickerson  
Litchfield, Minnesota



# The Christian Driver

PERHAPS Walt Disney's portrayal of the kind, loving man who suddenly "sprouts horns" when he gets behind the wheel of his car has more truth than fiction in it.

If Christians have a weakness, it becomes apparent when they get behind a steering wheel. Why is it that a normal, rational person sometimes turns into some kind of a "monster" when he gets into a car? Perhaps it is the time element that makes a driver short-tempered and rude. Perhaps driving makes one rather tense. This may reflect in his otherwise normal behavior patterns. In any case, many people seem to lose perspective, manners, common courtesy, and Christian standards of conduct when they get into the driver's seat.

Traffic experts tell us that a large percentage of accidents are caused by the failure to yield the right-of-way. Failure to yield the right-of-way is probably accidental at times, but in many cases it is just a matter of one person taking advantage of another and wanting to get ahead of the other person. This is definitely not the Christian way. All of us have had the experience of sitting at the traffic light and having the approaching car make a left turn in front of us. Now ordinarily it would take just a matter of a few seconds for the approaching car to give us the right-of-way, but he is evidently in such a hurry that this would be unthinkable.

Most of us have also had the experience of waiting for the traffic light and, as soon as it changes, if we do not move instantly, we hear a series of horn blowing. It has been said that the only time sound travels faster than light is when the horn behind you sounds before the light changes to green. Again only a matter of a few seconds, but someone is so rude that he cannot wait a few seconds.

We all have probably been guilty of giving the approaching car the "brights" if he does not dim his lights. Yet, let us stop and think. Do we really believe that anyone would purposely shine his bright lights in your eyes?

Of course not! He has probably just forgotten to dim his lights. After all, that is a human being driving the other car. But that does not enter our minds! The only thing that seems to enter our minds is, "Well, I'll show him a thing or two"; or, "I'll see how he likes my bright lights," as we push the dimmer switch triumphantly.

There is also the fellow that follows us with his bright lights. This is terribly annoying, and that is why most states have laws against it. Nevertheless, when the car passes us, we usually give him "a taste of his own medicine."

None of these acts are Christian in character at all. Christ taught humility, kindness, patience, and love. Yet, it seems as though we forget those words when we are driving. Is our time so valuable that we cannot possibly wait a few seconds for another driver? So much of our driving involves the ego. I want *my* way. You're wasting *my* time. It should have been *my* turn.

We have all had the experience of trying to get into heavy traffic and could not because of the congestion. Every once in a while, some kind person will let you pull out in front of him. He may have to slow down or, in some way, go out of his way to do it, but do we really appreciate it? Would other people appreciate it, too, if we would do the same thing? This is true Christian driving; thinking of the other person before ourselves.

I suppose that many Christians do not act like Christians when they get behind the wheel because they think that other people cannot see them; and therefore they can get away with a lot. Christianity is not based on what others think of us or what others see of us. Christianity has always been a faith between God and man. Christians' final authority is God. Surely the car does not keep God from knowing what we do.

On the other hand, when we drive to please God, more than likely we will please men. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."



# Brief Messages for Busy People

## THE SABBATH REST

By Arlen Rankin, Oregon Bible College

Paul, in Colossians 2, says that Christ in His death was "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (v. 14). He continues, "Let no man therefore [or because of what was done in v. 14] judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (vv. 16, 17).

Paul is saying that these things of the abolished law—yearly, monthly, and weekly holy days—were a "shadow of good things to come" (Heb. 10:1); that is, they were divine pictures or types of something better which was yet future to their time. Note verse 17, which contrasts "shadow" (the type) with the "body" (or substance; the antitype).

The Scriptures deal with the typical teaching of the Sabbath in Hebrews, chapters 3 and 4. In chapter 3, the writer quotes directly from Psalm 95:7-11, and interprets it literally in the light of Jewish history. Here is the picture of Israel in the wilderness being not permitted to enter into the land of "rest" or Canaan because of unbelief. (Cf. vv. 10, 11, 18, 19; Num. 14:29-33.) The writer then, in chapter 4:1, 2, gives exhortation to the Christians, drawing a lesson from Israel's past. (See chapter 3.) Continuing (vv. 4-8), he speaks of God's creation rest in connection with the "rest" in the land of Canaan. Then (vv. 9, 10) there seem to be two distinct "rests" mentioned which explain the point the writer is forcing home; that is, the antitypical lesson he is gathering from verses 4-8 concerning God's seventh day rest and the "rest" in Canaan. He is drawing a parallel of great interest and importance in dealing with the present day Sabbath question.

### TYPE

The seventh day "rest"  
(v. 4; Gen. 2:2; Ex. 20:10, 11)

The Canaan "rest"  
(v. 5-8; chap. 3)

### ANTITYPE

Present "rest" in Christ  
(Matt. 11:28, 29; Eph. 2:8, 9)  
non-dependence upon own works  
and reliance upon finished work  
of Christ on the cross for our  
salvation (we cease from our  
works; i.e., "rest").

Eternal "rest" in the Kingdom  
of God  
(v. 11; Isa. 11:10)

Concerning this parallel of type, L. C. Thomas writes:

"The type began with the seventh day rest, and had its fullness—the fullness of the type—(not its termination) under King David in the land of Canaan. So the antitype begins in Christ, by faith, and is to have its fullness in the 'rest,' . . . under Christ's reign—the reign of David's 'Lord'—the son and heir of David; when the Kingdom of David is restored to Israel."

This, then, is the type value of the Sabbath—rest of the Christian as he ceases to "work" for salvation and relies (rests) in the finished work of His Lord. It is when we rest from our load of sin and wicked works. Then, finally, it is the eternal "rest" of the Kingdom of God when our present "rest" finds its fulfillment.

## ANCIENT RECORDS FOR TODAY

By Sterling Russell

O give thanks unto the God of heaven!  
Surely I will praise Thee by night and by day.  
I am fearfully, yea, wonderfully made.  
I know my substance was not hid from Thee  
When I was made in secret, and was wrought  
By Thee in the lowest parts of the earth!  
Thine eyes did see my imperfect being;  
For in Thy book all my members were written.  
In continuance were they all fashioned,  
Even when as yet there was none of them.  
How precious also are Thy thoughts, O God,  
Unto me! How great is the sum of them!  
Could they be counted, they are more in number  
Than the sand. The night is light about me;  
For darkness and light are the same to Thee.  
Yea, I am still with Thee when I awake!

The Spirit of God has made me. The breath  
Of the Lord has given me mortal life.  
Lo, I also am formed out of the clay.  
Yea, when man's soul draws nigh unto the grave,  
His life draws near unto the destroyers.  
When the breath of man is taken away,  
He dies! Man shall turn again unto dust.  
This is known to those of understanding.  
Shall the dust praise Thee? or declare Thy truth?  
God knows man's frame. He remembers that men  
Are as grass, and like the flowers of the field.  
They flourish briefly, and then they are gone.  
All turn to dust: all go unto one place.



For the grave cannot praise Thee. Death cannot  
 Celebrate Thee. The living, the living  
 Shall praise Thee, as I do this day. For our  
 Faith in Thee, our obedience unto Thee,  
 Thou hast cast all our sins behind Thy back.  
 Thou wilt recover us and grant us life.  
 Many who sleep in the dust of the earth  
 Shall awake to shine as the stars forever!  
 Yea, if a man die, shall he live again?  
 Lo, all the days of their appointed time,  
 They gladly wait until their change shall come.  
 When Thou shalt call, then they shall answer Thee;  
 For Thou desireth the work of Thine hands.  
 Then those can say, because they live again:  
 "Behold, we are alive for evermore!"  
 Baptized believers who remain blameless  
 Until their Messiah shall come once more  
 Will be endued with power from on high!

### THE "EMPHATIC DIAGLOTT"

*(Continued from page 7)*

a different style of Greek type. All other features that Wilson introduced have been retained. The printing employed by the association is very clear and neatly bound.

Benjamin Wilson's work is well received in a number of circles and it has in recent years received more attention than formerly. This is because research and exegetical criticism has finally caught up with Wilson in his translation. Benjamin Wilson was ahead of his time when

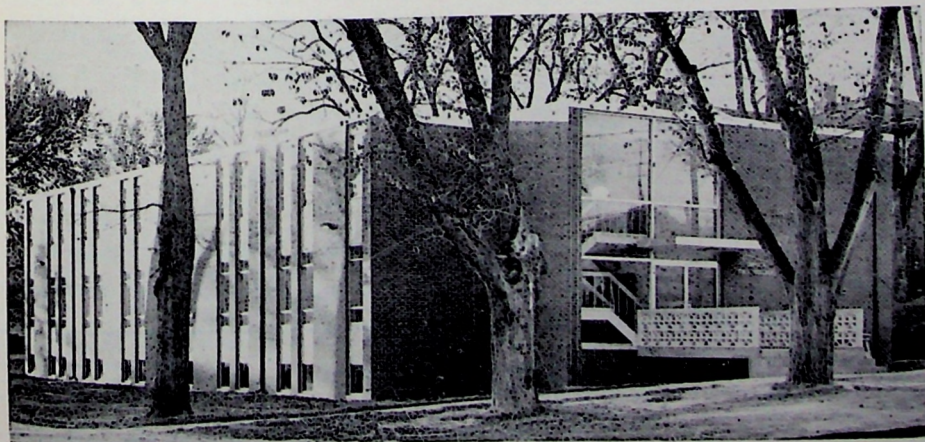
he undertook his work on the "Emphatic Diaglott," therefore was not extensively appreciated. This gave cause for his pessimistic attitude toward the acceptance of his scholarship. Unfortunately, this is the progress of learning and advanced thought. Contemporaries seldom are appreciative of great work. It takes some time for scholars to appreciate laborious work — only as they in turn, or in most cases the ones that follow later, learn in exacting work and research that no learning worthy of the term is acquired haphazardly or in a cursory manner. Much more in the field of document research and examination is now available than was at the disposal of Brother Wilson and, because this is so, scholars now have come to appreciate the labors that he pursued.

### SANCTIFICATION OF THE BELIEVER

*(Continued from page 10)*

in the Christian life, we shall not "be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (vv. 8, 9). A Christian who is barren and unfruitful will be cut down as a tree that cumpers the ground.

God will bless a holy life, but many under the name "Christian" are not holy and set apart. The Prophet Jonah, after finally getting on the right track, dedicated himself to save Nineveh. God blessed his ministry and the city was spared. Likewise, a great harvest can be reaped today through similar efforts. Are there enough modern Jonahs to declare the message of deliverance?



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# Book News

William M. Wachtel

**AMERICAN CULTURE AND CATHOLIC SCHOOLS**, by Emmett McLoughlin (Lyle Stuart, New York, 288 pages, \$4.95)

Written by the ex-Catholic priest whose earlier autobiographical book, *People's Padre*, created quite a stir, this recent work is exposing the parochial school system in America. The author's thesis is that there is a basic antipathy between the Catholic philosophy of education and that which historically has guided the democratic enterprise of this nation. He expresses a deeply felt conviction that not only are parochial schools in general inferior academically to public schools, but that the very spirit underlying parochial education as manifested in Catholic schools is undesirable in a democracy. He exposes the hierarchy's political maneuverings to secure public tax funds for their private schools. He describes the process of "brainwashing" by which the Catholic school child is fashioned into an obedient tool to be used in advancing the Church's ambitions. He tells of the

heavy hand of Catholic censorship on books, films, newspapers, and other media—censorship which infringes arrogantly on the rights and ideals of non-Catholics.

This book will disturb its readers—and it should! This well documented work, like that of ex-priest Charles Chiniquy years ago, is written as only one who has been an insider could write it. It deserves to be read by all who cherish the truth and liberty God has given them!

**SILENT SPRING**, by Rachel Carson (Houghton Mifflin, Boston, 368 pages, \$5.00)

This is a frightening book. It is the story of man's recent and vastly increased use of insecticides and herbicides and the dangers this use has created for all living creatures on this planet. The title *Silent Spring* is suggested by the present threat of a springtime without the singing of birds and the humming of bees. It is an ominous world filled with perilous forces of man's own making, that are poised to boomerang and destroy their maker. This reviewer was reminded of the prophecy in Revelation 11:18 concerning men in the last days who "destroy the earth" and who themselves will be destroyed in the righteous wrath of God.

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- July 19-26—Virginia State Conference, Maur-ertown. James Mattison, guest speaker
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# RESTITUTION

## *Herald*

**WHAT IS  
THE SOUL?**

(Page 4)

VOLUME 53, NUMBER 18

### Hub Of The Universe

**MESSAGES IN THIS ISSUE!**

As the Days of a Tree

Struggling Twins

Give Them to Eat

God's Eternal Purpose

And editorials and short  
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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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Mary Beth's birthday gift from Pa and me last year was some fancy iris roots, and this year when they bloomed she brought me a bouquet. They were so large that I had trouble finding a basket big enough for them. I appreciated them all the more because she'd taken such good care of our gift. God must feel that way about the offerings we make to Him, because they are, after all, the fruits of things He has given us.



# Editorials

Harold Doan  
Editor

## CHANGING MORALS AT COLLEGES

Several national magazines, both religious and secular, have taken note in recent months of the changing moral standards in the colleges of the United States. These changing moral standards are reflected in several ways. Various articles have been written under such headlines as: "Is God Leaving the Campus?" "Too Much Sex on the College Campus?" "The Morals Revolution on the College Campus" and, "Sex and the New Morality."

The articles have been triggered by such things as the problems at Harvard when the students demanded that girls be allowed to spend fourteen hours more per week in the men's rooms than they were then being allowed. A student at Massachusetts Institute of Technology, writing to *Time* magazine about the debate at Harvard, suggested that Harvard was very old-fashioned. He said, "Here at M.I.T., Harvard's hours seem unduly restrictive. We are allowed women guests in our rooms for a total of fifty-five hours a week. Any attempt of the administration to investigate the activities of these hours, much less reduce the hours, would be a flagrant violation of student freedom."

Then there was the orgy held at an Indianapolis hotel by college students from several Indiana colleges. Several arrests were made for disorderly conduct. One of the arrested coeds commented, "I always wanted a criminal record. A good thing to tell your kids." Akin to this are the annual spring orgies carried on at Fort Lauderdale, Newport, and other places where resort facilities prey on college students, many of whom need little encouragement.

Much of this "moral revolution" can be traced to natural student rebellion against the *status quo*; to lack of any moral training in the home; and to unscrupulous professors who are themselves without morality. An example of some of the things learned by college students is found in the teachings of Professor Mulford Q. Sibley, on the faculty of the University of Minnesota where he teaches Political Science. In a letter to the university campus daily paper, he writes in defense of two communist groups on the campus. He said that they were too weakly defended by the administration. He says, "Personally, I should like to see on the campus one or two communist professors, a student communist club, a chapter of the American Association for the Advancement of Atheism, a society for the promotion of free love, a league for the overthrow of government by Jeffersonian violence, an anti-automation league, and perhaps a nudist club. No university should be without individuals and groups like these. . . . If we don't sow the seeds of doubt and implant subversive thoughts in college, when and where in heaven's name (if there be a heaven) will they be implanted?" Lacking the type of clubs and individuals that he would like on the campus, Professor Sibley is evidently trying to fill the gap himself.

A British university professor, Dr. Fernando Henriques, lecturer in Sociology at Leeds, commented on the moral changes in colleges: "Some sections of the older generation are concerned to maintain what is thought of as the traditional morality evidenced in the teaching of the churches. Young people, on the other hand, are trying to work out a morality which will fit in with the scheme of things as they find it."

The need for Christian colleges where higher education may be obtained in an atmosphere of decency and recognition of Biblical morality is becoming more acute. Unfortunately, even some of the church-supported colleges are adopting the fuzzy moral standards of their sponsoring institutions, and their young people find themselves in the strange position of having to resist temptations condoned by the church.

### "BY THEIR FRUITS YE SHALL KNOW THEM"

Standing in the post office at Cannes, trying to claim her mail, the lady was in a predicament. Though accustomed to applause and admiration, she was not recognized here. On her honeymoon, having recently married a Swedish baron, Baroness Adelina de Cedarstrom-Patti asked for her mail and was refused till she could offer some identification for the postmaster. Suddenly, on inspiration, she burst into glorious song with her beautiful voice. In awe and admiration, the postmaster handed over the letters, convinced that there was no other voice like that of Patti.

Christians have little outward mark of identification, except the way that they use their talents and live their lives. They are often identified, not by their profession of faith, but by their works.

### QUACK MARRIAGE COUNSELORS

The *New York Times* magazine wrote of marriage counselors operating in New York and other cities who have no qualifications for the position. Charging large fees, and working from plush offices, they suggest all sorts of immoral cures for marriage problems which have often

led to divorce, abortions, or suicide. The fact is that there are no laws to protect the people from these phonies, and anyone with self-confidence and gall can set himself up in business.

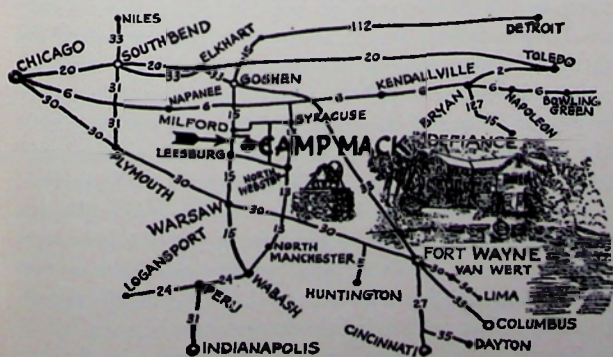
Reliance upon the marriage laws of God outlined for all to read in the Bible can often prevent marriage problems. Those feeling the need of other counseling would do well to seek advice from their pastors, or from counselors who have shown evidence of their qualifications.

### CODDLING CRIMINALS

In their zeal to uphold "civil rights," the judicial system of the United States has become stacked against the innocent and has encouraged criminals to move without fear. A recent decision of the Supreme Court upset the conviction of a narcotics smuggler on a technicality. In his minority opinion, Justice Byron White of the Supreme Court set forth this truth: "One more ruling by the Supreme Court has ended up with the public again the loser and law enforcement presented with another serious dilemma." The obsession of the courts with protecting criminals has led vicious gangs to operate in such places as Washington, D.C., without fear. They practically dare the police to arrest them, knowing that there is little likelihood of conviction.

Washington, D.C., whose consumption of alcohol is twice the national average, and whose crime rate is increasing faster than in any other city in the United States, has been shocked over and over again with vicious crimes committed by teen-age gangs. One authority there said recently, "The constitutional rights of the criminal are held in such high esteem in this city that citizens, long unsafe on the streets, are now unsafe in their homes."

One is reminded of Paul's words in regard to the Christian warfare. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Certainly the enemy is taking subtle forms in these last days, cloaked in government, and law, and majority opinions.



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# What Is the

By Pastor James Mattison, Hammond, Louisiana

**I**T IS commonly supposed that man has an immortal soul within that departs at death. This is said to be the real man. Is this true?

Some of the questions we seek to answer are: What is the soul? Can a soul sin? Can a soul hear, touch, use his lips, carry? Can a soul be killed? Can a soul be destroyed? Does an animal have a soul? Can a soul be taken out of a body?

Who are you? When I meet you and shake your hand, is it the "real you" I contact, or merely the house in which the "real you" lives? Is this body the house in which we live for a time, then, when death comes, *we* move on to another place? It all depends on how God made us, and what He has told us about ourselves.

What is a soul? Leviticus 5:1, 2, and 4 says, "If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle . . . he also shall be unclean. . . . Or if a soul swear, pronouncing with his lips to do evil, or to do good . . . then he shall be guilty." In this passage the question, "Can a soul sin?" is answered, for we have read, "If a soul sin . . . then he shall bear his iniquity." What is a soul? In this passage the soul could hear, could be a witness, could see, could understand, could speak, could touch, could swear with his lips, and could sin. What does this describe? This describes a person.

In Joshua 10:34, 35, 38, 39 and Joshua 11:10, 11, we are told these words by God's inspired writer. "From Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: and they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish. . . . And Joshua returned, and all Israel with him, to Debir; and fought against it: and he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and *utterly destroyed all the souls that were therein*; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof. . . . And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of

all those kingdoms. And *they smote all the souls that were therein with the edge of the sword, utterly destroying them*: there was not any left to breathe: and he burnt Hazor with fire."

We understand the meaning of this passage very clearly. It is easy for us to understand. In the wars of Joshua, in which he conquered the land of Palestine for Israel, he captured every city and smote all the souls, or people, therein with the edge of the sword, killing them. Joshua killed the souls or the people who lived in these cities. He did this at the command of God. These people were godless people and this was God's way of removing them from the land.

It is quite clear then, that according to the Bible, a soul can die. It is stated in James 5:19, 20, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." We can save a soul or person from death, the second death, by converting him from sin to the righteousness of Christ. But if that soul, that person, is not converted to Christ, he shall die. This is plainly stated in Ezekiel 18:4 and 20. "The soul that sinneth, it shall die." Only after our sins are forgiven do we receive the promises of everlasting life and escape from the lake of fire, which is the second death.

We have heard the statement made that there is a difference between an animal and a man, this difference being that man has an immortal soul. The Bible does not teach this. The Bible teaches that animals are souls and people are souls. There is no difference in their life. Both are mortal. Both die. Ecclesiastes 3:19-21 reads, "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. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Even in Solomon's day there were those who taught that the spirit of man went up and the spirit of beasts went down. Solomon, God's inspired writer, said there was no difference in the death of men and the death of animals. He said, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one



dieth, so dieth the other; . . . a man hath no preeminence above a beast. All go unto one place; all are of the dust, and all turn to dust again."

So far we have not seen a passage speaking of man having an immortal soul. Indeed, we must search outside the Bible to find such statements, for the terms "immortal soul" and "immortal spirit" are not used in the Bible. The Bible teaches the opposite, that man is mortal and his only opportunity for immortality is to come to Christ. Outside of Christ there is no eternal life. Eternal life is never once promised to the wicked. They shall perish, according to John 3:16, for the wages of sin is death, not life. If we want that glorious eternal life which the Bible promises to believers, we must come into Christ by faith, repentance, and baptism.

Coming back to animals being souls or creatures, as well as people being souls or creatures God has made, Numbers 31:27 and 28 records this: "Divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: and levy a tribute unto the Lord of the men of war which went to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep." This tax, of one soul out of every five hundred people or animals, was to go to the Levites. There is no difference made between animals and people. They are both called souls. Notice in Revelation 16:3, that when the awful wrath of God comes upon this earth, this will happen, "The second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." When God's wrath strikes the sea, the inhabitants of the deep, the fishes, the whales, the seals, the living souls, will die in the sea. No, a dead horse and a dead man are the same. Both are corruptible; both are mortal. We do not yet have the divine nature. That is what Christ promises to give those who believe in Him. We do not have the divine nature by nature. It shall come at the resurrection.

Paul said, in 1 Corinthians 15, speaking about death and the resurrection to life, "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . . Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. . . . As is the earthy, such are they also that are earthy. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Paul also said, "This mortal must put on immortality." Even Jesus was not immortal to begin with, but was raised to eternal life at His resurrection. He said Himself that He was dead, but now was alive forevermore. Our immortality follows the same pattern. Mortal now, immortal at resurrection!

God made us of dust and breath, according to Genesis 2:7. This combination was a soul. When man dies, the

dust and breath separate again and man goes to the grave to await the resurrection of the great day. Jesus shall come. They shall hear His voice, and He shall give them life. There is no eternal life, no immortal soul, no immortal person, unless Christ gives him immortality. We certainly are not immortal by nature. Such is contrary to the gospel. The gospel teaches that we are sinners and doomed to die unless we accept Christ as our Saviour. The fact that Jesus Himself died shows that He had no immortal soul. The forgiveness of our sins is based on the fact that He died and was resurrected to eternal life, never to die again. If He did not die, we are yet in our sins. But since He did die, and has been resurrected by His heavenly Father, we can be justified before God and freed from the penalty for our sins, which is the lake of fire.

Certainly none who are cast into the lake of fire shall have eternal life, for eternal life is promised only to the faithful. Look and see. The wages of sin is death, not life. We are confronted with the proposition, believe and obey Christ and live; do not believe, disobey Christ, and die. Life and death are the two opposite destinies for man. God has said it. Jesus confirmed it. Who am I to change it? Let us believe what God has said. The truth will give us life. There is no salvation in falsehoods, false gospels. Jesus said, "Ye shall know the truth, and the truth shall make you free." Do you want this salvation that only Christ can give? If so, study, pray, believe, repent, be baptized in Jesus' name, and live the holy life. We will be rewarded with the salvation that shall be revealed at the coming of the Lord. (1 Pet. 1:5.)

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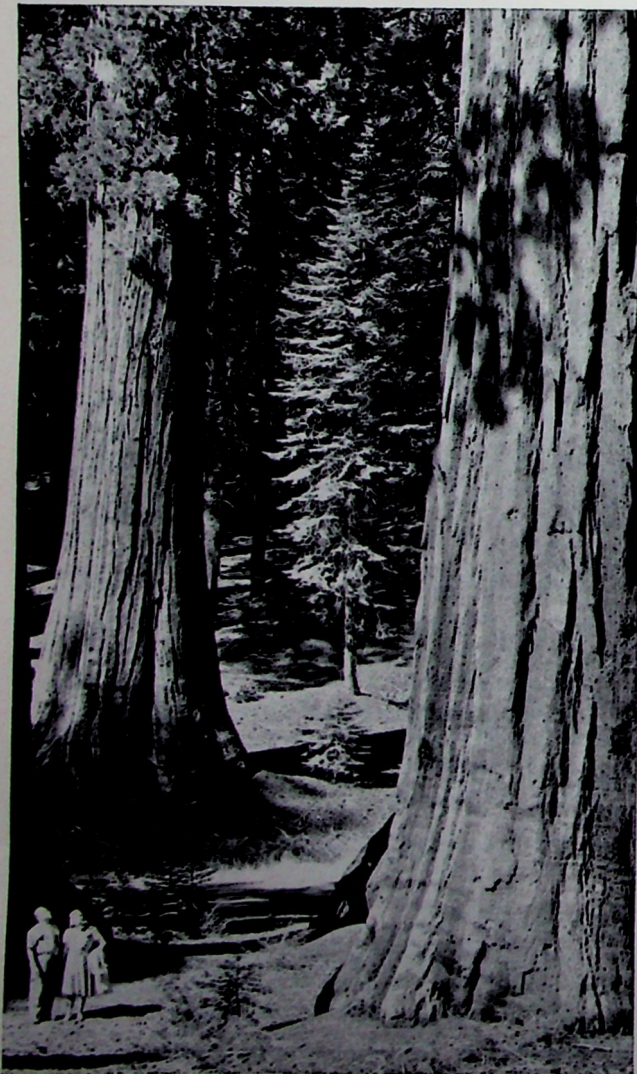
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# “As the Days of a Tree”

*By the Late Norman J. McLeod*



NOT LONG ago, we had the pleasure of riding with a group of service men up to the Giant Forest in the High Sierras. In looking at those giant Sequoia trees, one of the men remarked that almost all of them had been burned quite badly at some time or another. Hardly any of the giants have escaped. He added that any tree that had lived as long as those trees would not have been able to escape the many fires that must have raged through those forests. From that point onward, discussion led to wondering about the events that had occurred while those trees were growing. The largest of all, General Sherman, is purported to be about thirty-five hundred years old! That is approximately the time of the Exodus. Moses lived and led the children of Israel while that giant of the giants was germinating from its tiny seed!

We read in Isaiah 65:22, “As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.” If a man lives to be one hundred years old in this day and age, it is a marvelous achievement. My aunt lived to be ninety-three years of age. She loved to think of the many events that had happened in her lifetime. She had seen the coming of the steam engine, the development of practically all that is important in our machine age. Yet how short was her span of life as compared with that giant tree, or, for that matter, any of the others of those giants that are at least two thousand years old! If it were given to a man to live five hundred years, and at the same time to keep possession of his faculties to the utmost, would he not be the wisest man on earth? He would have gained an experience that would make his advice invaluable in almost any line of endeavor that the world can hold forth. Yet that would be only a small portion of the quality of eternal life. “The days of a tree”—some of the olive trees in the Garden of Gethsemane are supposed to be the same that stood there when Jesus walked through it! Could a man have a life as long as those trees, he would have the words of wisdom direct from the lips of the Master. How many of us have longed to have been one of those who heard those words! If our days had been as the days of those trees, it would have been possible.

If we are Christ's, however, there is a sense in which we have that life within us. If we have come to Him, then we have that life and that wisdom at our beck and call. Jesus knew that when He went to His death by horrible torture, He would come forth from the tomb to life eternal. So in the face of the most excruciating torture that mankind could evolve, Jesus took time to instruct His followers in the gracious words of truth recorded in the Word. Are we Christ's? Then we can be just as assured, just as calm in the face of odds. We can take the time necessary to be kindly, gracious, courteous, helpful. We are not in too much of a hurry to visit our friends, and especially those who are lonely. A preacher, in comment-

ing about Jesus preaching to the brokenhearted, said that all you have to do is talk to anybody in any pew, because there is a broken heart in every one. We should never be in too much of a hurry and a worry to take time to talk to the most unworthy of our neighbors, because all need the cheer and counsel of one who is firmly implanted in Christ.

If we are Christ's, we can have the same firm assurance that when our days are finished, and when the resurrection comes, the same reward of life eternal will be awaiting us. How different that should make our lives! When

I find myself hurrying along the street to go—nowhere in particular—I often pause and slow down, for there is no need for anyone to hurry who has come to Jesus and been accepted of Him in baptism. Our days in this life may not be as those of a tree, nor even those of the longer living animals, but when we see eternity stretching before us in the Kingdom of God, we can feel that our days are even greater than those of a tree. The quality of eternal life that gives us calmness and fortitude in times of stress is ours now in this life, if we will lay hold on it. That is the "power of an endless life" in activities of the present.

## STRUGGLING TWINS

By Sidney E. Magaw, Late Editor of "The Restitution Herald"

**H**APPILY married were Isaac and Rebekah, but during twenty years that happiness was blighted by the absence of children. Then Isaac "intreated the Lord for his wife," and the Lord heard his prayer. Soon thereafter "children struggled together within her" (Gen. 25:22), for she had conceived twins. Having inquired of the Lord concerning the meaning of this constant struggling, Rebekah was informed: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (v. 23). Similarly, twin natures struggle within every soul—each twin striving to defeat the other, but "the elder shall serve the younger." Flesh and faith are these struggling twins.

Rebekah's first-born, Esau, was red and hairy. Her second-born, Jacob, was described not with such fleshly suggestion, but by significant act: "His hand took hold on Esau's heel." As "the boys grew," Esau became "a cunning hunter, a man of the field," whereas Jacob was "a plain man, dwelling in tents." Esau loved the chase—the fields and hunting. He killed for sport. Jacob, the home boy, profited much from his mother's instruction.

In his roving adventures, Esau gradually overlooked his rights of a first-born son. Jacob gradually developed a hunger to be a first-born son, this having been typified in his grabbing Esau's heel at birth. The test came: Esau became faint during one of his hunting expeditions and smelling Jacob's savory broth, sold his birthright to Jacob for mere "bread and pottage of lentils." Indeed, as it is written of sinful Israel, "The people sat down to eat and drink and rose up to play" (1 Cor. 10:7), so it is written of Esau, "He did eat and drink, and rose up, and went his way." He "despised his birthright" (Gen. 25:34).

Later, Jacob succeeded in obtaining special blessing from his father Isaac—a blessing that could have been

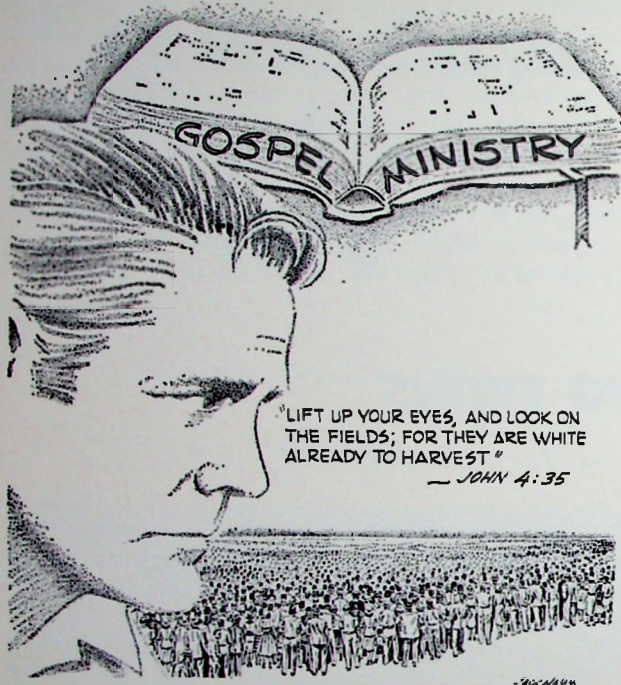
Esau's had he sought it with as much cunning as did Jacob. True, Jacob's craftiness appears as inexcusable deception, yet in all the story one sees that Jacob frantically was seeking spiritual blessings, being appreciative of the Spirit rather than of the flesh. Faith justifies; faith wins!

Within every soul, there is desire to serve the flesh, following "red" and "hairy" instincts that lead farther and farther from God. There is also within every soul a twin desire to forsake the chase and learn of God—indeed, to be blessed of God as though one were the first-born. True to the type, this flesh nature *first asserts itself*. It is first-born. Then faith, the other twin, appears. It struggles and grapples with the flesh, finally outwitting the "hairy" foe! "The elder shall serve the younger."

The Apostle Paul well presented this struggle within man, saying: "To will is present within me; but how to perform that which is good I find not. . . . I delight in the law of God after the inner man; but I see another law in my members, warring against the law of my mind. . . . O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:15-24.) A footnote in the *Emphatic Diaglott*, re Romans 7:24, says: "There seems to be here an allusion to ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about, till contagion from the putrid mass took away his life."—Clarke. Bluntly, Paul felt the weight and stain and danger of the Esau nature within him. It was like a corpse strapped to his body, spelling his doom. There was, however, also within Paul the cry of Jacob. By what kind of scheming could he grapple with the flesh and succeed? Jacob was strong within him. That better twin would not be defeated. Paul would find the way of blessing and win the rights of a first-born son. "Who shall deliver me?" asked Paul. Then he answered his own question by saying: "I thank God

(Please turn to page 12)

"Then said I, Here am I; send me."— Isa. 6:8



"LIFT UP YOUR EYES, AND LOOK ON THE FIELDS; FOR THEY ARE WHITE ALREADY TO HARVEST"  
— JOHN 4:35

### *Crying Need for Food*

**E**ARLY in the ministry of our Lord the multitudes began to throng after Him. They were interested in tasting His healing power and hearing His teachings about the things concerning the Kingdom of God. When Jesus heard the sad news of the death of his cousin John the Baptist, He attempted to leave the crowded streets for a few moments. He went to the desert near the town of Bethsaida, on the north side of the Sea of Galilee.

The multitude from Galilee followed Him on foot around the sea to hear Him talk of the new way of life. Five thousand were able to make the ten-mile trip from Galilee to Bethsaida.

"When the day began to wear away," there was a *crying need for food*.

We think the cry for food is even greater today. It is said, "Millions will go to bed tonight, hungry." Living in a land of plenty does not reduce the number of hungry boys and girls in the world. It only hardens our hearts toward those that need our help.

It is useless for me to quote facts and figures from the underprivileged countries concerning their deplorable need for food. It would also be just as uninteresting for me to refresh your mind about the crying need in the world for the gospel of the coming of Jesus Christ. I would be making the same excuses as did the twelve apostles who pointed their finger at the problem and said to Jesus, "Send the multitude away, that they may go

# "Give Ye

By Pastor Emory

into the villages, and buy themselves victuals" (Matt. 14:15).

We are like the disciples. We know of the problem, but we often do not *have the means or the know-how to satisfy the crying needs*. We pray to the Lord, "Send them away," or, "Let George do it." The astounding thing is that George is doing *something*, with an inferior message, and we wonder why we cannot attract people to our Church of God.

### *Give Ye Them to Eat*

This commandment is still the commandment of this day. "Give ye them to eat." The leaders and laymen of the Church of God lift their voices aloud to the outsiders and sinners: "He that believeth and is baptized shall be saved" (Mark 16:16). We may follow the pattern of Philip and preach the things "concerning the kingdom of God" before we would baptize a candidate; and yet, we withdraw ourselves from the commandment of our Lord, "Give ye them to eat." Or we may be in the same position as were the disciples who were *willing* to do something, but by reason of inability were *unable* to do anything to satisfy the crying need.

They said, "We have here but five loaves and two fishes." Some pastors insist the disciples were short on faith. Not so! They were short of tools with which to do the work. They would gladly have fed the multitude had they the *means or methods* to do so.

During the last war, when London was being heavily bombed by the Germans, Sir Winston Churchill made a five-minute broadcast to the American people. In his speech he said, "Give us the tools and we will do the job."

A workman can be no greater than the tools he has in his hands. I have seen Mexicans completely overhaul a car parked under a mesquite tree, with only an adjustable wrench, a pair of pliers, and a screw driver. They did the job. It can be done. But they could have done it better and more quickly with proper tools for the job.

When there are no tools made that fit your job, then make some. We *need new tools and better methods* to feed this generation the Word of God. We have all tried to tell ourselves that we have the adjustable wrench (the Bible) which will fit every nut and problem that anyone meets in this life. It is. It will fit. But, we need to make some new tools that will help us to get the gospel to the

# em to Eat”

Donhill, Ontario

people in this rushing world. The people will not wait for us. They do not have the time to listen to us, any more than you have the time to wait for the Mexican to repair your car—tomorrow.

There is *power* in the printed word only when the proper word is properly placed in the hands of those that need it. We have some of the best printed tracts upon Bible doctrine that you can find anywhere. We have the best religious magazine printed anywhere. But they are only tools, or vehicles. They cannot fit every case any more than you can wear sandals to every church service in every country in all seasons. “To every thing there is a season, and a time” (Ecc. 3:1). “A word fitly spoken is like apples of gold in pictures of silver” (Prov. 25:11).

The motto of the World Literature Crusade is “Every Home Crusades.” They put their money in the message, not in bricks and mortar. This is their way of obeying the commandment, “Give ye them to eat.” Jesus said in Mark 16:15, “Go ye into all the world, and preach the gospel to every creature.” One of the best ways to preach to every creature is to reach every home with the proper literature.

The communists printed two pieces of literature for every man, woman, and child in the world last year. They boasted that they took over China by the printed page. The Chinese say that “the Christian missionary taught us how to read, but the communists gave us the books to read.” The Bible in every home is not enough to convert the world. We must create some new tools, new material, to teach those in the home to *read* and *heed* the Word.

We need tools designed to be put into the hands of a hospital patient; another tool to be put into the hands of someone who does not attend any church or Sunday school; still another tool to be given to the man on the street corner. There is a great need for some type of material to be printed where follow-up work can be checked.

## Compassion Toward Them

A must in preaching is to have people in the pews. Jesus had five thousand men at one time waiting to hear Him. He never turned them away. Compassion is a must. There must be the desire to work with the tools that are in our hands. It is a waste of time and talent to have the tools and not use them. It is just as serious to fondle the Word of Life and not put it to the best use.

“If thou faint in the day of adversity, thy strength is small. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his words?” (Prov. 24:10-12).

Failing to respond to the emergency or opportunity is a sign of weakness. This can be remedied by some of our best writers, if they would prepare some appropriate tools for us to use. Failing to save those who are lost in sin, “ready to be slain,” is to gather to ourselves the serious condemnation of the Lord.

Excuses are useless when dealing with the Lord. If we were to ask, “Why is it we have only six thousand members in the Church of God?” what would be your excuse? Would you say, “I don’t know”? Shall God render to every man according to his works? Paul writes, “We are sure that the judgment of God is according to truth against them which commit such things” (Rom. 2:2).

“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. 17:10). We, the pastors and laymen of the Church of God, must answer for the small and weak of faith. God searches the heart, tries the reins, the deeds, the products, and the influence we may have upon others.

A preacher once preaching on tithing said, “Every man should give according to his income, lest God make his income according to his giving. I would say, “Every layman and minister should serve his God according to his talents and ability, lest God make his abilities and health according to his services.”

For the sake of our own salvation, “Give ye them to eat.”

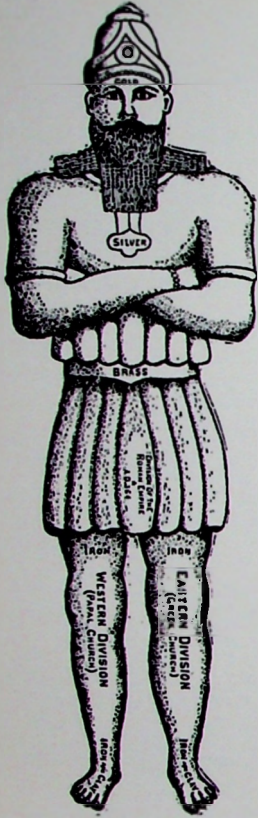
## We Need Revival

Habakkuk had burdens upon his heart when he saw the lack of worship and the lack of leadership in Israel. He offered a great prayer to God. “O Lord, I have heard thy speech, and was afraid: O Lord, *revive thy work in the midst of the years*, in the midst of the years *make known*; in wrath remember mercy” (Hab. 3:2).

This is our prayer: That we may have such a revival; that we will go to the fields renewed in having more compassion upon our people, and feel the responsibility of our community.

Jesus spoke a truth when He said, “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you” (Matt. 17:20). There is little progress without some effort or pain. We should not expect fruits from our labor unless we have labored. Labor requires sweat, toil, and pain.

(Please turn to page 14)



# God's Eternal Purpose

By Pastor Gordon Landry, Baton Rouge, Louisiana

THE second part of *God's Eternal Purpose* we have chosen to consider is the grand and consoling promise that the earth will be inhabited forever. Isaiah 45:18 is the key to God's plan for the earth: "Thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." God formed this earth for a specific and eternal purpose: that it should be inhabited. It will never cease to be inhabited.

Those astronomers and other speculators who predict the ultimate destruction of the earth because of constant reduction in the sun's power, or because of an explosion of the sun simply do not reason with God in mind. Granted, all signs, as far as they can determine, may point to the destruction of the sun and along with it the earth, but such signs are misleading. Paul predicted that in the last days "God shall send them strong delusions, that they should believe a lie" (2 Thess. 2:11). Though this specifically refers to doctrinal lies (see v. 10), quite logically it embraces anything that would oppose the truth of God.

What has God told us about the sun? "They shall fear thee as long as the sun and moon endure, throughout all generations" (Psa. 72:5). "His name shall endure for ever: his name shall be continued as long as the sun: and

men shall be blessed in him: all nations shall call him blessed" (v. 17). Jesus' name shall continue as long as the sun, and His name will never cease to exist.

It is not particularly important that man believe God in this respect. As in every other case where man disbelieves God, he is the loser, not God. God's power is not lessened, His promises are not nullified, His truth is not changed. But man loses hope, faith, and redemption when he chooses to disbelieve his Maker.

The earth has been chosen for God's Kingdom. Concerning Christ, who shall rule that Kingdom for a thousand years after He returns to the earth, David said, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72:8).

Every promise God has ever made to man is related to the earth. To Abraham God promised land. "The Lord said unto Abram, after that Lot was separated from him, Lift up thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14, 15). Abraham was told to look north, east, south, and west, but not up. He lifted up his eyes to behold the land that was promised to him, and not to feast them upon heaven. He was not promised one square inch of heaven, but was told, "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (v. 17).

God has yet to fulfill His promise to Abraham, for when the patriarch died, he owned but a scrap of that land, and that he had bought to bury his wife. God did not forget His prediction to His faithful servant. Abraham shall yet again see that land and walk through it in the length of it and in the breadth of it. Jesus said, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And 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 13:28, 29). Paul said that Abraham "should be the heir of the world" (Rom. 4:13).

To Isaac was land promised, and to Jacob as well; through Jacob, the promise broadened to include the nation that came from him and that took his new name: Israel. Through the Seed that was promised to Abraham, even Christ Jesus, that same prediction of an inheritance of land—that is, of the earth—comes to you and to me. (Gal. 3:26-29.) We look not for something nebulous, something ethereal, something hazy; we look for a definite kingdom to be established right here upon this earth. We look for a city "which hath foundations, whose builder and maker is God" (Heb. 11:10). It, like the Kingdom, is yet to come (Heb. 13:14), and it will come. "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2).

One of the ancient kings of Babylon, Nebuchadnezzar, once had a dream that escaped him when he awoke. When all the wise men of the kingdom failed to tell the king what his dream was and to interpret it for him, Nebuchadnezzar commanded that all the wise men be slain. Daniel was counted among the wise men, but for some reason he had not been contacted to tell the king his dream. When it finally came to his ears, he looked to God for the revelation and interpretation of the dream, and then he related the message to Nebuchadnezzar.

The dream, you will remember, was of a great image. "This great image," said Daniel to the king, "stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:31-35).

Now, the main point in the dream we want to notice is that a certain stone smote the image and expanded until it covered the earth. What does the stone represent? Let's take note of the interpretation Daniel gave, and he explains to us exactly what the stone stands for. "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And 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" (vv. 43, 44).

The stone, then, is God's Kingdom. It shall break in pieces the kingdoms of men, and it shall expand until it encompasses the whole earth, and it shall stand forever. Again, God's Kingdom is shown supplanting the kingdoms of earth, not being coexistent with them up in another world some place. John the Revelator pictured it this way for us: "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). Since God's Kingdom shall replace man's kingdoms, it is only reasonable to suppose that God's Kingdom will be where those displaced kingdoms were.

Interpreting a dream Daniel had, an angel said to him, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). The place of God's coming Kingdom, then, will be *under* heaven, not *in* heaven.

Through the Prophet Isaiah, God pictured Kingdom conditions in this wonderful passage from Isaiah 65:17-25. As you read it, notice the items mentioned that are always connected with the earth; for instance, Jerusalem, building, planting, harvesting, work, animals, dust, and a mountain. "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. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The holy mountain referred to here is that stone we noticed in Daniel 2 that was cut out without hands, that smote the image on its feet, and that became a great

mountain and filled the whole earth. Do you not see how God's promises all work together? There is no need to reach for the stars as an eternal abode for the righteous. God has promised that the abode will be here.

Gabriel's announcement to Mary that she would conceive and bear the Messiah included this promise: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). The throne of David was upon the earth, but it has been overturned "until he come whose right it is" and God will give it to Him. (Ezek. 21:27.)

Jesus did not receive that throne at His first coming. Though He now sits at God's right hand, it is upon God's throne and not His own. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). Jesus' throne will be the righted throne of David, set up again in Jerusalem where it used to be, and He shall reign over the Israelites. Christians can be co-rulers with Him if they remain true to their Messiah. (Rev. 20:4-6.)

Remain true to Him, and with the saints of all ages past you will be permitted to sing the song of the redeemed: "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).

## STRUGGLING TWINS

(Continued from page 7)

through Jesus Christ our Lord." Not only Rebekah, but Christ has shown the way to victory.

Which of these twins will gain the victory in your life and mine? The struggle is so intense that, like Rebekah of old, we will do well to "enquire of the Lord" for help. He will assure us that faith, though later born, will defeat first-born desires of the flesh. To win, however, faith must fight its battle—content to forfeit a chase of the field to learn from mother the promises and blessings of God, and to seek those blessings at any and every cost. These struggling twins are evenly matched in me. In you?

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# Danny Goes Camping

STORIES TO GROW ON

By Mildred Dennis



Danny walked along the trail behind his father. Each one carried a pack. Of course Danny's pack was not quite as big as Dad's. They had left the car at a special place. Now they were making their way through the woods.

"Oh, boy!" panted Danny. "I'll be glad when we get to the camp site."

"Want to rest?" asked Dad.

Danny brushed a mosquito off the tip of his nose. "Naw, I'm just anxious to get our camp set up," replied Danny.

"Well," laughed Dad, "if I haven't lost us, I believe we are almost to the river now."

Danny looked through the trees and saw a silver streak. He knew they weren't lost as they came to a level spot just back from the river bank. There had been campers here before. Rocks were laid in a circle waiting for a fire.

Dad and Danny put down their packs. Danny started to open his. "Just a minute, Dan. First things first. Let's have a drink of water. We are 'roughing it,' but with a few modern conveniences. Here's good, cool water piped right to our front door."

Soon they were busy with the tent. Danny began to wonder if they would ever get all the ropes and poles and stakes in the right places. Finally, Dad said, "Now, I think we are ready. You hold here, and I'll pull the other side."

Danny held tight. Dad pulled and up went the tent, just the way the directions said it would. After they moved the sleeping bags in, they made another trip to the car to get the things they hadn't been able to carry on the first trip.

Finally, Dad set the coffee pot on a rock beside the fire-site and said, "Well, what do you think, Danny? Does it look okay to you?"

Danny pretended to be checking around. "Looks fine to me, sir!"

Dad squinted at the western sun just like a real woodsman. "You know, I believe we'll have time to try those new fishing flies on the river before suppertime."

This was good news to Danny. He got his rod quickly. The river was very clear and bubbled its way over rocks, then slowed over deep holes. It was checkered with patches of sunlight. Danny put a slippery worm on his

hook and plunked it into the water. Then he settled back to watch the red bobber bounce gently on the water.

Dad walked downstream just a bit to see if the fish might like to try a bright new artificial fly.

Danny felt a little sleepy in the warm afternoon sun. It seemed longer ago than just this morning when he had said good-by to Mother and Carol. He wondered what they were doing now. What would they do these three days while he and Dad were camping out here in the woods?

Whoops! The bobber began to jiggle up and down. Something was nosing around the bait. Danny sat up and waited. Then suddenly the bobber was gone. Danny gave the pole a quick jerk and began rolling in the line.

"Hey, Dad, come and look what I've got. It must be a sure-nuff whopper."

But when Dad got there he found Danny looking at an empty hook. "Guess I got a little excited and lost him," said Danny.

"Well, I've got a couple for supper. You can try again later. Come along now."

Danny gathered sticks while Dad cleaned the fish. Soon they were sizzling on sticks over the fire. Danny didn't know he was so hungry till he sniffed the good smell of supper.

Later, after Danny had eaten all he could hold and the camp was cleaned up, he and Dad sat by the glowing red coals of the fire. It was very quiet in the woods, yet there was noise. Danny listened to the cricket songs. The evening birds were calling to each other. He watched the tiny lanterns of the firefly flitting here and there. Overhead, through the trees, the stars seemed almost like fireflies, too.

"It's nice out here, Dad. I like to smell the wood burning."

"Yes," said Dad. "I've always liked the woods. God planned many good things for us, but I especially like this gift."

"It is so quiet, I'm sure He will hear my prayer tonight," said Danny. After prayers, Danny was soon asleep, dreaming of all the big fish he hoped to catch the next day.

## "GIVE YE THEM TO EAT"

(Continued from page 9)

Let us read Isaiah 66:7-9. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Isaiah is saying that it is impossible to have childbirth before the pain. It is impossible for the womb to bear fruit without travail. It is just as difficult to produce a babe in Christ without some tears.

Tears will flow naturally when we stand near the lifeless body of someone we love, but do our hearts remain *cold* when we see so many in this world who are without hope of eternal life? We cannot convert one sinner without work. To produce one Christian requires travail on the part of the pastor, the Sunday school teacher, the layman, the home; and travail by the Christian to keep himself unspotted from the world.

There is a touch of prophecy in verse 8: "As soon as Zion travailed, she brought forth her children." There are three things which must precede the coming of the Messiah. 1) "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). 2) There must be the gathering of the nations to Israel. "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord" (Joel 3:11). 3) The travail of Israel, as described by the Prophet Zechariah, tells of the day when Israel will some day cry with pain and travail, and will cause the Lord to descend from heaven to rescue God's people. Listen to the words of Zechariah: "They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God" (13:9). It will require many tears to bring the Lord, and the returning of the Lord will cause many tears, but those will be too late.

The Prophet Joel has a word of admonition for us. "Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is *withholden* from the house of your God" (1:13).

If there has been little fruit in the Church of God, it is because there have been so few tears. It is because there has been little travail to produce the fruit.

Joel gives the remedy for the situation. "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land *into the house* of the Lord your God, and cry unto the Lord, alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come" (1:14, 15).

The day of the Lord is at hand. We do not know the day nor the hour, but we are sure it is very near.

If you are outside of Christ, if you are strangers from the covenants of promise, *you are without hope*, and without God in this world. You must step out. You must travail. You must urge yourself to move. If the five thousand men would have refused the food that was offered them, they would never have been satisfied. They would have remained hungry. If you are outside, you are *not satisfied* with yourself. Why not eat? Why not obey the commandment? Arise and be baptized before it is too late.

If you are a layman in the Church of God, pray for a revival among the people—a revival within ourselves. Each one win one, lest God reward us according to our works. Necessity is laid upon us to preach the gospel.

We must make new tools to spread the gospel from door to door. We must use new tools to fulfill the commandment of giving to them the Word of Life. We must travail. We must strain. We must push. We must press toward the mark for the prize of the high calling of God in Christ Jesus.

"Stir me, O stir me, Lord—I care not how,  
But stir my heart in passion for the world:  
Stir me to *give*, to *go*, but most to *pray*,  
Stir, till the blood-red banner be unfurled  
O'er lands still in heathen darkness lie,  
O'er deserts where no cross is lifted high."

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## AIDING SUICIDE

*Time* magazine tells of a young man preparing to jump from a twelve-story ledge in Albany, New York, and of a man about to jump from the Brooklyn Bridge. Both men were finally talked out of suicide by the police, but not before the mob which had gathered at each scene had tried to incite them to jump. The mob cried, "Jump! Jump!" to each of the men. Some of the onlookers placed bets with one another as to whether or not the man would jump. Someone called out, "Jump! What's the matter, are you yellow?" Such actions are against the law, which reads, "Any person who willfully, in any manner, advises, encourages, abets, or assists another person in taking the latter's life, is guilty of manslaughter in the first degree."

The distressing point, however, is the cynical disregard for life that is evidenced in these mob activities. Like the others who stood by while people died at the hands of murderers, or by drowning, and did not attempt in any way to help, these mobs who called the would-be suicides to jump are comparable to the mob at Jerusalem which cried, "Crucify him, crucify him." Cynical and violence-ridden New York is asking for the wrath of God.

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July 6-11—Ohio Youth Camp

July 10-12—Texas Conference-Camp, Granite Shoals, Tex.

July 14-19—Illinois Bible School and Conference at Oregon

July 18-26—Missouri Conference at Fredericktown

July 19-25—Michigan State Conference at Camp Chief Noonday, Yankee Springs

July 19-26—Virginia State Conference, Maurertown. James Mattison, guest speaker

July 25-August 2—Iowa Conference at Waterloo

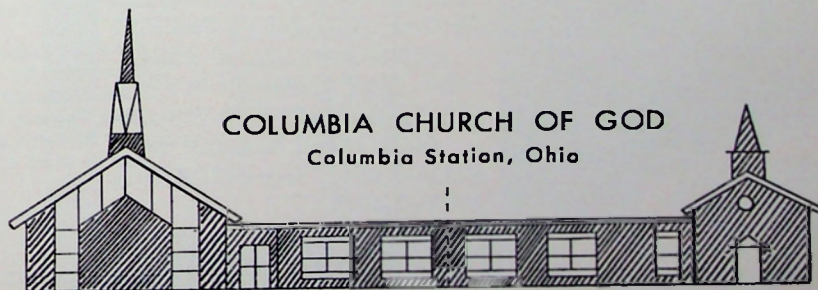
July 25-August 2—Annual Missouri State Conference at Fredericktown, Francis E. Burnett, guest speaker

August 2-7—Church of God General Conference, Camp Alexander Mack, Milford, Ind.

August 7-13—General Berean Youth Conference, Camp Alexander Mack, Milford, Ind.

August 9-16—Annual Meeting, Guthrie Grove, Church, Pelzer, S. C., Vernis Wolfe, speaker

August 26-30—Ohio State Conference, Golden Rule Church, Cleveland. Hollis Partlowe, guest speaker



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# RESTITUTION

## Herald

### THE TWO NATURES

(Page 8)

VOLUME 53, NUMBER 19

#### ARTICLES AND FEATURES THAT YOU WILL ENJOY IN THIS ISSUE!

##### Attributes of Holiness

Presenting some of the aspects of holiness that are evidenced in everyday lives.

##### The Blessings of This Life

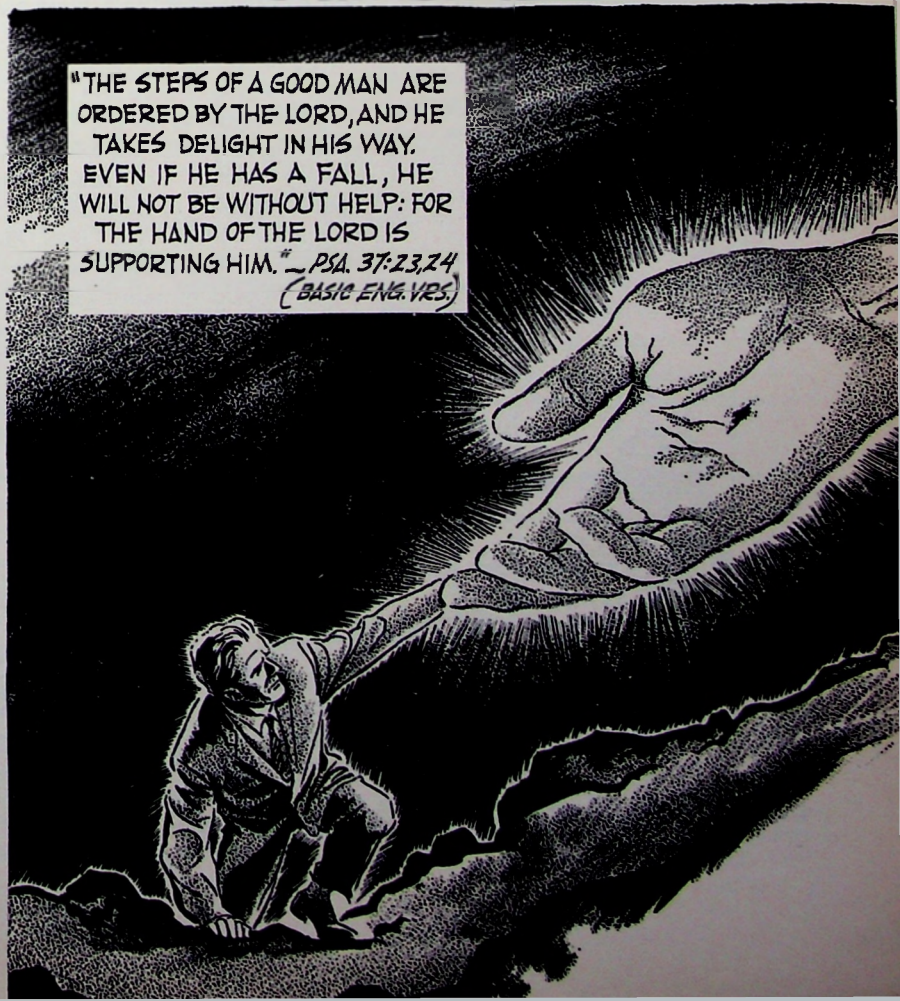
Reviewing some of the great and precious blessings found in this life by the child of God.

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### EVER PRESENT HELP

"THE STEPS OF A GOOD MAN ARE ORDERED BY THE LORD, AND HE TAKES DELIGHT IN HIS WAY. EVEN IF HE HAS A FALL, HE WILL NOT BE WITHOUT HELP: FOR THE HAND OF THE LORD IS SUPPORTING HIM." — *PSA. 37:23,24*  
(BASIC ENG. VES.)



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

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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We were sitting around half asleep after Sunday dinner when there was an uproar outside where the grandchildren were playing. "The big kids won't let us use the ball bat," Ellie complained loudly. Pa went to investigate. "Pete, you're the oldest," he said. "Tell me what's goin' on here!" The trouble is," Pete said, "that they keep wanting the same things we want." That's the beginning of a good many problems in the grown-up world, too.



# Editorials

Harold Doan  
Editor

## AMENDING THE FIRST AMENDMENT

As a result of the two decisions of the United States Supreme Court (*Engel vs. Vitale*, outlawing the New York Regent's prayer; and *Abington School District vs. Schempp*, outlawing Bible reading and the Lord's Prayer) many bills were introduced in Congress which would amend the Constitution to allow Bible reading and prayer in schools. The amendment thought most likely to succeed was introduced by Rep. Frank J. Becker (Republican, New York), who is a Roman Catholic. Hearings on the Becker Amendment have been in progress since April. It is now thought that the amendment has little chance of being adopted by Congress.

When the Supreme Court decisions were first announced, there was a tremendous reaction throughout the country. Congressmen received volumes of mail and it ran twenty to one for making some kind of law that would overthrow the Court's decisions. Then, as the first emotional impulses began to subside, more and more churches and religious leaders came to the conclusion that the Court had correctly interpreted the Constitution, and indeed had established another layer of strength in the wall of separation between church and state.

Amendments to the Constitution that would allow prayer and Bible reading in public schools would create some embarrassing questions for future answer. For instance, would the "Book of Mormon" be read in public schools in Salt Lake City, Utah, where Mormons are in the vast majority? Would the "Hail, Mary" become the prayer for the opening of schools in New Mexico or Maryland in predominantly Catholic communities? Would Buddhist prayers be offered in the Chinatown schools in San Francisco, or in some of the public schools of Hawaii? Would teachers read only from the Old Testament, but never from the New, on the lower East side of New York?

An amendment to the First Amendment would open Pandora's box and upset the long and careful series of Supreme Court decisions that have established and confirmed the full meaning of separation of church and state in test cases that sought public funds or favor for a particular religion.

The Supreme Court in a recent ruling has, in effect, put its blessing on public school baccalaureate services. The decision may also be the basis for future decisions that will uphold the work of government chaplains, and the words "In God We Trust" on currency.

When the dust of all the current controversies has settled, I believe we may find that the traditional separation of church and state has been strengthened; that some religions that would like to have special funds and favors from the government have suffered a set-back; and that the churches (whose leaders have been responsible for the fact that congressional opinion now seems to have swung to be in favor of the Court rulings) will take up the responsibilities for the religious education of believers, and will not expect the state to do it for them.

On the other side of the coin, we are faced with the obvious fact that, as others have stated, we are living in the "post-Christian era" in the Western world. Christians are in a minority in the world, and even in the countries which have professed to be Christian nations. Christian standards and ethics are under attack. There is a widespread rebellion against Christian moral principles. Society is becoming more and more secular, and in its prosperity seeks more freedom from the restraint of God's authority. Retaining the symbols of allegiance to God (prayer, Bible reading, "In God We Trust," chaplains, etc.) will not really change the nature of the society in which we live. In fact, the Christian minority would do better to recognize and accept its status, and then proceed, with complete dependence upon God, to invade this secular world with the gospel. Perhaps our eyes have been blinded and our zeal dulled by the trappings of Christianity in the Western world, so that we have not truly recognized its lost condition. Recognition of the fact that we live in "the midst of a crooked and perverse nation," let us "shine as lights in the world; holding forth the world of life," no longer dulled by the pretenses of Christianity once evident around us.

### TOO MANY LAWS

An editorial in the *Globe and Mail*, Toronto, Ontario, begins, "Canada has too many laws which the majority of Canadians do not believe in and therefore do not obey. And that, not criminals, is what sends our crime rate up and fills our prisons." (In other words, a man is not a criminal if he disagrees with the law he breaks.) The editorial is summarizing a view of law and crime that was expressed by Mr. Bick, the Metropolitan Toronto Police Commissioner. "We still persist in maintaining outmoded, anachronistic laws bearing no resemblance to society's present view of crime."

The editor then continues, "Our laws were written by puritans; but we have ceased to be puritans. Many of our morality laws no longer reflect the moral attitudes of the Canadian people. Most people do not now think it is

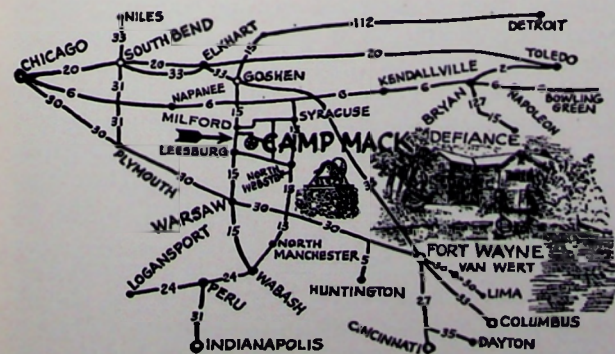
wrong to drink and gamble; they no longer hold that Sunday should be spent in church."

He then expresses his admiration for the theory that people are going to sin, since they are prone to evil (which is true), and that since they are going to sin anyway, someone might as well make a profit from it and the government might as well receive taxes from it. Therefore, regulations on liquor, gambling, dope, prostitution, Sunday sales should be dispensed with.

We would suggest that these advocates of licensed sin, are missing other sources of revenue. Since there are sure to be many murders committed each year, in spite of the law, why not sell "murder licenses"? Think of the revenues that the government is missing by prosecuting murder rather than licensing it! Of course, we cannot be concerned with the victims if we license sin. The drunkard's family, and the gambler's poverty-stricken family, the dope addict's victims, and the many other victims are just incidental. After all, think of the revenue!

It is true that righteousness cannot be legislated. People are not made better because of law. But laws, as the Scripture indicates, are not a "terror to good works, but to evil." Laws are made to curb the evil impulses of man, and to protect the innocent from those who cannot conduct themselves in a civilized society in an unselfish way that will not injure others. Man often fails to obey the law because his heart "is desperately wicked." This does not indicate that law should be changed to accommodate wicked men, but that men should be changed to keep good laws. This change comes about when men's hearts are touched by the Spirit of God.

The agitation throughout the world to license evil and make it pay dividends for the "legitimate" businessman, is one indication of the condition of society that Paul predicted. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers . . . without natural affection . . . despisers of those that are good . . . heady, highminded, lovers of pleasures more than lovers of God" (2 Tim. 3:1-4).



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# Attributes of Holiness

● By Pastor James Mattison  
Hammond, Louisiana

## A Chain Is As Strong As...



ONE of the greatest of the Christian attributes is humility. One cannot be truly holy without being humble before God. It was Jesus who said, "Blessed are the poor in spirit: for their's is the kingdom of heaven." Plainly, Jesus is teaching here a *frame of mind*. The humble, the meek, the lowly are those who are not lifted up in spirit. They are the poor in spirit.

Sometimes a person will begin feeling self-sufficient. Such a person thinks he does not need anything or anybody. He thinks he does not need any help. He is self-sufficient. He thinks he does not need to thank God for His kindness in giving us all things. He thinks he does not need God's blessings at all. These words in Revelation 3:17, 18 are written to the proud and lofty. "Because thou sayest, I am rich, and increased with goods, and *have need of nothing*; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire [God's Word], that thou mayest be rich; and white raiment [righteousness], that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

How easy it is for us not to see our true relationship before God! Before Him we are nothing. We are sinners and condemned men until we accept Christ as our Saviour. At best, we are God's children only because of His abundant grace. Nothing *we* have done or can do can make us worthy of being partners with God. He *accounts* us worthy, if we have faith in Him, because He is merciful and full of compassion.

So the Bible says, "Humble yourselves in the sight of the Lord, and he shall lift you up" (Jas. 4:10). The reason the arrogant shall die is because they do not acknowledge God. They thank Him not for His kindness. They think that they do not have to worship Him. It is a low and mean man who will not say "Thank you," when someone gives him a gift. God has given us many gifts, including our lives. Have you stopped recently to thank God for the fresh air you breathe? Even this life-sustaining vapor shows God's love for us. One of the main reasons man is having such a hard time getting to the moon is that some miles off the earth the air stops. Man will have to carry his own air with him, or air-filtering equipment. Air is only one of the many blessings we often overlook. The more we consider this earth and the things on it, the more humble we become. Consider our own bodies. We are fearfully and wonderfully made. Consider the heavens, the work of God's hands. All of these things show what *God* can do. There is no power in heaven or earth like His. That is why we should be humble before Him.

There is a verse in Micah that gives in a nutshell what the Lord requires of us. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with



thy God?" Notice that two of these things mentioned are duties toward man: "do justly and love mercy." Judgment and mercy are two of the three moral duties of which Jesus spoke in Matthew 23:23. He said that the weightier matters of the law were judgment, mercy, and faith. Faith would correspond to Micah's phrase, "walk humbly with thy God." To walk with God implies faithful service. It implies prayer and holy living. We cannot walk humbly with our God and be unjust and unmerciful to our brother in this world.

This brings up another Christian virtue that is so needed today, the grace of good and wholesome words. How often we say things that injure others. Christians are to have a good conversation. Christians are warned against idle and evil words. "Be thou an example of the believers, in *word*, in *conversation*, in charity, in spirit, in faith, in purity," said Paul. (1 Tim. 4:12.) Upon a Christian's conversion, he is to have a *new* conversation. We are to "let no corrupt communication proceed out of [our] mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29).

How difficult it is to bridle our tongues! Do you know how we can be perfect? James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (3:2). If we never offend others with our words we are perfect, according to James the servant of God. James likens our tongues to the bits in horses' mouths, by which we turn about the whole beast; and to the rudder of a ship that turns the whole ship. So, likewise, our tongues are small, but are powerful. If we use them wrongly, they are full of "deadly poison." With the same tongue, some bless God and curse men. This ought not to be. James asks this question: "Who is a wise man and endued with knowledge among you?" Then he answers, "Let him show out of a good conversation his works with meekness of wisdom." You can tell how wise a person is by his words. You can tell how much of a Christian a person is by his words.

Having a pure tongue is linked with another Christian characteristic, that of basic honesty. Jesus called it justice. All the way through, the Bible extols honesty as a virtue which God's people will have. There is a phrase in Psalm 15:4 that arrests our attention. It reads, "He that sweareth to his own hurt, and changeth not." What does this mean? To me, it means that one should keep his word, even though it hurts him. How easy it is for some to break their word! Our word should *mean* something. God is true. He never lies. If we are His children, we will always keep our word. "He that sweareth to his own hurt, and changeth not." A number of times it has cost me money to keep my word. Other times it has inconvenienced me greatly to keep my word, but if we are to "provide things honest in the sight of all men," as Paul says we should, we must keep our word.

Honesty in our business transactions is another "must."

We have heard that one cannot be a successful business man and be honest. I hope that is not true. The Bible says for us to "walk honestly toward them that are without" (1 Thess. 4:12). To the Christian this would mean to walk honestly toward those outside of Christ. Just because another is a lost sinner is no reason to spoil his goods; in fact, the true Christian feels far different from this toward others.

I read a story I want to pass on to you. A Christian said to one outside of Christ: "You may have my house. You may have my car. You may have my fishing pole and my hunting gun. When the Lord returns to earth to His people to establish His Kingdom on earth, you may have all of my worldly possessions. I won't need them any more." There is a great truth in this story. When Jesus comes, the Christian will not need his car. He will not need his house. He will be immortal then, and will never die. He will never get tired again. He will never need to eat to live.

Jesus warned us about thinking too highly of money. He said that we ought to lay up for ourselves treasures in heaven "where neither moth nor rust doth corrupt, and where thieves do not break through and steal," rather than laying up for ourselves treasures upon earth. He said, "Where your treasure is, there will your heart be also." The love of money is spoken of as being the root of all evil. (1 Tim. 6:10.) The ones acceptable to God are called "poor" in several instances in the Bible.

Going back to our successful business man for a moment, we can see where a man could be successful and still not have much extra money. Just what is success? Do you measure it in terms of money or Christian kindness? In terms of dishonesty or terms of honesty? The successful man in God's sight is the one who does justly, loves mercy, and walks humbly with God. Other methods than these may be used in business, but they will come to nought. There is a day when all sinners, the dishonest, the liars, the unmerciful, will be judged. In that day their works will crumble. Only what is done for Christ will last.

To sum up the clean Christian life, we can say it is a life in which one has a clean mind, a renewed mind. It is a life in which patience is practiced, as well as the other virtues of which Peter spoke. (2 Pet. 1.) It is a life of being humble before God, of thanking Him for every blessing. The Christian life is one in which we do justly and love mercy. It is a life filled with good words, a life filled with deeds showing that we are trying to be honest with all men. It is a life in which one does not worry over acquiring this world's goods. It is a life in which one just wants to please God by believing His gospel and living the life He told us to live. Living such a clean and holy life has many advantages. First, it brings a clean

(Please turn to page 14)

# The Blessings of This Life

● *By Pastor Gordon Landry, Baton Rouge, Louisiana*

**G**OD has promised that those who are faithful to Him shall be amply rewarded. This is the reason He provided for man's salvation through the sacrifice of His Son. This is also the reason He has predicted and assured the world that the earth shall stand forever. The earth will be the home of the redeemed throughout eternity. This will be part of their reward.

Many people believe that Christians receive nothing by way of reward in this life. Everything promised to the faithful, they believe, if given at all, will be given in the future. For that reason, they find little incentive to follow the Lord. But Jesus promised blessings in this life as well as in the life to come.

Peter, the impetuous apostle, once said to Jesus, "Lo, we have left all, and have followed thee." He implied that some reward should be forthcoming as a result of their sacrifice. What Jesus said to him did not disappoint him. "Verily I say unto you, 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, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:28-30).

So, anyone who sacrifices for Jesus will be blessed in the life to come, true, but he also will be blessed today. An investment of money in a bank or savings-and-loan institutions will return four to six per cent on your investment. Jesus promised a return of a hundredfold, or a hundred per cent. As an added incentive, He has guaranteed life eternal as the ultimate outcome of faith.

This is looking at the picture rather coldly, and not considering the marvelous opportunity of working with Jesus. But this world looks at cold, hard facts today, and judges matters upon those facts. Now, surely, no one would be converted to Jesus simply by looking at these facts; at least, he would not be spiritually won to the Saviour. He must see the beauty in Jesus, in God's plan,

and in the hope that is held out by a loving heavenly Father. He must recognize that he is a sinner exceedingly, that he needs Jesus for the remission of his sins, and that he cannot hope for salvation or any Christian blessings as long as he refuses to comply with God's wishes. He must feel that inner response to the gospel message that only comes from a close association with God and His Son. He must repent of his sins and accept Jesus in the waters of baptism, and he must determine to do his best to live for Jesus.

The promise of life eternal, that promise that belongs to no one except those in Christ, becomes more precious to him as time passes, for the Christian realizes that, despite the trials and tribulations (Jesus said that he would have persecutions), life eternal will be showered upon him at Jesus' return. He will be enveloped by that which Jesus Himself received at His resurrection. He will walk and talk with the faithful of all ages, and will work with Jesus Himself in establishing God's Kingdom.

The Holy Scriptures joyously proclaim these statements as certainties. Paul wrote to the Corinthians to remind them of this truth: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15: 51-54). What a victory awaits the faithful!

To the Philippian brethren Paul wrote, "Our conversation 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). We

look for Jesus to come from heaven soon. When He returns, this vile body, beset by infirmities, aches, and pains, will suddenly, in the twinkling of an eye, be changed to be like His body. That is the change to immortality, and it brings us to the fourth point in this series: that sin, disease, and disability should be completely destroyed. These two thoughts overlap one another. One can hardly consider the rewards offered the faithful without recognizing the abolishment of sin, disease, and disability. Though we love life, even at its worst, what would life eternal be if we were constantly sick? The promise of immortality would lose much of its appeal if it did not carry a companion promise of eternal health.

The last verse of Isaiah 33 shows in simple but magnificent language the time of complete health that shall accrue at the return of Jesus: "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." The forgiveness of iniquity and return to health go hand in hand. As long as man remains sinful and mortal, he will have sickness and disease. Regardless of the number of miracle drugs man develops, he will never conquer sickness. More and larger hospitals are constantly being built as mute testimony to the accuracy of God's Word.

Now this does not mean that a sick person is any more sinful than a well person. Often the reverse is true. We are saying simply that sin brought sickness and death. Only Jesus can eradicate either one.

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them" (Matt. 4:23, 24).

Jesus preached the coming Kingdom of God in all its truth, in all its power, in all its glory. The truth was the message itself, lively and provocative, stirring the imagination and hope of man. The power was the miracles Jesus performed. He showed what the Kingdom will be like when He healed the sick, the lame, the deaf, the blind, and when He raised the dead. These miracles foreshadowed the fact that all men who are privileged to be immortalized at Jesus' return will at the same time be completely cured of any and all afflictions with which they have been plagued in the past.

Jesus was moved with compassion by the sickness of the people. There is no record that He personally was ever sick, but He sympathized with those who were sick, and He never refused to heal them. Not once did He ask for pay; not once did He ask a favor in return. Always anxious to help, He walked over hill and down vale,

hour after ceaseless hour — searching, seeking, calling: "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).

To illustrate the readiness with which Jesus helped those who sought His help, Matthew recorded, "Behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed" (8:2, 3).

Again, to show the close relationship between sin and sickness, this is recorded in Matthew 9:2-8: "Behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men."

The truth of the Kingdom, then, is the message; the power is the saving and healing mastery Jesus possesses; the glory is yet to be revealed. Glory, by the way, is not a place; it is a condition. The peoples of the earth will see Jesus "coming in the clouds of heaven with power and great glory" (Matt. 24:30).

Isaiah pictured perhaps better than anyone else the marvels of the Kingdom Age which will soon dawn upon the world. Chapters 2, 11, 35, 65, and 66 are excellent portrayals of various conditions which shall ensue in the Kingdom upon the earth. Listen to but a few of his words: "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 glory of the Lord, as the waters cover the sea" (Isa. 11:6-9).

"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:

*(Please turn to page 14)*



# THE CHRISTIAN'S TWO

By Pastor Hollis



**T**HE Christian is a possessor of two natures—spiritual and carnal. In living the Christian life there is a conflict of the two. Each wants to control the life. As long as the spiritual controls the life, one is victorious and in a saved condition. When the carnal nature controls the life, however, he is defeated and has backslidden into the world.

Many passages of Scripture speak vividly of this conflict. We will examine only a few at this time. "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. 6:6, 7). Although the carnal nature is crucified and reckoned as dead, it sometimes rises up and wars against the new nature. (Vv. 11-14.)

The battle between the two natures is clearly seen in Romans 7:14-25. The word "I" is used thirty times in this chapter. The battle is between the two "I's"—the old Saul and the new Paul. Paul wanted to do good, but seemingly he could not. This experience can discourage anyone, especially a young convert. The flesh is supposed to be dead, but it reappears with its strong habits and desires, and he is led to doubt his acceptance with God. This is his greatest need of spiritual guidance. The great apostle cries out, along with all who have entered the battle. He calls his old nature "this body of death" (v. 24, marg.). The law, moreover, cannot help him; it only intensifies his agony. His deliverance comes through "Jesus Christ our Lord" (v. 25). Here, then, is the key to living the Christian life. Jesus not only blots out our sins, but He saves and keeps each step of the way.

The seventh chapter of Romans is a record of the conflict of the new man with his old self and is, therefore, personal: "I would," "I do not," "I would not," "I do." This is the sad confession of defeat echoed by so many Christians. The struggle is presented in chapter 7; victory is set forth in chapter 8: "There is . . . no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (vv. 1, 2).

We hear much about "the universal fatherhood of God and the universal brotherhood of man." This is a dangerous expression. We realize that all peoples are created children of God, but they belong to the old, lost creation of which Adam is head. Only Christians are children of the new creation, being children by redemption. Through God's grace the believer is given the highest possible standing.

Scriptural terms used to designate the old nature are as follows: the flesh (Rom. 8:8; John 6:63); the natural man (1 Cor. 2:14); the outward man (2 Cor. 4:16); the old man (Eph. 4:22; Col. 3:9); the carnal mind (Rom. 8:7). Scriptural terms used to designate the new nature are as follows: the Spirit (John 3:6); the new man (Eph. 4:24; Col. 3:10); the inner man (Eph. 3:16; Rom. 7:22); sons of God (Rom. 8:14; 1 John 3:2).

These two natures, then, exist in one personality. Every true child of God experiences the conflict of the two. The believer, having been forgiven his sins, has figuratively died and been raised to a new life, but a great battle is before him. Through the Spirit birth (begettal) one dies to the fleshly nature and is born into the family of God. He has a new nature in contrast to the old. It is from above—from God.

Although one is justified and sanctified in Christ, he still feels the influence of the old nature. In fact, the conflict between the two becomes potent. The new nature cannot continue to live on things of this world. It must be fed on God's Word. Both natures, moreover, cannot

# NATURES

Macomb, Illinois

be fed at the same time. What one thrives on starves the other. In fact, the only way to defeat the flesh is to starve it. To stand before temptation, one must be well fed. Otherwise he is powerless.

Believers are no longer in their sins. "You hath he quickened, who *were* dead in trespasses and sins" (Eph. 2:1). We were dead in them, but we have been made alive in Christ. (Vv. 2-6.) We were "far off," but now "made nigh by the blood of Christ" (v. 13). Christians have been delivered from sin; nevertheless, the old nature insists on staying with us. In fact, it becomes more acute because of the presence of the new. "It is as though the old tenant resents the incoming of the new tenant." Make no mistake about it, the "new tenant" must have control of the temple of God. (1 Cor. 6:19.) "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. . . . Being then made free from sin, ye became the servants of righteousness. . . . So now yield your members servants to righteousness unto holiness [sanctification]" (Rom. 6:13, 18, 19). Our members are to be yielded to the new nature as they were yielded to the old. Further, we are to "make not provision for the flesh" (13:14). "The flesh profiteth nothing" (John 6:63).

"The flesh can be made very religious. Indeed, it is just this which distinguishes 'religion' from Christianity. . . . It was the religious part of the nation that crucified the Lord Jesus. That is what a religion, even when given by God, culminated in, when perverted and misused by the old nature."—*The Two Natures of the Child of God*, Bullinger. As believers we are not to feed, please, or gratify it.

"Mortify therefore your members which are upon the earth" (Col. 3:5). "This sounds strange at first, after being told repeatedly that we 'died with Christ.' It sounds practical also. But for a thing to be practical, it must be practicable. It must be something which we are able to do.

The word 'mortify' is *nekroo*, to make dead; hence, to treat as having become dead." (*Ibid.*)

A form of the same word is used in Romans 4:19: Abraham did not doubt "the deadness (*nekrosis*, deadening) of Sarah's womb." It is also used in Hebrews 11:12: "Therefore sprang there even of one, and him as good as dead." "We see from the two passages just quoted that it is used of one who was actually alive; but, 'as good as dead'; i.e., impotent as to producing life, and as to all practical purposes. Moreover, the word is used in Colossians 3:5, not of the old nature itself, but of its 'members [as of Abraham and Sarah's members].'"—*Bullinger*.

"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). The writer then lists the lusts of the flesh—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and revelings. (Vv. 19-21.) Doubtless, these are produced by the old nature. In contrast to these, the nature produces the fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. (Vv. 22, 23.) For "they that are Christ's have crucified the flesh with the affections and lusts" (v. 24).

God's Word is the only food for the new nature. Feed on it regularly if you want to succeed. A mouthful a week will not suffice, and no one else can feed for you. A steady appetite for the Word, moreover, is another good evidence of a true Christian. As Christians we must resist all calls and influences of the flesh, and yield ourselves to the transforming power of Jesus Christ.

## *The Disease of the Church at Corinth*

Three years after establishing the church at Corinth, while at Ephesus, Paul discovered that the Corinthian church had a terrible disease. His first epistle to that church deals with this disease: "Now I beseech you, brethren . . . that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me . . . by . . . the house of Chloe, that there are contentions among you. . . . Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:10-13). Divisions, contentions, immorality, debauchery, and strife were found in the church. The apostle deals with these ills strongly. He begins with an appeal to end the divisions and practice unity of mind and purpose.

These divisions at Corinth were not over principles or doctrines, but personalities. Paul, Apollos, and Peter had unwittingly become rival heroes. Consequently, the church had split into sects around these leaders, and

the very purpose of the church was lost. Incidentally, much trouble in the church today is caused by clash of personalities.

The disease was diagnosed and clearly presented by the apostle in 1 Corinthians 3:1-4: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

Carnality (the opposite of holiness) was strongly evidenced. Hence, the divisions were not the real disease. They were symptoms of a more basic ailment which Paul spells out: "*Ye are yet carnal.*" The carnal nature is fleshly and is in contrast with the spiritual. Christian liberty at Corinth was distorted into license to sin, and some had turned to forms of immorality which even the heathen avoided. (5:1, 2.) The term "Corinthian" was descriptive of immorality.

The spiritual man is concerned with the things of the Spirit, while the carnal "Christian" is still concerned with fleshly satisfaction, fleshly ambitions, and fleshly desires. He is unregenerate and lacks appetite for spiritual things. He has never really been converted; he has not been dedicated, consecrated, or sanctified. Such a condition expresses itself in divisions, contentions, and taking sides, etc. So it was at Corinth. The selfish and the carnally minded cause all the trouble in the church. They do not get along well with genuine, dedicated believers. One cannot maintain a carnal mind and get along with spiritually minded Christians or with God. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (2:14). Sanctification cannot move in until carnality and the lust of the flesh move out. Moreover, if the fleshly nature comes back and gains control of the life, sanctification goes out the window.

The Christian has a purpose in life, and God has a purpose for him, their purposes being one. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). Observe, the Christian is set apart from the world to the extent that he is indwelt by God through His Spirit. His main purpose in life, moreover, is to glorify his Maker.

The Philippian church, likewise, had its share of carnality resulting in strife, contention, and envy. To them Paul wrote: "Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds" (Phil. 1:15, 16). Observe their motives

for preaching—envy, strife, and contention. These things are never the results of sanctification but the absence of it. Someone has said, "Many have pretended to be contending for the faith when they were really contentious without faith!"

In the next place, the great apostle to the Gentiles presented a remedy for the disease of the Corinthian church. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God" (1 Cor. 3:5-9).

Paul suggested a cure for this condition in the form of a corrected view of the relation between Christ and His ministers. The church was ready to worship them. He begins by knocking himself, Peter, and Apollos off the pedestals upon which the Corinthians had set them. He said, in effect, "We are nothing but servants" (v. 5). He then showed the character of their work. Paul had sowed and Apollos watered. What is so great about that? The power lay with God. He made the seed alive. It is He who gives the increase. Then Paul argues the oneness of the leaders. They are not working as competitors, but as fellow servants to the glory of God. We should never forget this. We are all members of the same team, working for the good of the whole body.

The head of the church is Christ, and the body is incomplete without the head. However, it is equally true that the head is incomplete without the body. One cannot love the head and ignore the body any more than one can love the Father and reject Christ. Furthermore, if one does not love his brother, he need not profess to love God. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).

For spiritual disease, Jesus suggested spiritual surgery. (Mark 9:43-48.) He taught that any sin—though it be as precious as a hand, a foot, or an eye should be cut off. Why? That is better than being destroyed in *Gehenna* fire. If this condition is present in one's life, he needs the great Physician. He alone can help.

#### *Think Good Thoughts*

We hear a great deal today about the "power of positive thinking." It has its place. Psychologists are quick to point out that it is healthy. Of course, a Christian whose sin has been atoned for at Calvary has every reason to face life positively and with confidence. However, some have made "positive thinking" their religion. It is some-

times emphasized at the expense of the gospel. Some have been led to believe that it is the center of the Bible message. The implication is, "Think positively and you can solve all your problems"—regardless of reality.

We have many wonderful promises in Scripture, but to whom do they apply? If one is to be an heir of God, he must become a child of God. Obedience to God must first come, and then the promises concern us. Thinking good thoughts apart from the atoning blood of Christ, the Word of God, and the Spirit of God is worth little. It can deceive one. Although the "power of positive thinking" is overemphasized, it is worthy of consideration. It is good, but it must have a good Biblical foundation under it.

Crooked thinking causes trouble. It leads to the enemy—worry. That is the other extreme, but a mind saturated with the Bible and guided by the Spirit of God is not likely to be upset by worry or sinful attitudes. "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). If one lets his old nature control his mind, it will kill his happiness, his testimony, and his effectiveness. But if the Spirit controls his mind, he will have life and peace. Moreover, "the peace of God which passeth all understanding" is his. This does not mean that he is impractical. Christ was spiritually minded, but He was practical in His daily living. Said He, "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Perhaps our Lord was echoing the words of Solomon: "As he thinketh in his heart, so is he" (Prov. 23:7). Hence, we are what we think. This is the Biblical principle. The Christian whose life is based on the finished work of Christ thinks positively. He has every reason to do so. Paul exhorted believers to think on things that are true, honest, pure, lovely, and of good report. (Phil. 4:8.) In this "paragraph on mental health" the apostle draws up a list of virtues on which the Christian's mind should be centered.

He who fills his mind with fleshly thoughts cannot please God. "They that are in the flesh [ones who live after the flesh] cannot please God" (Rom. 8:8). Pure thinking leads to pure living. Jesus said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Here is an excellent motive for us to think good thoughts. If we think evil thoughts, it will inevitably lead to sinful acts. Perhaps it should be pointed out that facing temptation is not a sin. It is when we yield to it that sin results. Can a Christian maintain a pure heart in an impure environment? Just as the pure white lily grows from the blackest dirt, so the heart of a genuine Christian remains pure in an evil world.

Impurity begins in the heart—"that which cometh out of man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit,

lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23).

We are, therefore, as pure as our thoughts. Purity is a state of the heart and mind which is reflected in the spoken word and outward action. What we do and say merely advertise the condition of our innermost natures. Cleanse the heart, and the entire life will be clean. Evil suggestions may come to us, but with Christ in possession of our hearts they will be promptly repelled. Birds may light on our heads, but we need not let them nest there. Certainly sin is more than a word or an act. It is a condition of the heart. Words and acts are only symptoms of one's spiritual condition. Jesus struck at the very root of the matter. Outward purity is not enough. Tear those impure thoughts out of your mind lest they destroy you. Give them up! Why cling to that which will seal your doom? God expects us to have the mind of Christ: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). With this kind of mind we can say with Paul: "I have learned, in whatsoever state I am, therewith to be content" (4:11). Besides, what do we get by murmuring and complaining?

What is the end of those who do not let God purify their lives? They will experience the second death. "There shall in no wise enter into it [the Holy City] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life" (Rev. 21:27). No seed of sin will ever enter the Kingdom of God. Only the redeemed will walk there. Throughout eternity they will maintain the same purity. Consequently, our constant prayer should be: "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10). To those who feel that they cannot maintain these good thoughts we say: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Our sufficiency lies in another—not in ourselves.

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### A BUSINESS MAN'S PRAYER

"Help me, O Lord, to remember that three feet make one yard, sixteen ounces one pound, four quarts one gallon, and sixty minutes one hour. . . . Help me to do business on the square. . . . Make me sympathetic with the fellow who falls by the wayside in the struggle. . . . Keep me from taking an unfair advantage, or selling my self-respect for a profit. . . . Blind my eyes to the faults of others, but reveal to me my own. . . . And, as I have opportunity, help me, Lord, to do good unto all men; . . . and may I not become weary in well doing. . . . May I remember that there is one above who judges in the affairs of men, and that His scales of justice are true. Amen."



# Brief Messages for Busy People

## AT PRAYER MEETING

There were only two or three of us  
Who came to the place of prayer;  
Came in the teeth of a driving storm;  
But for that we did not care,  
Since after our hymns of praise had risen,  
And our earnest prayers were said,  
The Master Himself was present there  
And gave us the Living Bread.

We knew His look in our leader's face,  
So rapt and glad and free;  
We felt His touch when our heads we bowed,  
We heard His "Come to me!"  
Nobody saw Him lift the latch,  
And none unbarred the door;  
But peace was His token to every heart,  
And how could we ask for more?

It was only a handful gathered in  
To the little place of prayer.  
Outside was struggle and pain and sin,  
But the Lord Himself was there;  
He came to redeem the pledge He gave  
Wherever His loved ones be,  
To stand Himself in the midst of them,  
Though they count but two or three.

And forth we fared in the bitter rain,  
And our hearts had grown so warm,  
It seemed like the pelting of summer flowers  
And not the crash of a storm;  
"Twas a time of the dearest privilege  
At the Lord's right hand," we said,  
And we thought how Jesus Himself had come  
To feed us the Living Bread.

—Margaret E. Sangster.

## HOUSE OF PRAYER

By Pastor Francis E. Burnett

*"Mine house shall be called an house of prayer for all people" (Isa. 56:7b).*

Most people place great importance upon the church. They believe it is necessary to have a church in the community in which they live. They agree that to live in a community where there is no church would be depressive. These people feel it necessary to call for the pastor of the

church to perform the wedding ceremony, call upon their sick, or to speak words of comfort for their dead. All of these things are good and in keeping with the "spirit" of the need of the church in the community.

But the Prophet Isaiah was told that God's house was to be a "house of prayer." Surely this means more than merely to want a church in the community where we live, or to call upon the pastor of that church for his services. It means that each one of us is to use that "house of prayer" for our prayer and worship of God.

David wrote, "As for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple" (Psa. 5:7). God's mercy is the same as it was in David's time. And it is just as necessary that we "in fear" worship "in the temple of thy holiness" (margin). Again in the words of David, "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1). We so often speak of the wonderful freedom that we of this United States of America have in being able to worship according to the dictates of our conscience. We do have that freedom and many praise the Lord in worship in His "house of prayer" weekly and more.

Again we read the words of David, "Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant" (Psa. 135:2, 3).

The church is a place where we can find God. He is found in the study of His Word, in the singing of songs, in meditation, and in fellowship with our fellow men. When we fail to go to the "house of prayer," we are failing to avail ourselves of the many blessings that God can give us. It may be considered that one can worship God just as well in the home. This possibly may be true, but it is not done except in isolated and rare cases. Most people do not take the time to worship God in any way in the home. It only stands to reason that if one does not have the time to go to the church, there would be no time for worship of any kind.

Worshiping God is as important to our individual lives as the food we eat. Further, God has commanded in His Word that we come into His "house of prayer."

Jesus came into Jerusalem and found the temple being used by men for purposes other than prayer and worship. He quoted from Isaiah and said, "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves" (Mark 11:17). We



are not suggesting that by staying away from God's house we have made it an evil place. But could it be possible that by using God's house only for our own good and purpose that we would be equally guilty of wrong as were the money changers in the temple?

Again we use the words of Jesus when He said "that men ought always to pray, and not to faint" (Luke 18:1). To pray means to worship. This would include study and fellowship. When we fail to do this—enter the "house of prayer" for prayer, worship, and fellowship—we are denying our bodies *spiritual food*. The less we enter the "house of prayer" the less *spiritual nutrition* we have. We will finally, then, become very *sick* persons as far as God is concerned. The more often we come to the church to "praise the Lord and sing praises to his name," the stronger we become in our bodies for the Lord. The more we enter the "house of prayer" to learn of God, the greater will be our blessings and the easier our burdens and problems to bear.

God's purpose in us is that we be "builded together for an habitation of God through the Spirit."

#### WHY THINK IT INCREDIBLE?

By Pastor C. E. Randall

*"Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:6-8).*

There are many today who are like the Sadducees who are *grieved* when the resurrection "through Jesus" is taught. (Acts 4:2.) The resurrection is a cardinal teaching in the Bible and should be in the teachings of religious leaders today. In the *Harp of God* by J. F. Rutherford (published by The Watch Tower Bible and Tract Society), of the resurrection of Jesus, Judge Rutherford has this to say: "Our Lord's human body, the one crucified, was removed from the tomb by the power of God. . . . 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" (pages 172, 173).

After the resurrection of Jesus, He showed Himself alive by *many infallible proofs*, being seen of them for forty days between His resurrection and translation. (Acts 1:3.) There was nothing spooky or deceptive about the resurrection of Jesus; neither will there be anything other than *reality* in the resurrection of those who are "Christ's at his coming" (1 Cor. 15:23). Following His resurrection, Jesus said to some of His disciples, "Handle me,

and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

Neo-orthodoxy today finds no place in its teachings for a literal resurrection. To these philosophical reasoners, Biblical teachings on resurrection would simply be poetical-mythical writings with some spiritual implications which each generation would have to interpret to its own situations and problems. Once one departs from Biblical realism, he becomes a victim of all kinds of beliefs and views that are of human origin, which tear to pieces the inspiration and reality of the Scriptures. If the Bible is the inspired Word of God, and to us it is, then let us *honor His Word* by accepting it at its face value and not be "fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25).

Resurrection is God's answer to death, and is the only means by which God will redeem man from the power of the grave. One of the last messages Jesus gave to men was, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death" (Rev. 1:18). The way in which Jesus will use the keys to the grave and death, He described in John 5:28, 29 when He said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This is His promise! Why should we think it incredible that He would fulfill His promise?

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## ATTRIBUTES OF HOLINESS

(Continued from page 5)

and unmarred conscience. We do not have to worry about some evil that we have done to someone else. Second, by having such "white robes" of righteousness, we will be in line for eternal life and eternal inheritance in God's coming everlasting Kingdom when Christ comes.

We close this study on holiness by reading from Revelation 19:7-9: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

Our prayer is that each of us may so live the Christian life that we will be called to the marriage of the Lamb and be His bride throughout eternity.

## THE BLESSINGS OF THIS LIFE

(Continued from page 7)

for in the wilderness shall waters break out, and streams in the desert" (Isa. 35:5, 6).

John enlivens our understanding of God's eternal purpose with these words, "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" (Rev. 21:3, 4).

God's purpose and plan include all who will be faithful. You can become a part of that wondrous throng that is granted to live eternally in peace, happiness, and tranquility, without the troubles that now plague you. Why not give yourself to Jesus in the waters of baptism and live for Him now — and always?

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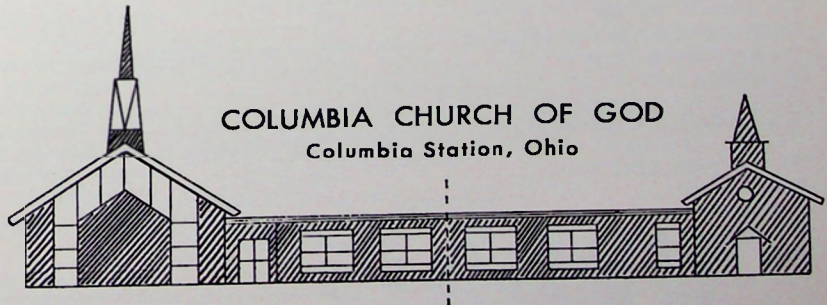


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- July 19-25—Michigan State Conference at Camp Chief Noonday, Yankee Springs
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- July 25—August 2—Iowa Conference at Waterloo
- July 25—August 2—Annual Missouri State Conference at Fredericktown, Francis E. Burnett, guest speaker
- August 2-7—Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 7-13—General Berean Youth Conference, Camp Alexander Mack, Milford, Ind.
- August 9-16—Annual Meeting, Guthrie Grove, Church, Pelzer, S. C., Vernis Wolfe, speaker
- August 16-23—Central High Plains Conference, Holbrook, Neb.
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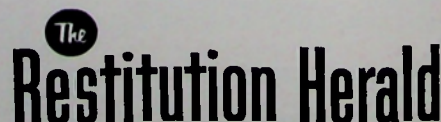
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# RESTITUTION

## Herald

### THE AGE OF THE REBEL

(Page 4)

VOLUME 53, NUMBER 20

### After The Smoke Has Lifted

"FOR NO OTHER FOUNDATION CAN ANY ONE LAY THAN THAT WHICH IS LAID, WHICH IS JESUS CHRIST." - 1 COR. 4:11 (RSV)

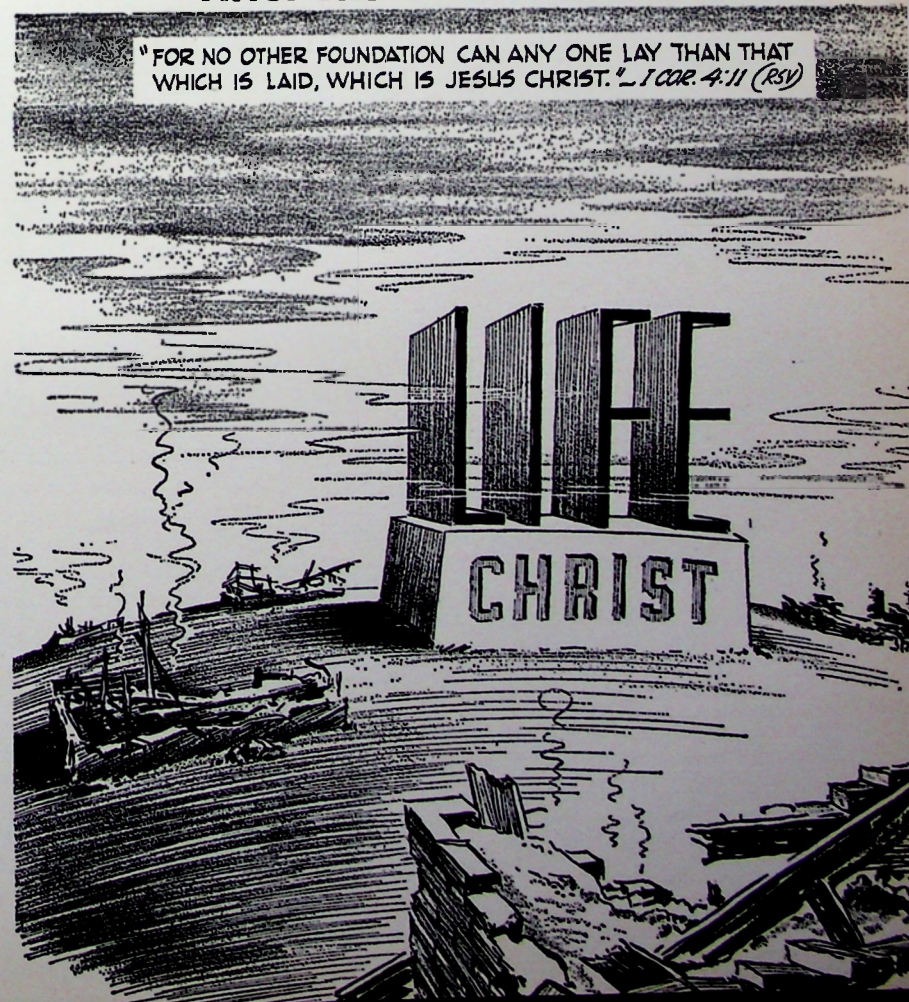
Outward Signs and Outward Religion

Peace Will Endure

Seek for Immortality

Steps to Salvation

These and other messages and short features of special current interest will be found in this issue!



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

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

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

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

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

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I suppose bus drivers need vacations, too. When Cousin Hattie visited us last week, she told about the substitute driver who stopped the bus out in the country, scratched his head, and turned around and asked the passengers if he was on the right road. We don't need to rely on anyone else to show us the way. The Bible is a road map for each of us to use to find his own.



# Editorials

**Harold Doan**  
**Editor**

## EXTREMISM OR MODERATION?

Probably no political statement in recent years has been quite so explosive as the statement of Senator Goldwater to the Republican National Convention in his speech accepting the nomination for President of the United States. He said, "Extremism in defense of liberty is no vice; moderation in pursuit of justice is no virtue." Senator Goldwater has been busy explaining his meaning, which seems to be that he feels it is right to go to extremes in defending American freedom, if necessary, and that compromise with injustice for the sake of political expediency is not proper.

A comedian suggested this illustration as an example of extreme left wing, right wing, and moderate positions. The left-winger says, "I would rather be Red than be dead." The right-winger says, "I would rather be dead than be Red." The moderate is satisfied if the country is half Red and half dead.

We have thought about this idea also in regard to religious matters. This is the day of religious moderation. The ecumenical spirit makes it unpopular to be too definite about truth; too explicit about the exposing of error; too strong in the upholding of morality; or too zealous in the preaching of the gospel. Today, people shy away from the possibility of becoming "fanatics." It is better to compromise, to get along, to not rock the boat, to not stir up antagonisms, to not get too involved. It is popular to be moderately religious, moderately moral, and only moderately involved in the work of the Lord. It is the person who is definite in his faith, sure of his authority from the Word, and zealous in his evangelism who is considered a religious extremist.

Recently we talked with a British pastor. He asked if we had any Churches of God in England, to which we replied, "No, but we hope that the time will come when we will have." "Oh, my," he replied, "that will just complicate the ecumenical picture a little more."

Jesus was an extremist. He was definitely out of tune with the religious thinkers and leaders of His day. He would not compromise with them; He would not back down; He would not cater to them; He would not deny the truth that He was the Son of God; and eventually He went to the extreme of dying for His faith.

Religious moderation is characterized in the Bible with "lukewarmness"; neither hot nor cold. It is the position of the self-satisfied, "I am rich and increased with goods, and have need of nothing" (Rev. 3:17), so let's not rock the boat, but be happy with the *status quo*. It is the attitude, "We have a nice church, good community relationships, a fine standing in the ministerial councils, so let's not go overboard on evangelism and preaching truth and upset the whole organization." It is seen when the church refuses to condemn sin, point out error, and reprove the world for fear it will be thought of as extreme and offend the non-Christian majority.

We might paraphrase the now-famous Goldwater statement: "Extremism in defense of truth and righteousness is no vice; and moderation in the

pursuit of converts for Christ and condemnation of sin and preaching of the gospel is no virtue."

## THE DESERT WILL BLOSSOM

A crew of American oil-well drillers, working under a grant from the United States government, has been highly successful in finding water under the great Sahara Desert. They have drilled 203 wells and found water in each one at the level of 3,000 feet. The water is pure and under such pressure that it shoots sixty-five feet in the air out of the huge wells. The wells are opening large areas of Egyptian desert for cultivation, and the crops being grown are so lush that it is almost miraculous. Alfalfa, for instance, must be harvested every thirty days, and large amounts of vegetable crops are harvested. It is evidence of the Millennial conditions described in Isaiah 35, when all the earth will be well watered and blossom as the rose.

Israel also is now testing its new water system, bringing water from the Jordan River through 220 miles of canal, 48 miles of pipeline, and 5 miles of tunnel to the Negev Desert area. When water becomes available, the area will support thousands of new settlers. This possibility has aroused the ire of the surrounding Arab states, which object to the further development of Israel.

## EVOLUTION

Forty-three Methodist ministers in Phoenix, Ariz., have issued an open letter to all Arizonians, asking them not to sign an initiative petition which would ban the teaching of evolution in Arizona public schools. The ministers state, "We see no conflict between these theories and the Biblical record of God's creative activity. . . . To the Christian and the Jew, the *how* is not important, but to confess that God did create and is still creating, through the evolutionary process or any other process, is all that really matters."

These men have taken upon themselves the right to speak for all Christians and Jews. In the spirit of ecumenicalism, they are sure their opinion must be representative of the millions for whom they have assumed authority to speak. They are setting forth the idea, therefore, that those who are getting up the petition and those who sign it must not be Christians or Jews. Some of us resent the little groups of clergy who arise to make pronouncement on every issue under the sun, and claim to be speaking for the whole church.



Dear Editor:

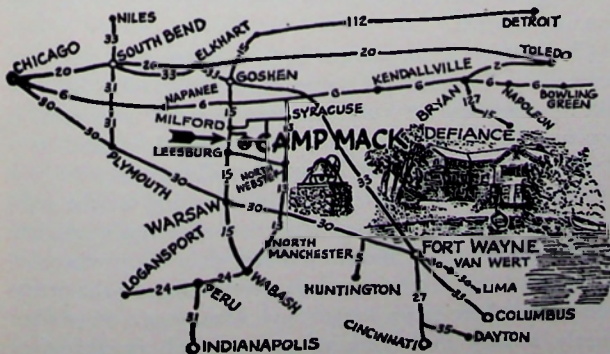
After reading your editorial in the June 30, 1964, issue of *The Restitution Herald* on the subject, "Changing Morals at College," I could not help but do some reflecting about the times of my youth. How different times were then as compared to now! I will always be grateful that my parents sent me to a small Christian college. When I finished the eighth grade in 1900, transportation to school at some distance was difficult. There were no school busses, no automobiles, and the way of travel was mostly by horse and buggy. The influence and environment in Mt. Morris College was excellent and I feel confident it laid a good foundation for my later life.

Certainly there were no such temptations as you mentioned in the editorial, and it is sad that such conditions exist at the present time in much of our land. In all, I spent about five years of my teen-age life in the college and during that time had the help of many fine talks by the faculty of the school.

I remember one lecture on the subject, "Environment's Touch Is Eternity's Telling." In his discourse he took the lives of two boys. One had poor environment, and in the end his life did not prove well. The other boy had good environment, and his life turned out very good. I was seventeen years old when I heard this talk and I still think about it.

Now that our country is ruling God and the Bible out of the schools, it is extremely necessary that our young people take precautions to avoid being brain-washed by communist propaganda or liberal-minded people. The only safe way is to take the Bible for their guide and ask God to help them.

May God help us all to be true to Him in these last days of this dispensation of time is my sincere prayer.  
Glenn M. Birkey.



**44th ANNUAL  
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# THE AGE OF THE REBEL

By Pastor John Lewis, Troy, Ohio

**D**URING a recent week in the North Katanga Province of the Congo, rebel tribesmen occupied a town, killing the men, terrorizing the women, and looting houses until the Congolese soldiers were again able to take the town from their control. During this same week in New York City, teen-age gangs ran riot on a Staten Island Ferry, on Coney Island, and in the subways. Madalyn Murray, a self-appointed critic on religion and an atheist, has stepped up her anti-God campaign. Those who are in positions to evaluate the situation state that greater violence is yet to come in regard to the civil rights issue.

These incidents and many others all point out to us that we are living in an age of rebellion. This rebellion is especially noted in the United States because of the fact that, in comparison to other countries, the United States has been relatively free of internal strife. The Bible student recognizes these days as the days of strife and trouble predicted in the Scriptures. As the "long, hot summer" wears on and as more newsprint deals with such topics as "Morals on the Campus" (*Newsweek*, April 6, 1964), it cannot be denied that we are living in an age of violent, physical, moral, and social rebellion. No world element escapes this revolt. There is rebellion against governments, society, parents, laws, morals, and, most tragic of all, against God.

There are many scriptures that describe the days in which we are now living. The following picture is painted in 2 Timothy 3:1-5. It reads almost like a modern newspaper report. "Men will love nothing but money and self; they will be arrogant, boastful, and abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandal-mongers, intemperate and fierce, strangers to all good-

ness, traitors, adventurers, swollen with self-importance. They will be men who put pleasure in place of God, men who preserve the outward form of religion, but are a standing denial of its reality" (NEB). "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

Many modern-day, learned men and psychologists have cast a critical eye over the scene of the Western world, and have on many occasions correctly analyzed the cause of the rebellion and uproar. They have said many times that modern orthodox religion has allowed man to become what he is, and this is justly spoken. The "form" religion, "book review" sermon, pat-on-the-back, or "positive-attitude" religion, do not go deep enough into man's being to be of any value when facing up to the reality of sin. It is not enough to know about God; one must know God! True Christianity means taking an active part in being Christian.

Erich Fromm in his book "The Art of Loving" has correctly pointed out the decay of man. "The disintegration of the love of God has reached the same proportions as the disintegration of the love of man. This fact is in blatant contradiction to the idea that we are witnessing a religious renaissance in this epoch. Nothing could be further from the truth. What we witness is a regression to an idolatric concept of God. . . . Daily life is strictly separated from any religious values. It is devoted to the striving for material comforts, and for success on the personality market."

Christianity is no longer looked upon as a powerful force. It is Christian in name only. Conversion has also lost its meaning in contemporary society. The most it probably means is that someone raised his hand at a "religious" rally, or that he was sprinkled when he was a baby. It would appear that the salvation of the individual is not the primary objective of today's religion. In this respect it is closer to idolatry than ever before, because it is a religion without transformation. In the orthodox belief there is no longer any advantage (other than purely social) in belonging to a church organization.



Churches have taken on the impossible task of bringing the world into the household of God instead of taking "out of them a people for his name." Belief in and an understanding of God have been changed to fit into the modern patterns of society. A rebel is a sinner who does not see the difference between conform and transform; he only sees social success and social failure, and he is the low man on the totem pole.

### *Love for God*

One fundamental principle of Christian faith that has broken down today is love for God. When Christ said to us in Matthew 22:37, 38, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment," He meant that this was the *first* and *great* commandment! If one fails to love God, he fails in all Christian living. These words do not mean that we are to

merely make God our partner in business or life (for this is what orthodoxy has tried to do). It means that we are to become one with God in thought, and truth, and living.

God is not remote, but is very near to us. He is brought near to us by His Son Jesus Christ. Jesus said in a prayer before the apostles: "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17:21). There is a brotherhood today, but it is a brotherhood outside of Christ. Man is becoming one with the world rather than one with Christ.

Loving God means giving up the world. It means sacrificing oneself over to the service of God. The rebellion of modern man brings him no joy or satisfaction. There is still emptiness in his life. It remains the duty of the true believer to demonstrate his love for God and thus bring an end to rebellion.

## **Outward Signs and Outward Religion**

*By Pastor C. E. Randall, Omaha, Nebraska*

*"We looked for peace, but no good came; and for a time of health, and behold trouble!" (Jer. 8:15)*

**O**UTWARD blessings of life do not themselves reveal the inward condition of a person, nor do they of themselves satisfy the inner longings of the heart, nor can they be relied upon to give peace to an individual. Hope that is dependent upon material blessings so often is found to be misplaced. Most people are conscious of needs not met and yearnings that refuse to be stilled, and yet, old blunders are repeated over and over again while the inner voice continues to cry for something that will bring a peace of mind that "passeth all understanding." How often one experiences undoneness in the unspoken encounter with self. "When I would comfort myself against sorrow, my heart is faint in me" (Jer. 8:18).

People who have subjected themselves to habits that give temporary delight, and then become aware that they are slaves to usage or custom and inwardly long for deliverance and outwardly seek for escape, find that deliverance is beyond the reach of their strength. Outwardly signs may not reveal this inner struggle, but, if the false trust that has led into this "calamity of life" becomes apparent to the unhappy one and he is led to submit his grievous disappointment to the Saviour, confessing his sin and its cause, then in "silence before the Lord" will he find the sure way to His restored favor and help.

One of the most contemptible things in the eyes of the Lord is "outward religion," otherwise called a "form of godliness." In the days of the Prophet Isaiah, God said to Israel, your oblations, your incense are "an abomination unto me," your Sabbaths, your assemblies, your solemn meetings, "they are a trouble unto me; I am weary to bear them" (Isa. 1:10-18).

What was wrong? God had instructed Israel to perform these very things—now He despises them. The trouble was not with the forms of worship, but with the worshippers. They drew nigh to God with their mouths, and their lips did honor Him, but it was just a "form of godliness." Their hearts were not in their worship. There was no dedication, no transformation, no spirit in their worship. It was a cold, ritualistic materialism that cost little, meant little, and did little. (See Isa. 29:13 and 2 Tim. 3:5.) They subscribed to the letter of the law, even to every jot and tittle, but, as Jesus said, it made them "whited sepulchres" on the outside, but within they were full of evil. They had not found the "river of righteousness," nor drunk from its life-giving waters. The only kind of religion which the Lord loves is called "pure and undefiled," that comes from hearts that love Him without reservation or ruse.

By Pastor Gordon Landry, Baton Rouge, Louisiana

# Peace Will Endure Forever

**T**HE last two points in this series on the eternal purpose of God are these: that peace should endure forever and that Jesus and God will both come to earth to rule. We shall consider these two thoughts together, inasmuch as it is difficult to separate them.

When Jesus, in Matthew 24:2, foretold the destruction of the temple, His disciples asked Him, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Part of His reply was this: "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows" (vv. 6-8).

From the tower of Babel to today, men have tried to unite so they could work together for peace and harmony. But, as at the tower of Babel, God is usually left out of the picture. When God is left out, men's efforts are doomed to failure. In our own day we have seen a new tower of Babel, the United Nations, rise from the specter of war to give man hope for an enduring peace. But, again, God is left out of the picture. Russia objects to having prayer, so the door is closed on God. Again, man's efforts are doomed from the start. That should be quite apparent to anyone who has kept up with the actions of the dis-United Nations.

Yet, despite his many attempts at peace and the failures that constantly beset him, man keeps trying to promote peace among nations, but nations cannot find peace among themselves until individual men find peace among themselves. This cannot be until man finds peace with himself and with his God, and this will not become a reality for many until Christ comes. Only those who completely give their lives to Christ can find peace of mind now.

That Jesus shall return is a vital truth that cannot be denied. When He ascended, the disciples watching Him were told by two men who suddenly appeared to them, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). All of God's promises of peace for man are hinged upon this contingency: that Jesus shall return. The *manner* of His return is additionally described in 1 Thessalonians 4:14-17: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." The word "prevent" means "precede." When the faithful are caught up to meet Christ as He returns to earth, the living shall not precede the dead. "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."

This fact of Jesus' coming again should bring us great comfort, and Paul so stated that it should in the next verse. It is at that time that the first rays of a lasting peace will be seen. True, some will oppose Jesus, and they will have to be put down. He will return in a time of war, and that must cease. But the seeds of peace will come with Him, and He shall plant them in the earth. If we had nothing more than a lasting peace to look forward to in God's Kingdom, that would be sufficient to make us desire that it be soon established, but there is more—much more!

Revelation 19:11-21; chapter 20; and 21:1-7 give a concise outline of events that shall begin with the return of

Jesus. (Zechariah 14 is also helpful in understanding just what shall come to pass.) We will not quote all this scripture, but let us briefly outline it for you so that you can better understand it.

Jesus will return in time of war, but He will put an end to that war. The beast (antichrist) and false prophet will be apprehended and cast into the lake of fire. The devil will be captured and bound for a thousand years, and will not deceive anyone for that length of time. The first resurrection sees those faithful of all ages come from their tombs, immortalized, to reign with Christ for a thousand years over those who are still living but who are not worthy to be changed to immortality. Those in the first resurrection need have no fear of the second death, for they cannot die again. They will reign with Christ for a thousand years right here upon this earth.

After the thousand years, satan is released for a little season, and immediately deceives the nations of the world which, in turn, gather around Jerusalem to try to destroy that city and, with it, Jesus. But fire from God out of heaven will destroy them. The devil then is apprehended once more and is cast into the lake of fire.

The second resurrection then takes place. We believe the purpose of this resurrection, besides judgment, is that all men might revere Jesus. Philippians 2:9-11 states: "God also hath highly exalted him [Jesus], and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Those who today refuse to acknowledge Jesus as the Son of God, as the Prince of Peace, as the rightful Heir to David's throne and all the kingdoms of the earth, will at that time so acknowledge Him.

After the second resurrection, judgment takes place. Some few in this resurrection will be given life eternal; the majority will be found unworthy of life, and shall be cast into the lake of fire. This lake of fire is one that continues in existence only until it has consumed those put in it. It is eternal only in the sense that it is final. It is called in Revelation 20:14 "the second death." Finally, after all sin has ceased and all sinners have been destroyed, God Himself will come to earth to be with His people, being preceded by the New Jerusalem.

This is the picture of the future God has painted for you and for me. That picture soon shall become reality. God wants you in that Kingdom, and He wants me. He has provided a means for both of us to enter into it. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). We can accept or reject the provision God has given. He will not decide for us. The world and its offers and rewards must be weighed against the Kingdom of God, and His

offers and rewards. If you choose the way of the world, so be it, but expect nothing from God. Expect from Him no assistance today, and no mercy tomorrow. Expect from Him no more than the sun and the rain, and the seasons in their courses. Expect from Him no guidance in turmoil and struggle, no comfort in trials and heartaches, no relief in agony and despair. Expect from Him only the plagues of a tortured mind and the futile hopelessness of severe judgment and its execution—death eternal.

If you turn to Him, expect and receive a peace of mind that passes all understanding, a happiness that the world cannot understand, a joy that brings a song to the lips even in adversity. Expect from Him the best things in life—blessings that enrich the soul and guidance that gladdens the heart. Expect from Him life eternal with all its attendant riches and glories. Expect from Him what He has promised—He has promised the world.

Yes, it will be a wonderful time when the faithful of all ages are united in God's everlasting Kingdom under the rulership first of Jesus and then of God Himself. "In his days [i.e., in the days of Jesus' reign] shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72:7, 8).

"He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

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

The transfer of power or rulership in the Kingdom from Christ to God is explained in First Corinthians 15:24-28: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

*(Please turn to page 13)*

# Seek for Immortality

By Pastor James Mattison, Hammond, Louisiana

**C**ONDITIONAL immortality means simply that men can have salvation or immortality only by believing in Christ. In other words, we can have immortality on the condition that we believe in Jesus Christ. If we do not believe in Jesus Christ, we cannot have immortality.

Conditional immortality is opposed to the theory of the immortality of the soul. The theory of the immortality of the soul is that man has an immortal soul that continues to live after the body dies. If this were true, every man, both good and evil, would have immortality. Yet the Bible plainly says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

The word "immortality" is used five times in the Bible, and the word "immortal" is used once. In each case immortality is spoken of as something we do not have now; something that will be given at resurrection. God is the only one who was immortal from the beginning. This is taught in 1 Timothy 6:16, where Paul said of the blessed and only Potentate that He "only hath immortality." "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (1 Tim. 1:17).

Since the resurrection of Jesus there have been two divine beings: Almighty God, and now His Son Jesus Christ. Jesus was made after the power of an endless life at His resurrection. Jesus was raised from the dead never to die again. He said of Himself, "I am he that was dead, and, behold, I am alive for evermore." Now Jesus Himself is immortal. John 5:26 states: "As the Father hath life in himself; so hath he given to the Son to have life in himself." This life is eternal life, or immortal life.

Before we read the five occurrences of the word "immortality" in the Bible, let us be sure we understand these Bible terms. "Mortal" means "subject to death." Man is mortal, whereas God is immortal, or not subject to death. Another word similar to mortal is "corruptible" which means "subject to decay." Man is corruptible, while God is incorruptible. The meaning of these words actually gives us our hope. We who are mortal look forward to the receiving of immortality at the coming of Jesus. We who are mortal know that we will die and that only Jesus Christ can raise us from the dead. We know that there is no hope of life if we do not believe that He is God's Son who died and rose again so that we might have hope. Let us remember, then, that man is

mortal, or subject to death, while God, and now Jesus, are immortal, or cannot die.

The first occurrence of the word "immortality" in the Bible is in Romans 2:6 and 7: "Who 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." What does the verse mean? It means that God will render to every man according to his deeds. If a person patiently continues in doing good, following faithfully the Christian life, seeking for glory, honor, and immortality, God shall give him eternal life. In this verse Paul states that we are *seeking* for immortality. We do not have it yet. If a man is seeking for his watch, he does not have it; he is looking for it.

Just so with immortality. We are looking for it. We are wanting it. We shall be given it when the time comes for God to render to every man according to his deeds. Jesus said that this time of giving of immortality or eternal life would be "in the world to come" (Mark 10:30), for He said, "and in the world to come, eternal life." So we see that this first verse on immortality teaches us that we are now seeking it by patiently living the Christian life. If we follow Christ to the end of life, we shall receive immortality in the day of reckoning.

The second and third places where "immortality" is taught are 1 Corinthians 15:53 and 54. Let us read, starting with 1 Corinthians 15:51: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

What is the inspired apostle saying here? He is saying that we shall be changed from mortal to immortal at the resurrection from the dead. He says, "This mortal must put on immortality." In that case, then, we do not have immortality now, but we will have it later, if we are in Christ. Paul is speaking only of Christians here in this passage. He is not including the wicked. Paul says that when this mortal does put on immortality, then an Old Testament prophecy shall be fulfilled, which says that a time is coming when death shall be "swallowed up in victory."

The time when death is overcome by the people of God will be when they are made immortal, incorruptible, at the resurrection from the dead. So, in occurrences two and three of the word "immortality," we see our hope is that immortality will come at resurrection and not before. Thus we see again that our hope of eternal life lies in Christ, for if He does not raise us from the dead at the first resurrection we shall never be immortal. This is conditional immortality.

The fourth occurrence of "immortality" is 1 Timothy 6:16. Let us begin reading with 1 Timothy 6:14. "Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 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."

What does this passage of Scripture mean? It means that Jesus Christ will, "in his times," or in His Kingdom, show who the blessed and only Potentate is, who only has immortality. If God is the only one who has inherent immortality, immortality being one of His essential characteristics which He has had since the beginning, then no man has had such immortality nor will have such immortality until Jesus comes, when they that have done good are raised to the resurrection of life. Even Jesus did not have inherent immortality, but gained immortality from God when God raised Him from the dead. Jesus poured out His soul "unto death." Jesus died for our

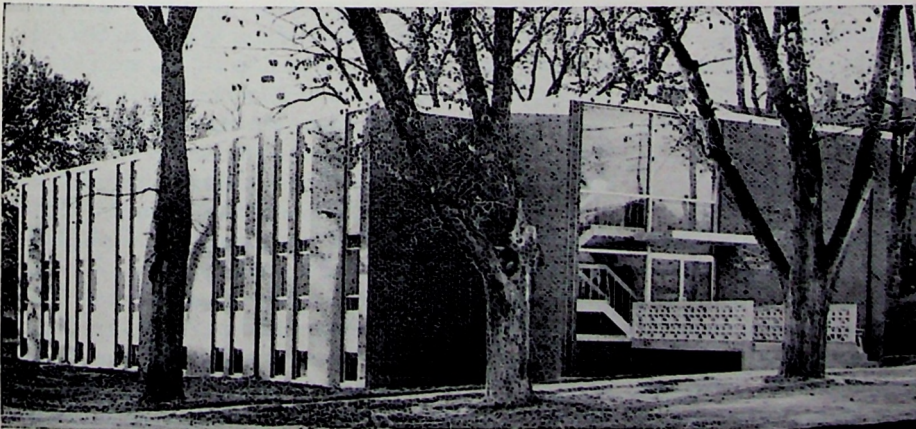
sins. Some do not believe that the real Jesus died. They believe that the real Jesus has always been immortal, but this is not a saving belief, for the gospel message, Paul said, was that Christ died for our sins, that He was buried, and that He rose again the third day, according to the Scriptures. (1 Cor. 15:1-4.) Once again we see conditional immortality. Jesus was to receive eternal life on the condition that He obey God, which He did.

The last place where the word "immortality" occurs is in 2 Timothy 1:10: "Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel." What does this mean? It means that Jesus has abolished death and brought life and immortality *to light* through the gospel. If we believe in Jesus, we will never die the second death, for life and immortality will be our part at the proper time.

This is the gospel! The gospel is not that we are immortal now, but that we can receive immortality at Jesus' coming, if we believe in Jesus—conditional immortality; immortality on condition of being Christ's!

No one can prove that the soul is immortal. The terms "immortal soul" and "immortal spirit" are not found in the Bible. Why do some preachers fail to study these things? Why do they teach something else for gospel, other than the death of Christ and our need for immortality through Him?

This is our hope. If we believe in Christ, we shall not perish. If we do not believe in Him, we shall perish. This is the teaching of Jesus. This is something that should really concern us.



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## Joseph and His Brothers

Stories to Grow On

By Mildred Dennis

Finally, a stranger said, "I've seen you here wandering around the fields. What are you looking for, young man? Where is your home?"

"My name is Joseph, the son of Jacob. I've come from my father's home in Hebron. I'm trying to find my brothers. They were to be here in Shechem with the sheep, but I can't find them. Now I don't know what to do next. Do you know my brothers? Can you help me?"

"Well, now, maybe I can help you, Joseph. I know of your brothers. I heard that they were taking the sheep to Dothan for better grass. Why don't you go there?"

"Thank you," said Joseph. "I will go there. I don't want to go home without something to tell Father." Joseph left the man.

The brothers were at Dothan. Far in the distance they saw the brightness of Joseph's robe flashing in the sun. No one else had a robe like that. They knew who was coming.

"Ho!" said one. "Here comes the dreamer. What do you suppose he has to tell us this time?"

These brothers were very unkind. One said, "I don't like to hear these tales he tells us. Let's get rid of him."

"Yes, let's throw him in a deep pit. We will tell our father that a lion or a bear ate him."

"Then we'll see what kind of dreams Joseph has to tell."

"Ha! He won't bother us again."

God must have been very unhappy to hear these brothers planning to do this mean thing to Joseph. One of the brothers, Reuben, was unhappy, too. "No, we won't kill Joseph. We can just put him into the pit."

Reuben had a secret plan. He thought to himself, "I must take care of Joseph. I will come back and lift him out of the pit. I will take him back to our father."

As Joseph came into the camp, he shouted a hello to the others. They rushed over and grabbed Joseph. At first Joseph thought it was a new game.

"What are you doing?" he asked. As they tore off the new robe, he became frightened.

Before he knew it, he was lying in the bottom of a deep pit. He looked far above to see a little bit of sky. The sides of the pit went straight up. As he huddled there, he wondered why his brothers had put him in this place. He waited for someone to come and get him out.

Time passed. Joseph listened, but heard no one coming. He was hungry. He was thirsty. There was no water in the pit. Was no one coming? Joseph prayed to God.

*(Continued August 15)*

**J**OSEPH ran his hand down the sleeve of the long, beautiful robe. How glad he was that his father had given him this present! What lovely colors! He could hardly wait to show his older brothers. That would take a lot of showing because Joseph had ten brothers.

Joseph lived with his family in the land of Canaan. This story happened many, many years ago. Jacob, the father, was a rich man who loved God. He had many herds of sheep. All the brothers were shepherds and helped with the sheep.

Joseph was the youngest of the brothers. He often dreamed strange dreams. He told the other brothers of the dreams. He said that he might be a prince some day. The others became angry with him. They talked together.

"Joseph is a dreamer," said one.

"Father likes him better than us," said another.

"Joseph doesn't do his share of work," said a third.

When the brothers saw the beautiful robe, they were even more unhappy. "See," they said, "our father gives Joseph gifts while we must take care of the sheep."

One day Jacob said to Joseph, "The boys are watching the sheep at Shechem. It's quite a journey, but I want you to go there. See if they need anything. Come back and tell me if they are all right. I want to hear about the sheep, too."

Joseph put on his new robe. He said good-by to his father and left his valley home.

When he got to Shechem, Joseph couldn't find his brothers and the flock. He wandered in the fields outside the city. He looked everywhere.

## STEPS TO SALVATION

By the late Sydney E. Magaw

ABOVE other truths concerning Christ, the truth of His being *Saviour* is paramount. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15). Said Jesus: "The Son of man is not come to destroy men's lives, but to save them" (Luke 9:56), and, "The Son of man is come to seek and to save that which was lost" (19:10). Acts 16:16-34, recording the preaching of Paul and Silas in Philippi, their imprisonment, and the conversion of the jailer and his family, presents an excellent study of essential steps to salvation.

Paul and Silas first were recognized by a fanatic, if not fallen, woman as "servants of the most high God," a woman who was teaching "the way of salvation" (v. 17). Day after day she followed and praised Paul and Silas until she vexed them. Paul, finally "being grieved," healed her. Then, being blessed by "the way of salvation" which she unwittingly had acclaimed, she turned from her former evil soothsaying. That angered her masters who had profited by her occult powers, whereupon they caught Paul and Silas, presented them to the city magistrates, accused them of false teaching, and soon incited a whole multitude against Paul and Silas. Indeed, these men who were teaching "the way of salvation" were beaten, whipped with "many stripes," and cast into prison. In faith, however, and beyond reason, Paul and Silas "sang praises unto God."

"Suddenly there was a great earthquake . . . foundations of the prison were shaken . . . the doors were opened . . . every one's bands were loosed." Then the jailer who had been charged to maintain special guard over Paul and Silas "drew out his sword, and would have killed himself," for he had gone to sleep. Now, seeing the doors open, he believed all the prisoners had escaped.

Soon, however, Paul, a teacher of "the way of salvation," thwarted the attempt at death. "Do thyself no harm," he cried, assuring the jailer that no prisoner had escaped. Indeed, though he and Silas could have escaped, they chose rather to continue with the jailer, that they might show him "the way of salvation." The jailer's question, "Sirs, what must I do to be saved?" revealed clearly the seriousness of the jailer's predicament. Having fallen asleep while on guard, he faced the death penalty. Undoubtedly, he was thinking of temporal safety, but his question gave Paul and Silas the opportunity to show the steps to eternal safety—salvation in Christ. They preached that night to the jailer, and "to all that were in his house,"



assuring the household: "Believe on the Lord Jesus Christ, and thou shalt be saved" (v. 31). Their preaching obviously included baptism, the rite whereby one is inducted into the body of Christ, for "the same hour of the night"—not yet one o'clock in the morning—the jailer and all his family were baptized. Having decided to accept the Lord, the jailer and his family were *promptly* baptized, not waiting even until dawn.

Though miraculously timed earthquakes passed with the Apostolic Era, the foregoing record suggests several tendencies in present gospel work. Frequently, the poor or the despised or the fallen first recognize "the way of salvation." Sometimes, indeed, their publicity to the cause is almost bewildering, but it is God's way, and a wise ministry will turn in blessing to such weak souls.

As in the story of Paul and Silas, ministers of the true gospel will discover opposition from persons whose pocketbooks are flattened by the gospel's strike at sin. More, "the multitude" usually is led by the opposition. There will be "midnight" hours of testing, but these should be hours of prayer and praise. If so, somebody will soon see the light; somebody, seeing his helplessness and shame, will be ready to hear the Word, ready to wash the wounds he was partially guilty of inflicting, ready to be baptized.

Are you vexed with life? Are you plagued with the penalty for sin? Seems death to be the only escape? The jailer "drew out his sword, and would have killed himself," then heard the gospel and took the first steps to salvation. You?



# Brief Messages for Busy People

## TOO PERSONAL

The editor of a small weekly newspaper in Nevada was in need of some material to fill his columns, so he had his compositor set the Bible Ten Commandments. He ran them without editorial comment. Three days after the paper was published he received a letter saying, "Cancel my subscription. You're getting too personal."

## A FABLE FROM THE GARDEN

An onion once decided that it was not an onion at all, but a tulip bulb. And so it boasted loudly to the other onions that it was better than they—it would grow into a gorgeous tulip.

Eventually it was planted, it grew, and it proved to be—a very nice little onion! After this it became the laughingstock of the garden, and was so humiliated that it drooped and died at an early age. Thus it lost its chance to be a superior sort of onion—forgetting in its fruitless ambition that there is need in the world for both onions and tulips.

## IN A LIFETIME

During one's lifetime a person may be rated by the number who serve him, but after he dies he is measured by the number he served.

Napoleon made himself master of France and most of Europe by the power of his marching legions, but Louis Pasteur made himself the servant of France and the world in fighting the germs of disease, and the serving Pasteur outlives Napoleon.

Mussolini dominated Italy for a decade, and was dishonored. Signor Marconi put his electrical wizardry at the service of his nation and the world, and is still honored in the world's Hall of Fame.

The communists go into the Congo to divide and dominate, while Schweitzer devotes his life to healing the natives of Africa.

"Whosoever will be chief among you, let him be your servant."

## POWER OF THE PRINTED PAGE

The word put down on paper gets results—whatever word it is and whoever says it. During the past year, the advertising program of the Roman Catholic Church—through the Knights of Columbus' Religious Information Bureau—received 280,000 inquiries in response to its insertions in major periodicals. Almost 36,000 enrolled in

the free course of religious instruction provided by mail as a follow-up to the ads. Since the program was launched in 1948 to spread Catholic teachings, inquiries have totaled 4,655,026 and enrollments 497,257—a ratio of about one enrollment for every nine applications.

## FOOD FOR THOUGHT

In 1923, an important meeting was held at the Edgewater Beach Hotel in Chicago. Attending this meeting were nine of the world's most successful financiers. Those present were:

The president of the largest independent steel company;  
The president of the largest utility company;  
The president of the largest gas company;  
The greatest wheat speculator;  
The president of the New York Stock Exchange;  
A member of the President's cabinet;  
The greatest "bear" in Wall Street;  
Head of the world's greatest monopoly;  
President of the Bank of International Settlements.

Certainly we must admit that here was gathered a group of the world's most successful men; at least, men who had found the secret of "making money." Twenty-five years later let us see where these men were:

The president of the largest independent steel company—Charles Schwab—died a bankrupt and lived on borrowed money for five years before his death.

The president of the greatest utility company—Samuel Insull—died a fugitive from justice and penniless in a foreign land.

The president of the largest gas company—Howard Hopson—is now insane.

The greatest wheat speculator—Arthur Cutten—died abroad—insolvent.

The president of the New York Stock Exchange—Richard Whitney—was recently released from Sing Sing Penitentiary.

The member of the President's cabinet—Albert Fall—was pardoned from prison so he could die at home.

The greatest "bear" in Wall Street—Jesse Livermore—died a suicide.

The head of the greatest monopoly—Ivar Krueger—died a suicide.

The president of the Bank of International Settlement—Leon Fraser—died a suicide.

*All of these men learned well the art of making money, but not one of them learned how to live!*



## MORE GOLDEN THAN GOD

The price of gold is set at \$35.00 per ounce. If you want to buy one ounce of the double-white petunia seeds, they would cost you \$928.00, which makes these seeds one of the world's expensive commodities.

If you are thinking of making a quick fortune raising petunia seeds, you had better investigate, because double-white petunias are a hybrid and cannot be reproduced from its own seed. The seed is so small that a microscope is needed to see it. A short breath would cost thousands of dollars.

There is another Seed that costs more than petunia seeds—the Word of God cost the life of God's Son. This Seed cannot reproduce itself, but properly planted in the hearts of people it can produce fruits that lead to eternal life. I doubt if you will ever purchase a double-white petunia seed, but you can obtain the Seed of Salvation without price—which is far better!

## PEACE WILL ENDURE FOREVER

(Continued from page 7)

"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" (Rev. 21:3, 4).

Accept Christ in the waters of baptism and live for Him, and the beauties and marvels of an earth rejuvenated by the power of God will be yours to enjoy throughout eternity. This is God's promise to you if you wholeheartedly accept it. If you are faithful to Him, He will be faithful to you.

Today is the day of salvation. Now is the time to repent. No better time will ever come. Won't you accept His offer and be saved when Jesus comes?

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- ..... 9) Death
- ..... 10) Hell
- ..... 11) Sin
- ..... 12) Results of Sin
- ..... 13) Christ the Mediator
- ..... 14) Nature of Jesus
- ..... 15) The Cross
- ..... 16) The Empty Tomb
- ..... 17) Christ's Threefold Work
- ..... 18) God's Grace

### Quantity

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# The First or the Last?

By Pastor Russell Dickerson, Litchfield, Minnesota

Our whole lives seem to revolve around a major question. In what order of importance will we place things? Perhaps you have not thought about life in such a way, but, in every decision we make and in everything we do, we place an order of importance on things.

We choose a profession because we feel it is important or because we like it. In doing this we automatically place an order of importance on different occupations.

All the money we spend is spent in the order of what we think is most important. All of us are acquainted with the person who always drives a new car, but dresses and lives as if he were destitute. It is because he places a high degree of importance on owning a new car. Mother makes Johnny practice the piano instead of letting him play with the boys, because she thinks playing the piano is more important.

God recognizes an order of importance on things, because Jesus said that one of the most important of the commandments is to "love thy neighbour as thyself."

An order of importance is also spoken of when Jesus said that no man can serve two masters. He will love one and hate the other. (Matt. 6:24.) He is saying that it is impossible to love two things to an equal degree. We must put one first.

Knowing that it is human nature to value some things above others, God wants man to value Him above all other things. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." It is further demanded that we not have any other gods before us to worship. In other words, God wants first place in our lives. If we give God any other place besides first place, it has to be last place.

All Christians would like to say that they give God first place in their lives, but let us examine a few facts to see how many really do. If God really demands first place in our lives, that means in all phases of our lives, including our time, energy, abilities, and money.

Do you give God first place with your time, or does television rate first place? Do you attend a church function if there is a good program on TV? With most people, it is a matter of not letting church work interfere with TV. Even if it is not TV, it can be something else that keeps us from prayer and a healthy amount of Bible study.

Do you give God first place with your energy? Many people do not, because they stay out so late on Saturday night that they can hardly keep their eyes open on Sun-

day morning. Instead of coming to church Sunday morning with a clear head and feeling alive and fresh, many people are half dead and get little out of Sunday school and church.

Do you give God first place with your abilities? Some people will if they cannot get anyone else to do the job. Did you ever volunteer to teach a class, give a special in music, or call on the sick, or does the leader have to beg you to do these things?

Do you give God first place with your money, or do you give Him what is left over? This touchy subject is probably where most people give God last place. They make out their budget, and, if there happens to be anything left, perhaps they give it to the church unless, of course, something special comes up. As a result, the church has to have bazaars, suppers, pledge drives, and other similar devices because God does not rate first place.


Can you pass all of these tests? Does God rate first with your time, energy, ability, and money? Remember, God does not settle for anything but first place. If you are not giving God first place in all of these categories, then perhaps God is last place in your life. No one likes to say or admit that God has last place, so why not truly give Him first place?

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### CALENDAR OF EVENTS

**August 2-7**—Church of God General Conference, Camp Alexander Mack, Milford, Ind.

**August 7-13**—General Berean Youth Conference, Camp Alexander Mack, Milford, Ind.

**August 9-16**—Annual Meeting, Guthrie Grove, Church, Pelzer, S. C., Vernis Wolfe, speaker

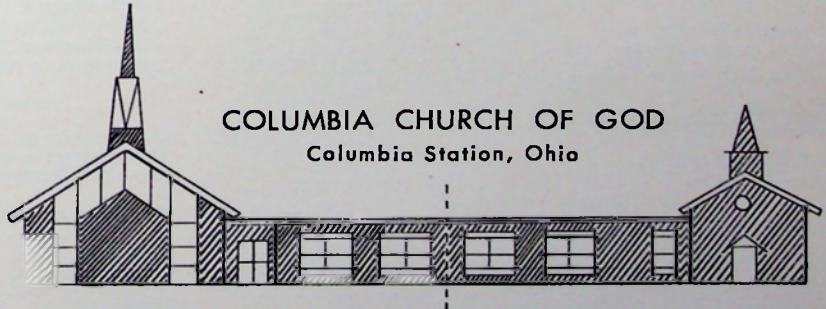
**August 16-23**—Central High Plains Conference, Hollbrook, Neb.

**August 26-30**—Ohio State Conference, Golden Rule Church, Cleveland. Hollis Partlowe, guest speaker

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## COLUMBIA CHURCH OF GOD

Columbia Station, Ohio



### TWELFTH MISSION BUILDERS APPEAL

The twelfth appeal for Mission Builders assistance is being made. This appeal is for the Columbia Church of God near Cleveland, Ohio. They are remodeling a former schoolhouse for a chapel and adding Sunday school rooms. This is another fine opportunity to assist a Church of God to provide a place of worship. If you are not now a Mission Builder, you may use the coupon below to enroll in this league of people who give five dollars or more to assist in the erecting of buildings for Church of God congregations.

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August 15, 1964

the

# RESTITUTION

## Herald

**WHICH DAY  
IS THE LORD'S?**

(Page 4)

VOLUME 53, NUMBER 21

### Black Sun Rising Over U.S.

MESSAGES YOU WILL ENJOY  
IN THIS ISSUE!

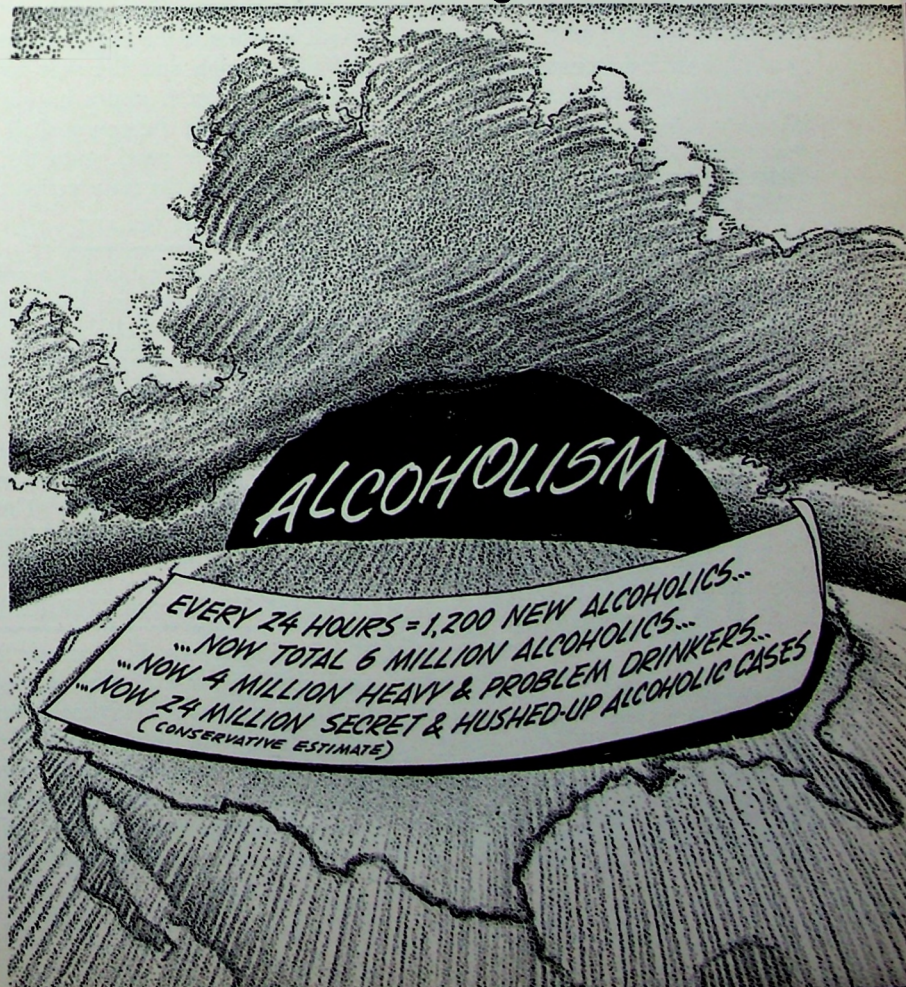
Wait on the Lord

Where Is Your Heart?

Background of the Doctrine  
of Trinity

The Grace of God

And many short features and  
editorials of current interest.



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

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

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

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

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

**HAROLD J. DOAN, Editor**

**Paul C. Johnson, Associate Editor**



# Editorials

**Harold Doan**  
**Editor**

## COLD STORAGE AND RESURRECTION

In his book "The Prospect of Immortality," by Robert C. W. Ettinger, a college physics professor suggests that rather than bury the dead we should put them in cold storage, freezing the body in hopes the time will come that scientists "will discover the secrets of resuscitation and perhaps even physical immortality." He suggests that the time may come when science will have learned to repair or replace damage done to almost any part of the body, and thus the dead could be thawed out, repaired, and revived to life.

He points out that there is a great difficulty in concepts of death. "The important point is that man does not go like the one-horse shay, but dies little by little usually, by imperceptible gradations, and the question of reversibility at any stage depends on the state of medical art." One is not sure whether or not the writer is serious, since he makes some rather humorous suggestions, but he evidently does think his idea plausible.

The Bible is the only real authority on the state of the dead, the hope of life eternal, and the way to immortality. Fortunately, God does not need a freezer to assure immortality. He has promised, through Christ, "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

## CONVERTS IN ISRAEL

Before Israel's cabinet is a proposed law to restrict conversion of minors in Israel. The proposed law would require parental agreement to a child's baptism, and would also require approval of the court after its investigation of the case. In regard to the proposed law, Israel's Prime Minister Levi Eshkol told the cabinet that in thirteen years only 200 Jews have been converted to being Christians and Moslems, and only eleven of these were children. In the same period, 407 Christians and Moslems became Jews.

There is not much Christian missionary work in Israel, and what is done is carefully regulated. The lack of converts may be evidence of the truth of Paul's observation, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25).

## IN THE WAKE OF THE PRESIDENT'S ASSASSINATION

President John F. Kennedy is not to be blamed for the foolish words and deeds of some of those who grieved his death. I am sure that he would have been ashamed of those who attempted to use his tragic death to promote their own distorted religious fervor.

We are referring to such things as the statement of Priest Paul F. Leibold, presented at a memorial service at the University of Dayton. "John F. Kennedy proved that his catholicism made him an even better citizen of the country he loved . . . for what greater sign can any man show than

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The children gave me new dishes for my birthday, and my china cupboard was so full that I sorted out the cracked and chipped cups and sent them with Pa to the dump. Two days later Ellie came dragging them back. "Grandma, look what I found for you!" she said. Maybe next time I'll have better luck throwing them away. The good intentions of friends can keep us from changing our habits, too.

to give his life for the nation he loves? Here on this altar the blood of John F. Kennedy is mingled with the sacrificial blood of Christ, the Divine Victim, and offered as a pleasing oblation to our heavenly Father. Today we envision the two Johns (John Kennedy and Pope John XXIII) looking down on this earth joining in prayers for peace on earth while they enjoy together *Pacem in Caelis, Peace in Heaven.*"

Bishop Fulton Sheen, in one of his columns, went to great length to compare the sorrow of Mrs. Kennedy with that of Mary at the cross, and John Kennedy's death with that of Jesus on the cross. Again we say that the Kennedy family is not to be blamed for these excesses, but the church which seeks to use every means to promote itself, regardless of propriety or truth.

### BEQUEST TO ATONE FOR SINS

A wealthy farmer in Ferrara, Italy, left an estate of \$1,600,000 to the pope and the church "to atone for my sins." We think it is a good thing when people give generously during their lifetime for the work of the Lord. It is a good thing when Christians make certain, with a will, that at least a portion of the estates that the Lord allows them to accumulate will continue to be used for His glory after their death. It is not good, however, when people do this with the erroneous idea that the gifts will somehow atone for their sins, or lessen their guilt, or purchase favor with God.

Atonement for sin is a free gift of God given only through Jesus Christ. It is written that the blood of Christ "cleanseth us from all sin. 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" (1 John 1:7-9). If, out of a grateful heart and with a desire to honor the God of grace, a person gives and wills his estate to the work of the Lord, it will certainly be pleasing to Him. If a person thinks that by his gift of money he is buying God's favor, he is sadly mistaken.

### DIVORCE IN CALIFORNIA

A news item from Sacramento, Calif., reveals that divorce hits one out of every two marriages in California. The California legislature is concerned about this matter, and suggests several causes. Listed among them are the following. *The big city:* divorce is easier to live with in the big city where the neighbors are strangers and the stigma is gone. *Mobility:* in a fluid society it is easier to change homes, and jobs, and mates. *Women* have gained new independence and freedom and economic status, which makes it easier for them to live alone. *Youth and sex:* it is estimated that two out of five teen-age marriages start with premarital pregnancy, and that one out of two of these marriages ends in divorce. *Divorce* itself

is called a "contagious disease" and the stigma of divorce is vanishing.

### TITHING TESTIMONIAL

A sports write-up in the *Cincinnati Enquirer* contained an interview with Alvin Dark, manager of the San Francisco Giants. The article said, "Alvin Dark, manager of the Giants and a devout Baptist, was asked while in town last week end whether he still practices tithing.

"I most certainly do," he quickly replied. "Giving a tenth of my income back to God was just as unquestioned as putting on my socks before my shoes. And a nickel out of every fifty cents was quite a lot when I got up before dawn to pedal around my paper route. But as the years went by and my income increased, I found I could never win the game of giving to God. He always out-gave me. He gave to me physically, financially, and in a dozen other ways. He has led me into a satisfying career in baseball, and selected a wonderful girl to be my wife, and gave me four wonderful children.

### ALCOHOLISM

Alcoholism poses a greater health menace to Americans than radioactive fallout, said Dr. Andrew C. Ivy, head of the clinical sciences department of the University of Illinois. He noted that there are 8,000,000 known alcoholics in the United States, that the number is increasing at the rate of 450,000 a year, and that 20,000 die and 400,000 are injured annually in traffic accidents caused by drunken drivers.—*Sunshine Magazine.*

### **To Realize 'Righteousness' Must Precede 'Peace'**



"THE WORK OF  
RIGHTEOUSNESS  
SHALL BE PEACE;  
AND THE EFFECT  
OF RIGHTEOUSNESS  
QUIETNESS AND  
ASSURANCE FOR  
EVER." ISA. 32:17

DECEMBER							January							FEBRUARY						
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT
					1	2														
3	4																			
10	11																			
17	18	19	20	21	22	23														
24	25	26	27	28	29	30														

# WHICH DAY IS THE LORD'S?

• By Pastor Gordon Landry, Baton Rouge, Louisiana

SUNDAY is not the Sabbath. Unquestionably, Saturday is the Sabbath. God gave to Israel the keeping of the Sabbath as a day of rest, and Orthodox Jews worship on Saturday. That is the reason we know Saturday is the Sabbath. Some have tried to say that Sunday may well be the Sabbath, because time could easily have been lost somewhere between the giving of the Sabbath as a day of rest and today. This we might agree with, if it were not for the Jews.

The question arises, then, as to whether Christians are commanded to keep the Sabbath, or if they can make their own choice as to the day they want to use for worship. The answer to that question is in your Bible.

First, let us study the affirmative side; i.e., that we as Christians are to follow the Jews' lead in keeping the Sabbath. We will attempt to give the major arguments we have heard.

The closing verse of Genesis one shows that "God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Then, beginning with the second chapter, we notice the introduction of the Sabbath day. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

The seventh day, or the Sabbath, say those who believe in keeping this day holy, was instituted long before the laws God gave to Israel—in fact, it was instituted long before Israel itself came into being. Therefore, it is superior to the law and, though incorporated into the law, it took second place in the law only to the exaltation and honor to God. (Ex. 20:1-11.)

Let us read Exodus 20:8-11. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou,

nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Now that proves, say Sabbatarians, that Israel already believed in and held sacred the Sabbath day, for God said, "Remember it."

Another argument for the affirmative is this: Jesus denied that He would destroy the law. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:17-19).

Since the law and the prophets are to remain in full force and effect, they say, the Sabbath must remain as the day of rest and worship. Since the Christian churches recognize the Ten Commandments as binding upon the adherents of Christ, it should also be recognized that the keeping of the Sabbath has no bearing unless the proper day is known as the Sabbath day. To further augment his firm belief in the keeping of the Sabbath, one Sabbatarian informed me that the Catholics were responsible for changing the traditional worship day to Sunday. A Catholic friend of mine also said this.

Jesus told the rich young ruler, "If thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself" (Matt. 19:17-19). The commandments, then, Sabbatarians claim, are a steppingstone to salvation, for Jesus



noted a few of the Ten Commandments to show what commandments He meant could lead to life.

That, briefly, is the affirmative side of the question and, we will admit, there are some strong arguments for that viewpoint. However, let us hasten to say that we believe the arguments against the keeping of the Sabbath are far stronger. On the negative side, then, are these facts.

Though God did bless and sanctify the Sabbath day in Genesis two, He did not offer it to man for a day of rest. This we know very well from Deuteronomy 5:2, 3. Moses spoke to Israel, saying, "The Lord our God made a covenant with us in Horeb." (This refers to the giving of the law on Mt. Sinai.) "The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive this day." You can scrutinize the Book of Genesis from chapter two to the end, and you will not find one instance when any of the patriarchs kept the Sabbath day. Why not? Simply because the Sabbath was not given to *man* until Moses and Israel stood before God at Mt. Sinai.

The argument that "remember the sabbath day" indicates prior knowledge and use has little merit. When one of my children wants to play at a neighbor child's house, I may say, "You may go, but remember to be back by five o'clock." This would not necessarily mean that he had been told before to return at that time.

We of the Church of God of the Faith of Abraham are firm believers that Jesus said exactly what He meant, as did God. When Jesus said He came not to destroy the law or the prophets, we firmly believe Him; but He also said, "I am not come to destroy, but to fulfil." We believe the law and those portions of prophecies that have to do with His first coming. The law—especially the Sabbath day—was given to a specific people for a specific time. That is made abundantly clear in Deuteronomy 5:15 as an explanation for the giving of the Sabbath day to the people of Israel.

"Remember," God said, "that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." The Sabbath day was given to a specific people—Israel. It was given for a specific reason—because they had been slaves and God had freed them. It was given for a specific time—as the Apostle Paul said in Galatians 3:19: "Wherefore then serveth the law? It was added because of transgressions, *until* the seed should come to whom the promise was made." The Seed—Christ—has come. The law is no longer in effect. As Paul also said a little later to the Galatians, "If ye be circumcised, Christ shall profit you nothing." (Circumcision preceded the law.) "I testify again to every man that is circumcised, that he is debtor to do the whole law. Christ is become of no effect unto you,

whosoever of you are justified by the law; ye are fallen from grace" (5:2-5).

The law did remain in effect, however, until Jesus was sacrificed. The rending of the temple curtain from top to bottom signified the end of the law. (Matt. 27:51.) That is why Jesus told the rich young ruler to keep the commandments. It might be pointed out, though, that He did not specifically mention the Sabbath law, and it is possible that He did not mean to have it included. This, however, is speculation, for who can say what something means that is left unsaid? But if we turn again to Galatians three and read verse 21, we note that no law could give life. "If there had been a law given which could have given life, verily righteousness should have been by the law."

An allegory is presented in Galatians four which shows the uselessness of keeping the law since the death and resurrection of Christ. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. . . . Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free." This allegory refers to two covenants; one of which is the Ten Commandments. Deuteronomy 4:13 states, "He declared unto you his covenant, which he commanded you to perform, even ten commandments." This is similar to the bondwoman, and the bondwoman was cast out.

The Catholic church did not change the worship day from Saturday to Sunday. Jesus was resurrected early the first day of the week (John 20:1), the disciples thereafter met daily for a while (Acts 2:41-47), then met regularly on the first day of the week. (Acts 20:7; 1 Cor. 16:1, 2.)

Romans 7:1-7 shows the danger of trying to keep the Ten Commandments. Beginning with verse 2: "The woman which hath an husband is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law

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# WAIT ON THE LORD

By Beth Briggs



**W**ITH the exception of the Gospels, there is nothing more beautiful and comforting than the Psalms. No matter in what attitude we find ourselves, whether we are happy or in need of courage and consolation, we can turn to the Psalms and discover passages of joy that will make us happier and more joyful, or we can find promises of help and solace that seem to draw us to the very heart of God.

Let us consider the twenty-seventh Psalm. This is a psalm that repeats the same message in different ways, and can be read many times, with each reading revealing some new and wonderful phase of the same basic thought.

Let us take the first verse into consideration for a moment. David tells us that the Lord is his light and salvation, and the strength of his life. He wrote this psalm from his own experience, but we can place ourselves in the same position and apply his sentiments to ourselves. "Whom shall I fear?" he inquires, and proceeds to inform us that there is nothing for him to fear.

Likewise, if the Lord is *our* light, we need never be in darkness, because darkness disappears when the light comes in. If He is our salvation, we know that through Him we shall attain eternal life. If He is the strength of our life, He will help us bear all of our burdens. Many scriptures tell us that this is so. Here are just a few of them: He will sustain us (Psa. 58:6); He will undo the heavy burdens and let the oppressed go free (Isa. 58:6); His "yoke is easy, and [his] burden is light" (Matt. 11:30). So, like David, we can thankfully say that there is nothing for us to fear.

In the second verse we are told that when David's enemies came upon him, "they stumbled and fell." If we have enemies, and the majority of us who are active in the service of our Lord do have them, they, too, sooner or later will meet a similar fate. We need not concern ourselves as to when and how they will receive their punishment. God has said that vengeance is His, and He will repay. (Rom. 12:19.) So let us wait patiently for Him and, in due time, He will fulfill His promise; if not in this life, then some day the evil ones will be rejected forever from His presence, or they will sleep an endless sleep, as though they had never been.

Let us remember this when we are inclined to think that "there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous" (Eccl. 8:14). But let us read verses 12 and 13, which tell us that although a sinner's days are prolonged, yet it will be well with those who fear God, and that it will *not* be well with the wicked because he fears not God. So, in our deepest depression, let us know with certainty that in the final analysis all is *not* well with the wicked, but *is* well with the righteous.

In Psalm 27:3, David goes on to tell us that "though an host should encamp against me . . . though war should rise against me," he would not be afraid of them. In this connection, let us recall the experience of Elisha when a great multitude of Syrians, determined to destroy him, surrounded him so completely that, from a human standpoint, death seemed to be certain. His terrified servant, seeing only this mighty host, cried out "Alas, my master! how shall we do?" Confidently, Elisha told him to not be afraid, because "they that be with us are more than they that be with them." He prayed for the servant's eyes to be opened, and then he beheld the mountain filled with horses and chariots of fire around about Elisha. (2 Kings 6:14-17.)

The children of God are at all times likewise protected. We may not realize that this is so, but the Bible tells us that "the angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34:7).

The same promise of protection is repeated in the ninety-first Psalm, which tells us that a thousand shall fall at our side, and ten thousand at our right hand, yet no harm shall befall us because we have made the Lord our habitation (vv. 7 and 9); we shall see the destruction of the wicked (v. 8), but God's angels will have charge over us, and they will keep us in all our ways (vv. 11 and 12). Let us make certain that we have "made the Lord . . . our habitation," and then there will be no place in our lives for fear.

In Psalm 27:4-8 we see why David was so confident of God's protection. He desired and sought after the Lord, and his one hope was to dwell in His house forever. He had thus placed himself in the position where he could

claim these precious promises in times of trouble. As stated above, we must also have this desire and hope if we are to be shielded from the storm that is about to break upon an unsuspecting world.

In the tenth verse David states that when his mother and father forsake him, the Lord will take him up. Parents *have* been known to forsake their children, but we have a Father that never forsakes His own. We can always depend upon Him. He is always there, ready to assist us at any time of the day or night.

In the eleventh verse David prays for God to teach him His way and lead him in a plain path. He recognized the fact that he must follow God's way before he could claim the foregoing promises. So must we walk in the steps of Jesus! Are we doing this, or are we walking in the ways of the world? We must be entirely Christ's if we are to receive His love and protection.

David remarks in the thirteenth verse that he would have fainted unless he "had believed to see the goodness of the Lord." David passed through the severest of trials but, even when for a time the enemy seemed to have triumphed over him, he still hoped and believed that eventually he would see God's goodness. In other words,

he was willing to "wait on the Lord." He believed that in due time God would come to his rescue, and He did.

David tells us twice in verse 14 to "wait on the Lord." This we must do, even though we wait for a long time. When the souls under the altar cried out to God, "How long, O Lord . . . dost thou not judge and avenge our blood on them that dwell on the earth?" God heard their cry, but told them that they should "rest yet for a little season, until their fellowservants . . . should be fulfilled" (Rev. 6:9-11). There was a reason for this delay in their case. There is also a reason when, though the time seems long and dreary, we also must in patience and courage wait upon the Lord.

If our desire is, as was David's, to "dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and [eventually] to enquire in his temple" (v. 4), then, through trials and tribulations, to the end of our earthly days, He will be our light and salvation. We need not be afraid of even a host of enemies, physical or mental. When all have forsaken us, He will take us up; He will hide us in His pavilion, and set us upon a rock. Could we ask for more? Let us wait patiently for Him!

## WHERE IS YOUR HEART?

*By Pastor Russell Dickerson, Litchfield, Minnesota*

**W**HERE is your heart? God has been asking this question for several thousand years. On the other hand, men have been telling God for several thousand years, "My heart belongs to you, Lord." Nevertheless, their lives often do not testify that their hearts belong to God.

Two thousand years ago Jesus told men where their hearts were, and today it is still true. "Where your treasure is, there will your heart be also" (Matt. 6:21). In other words, Jesus said that your heart can be found where your treasure can be found.

This is still true today. Men put their treasure in things they love. If a person loves music, he will perhaps have a nice stereophonic set, with several hundred dollars invested in a record collection. Some people enjoy reading and will build elaborate and expensive libraries. Others have various hobbies, such as coin or stamp collecting, which can be very expensive. Jesus' words two thousand years ago are still true today. Men put their treasure where their heart is.

Jesus said previously that men should not invest in corruptible, temporal things, but they should lay up for themselves treasure in heaven; yet we can see all around us signs that men have paid little or no attention to the words of Jesus. Men are investing their time and money

in temporal things. A car will last about ten years; yet a man is willing to pay from three to four thousand dollars for a new car. A house will last thirty to fifty years; yet people invest from ten to twenty thousand dollars for a new house. Men spend much of their energy, ability, and money in ways to improve their temporary existence. Jesus indicated that this is a waste of time, for these are all temporary, short-lived, material possessions.

We read in the Bible that Solomon first built a beautiful and elaborate house for God, and then he built his own house. Today men make sure that they have beautiful and comfortable homes, and will not think of building a new and beautiful church unless the old one becomes completely unusable. Many churches and parsonages get furniture or other items that are hand-me-downs from someone's home. If people have some item that is pretty well worn out, they will see if they can find some church or parsonage that could use it.

I heard one Jewish rabbi complain rather bitterly that the only time his temple could get anything was when someone died. The deceased person was honored by a piece of furniture, window, or candelabra given as a memorial. Yet he noticed several of the ladies of his temple wearing expensive fur stoles, and the men drove expen-

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By the late R. H. Judd

**H**OW is the doctrine of the Trinity expressed by the churches which in the present day regard it as essential to belief? We shall supply quotations from representative institutions and individual persons of repute in their attempts to reconcile their teaching with reason, and bring it within the comprehension of the ordinary intellect. Last, we shall give a brief historical review of the doctrine so its origin and history may be familiar to our readers. We shall then be in a better position to study the pros and cons of the argument in relation to the fundamental teachings of Scripture, free from fear of misrepresentation or bias.

The Athanasian Creed in the "Book of Common Prayer" of the Church of England is recognized as the authoritative mouthpiece of that church on this supposed "necessary" doctrine of "The Catholick (Protestant) Faith." It is considered by all "evangelical" denominations to be the fullest expression of the doctrine of the Trinity extant. Its purpose is to define in terms comprehensible to the average occupant of the pew a doctrine that cannot be understood without being defined. It is far too long for quotation here, but, as the "Book of Common Prayer" is usually easily obtainable on request, we strongly urge the reader to get a copy and carefully read the famous Creed. He will then be in a position to decide in his own mind as to whether "definition" has, or has not in this instance, succeeded in its mission.

The Presbyterian Creed says: "In the Unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost." The Methodist Creed is couched in language practically identical to the foregoing. The hymn books of all the popular denominations are divided into sections comprising these three divisions, and hymns appropri-

## BACKGROUND OF THE DOG

ate to each of the separate persons of the godhead—"God the Father," "God the Son," and "God the Holy Ghost—are contained therein.

The China Inland Mission is one of the most widely known missionary societies the world over. Belief in the doctrines of *eternal conscious suffering* and the doctrine of the *Trinity* are stated to be necessary for membership in the mission. One of the leaders of that mission, who was for some years prominent in the offices and in the church work of the mission to whom request was made concerning the grounds of his belief in the Trinity, wrote as follows:

"This subject is not a mystery to me at all—not in the least—it is as clear as anything I believe in the Bible, at least the possibility of a triune God is clear." My reply to that was: "Now if you can make a statement like that I must certainly congratulate you, for you are the first man I have met in many years of life to make such a statement or anything like it. When a man can write as definitely as that about any subject, we naturally expect him to be able to give a convincing and lucid explanation of what to others is a serious difficulty. Here is your explanation: how much is anyone helped by it?—If a man can be a trinity of body, soul, and spirit, why cannot God be a trinity of Jehovah, Jesus Christ, and Holy Spirit?—Jehovah being God in the soul aspect, Jesus Christ being God manifested in bodily form, and the Holy Spirit, the Spirit of God." Replying to that, my comment was: "Probably the best thing for me to do is to ask you to read your own explanation once or twice, bearing in mind that you believe the Trinity to consist of *three persons*, whereas man is only one personality, one being, not three."

Mr. R. V. Bingham, editor of a widely published magazine *The Evangelical Christian*, and doing a good work in the interests of Protestantism versus Romanism, on being asked for "Biblical proofs for his personal belief in the doctrine of the Trinity," wrote in reply, without any word of Scripture in support of his belief, that he "had no more difficulty in believing the doctrine of the Trinity than he had in believing that light, heat, and power could enter his house by the one source of electricity." I wrote, replying that light, heat, and power

# NE OF TRINITY

were three separate *attributes* of electricity, whereas the doctrine for which he stood maintained that three separate *personalities*, not attributes, existed as one Being. One lady correspondent of note varied the foregoing illustration by substituting water, ice, and steam as suitable representatives of the doctrine of the Trinity.

A third illustration of the futile attempts of believers in the doctrine of the Trinity comes from the *Berean Quarterly*, an official organ of the Methodist Church. We quote *verbatim* as follows:

*"Meaning of Trinity:* There is one God, one only God who reveals Himself to us, and deals with us in three ways so different that we call Him by three different names. When we think of God as the Maker of the world, and Giver of all good gifts, we call Him the Father. When we speak of God as dwelling in Jesus Christ who loved us and gave Himself for us, we think of the same God, but call Him the Son. When we think of God as speaking in our conscience, encouraging us, making us strong to do right, we think of the same God, but call Him the Holy Spirit."

That any body of thinking men representing, as they assert, the claims of Christianity should allow such utter nonsense the recognition of their official sanction for the express purpose of instructing the young is truly amazing. That there should be no protest from the thousands of parents who send their children to Sunday school is one of the most striking proofs of the apathy and credulity that prevails regarding the foundation facts of religious belief, and the little concern they have as to the ability to teach, of those who do the teaching. The United Church of Canada straddles the difficulty by giving official recognition to the two forms of Trinitarianism mentioned herein. Is it any wonder that earnest appeals to individual ministers of that church meet with no response whatever? Any person who, for the sake of the rising generations and generations yet to come, seeks a more robust and reasonable attitude toward these foundation facts of religious belief is looked upon as a disturber of the peace. The writer speaks from experience over many years and a wide field.

Following are facts—and more could be advanced—which are "inescapable proof" of the heathen and idola-

trous sources of this confusing doctrine of the Trinity:

The emperor of China once every year offers sacrifice to the Spirit of Trinity in Unity. Laotsu, the great philosopher to whom the Chinese pay almost divine honors, who lived six hundred years before Christ, said: "Tao (i.e., the intelligent principle of all things) is by nature one: the first begat the second; both together brought forth the third; these three made all things."

The Indian "Trimurti (or Trinity) is Brahma, Vishnu, and Shiva. These also are represented and worshiped as three persons, though the original divine principle is but one. One of their Paranas (sacred writings) plainly declares that the great unity is to be distinctly recognized as three gods in one person. In a commentary on the "Rig Veda" (a book of sacred hymns collected many centuries before Christ), it is said, "There are three deities, but only one godhead, the Great Soul."

The Chaldeans, the Babylonians, the Phoenicians, the Egyptians, the Grecians, the Scandinavians, the ancient Irish, the ancient Prussians, and the aboriginal Americans had their Trinities. One of the great idols of the last named was called "Tangalanga," that is, "one in three and three in one." The three gods who emanated from the original spirit they called "Trininaaka"—the Trinity.

Just as ancient nations had their three-headed image representations of the deity, so has the so-called church of Christ. For instance, the Papacy has in some of its churches images of the Triune God. There is one in the monastery at Madrid with three heads on one body.

That the doctrine of the Trinity was no part of primitive Christianity is readily traced from the history of its associations with it, and data are herewith given which unmistakably show how the doctrine crept into the church from outside sources.

About A.D. 29, our Lord Jesus the Christ, on being questioned as to which was the first and greatest commandment, put on record the fact that "the Lord our God is one Lord" (Mark 12:29). In so doing, and making use of the word "our," He included God as His God, thus recognizing the unique truth of the commandment in its absolute sense.

About A.D. 57, the Apostle Paul said: "Though there be that are called gods . . . yet to us there is one God, the Father . . . and [besides Him] one Lord, Jesus Christ" (1 Cor. 8:5, 6, R.V.). There is no possible chance of misunderstanding the words of Paul here, or the manner in which he *contrasted* the many gods of the heathen with the one and *only* living God.

About A.D. 150, Justin Martyr introduced Greek philosophy, saying, "I believe in God the Father, etc."

About A.D. 170, the word "Trias" appeared first in Christian literature.

About A.D. 200, "Trinitas" was first introduced by Tertullian.

(over)

About A.D. 260, Sabellius said: "Father, Son, and Holy Ghost are three names for the same God." As we have already seen, the Methodists adopted this idea in their Sunday school *Berean Quarterly* as their official explanation of the doctrine of the Trinity. The United Church of Canada also has given its sanction to the same illogical proposition.

Not until A.D. 300 were Trinitarian forms of prayer known in the Christian churches.

In A.D. 325, the Nicene Creed affirmed Christ to be very God.

In A.D. 370, the well-known "orthodox" doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost," was composed.

In A.D. 381, the Council of Constantinople gave the finishing touch to the doctrine of "three persons in one God."

In A.D. 383, the Emperor Theodosius threatened punishment to all who would not worship the Trinity. Some writers claim from this that the worship of the Trinity is the "mark of the beast," as "beast" in Scripture is considered to represent government, and that this procedure

will be more literally fulfilled in days to come. Certain it is that present-day tendency is toward union of the churches, even with the Roman Catholic, with the doctrine of the Trinity as a staple factor in their creeds.

In A.D. 519, the "doxology" was ordered to be sung in all the churches.

In A.D. 699, clergymen were commanded to memorize the Athanasian Creed.

In A.D. 826, Bishop Basil required the clergy to repeat the Athanasian Creed every Sunday.

Much of the above information is gleaned from writings of C. C. Walker, F. G. Janaway, and Joseph Bland.

When it is recognized how completely the laity has been ruled and is still being ruled by the clergy, it is not difficult to understand how the doctrine of the Trinity has gained such widespread acceptance. Not one can prove his belief, and seldom it is that any individual will even attempt to explain the doctrine. They cannot explain it, for they know only too well that God has said: "I am the Lord, and there is *none else*, there is no God beside me" (Isa. 45:5).

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# THE GRACE OF GOD

By Evelyn H. Austin, Mt. Morris, Illinois

**G**OD tested Abraham's faith when He told him to sacrifice Isaac, his son of promise. But "Abraham staggered not . . . through unbelief, but was strong in faith . . . and therefore it [i.e., his faith] was imputed to him for righteousness." So also will this be done for us if we have faith in Jesus our Saviour.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us" (Isa. 33:22).

Jehovah, to whom these verses refer, is the Lord God Almighty. He is omnipotent and omniscient. He is the Creator of the universe, the Ruler of heaven and earth. He is holy. He is powerful and mighty, yet He is ever merciful and kind.

Man often thinks he is a Big Somebody before God Almighty. He dares to question God's purpose, almost defiantly. He blames God for everything that happens. Did you ever hear anything like this? "Why did my father have to die at the age of forty-two, and leave my mother and me to struggle on alone? He was a God-fearing man, and an exemplary Christian. Why couldn't some no-account die instead? Why did that innocent baby have to die? Why does God allow us to suffer pain, and sorrow, and death? Why did He allow sin to enter into the Garden of Eden? He could have prevented it. Why do people have to be sick in mind and body? Yes, poor, puny man does this very thing—he whose finite mind cannot comprehend Almighty God, who is also a compassionate and loving heavenly Father.

Do not ever ask God why, but pray for Him to give you courage and faith to meet the trial, knowing that God "doeth all things well." A lecturer that I heard many years ago used an illustration that I have never forgotten. He said that a colony of ants was crawling over the roof of the Congressional Library in Washington, D.C., which is a most beautiful building. They felt some bumps, and complained that the architect had not smoothed them out. That is just what we do to the Great Architect of the universe. The Psalmist said, "What is man that thou art mindful of him?" (Psa. 8:4).

What about man in God's sight? "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. . . . Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance" (Isa. 40:22, 15). "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6).



"There is none righteous, no, not one" (Rom. 3:10). "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." We naturally (that is, out of Christ) have no spiritual discernment, so we of ourselves can do nothing about our filthy rags of unrighteousness. That can be done only through Jesus. God provided a way. He promised a Saviour. Jesus came, and He died for our sins.

"Being justified by faith, we have peace with God, through our Lord Jesus Christ" (Rom. 5:1). Let us study this verse in its three parts. The words justice, justified, and justification are terms which have to do with a judge, and a person standing before a judge. Can you imagine how a person who has been condemned to die feels when a judge tells him that he is pardoned? Paul uses the word "justified" to teach us what God does for really believing and obedient Christians.

How do we get this pardon from God? Paul said that we are "justified by faith." God has given all salvation power (authority) to His Son Jesus Christ. When a sinner comes to Jesus with a truly repentant heart, and by faith receives Christ as his Saviour, his faith justifies him (Rom. 4:20, 22), even as Abraham's faith was imputed to him for righteousness. The repentant sinner becomes righteous in God's sight. How righteous is such a person? He is completely righteous. God does not go half way. He gives the sinner a perfect standing in His sight.

(Please turn to page 14)



# Brief Messages for Busy People

## THE CONTRASTING TOYS

*By Rosalie Ficken, Festus, Missouri*

When I was only five years old, my older sisters and brothers tried to ease the grief and loss I felt when my mother died. Two of my sisters gave me a gift. My older sister gave me a beautiful doll as large as a baby. It had flaxen curls, huge brown eyes that closed when she went to sleep, her limbs were jointed—even her tiny hands were jointed at the wrist so they could be turned. She was a darling, but she was made of China. Because of this, I was only allowed to hold her a few minutes at a time while I was closely supervised by my elders. I sat primly in a chair feeling proud but scared, lest some harm befall my doll. After a few minutes the doll was taken from me and placed in a safe place where I could gaze at her, but not handle her.

Another sister gave me her gift. It was a big, brown, woolly, soft, cuddly Teddy bear. It had black shoe-button eyes, and a nose embroidered in black. His arms and legs moved only at his shoulders and hips, but I loved him with all the pent-up love my heart could hold. I could hug him until the shavings in his tummy creaked in protest, but I knew he would not break. I dragged him around after me by the ear, his body thumping along on the floor behind me. At night I could cuddle him close to me under the covers, his black embroidered nose lying close to my cheek. The doll was beautiful, and the envy of less fortunate children my age, but the woolly brown Teddy bear I could really enjoy.

Looking back over the years, it came to me how like the two widely contrasting toys are the different types of Christianity. Some folks have the China-doll type—the kind that can be taken off the shelf on Sunday, taken to church and, after the services are over, returned to its place there to be left till the next Sunday. Then there is the Teddy-bear type. It can be hugged warmly to our hearts seven days a week. It comforts us, is unbreakable, and is always there.

Which kind of Christianity would you rather have? the China-doll type, or the Teddy-bear type?

## GOD GIVES US A CHOICE

*By Glenn Birkey, Rochelle, Illinois*

Our choice will determine our eternal destiny. God did

not create men and women robots, but people who can think for themselves and make decisions. Beginning with Adam and Eve in the Garden of Eden, they had the choice of believing God or Satan. They made the first wrong choice when they listened to Satan. Cain had the chance to live peaceably with his brother Abel, but he killed his brother, and a murderer's mark was put on him for the rest of his life. Again, it was a wrong choice.

The people before the flood could have lived righteous lives, but failed to do so. When Noah pleaded with them for one hundred twenty years to repent, they refused and perished in the flood waters. It was their choice.

The people of Israel, after God released them from the Egyptian yoke, turned again to idolatry and suffered for it. When Christ was born into the world, they again refused to accept Him as their Messiah and were scattered all over the earth for nearly two thousand years. Surely it was a sad choice.

Today all have a choice to accept Christ's atonement on the cross for their sins, but many reject this choice. We also have the choice to accept Bible truth rather than error, which is so commonly taught today. Plato's doctrine of inherent immortality is accepted rather than the Bible teaching of conditional immortality.

Recent statistics state that there are about two hundred different religious faiths in the United States. The first chapter of Galatians states clearly that there is only one gospel, or faith. Can all be correct? or is the Bible wrong? Second Peter, chapter three, tells of scoffers who in the last days will ridicule the thoughts of prophecy concerning Christ's return to earth. When He comes they will see their mistake, but then it will be too late.

It is high time that both Christians and non-Christians search the Scriptures to see what choice they will make to obtain eternal life rather than eternal destruction. There is no middle ground. It is either one or the other. Which choice will it be? All have that choice to make. May God guide us wisely in making that choice!

## CHRISTIANS USE THEIR TALENTS AND OPPORTUNITIES

*By Pastor Hollis Partlowe, Macomb, Illinois*

The story is told of a man who built a large and prosperous business, but he had no one to leave it to when he died. Consequently, he called his three nephews and ex-



plained his problem to them. He showed them a large, empty room and handed each one a coin and instructed each one to go and buy something that would fill it as full as possible. They would spend no more money than he gave them, and they were to return by sunset. The one who did the best job would be his successor.

At evening all three returned. The first dragged a bale of straw into the room and, when it was untied, it made a large pile on the floor. The second brought two bags of thistledown which, when released, filled three fourths of the room. The third nephew explained that he gave half of his money to a hungry child and, with the other half, he bought a flint and a small candle. Striking the flint, he ignited the candle, which filled every corner of the room with light. The wise old man recognized the third nephew as his successor.

How well do we use our God-given talents and opportunities? How well do we fill our daily circles with the light of Jesus Christ? Our Lord said, "As long as I am in the world, I am the light of the world" (John 9:5). The implication is unmistakable! After Jesus ascended to heaven, His followers were to be the light of the world. He said as much: "Ye are the light of the world. A city that is set on an hill cannot be hid" (Matt. 5:14).

Hence, the light of the genuine Christian cannot be hidden. It cannot be under a bushel, but it is on a candlestick giving light to others. The purpose is obvious: that others might see our good works and glorify our Father who is in heaven. (Matt. 5:15, 16.)

Paul expressed the same idea: "That ye may be blame-

less and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom *ye shine as lights in the world*" (Phil. 2:15). Faithful Christians are a crying need.

### A LIFE LINE

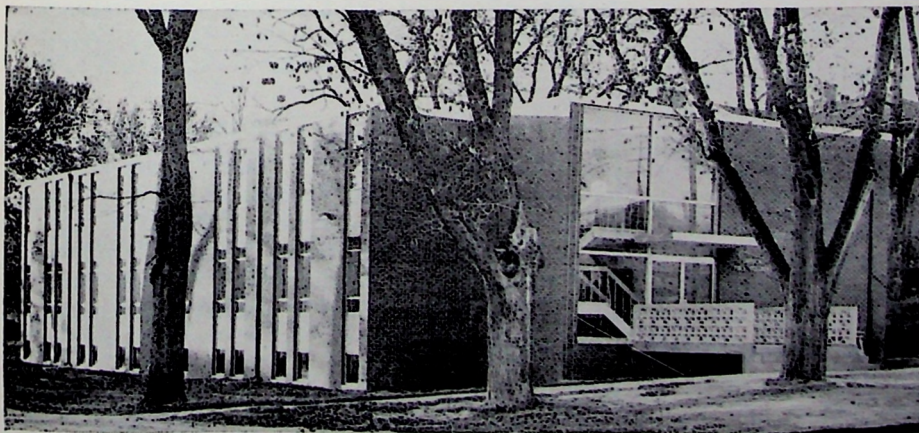
By *Ann Lunderby, Litchfield, Minnesota*

The little old man of the sea,  
Went out in a boat for a sail;  
But the water came in,  
Right up to his chin,  
And he had nothing with which to bail.

So this little old man of the sea,  
Drew out his jackknife so stout,  
And a hole with its blade he did cut,  
So that all of the water ran out."

I read the above poem in a magazine published by three teen-agers in a near-by town. It dawned on me that many of us that claim Christianity find ourselves on the sea of life in pretty leaky vessels. I am afraid that our ingenuity would be quite like that of the old man who cut the hole in the boat to let the water out.

Would it not be wiser if we would carry a life line with us during these days that we wait for the Lord's return? We can never tell when we may encounter difficulties on this sea of life. Our life line to the Lord can help us and others.



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## WHICH DAY IS THE LORD'S?

(Continued from page 5)

by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (vv. 2-4).

What law did Paul refer to? Most Sabbatarians will say he referred to the ceremonial law. But that the Ten Commandments were meant is extremely plain to see, for verse 7 says, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." This law, then, is dead. (V. 6.) If we try to keep it alive and live by it, while at the same time professing Christianity, we become adulterers in the sight of God. Let us not seek to serve two masters.

Jesus' Sermon on the Mount far surpassed the Ten Commandments in both scope and spirituality. The law was stone-cold. Jesus' commandments are warm-hearted and living. They have a greater depth of meaning. Thus, the law was superseded by a better law. (Heb. 8:6, 7.) Follow Jesus, and live!

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## THE GRACE OF GOD

(Continued from page 11)

We cannot understand the mystery of this, nor the wonder of it, but we can believe it because God says it is so. How wonderful!

It is then that we have peace with God—"the peace that passeth understanding." This can be true only through Jesus Christ our Lord. "There is none other name given among men whereby we must be saved" (Acts 4:12). "There is one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all."

God has delegated to His Son, our Lord, all things that pertain to our personal salvation and to that of the nations. Jesus said, "All power [authority] is given unto me in heaven and in earth" (Matt. 28:13). When we sincerely declare our faith in our Saviour, a sin covering of His righteousness is given to us. We are told to "put on Christ." This covering is a cloak of Christ's righteousness that covers our filthy rags of righteousness. It is not righteousness wrought by us, but given to us, and put upon us. We must keep this garment clean by following the Christian precepts that are laid down for us. This kind of life produces the fruit of the Spirit (Gal. 5:22, 23), which is love, joy, peace, longsuffering, gentleness, faith. It is not *fruits* of the Spirit, for it takes all of the attributes of the Christian life to round out the perfect fruit.

Justification! What a wonderful, soul-thrilling word it is! Justification is by faith, and by God's grace, for it is a gift, one of the most precious teachings of all Christianity.

We say with the Psalmist, "O that men would praise God for his wonderful goodness to the children of men."

## WHERE IS YOUR HEART?

(Continued from page 7)

sive cars. This Jewish temple is a reformed Jewish organization and they have done away with the system of tithing that God has demanded of His people.

Jesus said that our hearts are where our treasure is. I'm afraid this statement condemns many professing Christians because so few people have their treasure invested in the Lord's work. If more people did have more of their money invested in God's work, I'm sure they would find it easier to be interested in God's work. People naturally seem to be more interested in things that involve their pocketbooks.

Of course we have to realize that there is more to Christianity than investing money, because Jesus condemned the Pharisees, and we know that they observed tithing to the letter. When Jesus said, "Lay up for yourselves treasure in heaven," we also interpret this to mean other types of treasure such as love, peace, righteousness, humility, patience, and faith.

To tithe to the Lord's work is important and essential, but remember Jesus' words, "You have forgotten the most important law—love and mercy." These are the things of which Jesus spoke that could not rust, nor moths eat, nor could thieves break in and steal. How much treasure do you have stored in heaven? or is all of your money, talent, energy, and time invested in temporal things?

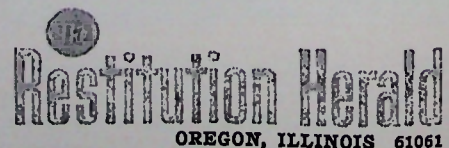
Remember that where your treasure is found, your heart can also be found. Where is *your* heart?

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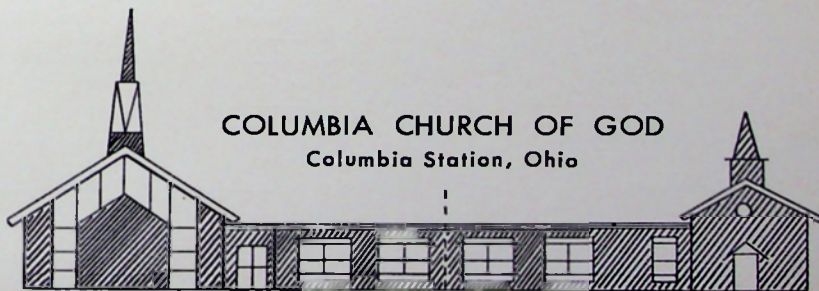
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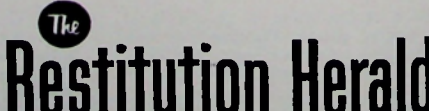
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# RESTITUTION

*Herald*

## THE RELATIONSHIP OF BELIEVERS TO THE LAW OF MOSES

(Page 8)

VOLUME 53, NUMBER 22

### Life's Building Which Endures

#### IMPORTANT MESSAGES IN THIS ISSUE!

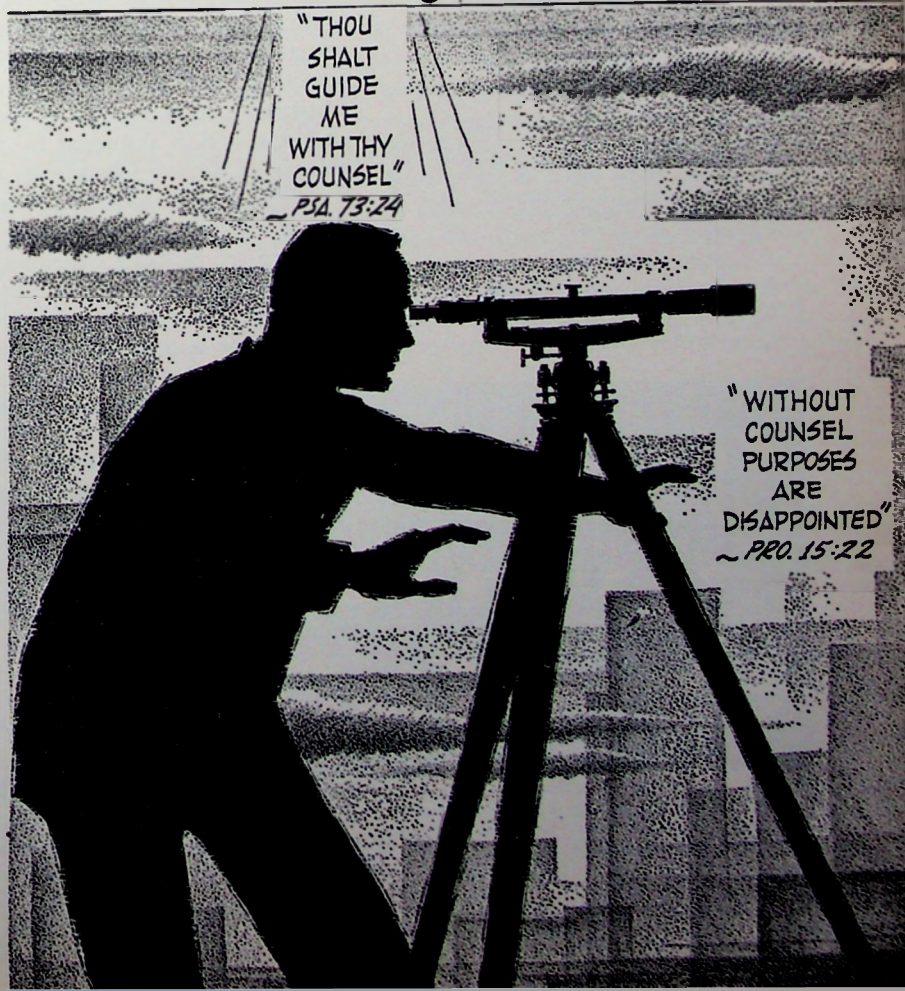
"There Is a Way That Seemeth  
Right"

"He Shall Be Great"

Dying to Live

What Is Our Hope?

And editorials, a page for children, and short features of current interest!



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

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

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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It was hot weeding the garden this morning and I sat for a while in the shade of a maple tree to let the wind cool me. Two goldfinches lit on the end of a branch close by. The wind blew the branches, but the birds perched, happy and unconcerned, as they were tossed about. Faith in God keeps lives steady when they are tossed this way and that by the winds of misfortune.



# Editorials

Harold Doan  
Editor

## "THE NAKED COMMUNIST"

This is the title of a book by Cleon Skousen, who began his intensive study of communism during his sixteen years of service with the Federal Bureau of Investigation. Included in the book is a list of forty-five current goals, as defined by Mr. Skousen. These forty-five goals were read into the *Congressional Record*, and have been circulated in various forms.

Among these goals are the following that have religious and prophetic significance, as pointed out by Bro. Sterling Russell, Cleveland, Ohio.

"1. Promote the United Nations as the only hope for mankind. If its charter is rewritten, demand that it be set up as a one-world government with its own independent armed forces." The Christian knows that the only hope of the world is Jesus Christ, Saviour of mankind, coming again in power and glory to reign upon an earth made new and cleansed of sin.

"17. Get control of the schools. Use them as transmission belts for socialism and current communist propaganda. Soften the curriculum. Get control of the teachers' associations. Put the party line in textbooks." The education of a child is a recognized area of concern for every Christian who is required to "train up a child in the way he should go." Thus the Christian is concerned about the influences being brought to bear upon his children, and is disturbed by the evidences of atheism, humanism, and ridicule of Biblical Christianity that are present in the school systems.

"24. Eliminate all laws governing obscenity by calling them 'censorship' and a violation of free speech and free press. 25. Break down cultural standards of morality by promoting pornography and obscenity in books, magazines, motion pictures, radio, and TV." It is true that these two points are dangers of great magnitude. We doubt, however, that the promotion of obscenity is primarily communist-based. While this promotion of evil plays into the hands of the enemies of the nation, we are inclined to think that the smut peddlers are motivated by love of money and not by love of Russia.

"27. Infiltrate the churches and replace revealed religion with 'social' religion. Discredit the Bible and emphasize the need for intellectual maturity which does not need a 'religious crutch.'" Whether or not this was an original communist aim, the discrediting of the Bible and deviation from revealed religion in favor of social schemes has weakened religious influence, and consequently has opened the way for acceptance of communist idealism.

"28. Eliminate prayer or any phase of religious expression in the schools on the grounds that it violates the principle of 'separation of church and state.'" Here again, we think that Mr. Skousen has simply taken a situation, after the fact, and presumed that it was a communist goal, or somehow communist-motivated. There are many honest people, who have no sympathy with communism, who think of the separation of church and state as much preferred to the domination of the state by any one religion such as is evident in many countries of the world.

Materialism and rebellion against the authority of God are present in the hearts of many people, who are at the same time anti-communist, so that actions against the church or religion are not always communist-sponsored.

"40. Discredit the family as an institution. Encourage promiscuity and easy divorce." The breakdown of the American family is a recognized problem of our times. This basic disruption in the home is a root cause for increased crime and degeneration of morals and ethics.

"42. Create the impression that violence and insurrection are legitimate aspects of the American tradition; that students and special-interest groups should rise up and use united force to solve economic, political, and social problems." Race riots, demonstrations, picket lines, sit-ins, K.K.K. night riders, marches, and other mob actions that are a daily occurrence are evidence of how well this principle has been taught to many unstable American minds. The first thought on the part of some is to enforce their will on others by a mass movement and a show of force. These supposedly non-violent actions have within them the seeds of intimidation and force, and generate violence. That they are often communist-led is beyond question.

This point makes us recall the history of violence and God's attitude toward it. In Noah's day the "earth was filled with violence" (Gen. 6:11). God punished this attitude with the flood. The Psalmist says clearly, "The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth" (11:5). One of the reasons that God brought judgment upon the land of Judah, and caused it to be overrun by the Babylonians, was that "they have filled the land with violence" (Ezek. 8:17). The Prophet Habakkuk cried out in protest at the violence of his day, saying, "Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and vi-

olence are before me: and they that raise up strife and contention" (1:3).

"The Naked Communist" list of communist goals does serve to point up some of the areas of American life that undermine love of God, love of country, and love of righteousness. Whether or not these are all the result of the efforts of the Communist Party is doubtful. Evil in the human heart, unredeemed and unrepented, is the root cause of all these problems. The removal of sin in the heart by acceptance of Jesus Christ and the work of the Spirit of God is the only real cure.

#### BAPTISM FOR ADULTS

*Signs of the Times* reports that at a recent meeting of Protestant theologians in Muelheim, Germany, to discuss the theological problem of baptism, Karl Barth and his son Dr. Markus Barth advocated baptism at an adult age. Dr. Markus Barth said there is no Biblical justification for the baptism of babies and that, in fact, this practice is completely irreconcilable with the latest findings of Biblical research. Many German pastors in recent years have had serious doubts about baptism of babies and have been recommending adult baptism for those old enough to make a personal decision of their own free will.

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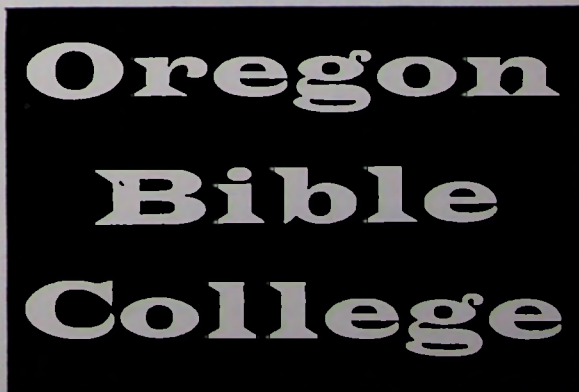
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## Peace And Unrest



# “There Is a Way That Seemeth Right”

● By Pastor James Rencontre  
Holbrook, Nebraska

THERE is a way that seemeth right unto a man, but the end thereof are the ways of death” (Prov. 16:25). What is the way that “seemeth right”? It is the way of normal life. Man lives each day in a pattern of survival. This pattern is so common that it has been called a rat race. Everyday life on the earth is the way that seems right. It seems right because normal life is necessary for survival. We must live daily on a pattern of meeting obligations and providing a living. If we stopped, we would eventually die from lack of nutrition. This way is a group thing and everybody is participating in it. We all live daily and act in such a way that we are able to take care of ourselves and live with one another.

If this way is so natural and normal, what makes it the way of death? Natural man is selfish. The way of life that provides for needs is naturally selfish. If we did not think of ourselves, nobody else would. In this one fact we find the way to be a way of temporal things and not a way of eternal things. It excludes God. Mankind today finds himself so involved in selfish things that there is little time spent in consideration of the God that created him.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Gal. 6:7). I have only heard of two violations of this law. In one case a man saw a vine that came up voluntarily in his garden. He thought it was a squash vine. After caring for it for the summer, it turned out to be only a gourd vine. I raised a victory garden during the war and planted what I thought were turnips. When we pulled them, they were rutabagas. This law is definite that when a man plants a seed he will reap accordingly, no matter what the individual thinks should come from the plant.

In our lives the same law is at work. We do things that develop and grow into our character. The life we live now is the life that is to be judged by God in relation to life and death. Now is the sowing time. As we live daily we develop ideas that mold our lives into the pattern that will determine our future. There is a text that reads, “Train up a child in the way he should go; and when he is old, he will not depart from it.” Today we are growing, sowing, and developing. Tomorrow we will reap.

What are we sowing? As we grow daily and as we mature, we are sowing character, values, and our own destiny. Too many times we think of the time of reaping as some far time in the future. The time of reaping is to be ultimately the last day, at the time of the second coming of Christ and the rebuilding of this earth.

This is not the only time of reaping, however! This is one fact that I would like to get across. We sow ideas and actions that develop into character when we mature. The way we live now decides the kind of individual that we will be in the future. Also, we reap daily from the actions that have gone on before in our lives. As we



daily treat people we meet, and live our lives, so we daily reap their response to us personally, and will ultimately create the personality by which we will be forever considered.

Jesus gives us a good picture of the "way that seemeth right" in the Parable of the Rich Man. "He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:16-21).

What is wrong with having plenty? I know that many people consider the material goods that they have as blessings from God. If we have plenty and take care of ourselves, we develop a reputation as being an individual who can take care of his obligations. If we have plenty and meet the demands of society, we will cultivate respect in the eyes of those whom we desire to influence. I know of no better means of witnessing to other individuals than by being able to win respect by our actions, and the way we are able to take care of ourselves.

Why should we not store up things for the future? A

good provider thinks of the future. If we take the goods that we have in abundance and store them up, when need arises we will be prepared. This thinking is the basis of good economy.

What is wrong with wanting to retire without worry? Today we have a problem in our society created by people who have been unable to provide for the retirement years. If a person is able to save enough to retire and find pleasure and comfort in later years, it is a sign of good management.

What is wrong with the picture? It is the same thing that is wrong with the "way that seemeth right." To think like this man did is to think selfishly. All that was on his mind was the present. In the picture, God was neglected until He said, "Thou fool, this night thy soul shall be required of thee." The man forgot about the eternal, and only thought in terms of *now!*

Today we are in a world of daily living that gives much to us. We each have the opportunity to gain education, raise families, follow occupations at wages of our own choosing, and can spend our lives in profitable careers. All these things seem right. The door of opportunity seems to be open. Why is this way of normal living a way of death? Why can this way seem so good, and yet be so bad? We are sowing for the future. Our lives are to go on in a pattern that will determine our destiny. If this everyday living that is necessary and essential leads

*(Please turn to page 13)*

## "He Shall Be Great"

*By Pastor Russell Dickerson, Litchfield, Minnesota*

IN THE first chapter of Luke, verse 32 begins, "He shall be great." This is one of the most beautiful, one of the most dynamic, yet one of the most neglected descriptions of Jesus in the Bible—"He shall be great." However, when you really think about it, the word "great" does not mean much in our language today. Hardly a day goes by that we do not hear this word used over and over again.

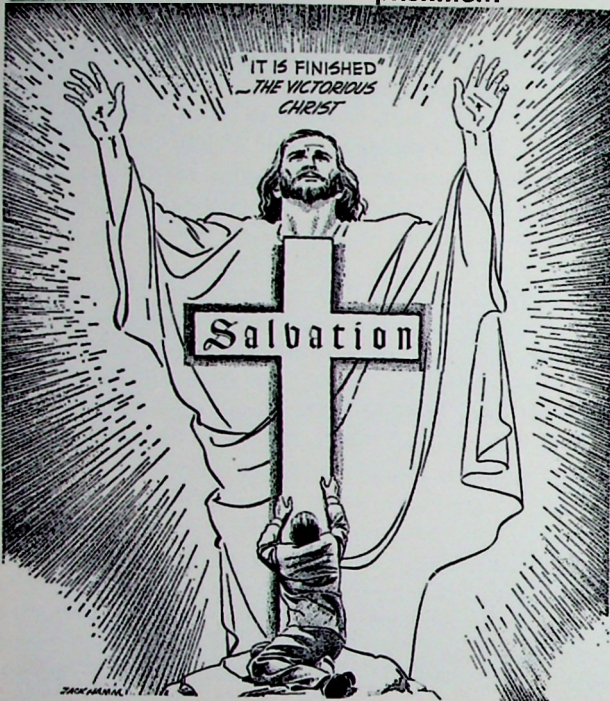
One of the reasons that many of our good English words have no meaning is modern advertising. Every product sold has to be better than the other, so many of our English words have lost their identity. Everything is "great" today: this car is great, that soap is great, this toothpaste is great, that brand is great; in fact, "great" is out-dated. Such words as fantastic, fabulous, and tremendous are now being ruined by our advertisers.

Nonetheless, when the Bible was translated some four hundred years ago, great meant *great*. Jesus was not described as fantastic, fabulous, or stupendous. He was simply described as great. But then, great had not lost its

meaning. They had no high-pressure sales talk about such and such a product in the days of King James. Unlike this product or that product, Jesus was truly great.

To say that Jesus was truly the greatest man that ever lived, would not be an exaggeration. We realize that greatness is hard to define; but one of the tests of greatness is the mark one leaves upon history. At the time, Jesus was probably so insignificant to the history of the world that He is mentioned only a few times by secular historians. Even though overlooked by secular historians, Jesus has done more to change history than any other man. The name of Jesus has caused wars to be fought, crusades to be waged, and nations to rise and fall. Surely no one or no ten men have changed the course of history like Jesus. Today there are nearly one billion confessing Christians in the world, and it would be hard to estimate the millions that have professed Christ in the past two thousand years. However, these are facts that are of interest only to the secular historians. Why is Jesus great to those who confess Him as Saviour? *(Turn to page 13)*

## An All-Time Accomplishment



ye shall live also" (John 14:19), "for as the Father hath life in himself; so hath he given to the Son to have life in himself." "Even so the Son quickeneth whom he will" (John 5:26, 21).

Jesus died that He might obtain a better life. He was "sown in corruption," and "raised in incorruption"; "sown in dishonour," and "raised in glory"; "sown in weakness," and "raised in power"; "sown a natural body," and "raised a spiritual body."

Jesus died that He might live on a higher plane of life. He died, too, that He might have companionship. "The Lord God said, It is not good that the man should be alone." This was said of Adam, but it is also true of Jesus Christ. God placed Adam under a deep sleep and from his side took that from which his bride was made. Jesus was placed under a deep sleep (death), and His side was opened, and there came forth "blood and water" (John 19:34). With the blood of atonement and the water of baptism, God prepared a bride for His Son.

Jesus spoke of His death as a baptism (burial). He said: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (See Luke 12:50; also, Matt. 20:22, 23.) There is only one path that leads to immortality. Jesus followed that path, and so must we. We must die to live.

# DYING TO LIVE

By Pastor Harry Sheets

**T**HE title is intended for neither pun nor levity. It states a sober Biblical truth. Jesus said: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 1:24). Years later, Paul added: "That which thou sowest is not quickened, except it die" (1 Cor. 15:36).

"The wages of sin is death" (Rom. 6:23). Every sinner must die, is the decree of a just and holy God. Since "all have sinned, and come short of the glory of God" (Rom. 3:23), it follows that all children of Adam must die—"as in Adam all die" (1 Cor. 15:22).

Jesus the Son of God—not the son of Adam—lived without sin. He was "in all points tempted like as we are, yet without sin" (Heb. 4:15). Death had no claim over Him, except indirectly. However, knowing that He, like the corn of wheat, would abide alone except He die, He tasted "death for every man" (Heb. 2:9). He died that He might have much fruit.

Jesus said: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). "Because I live,

We follow the path of death, burial, and resurrection symbolically when we repent, are baptized, and rise from the water to live a new kind of life. Paul pointed to these steps when he wrote: "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. 6:3, 4).

The importance of this symbolical death is noted by Paul when he said: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

Our baptism in water is the symbol, or shadow, of our baptism into death. Where there is a shadow there is a substance. If we accept the shadow, we will receive the substance. "The trumpet shall sound, and the dead shall be raised incorruptible . . . for this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:52, 53). The order is first death and then life. We must die to live.

# “WHAT IS OUR HOPE?”

By Pastor C. E. Randall, Omaha, Nebraska

*“What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus at his coming?” (1 Thess. 2:19).*

**PEOPLE** in all walks of life put their hope in something or somebody. The Christian puts his faith in the Lord Jesus Christ and the promises given in the sure Word of God. To be sure, there are not many in comparison to the billions of people inhabiting the earth that have their hope thus anchored. The majority of people put their faith in men in whom there is no hope of deliverance.

Back in 1910 there appeared a book in Germany under the title “The Human Slaughterhouse.” In a short time over one hundred thousand copies had been sold. It created a sickening sensation throughout Europe. The volume contained a horrible description of the battlefields of the then near future, which turned out to be World War I. The book described how machine guns would mow down whole regiments, and dynamite which would be dropped from planes at night would wipe out lives by the thousands. The anticipation of such destruction did not deter nations joining battle in World War I. Neither will the annihilation that is bound to take place in another global war stop aggressive nations from setting off the initial spark that will ignite the conflagration when they feel their hour has come.

In the spring of 1911 in Baltimore, Maryland, the National Peace Congress was in session. At the meeting the late President Howard Taft said: “Let Britannia and Columbia join hands across the Atlantic and their outstretched arms will form a sacred arch of peace, a rainbow which will excite the admiration of all nations, and will proclaim to the world that, with God’s help, earth nevermore will be deluged with bloodshed in Fratricidal War.” Those were nice words! Beautiful sentiments! England and the United States did join hands—but they did not form the arch of peace or create a rainbow that signaled the end of war.

The frightfulness of war, as described in the book referred to above, and the hopes of peace expressed by President Taft—neither were of much value in preventing the greatest war of all history up to that time. Those who put their trust in men were disillusioned and their dreams and hopes frustrated.

## *Not in Men*

“Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he

returneth to his earth; in that very day his thoughts perish” (Psa. 146:3, 4).

Previous to World War II, in the May 11, 1935, issue of *Literary Digest*, Adolf Hitler was quoted as saying: “Nobody in this Germany, nobody in this unified and disciplined State, wants war. Nobody here ever will take any step to cause war. Have we not proved our desire for peace? Toward the west, Germany is bound by the Locarno Pacts; toward the east, she is in treaty with Poland not to employ any kind of force for ten years; and I will say now that at the end of the ten years we shall be ready to extend the contract. This treaty of peace, mark you, was not made under compulsion. It was influenced in no way by the League of Nations or any other extraneous factor. We entered into it voluntarily. We entered it gladly, though wrong had been done us in that direction. Our just resentments we subordinated to a larger consideration—that of peace. Germany, moreover, is a signatory of the Briand-Kellogg Pact which, as everyone knows, outlaws war as an instrument of national policy.”

History reveals that those lamb-like words were deceptive and intended to deceive the nations into thinking that the German government was dedicated to peace. Those were words in which men put their trust. Did it pay? Were they trustworthy? Every generation has its Hitlers who speak tender words—words of peace—and at the same time connive ways to conquer and subdue and take peace from the earth.

This has been the pattern of action down through the centuries. Much of the wealth of the world today is being expended in preparation for what the Bible calls the “battle of that great day of God Almighty.”

With political immorality at such depths in our present-day society, causing people to lose faith in the wisdom and righteousness of man ruling over man, with the problems which the atomic age has thrust upon civilization, there is a spirit of helplessness and restlessness abroad that begs solution.

There is only one solution to the problems facing mankind. That solution is to be found in the coming of the Prince of Peace and the setting up of His Kingdom in the earth—in which the kingdoms of this world will become the “kingdoms of our Lord and of his Christ.” This is the hope of the world. Is it your hope?

**T**HERE are four major covenants or testaments dealt with in the Bible. They are: the covenant with Abraham, the covenant with David, the covenant with Moses, and the new covenant with or through Christ—better known as the New Testament. Since we are concerned chiefly with the relationship of those who have come under the new covenant with the covenant made with and through Moses, we shall glance only briefly at the first two.

#### *The Covenant With Abraham*

This covenant embodies the fulfillment of very definite promises that God made to Abraham if the latter would “get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee.” Included in these promises were: “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 in thee shall all families of the earth be blessed” (Gen. 12:2, 3). As soon as Abraham obeyed God, these promises became irrevocable. The conditions imposed by Jehovah had been fulfilled. The heavenly Father will surely keep His promises.

Abraham’s righteousness did not spring from his ability to perfectly observe all of the statutes of a complicated law, but “he believed in the Lord; and he counted it to him for righteousness” (Gen. 15:6).

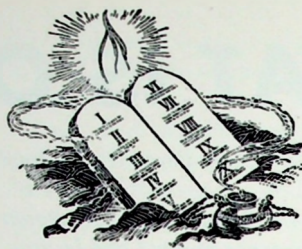
The covenant that God made with Abraham is called “an everlasting covenant” in Genesis 17:7, and the land promised in the covenant, “an everlasting possession” in the next verse.

#### *The Covenant With David*

This covenant was in reality but another and more specific form of the covenant with Abraham, and had for its aim to mark with greater exactness the line through which the blessing promised in the Abrahamic covenant was to find accomplishment. The seed-royal was thenceforth to be only of the house of David: “And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever” (2 Sam. 7:12, 13).

#### *The Covenant With Moses*

This covenant is also known as the old, or Sinaitic covenant. It was given by God to the Israelites through the instrumentality of Moses. It respected especially the inheritance of the land of Canaan, and the temporal blessings wherewith God would bless Israel in this land if they would faithfully observe all of the provisions of a body of law which He would give them. In contrast to the first two covenants mentioned, this was not a covenant of promise, but a covenant of law. The blessings which Israel would enjoy under this covenant would hinge upon the fidelity with which the nation obeyed the many stat-



## THE RELATIONSHIP BIBLICAL TO THE LAW

● By Pastor J. I. ...

utes contained in the law. If they disregarded or disobeyed the terms of the covenant, its blessings would be replaced with cursings, its rewards with punishments.

The blessings which would accompany the keeping of this covenant of law, and the punishments which could be expected if they chose to disregard its provisions, are set forth at length in the twenty-sixth chapter of Leviticus. The chapter is too lengthy to permit quoting it in full here, but it divides naturally into three divisions. The *first* begins, “If ye walk in my statutes, and keep my commandments, and do them” (Lev. 26:3), and then lists many blessings that they may expect to enjoy at the hand of their God. The *second* division begins, “But if ye will not hearken unto me, and will not do all these commandments” (Lev. 26:14), and contains an impressive list of sufferings that would inevitably follow. The *third* deals with survivors who will “confess their iniquity” and “their uncircumcised hearts be humbled” (Lev. 26:40, 41), and points out that their forgiveness has no relationship with the law that they could not keep, but goes back to the eternal covenant made with Abraham (Lev. 26:42).

It is this covenant of law, given to Israel through Moses, which is commonly referred to simply as “the law” in that portion of the Bible known as the New Testament. The term “New Testament” is also mentioned a time or two in the Old Testament. It is highly significant that this Old Testament, or covenant of law, is never referred to as being everlasting or eternal. It was a conditional covenant. When broken by Israel, it could be terminated by God.

When Jesus began His ministry, ten of the tribes of Israel had already been carried by their enemies into other countries (a part of the curse for not keeping the law), and had, as tribes and a part of the commonwealth of Israel, perished. The two tribes that remained (probably with a liberal sprinkling of individuals from the other ten) were still striving to base their claim to righteousness and the blessings of God upon a rigid observance of the law. They had so complicated and confused it by their elaborate interpretations and applications that, in some cases, they had completely reversed its original in-

# ONSHIP OF VERS OF MOSES

ne, Peoria, Illinois

tent and purpose. The Master pointed out several instances of this, but we shall briefly remind you of only two.

The law said simply, "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to that which proceedeth out of his mouth" (Num. 30:2). But the scribes and Pharisees had defeated this simple commandment by declaring that "whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor" (Matt. 23:16). By complicating and adding to the letter of the law, they had pulverized its spirit, thus defeating its purpose.

The law commanded, "Honour thy father and thy mother" (Ex. 20:12), and "he that curseth his father, or his mother, shall surely be put to death" (Ex. 21:17). But the simple and obvious intent of the law in this regard had been obscured and then reversed with the declaration that "if a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free" (Mark 7:11), thus "making the word of God of none effect."

Jesus several times incurred the wrath of the scribes and the Pharisees by interpreting and applying the law according to its intent and purpose rather than according to a strict obedience to its letter. He did this chiefly by those deeds that He did on the Sabbath (healing the sick) and by those that He permitted His disciples (plucking and eating grain). He met their objections by pointing out that these deeds were in complete harmony with the purpose and spirit of the Sabbath law, even though they violated its exact letter. By thus observing the spirit of the law, He had fulfilled it, for He pointed out that "the sabbath was made for man, and not man for the sabbath" (Mark 2:27).

When queried concerning the relative importance of various laws, and which was the greatest and most important of all the commandments, Jesus pointed out that they all are but applications of the spirit and purpose expressed in two of them. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with

all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40).

Thus, by disregarding the letter of the law, in order to observe its spirit, Jesus was actually fulfilling the law. By contrast, those who ignored its intent and purpose in order to keep its letter were actually defeating it. It was in perfect harmony with this principle that Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:17-19).

By acting in every instance according to the dictates of the great and unselfish love that He had for His heavenly Father, and for sinful men, Jesus fulfilled the spirit behind every jot and tittle of the law. He fulfilled the law.

But Jesus was painfully aware of the fact that all men sometimes ignore this principle of love, behaving in a thoroughly selfish and hateful manner. Because of this we cannot, of ourselves, perfectly fulfill the law, either according to its letter or its spirit. He understood what His Father had known from the beginning—if men were ever to become righteous in the sight of God, it would have to be in a manner other than by perfect obedience to the law. They needed a Saviour who could deliver them from the punishments imposed by the law.

### *A New Covenant*

This covenant was a necessity if men were to escape the condemnation to death attendant upon their inability to fulfill the law. It was, in part, because it so amply demonstrated this truth that "the law was our schoolmaster to bring us unto Christ" (Gal. 3:24). Just and righteous though it was, the covenant of law was incapable of bringing salvation to mankind. It had one fatal weakness: human flesh lacked the spiritual strength to keep it. As Paul commented to the Roman brethren, "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

It was Jesus Himself who first pointed out that His blood was to be shed in order that His disciples might be brought under the terms of a new covenant, which made provision for the remission of sins, to the end that the sinner may escape the just and righteous condemnation to death imposed by the old covenant. "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). This truth became a very prominent part of the "good news" that He con-

missioned His disciples to preach to every creature in every part of the world. "For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:15). "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13).

The slaying of an innocent victim to make atonement for sin was a principle well known to the people of Israel. Their temple ritual required the shedding of the blood of innocent animals for this purpose. Though the law required no human sacrifice (indeed, it permitted none), yet the Israelitish Christians appear to have experienced little difficulty in applying this principle to the death of Jesus. It is evident, however, that some of them found it hard to comprehend the fact that this sacrifice sealed a new covenant which was to supersede the covenant of law. Some were insistent in regarding it as simply an addition to the old covenant, a "new patch on an old garment."

It was not long before the question arose as to whether or not the Gentile converts to Christianity should be required to submit to circumcision and come under the law which God had given through Moses. "Certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses" (Acts 15:5).

The consideration of this vital question led to a meeting which is sometimes referred to as "the first conference." "The apostles and elders came together for to consider this matter" (Acts 15:16). During the course of this meeting, Peter pointed out the folly of requiring the Gentiles to keep a law which had proved to be beyond the capabilities of the Israelites. He put his finger upon the prime difference between the law (Old Testament) and the gospel (New Testament) by reminding them that "we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11). The fruit of this conference was that the Gentile Christians were instructed that "it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well" (Acts 15:28, 29). The exact reason for these particular prohibitions is not pointed out. We may suggest in passing that we consider the possibility that it was because of their direct bearing upon the Old Testament types of the Christ.

Then the question inevitably came up—if we are no longer bound by the law, is it sinful for us to do the things prescribed by the law? Are we obliged to violate the commandments of the law in order to prove that we are free from it?

It is true that "sin is the transgression of the law" (1 John 3:4), "the wages of sin is death" (Rom. 6:23) and "all have sinned and come short of the glory of God" (Rom. 3:23). Granting the truth of these statements, it immediately becomes evident that the law is powerless to bring salvation to men. It cannot reward a righteousness which does not exist. "There is none righteous, no not one" (Rom. 3:10). This being true, the law is limited to imposing the penalties provided for failure to obey.

Does all this mean that the disciple of Jesus, being no longer under the law, is thereby independent of the spirit and purpose of the law? Is he under obligation to do the things forbidden by the law, and to not do the things commanded by the law? Shall he deliberately violate the spirit of the law in order that he may be a more fit subject for the grace of God through Jesus? Paul answers this 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).

In spite of its rigid commandments, limitations, and penalties, the law was righteous. Christians, though under the new covenant, and no longer bound by the restrictions and penalties of the law, may yet fulfill the intent and purpose for which the law was given. The new covenant still has for its purpose to bring righteousness into the lives of men. Where the old covenant sought this goal by means of statutes, the new covenant seeks it by means of grace and truth. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:20-22).

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39).

It is highly significant that Jesus did not say, "By this shall men know that ye are my disciples, if ye keep the

law." Instead, He said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

Jesus did not concern Himself with their observing the letter of the law, but He did insist that they observe its principles of love. "Now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. 8:6). We can hardly escape the conclusion that it is the spirit (intent and purpose) of the law by which we are to model our conduct. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:1-4).

Israel did not attain "to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law" (Rom. 9:31, 32). "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:3, 4).

Jesus Himself declared that "it is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).

Paul was sure that God "hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Cor. 3:6).

Remembering Jesus' comment concerning the two commandments which formed the foundation for all the law and prophets, and His insistence that His disciples shall be recognized by means of their love one for another, we are quite prepared for the frequent assertions found in the Scriptures which point out that the spirit and the purpose of the law can be fulfilled only by the exercise of love. The following are a few examples.

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:8). "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:6). "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:1). "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well" (Jas. 2:8).

Thus, it seems clear to the writer that the Christian is

under no obligation to live according to the letter of the law. He does, however, acknowledge that the law is good, and seeks to fulfill its purpose by patterning his conduct according to the spirit, rather than according to the letter of the law. This spirit can be encompassed in the one word "love." Any deed that is prompted by love for God or love for a fellow man is in complete harmony with the spirit (though not necessarily with the letter) of the law. This, we believe, is the proper relationship of believers to the law of Moses.

Jesus' application may be clearly observed in the familiar Sermon on the Mount. He interpreted the commandment "Thou shalt not kill" by pointing out that the desire to kill springs from anger, and that the unjustified anger is as much a violation of the spirit of the law as is the killing. In commenting upon the law "Thou shalt not commit adultery," he insisted that the lusting (love of self) which leads to the deed, violates the spirit of the law. Likewise the failure to keep promises, the refusal to lend to those in need, the withholding of love from enemies, the hypocrisy of praying on street corners, the giving of alms for publicity purposes, fasting for the purpose of impressing others with our piety, withholding our substance from the use of the Lord in order to lay up treasures on earth—all violate the spirit of the law, because they have their roots in love of self rather than love of God or our fellow men.

The new covenant encourages violating the letter of the law in order to observe its spirit. It does not excuse violating its spirit and finding ourselves to be innocent because we have observed the technicalities of the letter. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him" (1 John 3:14-19).

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# Brief Messages for Busy People

## EVER THOUGHT ABOUT THIS?

*By Pastor Lyle Rankin, Cashmere, Washington*

From the salutations in the Biblical letters to the churches, we learn the following:

The church is "called to be saints," are now "saints," and are "sanctified." Those in Christ are referred to as brethren in Christ, and as being in God the Father, and in the Lord Jesus Christ. They are of the common faith, also called strangers and elect, as having obtained like precious faith with the apostles through the righteousness of God and our Saviour Jesus Christ. They are the called, beloved of God; are classified those that call upon the name of Jesus Christ our Lord; faithful in Christ, and saints in Christ. They are under the blood of Christ.

## OUR CHRISTIAN HERITAGE

*By Pastor Francis E. Burnett, Tipp City, Ohio*

Reference is frequently made to the Christian heritage enjoyed by Americans. The reference is not amiss. We suppose that no people in any nation or under any other flag has enjoyed the religious freedom of the American. What is this freedom that we have and what is the heritage? The freedom is to worship God "according to the dictates of our own conscience." The heritage is that which was passed on to us by our forefathers. The heritage that you and I have concerning God's Word and promises goes back much further than the founding of the United States of America. But what a wonderful heritage it is!

Just how much does this heritage mean to you? Have you ever given much thought to this valuable asset for you and your family? Have you ever thought of what it would mean if you did not have this freedom, or if you did not have a way of knowing the Lord, or the privilege of study and worship?

The Prophet Amos wrote, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11, 12).

You may think this will not happen to you, but are you sure that you are taking advantage of the full benefits of the heritage that has been left us by the patriarchs,

prophets, apostles, and our forefathers? At some time there will be a famine for the Word of God. Will it be your children who may suffer?—suffer because you have failed to leave them the heritage that has been left you?

The Prophet Isaiah wrote, "Seek ye the Lord while he may be found, call ye upon him while he is near" (55:6). Too often, one hears the remark, "I have to make a living for me and my family. I have to have some time with my family and for myself. When I get older and get some of my obligations out of the way, I will give some time to the church." All the while, the Lord our God would be a helper. We reject Him and lose many blessings. "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth" (Psa. 26:8).

## DIAMONDS IN THE ROUGH

A diamond in the rough  
Is a diamond sure enough,  
For, before it ever sparkled,  
It was made of diamond stuff.

Of course, someone must find it,  
Or it never will be found;  
And then, someone must grind it,  
Or it never will be ground!

But when it's found,  
And when it's ground,  
And when it's burnished bright,  
That diamond's everlastingly  
Flashing out its radiant light.

O Christian, please, whoc'er you be,  
Don't say you've done enough,  
That worst man on the street may be  
A diamond in the rough.

—Unknown

## GOD IS JUST

*By Pastor C. E. Randall, Omaha, Nebraska*

Thomas Jefferson once said: "Indeed, I tremble for my country when I reflect that God is just."

People are prone to forget that the law of the harvest still prevails, namely: "Whatsoever a man soweth, that shall he also reap." The moral decline which has been going on in our nation the past few years seems to be taken by the majority as merely the course of events.



There does not appear to be a widespread revulsion against it. A few years ago, a statement was issued by the Catholic Bishops in America in which they said:

"The history of nations teaches us that ultimately it is spiritual losses rather than material reverses that lead to moral bankruptcy and national ruin. Across the centuries, strewn with the wreckage of once flourishing realms, the words of the Lord of Nations echo a warning in our ears: 'Seek first the Kingdom of God and His justice, and all these things shall be given you besides.' The corollary is inescapable: 'If you seek not the Kingdom of God and His justice, all these things will be taken away from you.'"

The Christian way of life with its attendant blessings cannot long be received and enjoyed unless we give heed to the things of the Spirit. The extent to which we relegate God, His Son Jesus Christ, and the Word out of our lives—to that extent there will come sooner or later a balancing of accounts, because God is just and will recompense to every man according to his works.

Christianity is founded in the person of the Lord Jesus Christ, made dynamic by God's Holy Spirit, and enlightened by His inspired Word. The only way we can share in these basic elements of faith is to be ardent in living that which we profess, and active in practicing an exemplary life patterned after the life of the Just One. The just God will accept nothing less.

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### "HE SHALL BE GREAT"

*(Continued from page 5)*

Probably the most important reason is that He is the Son of God. No other person can make this claim. Jesus was begotten of God. That in itself is enough reason to call a man great. Another reason that we Christians call Christ great is that He was fully man, yet lived a life free from sin. We realize that to many psychologists sin is a man-made theory which has no scientific basis. To one who feels the presence and power of sin, anyone who can live a life free from sin deserves to be called great.

Because we Christians do believe in the power and presence of sin, is another reason we call Christ great. The God we worship is morally perfect and pure. Yet we humans seem to thrive on immorality and sin, so there is a great gulf between God and men. Jesus fills this gap for us. We are now children of God, thanks to Jesus Christ. Anyone who gives us freedom from our feelings of sin and guilt is worthy to be called great.

The thought of death has always been dreaded by men. Immortality has been sought in some form or other by nearly every tribe and people since the beginning of recorded history. Naturally, then, anyone who would guarantee eternal life would be great in the eyes of men. Jesus has done this. Not only has He guaranteed the believer

eternal life, He has overcome the power of the grave to prove to the world that He has the right to guarantee eternal life.

There will always be those who say that Jesus was the greatest deceiver that ever lived. There will always be those who claim that Christianity is simply borrowed and glorified mythology. Nevertheless, these same people cannot deny that Jesus was great. These same people cannot ever say that anyone who can do the things that Jesus claimed to do is not worthy to be called great. We Christians know that Jesus can do these things. That is why we call Him great.

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### "THERE IS A WAY THAT SEEMETH RIGHT"

*(Continued from page 5)*

to death, what element must be added to make life the goal? The life that is now lived must be lived in relation to God and His Son Jesus Christ. If we think of the things eternal, then supply our daily needs, the way that seems right *will be* the right way.

Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). What should be the real goal in life? I believe that if we take God into consideration and let Him have His way with our lives, then we will have the more abundant life that Jesus is speaking about. The problem in the texts that we have considered was the exclusion of God. Would it not be correct then to say that, to make the situation right, the individual needs to include God in his thinking? If we take Jesus Christ as our personal Saviour and let God work His will in our lives, we will live as we ought. He will give us true goals for life. He will give us a true purpose for living. He will give us a harvest in this life of blessings untold. He will make our life a rich experience. Not only will this life be more worth while, but it will be a way that ends in life. In Christ we will have life eternal as our reward when He comes to establish the Kingdom of God on this earth.

Is it not worth while to consider what is at stake? The difference between a useless life and life eternal is yours in the decision to accept Jesus Christ as your Saviour. Will you not do something about it today?

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# Joseph Is Taken to Egypt

By Mildred Dennis

**T**AST month we left Joseph of the land of Canaan at the bottom of a deep pit. He had been thrown into the pit by his ten brothers. They were unkind to Joseph and called him a dreamer. Only Reuben had a secret plan to rescue Joseph from the pit and return him safely to their father.

Hours went by and still no one came. Joseph huddled in the bottom of the pit. "Why did my brothers put me here? Surely someone will come," he thought.

Meanwhile the brothers, all except Reuben, sat down to eat back in their camp. (Reuben had gone to see about the sheep.) As they were eating, they saw a great cloud of dust. Only many moving feet could make such a cloud.

"Ho!" said one brother. "It is a caravan of Ishmaelites. It must be a rich caravan. See the many camels, and each one is carrying a heavy load."

"There must be gum, balm, and myrrh, and many other items for trade. I wonder if we could trade with them?"

Judah said to the others, "Why don't we trade Joseph? He can live with these people in some far-away country. He won't bother us again."

Each one looked at the other. Finally, they all nodded in agreement. Now you remember that Reuben, who was going to rescue Joseph, was not at the camp to hear this new plan. He didn't know what the brothers were going to do.

Suddenly, Joseph heard the sound of running feet. "Now they are coming," he thought. "They will laugh and say it was all a joke." He called out, "I'm still here."

The brothers hauled Joseph out of the pit. He looked from one to another. Slowly the smile left his face. His brothers weren't laughing.

As they grabbed him, Joseph cried out, "What are you doing now? There's been enough. I want to return to my father."

But there was no stopping those brothers. They hurried across the fields to the path of the caravan. They asked to see the man in charge.

"Where are you going?" asked Judah.

"We are headed for Egypt," said the chief. "We are going to trade with the Egyptians."

After much talk back and forth between the man and the brothers, the man agreed to pay twenty shekels of silver to the brothers in exchange for Joseph. "He can be a worker. We can always use another helper."

The caravan moved off toward the way of the setting sun, taking Joseph to Egypt. The brothers returned to camp to count their twenty pieces of silver.

Meanwhile, Reuben hurried to the pit with a rope. He stood at the edge and called down, "Joseph, it is I, Reuben. I've come to get you out. I will take you home."

It was very still in the pit. No one answered. No one moved. "Perhaps he's gone to sleep," thought Reuben. "I'll waken him."

Reuben called again. When there was still no answer, he lay down by the edge of the pit. He looked into the darkness below. There was no sign of movement. Joseph was gone! But where? He couldn't get out by himself. Who helped him? Of course, it was the other brothers. They had changed their minds. Joseph was probably having supper back in the camp right now. All of these thoughts rushed through Reuben's mind. He jumped up and ran back to camp.

"Where's Joseph?" shouted Reuben. "Is he having supper?"

The brothers shook their heads. They pretended to know nothing. Reuben looked in the tents. When he saw that Joseph really wasn't in camp, he was very sad. "I never meant for this to happen. I was going to take Joseph back to our father. Now he's gone. What can I say to Jacob, our father?"

They put blood on the beautiful coat with the long sleeves. They brought the coat to Jacob. One said, "We've found this coat in the fields. Is it not the one you gave to Joseph for a present?"

Jacob reached out and took the coat in his trembling hands. He turned it over and over. At last he said, "Yes, this is my son's coat. A wild beast has surely eaten him. What a sad day!"

Jacob cried. All his sons and all his daughters tried to comfort him. But still he was sad. He thought he would never see Joseph again.

He couldn't know that at that very moment Joseph was bouncing his way to Egypt on the back of a camel and he would be sold to live in Pharaoh's palace, or that one day the same Joseph would help his unkind brothers and all of his family.

*(To be concluded September 30)*

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September 15-20—Special meetings, Litchfield, Minn., Church of God. S. O. Ross, guest speaker

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October 17—Indiana Quarterly Conference at Kokomo

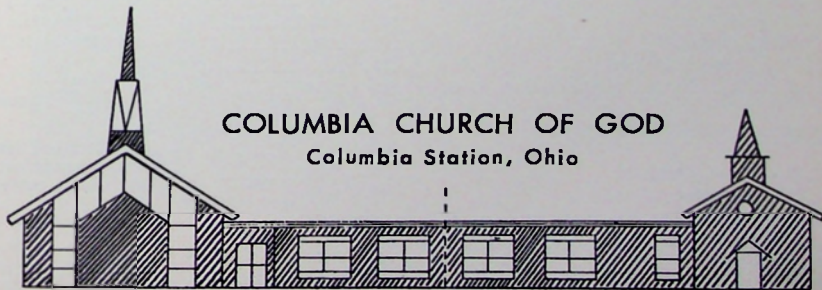
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**RESTITUTION**  
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**RUSSIA  
IN JERUSALEM  
AND AFTERWARDS**

(Page 8)

VOLUME 53, NUMBER 23

**Towering O'er The Wrecks Of Time**

**IN THIS ISSUE YOU WILL  
FIND:**

**Sin: Is It a Myth or a Master?**

**The Gate of Heaven**

**A Pastor Speaks Out**

**Brief Messages for Busy People**

**And editorials and other features  
of current interest!**



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

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

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

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "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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Elmer and Mary Beth have been collecting interesting rocks of different shapes and colors to build a barbecue in their back yard. Pa watched Elmer lay the first stones and said, "It's going to take a lot more mortar than you've figured on to put all those odd-shaped pieces together." It takes a lot of love, the kind that comes from God, to cement together any of us odd human beings in any kind of relationship.



# Editorials

Harold Doan  
Editor

## "RIGHT IN HIS OWN EYES"

In the history of God's dealings with Israel, there was a time when "there was no king in Israel: every man did what was right in his own eyes" (Judg. 21:25). This was a form of anarchy which invariably led Israel as a nation into times of distress. This condition was true both of their religious and national life. When there was no religious leader, Judges 17:5, 6 indicates that the people appointed themselves priests, forsook the worship of God, brought idols into their homes, and departed far from the Lord God. When there was no national leader, they resorted to various forms of crime and degradation that soon brought them into difficult times.

Man, left to his own devices, doing what is "right in his own eyes," will soon be in serious trouble. The writer of the proverb, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25), knew whereof he spoke. The religious anarchist who thinks he needs no guidance from God through His Word, to define sin and righteousness, is headed for deep spiritual frustration and depression. The anarchist who thinks he can go his own way and ignore the laws of society and public opinion is also in for serious problems.

We live today in an age of anarchy. People are prone to live in the way of old Israel, "doing what is right in [their] own eyes," circumventing the laws of God and of man. We are convinced that this spirit which seems to pervade humanity is a prelude to the open rebellion that is prophesied to occur in the last days of this age. Paul wrote of it in 2 Thessalonians 2:3: "Let no one deceive you in any way whatever. That day cannot come before the final rebellion against God, when wickedness will be revealed in human form, the man doomed to perdition" (*New English Bible*). The final rebellion against God is now in progress!

The evidences of this rebellion, spiritual anarchy, are too numerous to give in detail. In the realm of religion we see it in the departure from the Word of God; in fact, the denial of the Word and the attempts of some religious leaders to totally discredit the Word. "Every man [does] what is right in his own eyes," sorting through the Word to decide what he will and will not accept; substituting church traditions and the pronouncements of religious leaders for truth.

In the realm of civil affairs we see this same spirit of rebellion and refusal to recognize the laws of God or of society. Throughout the world the vogue is to substitute force for persuasion. Today, if you want things to change, you demonstrate and riot. You overthrow the government. You take the law into your own hands and, through intimidation and threat, enforce your will upon others. This spirit is often fostered by government and by meddling clergymen who voice loud opinions about matters far out of their realm of understanding and responsibility, and then grab up their parade banners to force their ignorance on others.

There is, underlying the surface which seems to reflect peace and prosperity, a strong running current of rebellion and anarchy evident in the fact that too many are "doing right in [their] own eyes," regardless of law and the Word of God.

### MONEY TO FIGHT POVERTY

One of the weaknesses of the new government war on poverty, as devised in the newly passed legislation, is the breach it will open in the wall of separation between church and state. Representative Charles E. Goodell, New York, speaking about this factor in the law, said: "An example of how broadly this is drawn is that this bill permits a direct grant to a church, not just to a church school and not just to a private school. It does not even have to use the money exclusively to fight poverty. The church does not even have to guarantee that the facilities the church builds will not be used for sectarian instruction or religious worship." The American Civil Liberties Union has said that the anti-poverty bill creates a "serious problem threatening to weaken the nation's commitment to the independence of church and state."

This arm of government, like the Peace Corps, will become a tool of sectarian religious interests, using public funds to build up the assets and prestige of a church.

### RELIGIOUS HUMOR

A clever column in a recent issue of *Christianity Today* sets forth a mock classified section for the church. Among the items written by LeRoy Koopman were:

*Situation Wanted:* Minister wishes relocation in large city church. Ph.D., D.D., ecumenical, good references, administrative ability, humble. Box 80.

*Real Estate:* Ministers—retirement homes you can afford. Write United Teepee Company, Parched River, New Mexico.

*Help Wanted*—large, progressive church wishes to add psychiatrist, choreographer to staff. No theological training necessary. Box 99.

*Will Trade*—commentaries and homiletics books, hardly used, for recent volumes on pastoral counseling and psychology. Box 44.

*Lost*—189 church members last seen on Sunday following President Kennedy's death."

### A PUBLIC EXAMPLE

In the Canadian Province of Saskatchewan, the Roman Catholic Church has achieved for its parochial schools the goal it has in mind for parochial schools in the United States. Legislation makes it possible for Catholic parents to designate their taxes for Catholic schools. Thus, they do not support the public schools. There is no provision for Protestant schools to be thus supported.

In the United States, Barry Goldwater, Republican candidate for the presidency, has stated that he is op-

posed to federal aid to education, but that if such aid is forthcoming it should go to both public and parochial schools. President Johnson has stated that he is in favor of federal aid to schools, but is opposed to federal aid for parochial schools, since this is an unconstitutional support of religion in opposition to the first amendment.

### YWA

The YMCA and the YWCA are taking the "C" out of their emphasis. Formerly a young woman who wanted to join the YWCA had to accept the aim of promoting "those ideals of personal and social living to which we are committed by our faith as Christians." Recently, the national convention of the YWCA eliminated this requirement from the standards for membership. The association acknowledged the fact that sixty-five per cent of its membership is made up of Jews, agnostics, and others who could not give assent to this aim.

### WORLD PEACE

*Sunshine Magazine* states that since the beginning of recorded history, only eight per cent of the time has found the world completely at peace. Of the 3,521 years of recorded history, only 286 have been completely warless. During that time, 8,000 peace treaties were broken.

We are reminded of Jeremiah who spoke often of people who were deluded into thinking there can be peace without godliness, and who were saying, "Peace, peace: when there is no peace" (6:14).

### Strengthening The Span Of Life



# SIN:

## Is It a Myth or a Master?

• By Pastor James Rencontre, Holbrook, Nebraska

OUR society is placing its dependence upon the slogan, "Let your conscience be your guide." When our young people consult their parents about the advisability of certain actions, this is often the answer that is given.

What is the nature of this world? How does natural man think? If the individual lets his conscience guide him, how would his conscience direct him? What is the natural deciding factor in the world?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17). Lust is the controlling factor in natural man: lust of the flesh, of the eyes, and the pride of life. Man by nature is in the path of sin. If we let our conscience alone guide us, it is

only natural to conclude that we will follow the path of the natural.

Sin finds its basis in these three avenues of life: the flesh looks to the sensual desires; the eyes look to the selfish desires; the pride of man looks to his desire to be accepted. This is the herd instinct in man.

Now, what is sin? "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law" (1 John 3:4). By this definition sin is what I know to be wrong and do. Sin, by this definition, is essentially personal. It boils down to individual acts. Sin is a violation of the laws of God.

In this definition of sin a person may stand back in inactivity and be free from sin. If a person never did anything, he could not commit sin. Many people find themselves in this category in their total abstinence from many activities. This is good in many respects, but sin is greater in scope than this. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). By this definition, sin is what I know to be right and fail to do. Sin in these terms does not lie in the outward disobedience, but in the failure to obey.

"Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:3-6). The Christian is given the life of Jesus as a pattern for daily living. Therefore, for the Christian, anything that is un-Christlike, is not simply weakness, it is sin. We ought to walk as He walked.

When we read 1 Corinthians 13, we will notice the absence of vices in the life that is characterized by love. The great commandment that we have from Jesus is love. Notice how the virtues stand out in the life of the individual who is walking as Jesus walked.

Paul, in discussing human nature, told the Roman Christians: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall de-

### Beneath-the-surface Trouble And Its Answer

"THERE ARE THOUSANDS HACKING AT THE BRANCHES OF EVIL TO ONE WHO IS STRIKING AT THE ROOT." THOREAU



"REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS (CHRIST'S) NAME AMONG ALL NATIONS" — LUKE 24:47



liver 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" (Rom. 7:21-25). In the light of this thought, the sinful nature takes a different place in the life of a man. An individual is not a sinner because he does sinful things, but he does sinful things because he is a sinner.

The individual finds himself in Paul's situation and the problem of sin is prevalent because the natural is sinful. Sin is real and sin is powerful! It can overtake a life and so twist things that it grips and destroys that life. Everyone has a habit that is not good. Sin begins as a little evil and grows to something almost unbelievable in size in a short time. It is like the morning-glory. It looks pretty; it seems harmless; but, if it is let go, the weed can grow and multiply until it will take over a field. It looks pretty, but it is just a weed. If any of you have ever tried to destroy a whole field of morning-glories, you know what I mean. Sin takes over in the same way: "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."

Sin perverts character. It twists the conscience so that it tends to tell us that black is white and white is black. It does this so convincingly that we believe it. Sin looks so pretty, but it is just a weed. It needs to be taken out

by the roots and destroyed before it gets so large and deceptive that it finally engulfs us in its error. "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:15). Sin kills: "The wages of sin is death" (Rom. 6:23).

There is a story about a man who bought a new alarm clock. The first morning, the alarm was so loud that it woke him too fast. The noise was too loud. To remedy the situation, the man began to put the alarm farther away from the bed each night so the sound would not wake him so quickly. Finally, he put the alarm so far away that he failed to hear it and slept through into the morning.

As Christians we stand on firm ground. We have dealt with sin. Christ has been accepted. In this condition, sin is clear and defined to us. We know right from wrong. It seems rude and blunt. If we accept sin as the destroyer that it is, we will walk as Jesus walked, but if we begin putting it far from us and let it go unheard, we will sleep through and find ourselves unbothered by it. It will re- turn into our lives and we soon will be in its grip.

Our destiny is being worked out now. It is being determined by our attitude toward Jesus Christ. The Word of God warns of sin and judgment. Let us not push this warning away from us so far that we are found sleeping when Jesus returns.

## The Gate of Heaven

*By Pastor Harry Sheets, Sarasota, Florida*

JACOB, with the stars for covering, hard ground for a bed, and a stone for a pillow, dreamed that he saw a ladder which reached up to heaven. Angels were ascending and descending the ladder, and the Lord was standing at the top. He heard the Lord say: "The land whereon thou liest, to thee will I give it, and to thy seed" (Gen. 28:13).

While partly asleep he realized that God was in that place. Fully aroused "he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (Gen. 28:17).

Jewish tradition states that all angels who visit the earth arrive at this point and return to heaven from this place. Be this as it may, it is a fact that God's blessings have reached the earth through Palestine.

Abraham offered up Isaac in what is now Jerusalem (on Mt. Calvary or Mt. Zion) and received an oath-bound covenant from God which embraced all mankind. (Gen. 22:15-18.) Jesus was born in Bethlehem and arose from the dead outside the walls of Jerusalem. The gospel was first preached at Jerusalem and spread from there

to Judaea and "unto the uttermost part of the earth" (Acts 1:8).

Jerusalem, so Jesus said, "is the city of the great King" (Matt. 5:35). It will one day be the capital city of the world, "for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Micah 4:2, 3).

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17). "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of

*(Please turn to page 14)*



(Sidney Hatch is pastor of the Advent Christian Church of Portland, Oregon, and he here reflects on four subjects of current interest.)

#### *God and Government*

"The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us" (Isa. 33:22).

Recently I was browsing through the Book of Isaiah and the above verse caught my attention as never before. In the day when war will be no longer, the Messiah will be Judge, Lawgiver, and King. Here are the three branches of human government — legislative, executive, and judicial — all centered in one Person, the Lord Jesus Christ. In the Kingdom He will be all three.

In our government today we keep these three branches separate in order to safeguard our liberties. It is not good that they should be centered in one individual or group of men. Nor should one branch dominate the other. Congress serves as the legislative or law-making branch. The President is the executive branch, and the courts are the judicial branch.

But we can rest in confidence that when Christ rules the earth it will be safe—and good—that He should be all three. He will be Judge, Hebrew *Shophet*, one who defends the rights and honor of a people. He will be Lawgiver, Hebrew *Mechoqeq*, one who issues decrees. And, He will be King, Hebrew *Melek*, the one who reigns. Just one final word: of that future Ruler, Isaiah also says, "He will save us." This power cannot be incorporated into government. It is reserved to God alone. We should remember this lest we become, as one state governor recently said, a government-fearing people instead of a God-fearing people.

From the belly of the great fish Jonah cried, "Salvation is of the Lord." From the depths of a Roman prison Paul added, "It is the gift of God."

# A Pastor Speaks Out

By Pastor Sidney Hatch

#### *The War Against Poverty*

"Ye have the poor with you always" (Mark 14:7). The administration in Washington has decided to wage a "war on poverty." I do not want to sound pessimistic, but in the light of the above-quoted words of the Lord Jesus it looks to me like a long war ahead. I don't want to leave the impression, either, that I am in favor of poverty. In short, I am against it. This writer has tasted the dregs of poverty and it is no fun.

Nor should I leave the impression that our Lord had no concern for the poor. I dare say that Jesus of Nazareth knew more about poverty and had more sympathy for poor people than all the "generals" who will lead the troops in this current war! ("The Son of man hath not where to lay his head"; "for your sakes he *became poor*, that ye through his poverty might be rich." The Greek word here means "to become poor as a beggar.")

But in this whole business it seems to me that, as a nation, we are missing the point completely. The poverty problem will not be solved until Jesus comes back and sets up the Kingdom of God upon the earth. In the meantime our spiritual poverty is much worse than our economic poverty. There is abroad in the land a poverty of faith and principle and character which could eventually destroy us.

I suggest that those about to go to war against poverty pause first and read the Beatitudes in the fifth chapter of Matthew. There they will see that sin is the source of our misery, but Godliness is the cure for our woe.

#### *Meddlers or Missionaries?*

"If ye be reproached for the name of Christ, happy are ye . . . but let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters" (1 Pet. 4:14, 15). It is one thing to "suffer as a Christian," to be "reproached for the name of Christ." It is quite another thing to suffer "as a busybody."

There was a day when the great Protestant denominations of America (north and south) carried on a program of missionary work among the Negro people of this land, seeking to help them to know Christ, to establish schools for their general education, and to prepare them for a useful place in society. Today a new breed of "missionary" has appeared on the scene. He invades the south on an "integrated" Greyhound bus. He carries a picket sign and employs a tactic known as the "sit in,"

"lie in," or "pray in." He teaches people how to break the law, defy authority, thwart the police, get arrested, and, if necessary, disrupt society in general.

Some of these "missionaries," apparently having found the kind of martyrdom they are seeking, land in jail. And, in the opinion of this writer, that is where they belong. The Scripture this time is on the side of the police, not the preacher, whether it be Birmingham or New York.

The Apostle Peter vigorously condemned this whole wretched business almost two thousand years ago. His expression, "a busybody in other men's matters," is in Greek just one word *alotrioeπισκοπος*, which, according to Thayer's Lexicon, means "a meddler in other men's matters." This, I think, is what the modern preacher turned civil rights agitator is: a meddler, not a missionary!

*An Appropriate Garb for the Day*

"Word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published . . . let man and beast be covered with sackcloth" (Jonah 3:6-8).

What rulers wear invariably affects what their people

wear. During the last century Queen Victoria's modest and dignified dress gave rise to "Victorian" styles and ways. The influence of Jacqueline Kennedy's hair style still bears its mark upon American women. Now President Johnson's preference for western-style hats is having a marked influence upon the headgear of American men.

In view of these facts I was interested in reading recently what the king of Nineveh decided to put on in response to the Prophet Jonah's preaching. It was sackcloth. What's more, he ordered his subjects and their animals to wear it too.

Sackcloth was probably not the most comfortable cloth to wear. According to the Hebrew lexicon, it was a thick cloth, made of hair, and used for corn sacks and mourning garments. Just to think about it makes one itch and squirm. But the king of Nineveh knew that his people needed to squirm, lest the Lord come and destroy the city!

It seems to me that today our country also needs a few leaders who are willing to put on sackcloth and sit upon the ash heap. Nineveh had only forty days to change its ways. Nobody knows how long we have.

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# Russia in Jerusalem

By H. H. James

**S**TRETCHING across the whole of northern Asia and the greater part of northern Europe lies a vast territory known as the U.S.S.R., the Russian empire, whose influence and power have penetrated into Germany, Austria, Poland, Czecho-Slovakia, and the Balkan Peninsula. To use an apt phrase, this power is "the king of the north," for Russia in Europe and Asia contains and controls most of the northern land surface in the northern hemisphere. It can also be said that Russia in Europe and Asia lies in "the uttermost parts of the north," no territory or power being farther north.

Appreciation of these points will take the reader to Russia in prophecy as "the king of the north" (Dan. 11:40) and as emerging from "the uttermost parts of the north" (Ezek. 38:15, R.V.). Both references predict a movement south from the present frontier of Russian domination. The "iron curtain" is to be moved so as to include countries not now within its influence.

Daniel 11:40-45 states that "the king of the north" is to "enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land . . . the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt . . . he shall plant the tabernacles of his palace between the seas in the glorious holy mountain." "The Libyans and the Ethiopians shall be at his steps."

It will be apparent that an invasion which will take Russia into Egypt will also overrun and appropriate the countries lying in between. In other words, Turkey in Europe and Asia (the fragments of a once strong power), the Dardanelles, Syria, Persia, and Palestine must fall into Russian possession. Such a climax would be in full accord with Russian ambition. It would open the Black Sea Mediterranean route, removing the keepers of the Straits, Greece and Turkey. It would bring Russia rich oil deposits in Persia, Iraq, and Arabia, as well as the inexhaustible wealth of the Dead Sea, enriching "the king of the north" at the expense of Britain and America, who also want these areas, the former being dependent on oil from overseas and the latter facing a demand greater than diminishing home supplies can meet.

A power in control of Egypt would dominate the East and West through Suez, dictate to Ethiopia (Abyssinia), south, and Libya on the northern coast of Africa. The Mediterranean Sea would become a Russian lake, while

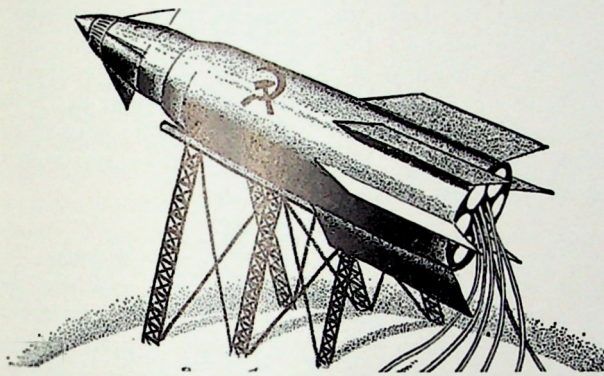
the same tactics of penetration witnessed today would carry "the hammer and sickle" far up the Nile Valley into the heart of the African continent. Indeed, it is hard to underestimate the gain to Russia in a fulfillment of the above, to which must be added the possibility of menace to India, through access to the Persian Gulf and the Indian Ocean. The old lands of the Bible—Persia, Mesopotamia, Syria, Palestine, Arabia, and Egypt—constitute a rich prize lying in the path of an invader from the north, and whatever assistance may be offered by other powers will, for the time being, be swept aside.

A brief analysis of Daniel 11:40-45 will show a complete picture. To "overflow and pass over" is to spill out of the homeland, fill up another country, and pass on to do the same in others, as illustrated by the water of a river in flood spreading out, filling up, and overflowing. Or, to use a past event as a parallel to a future one, that of Germany in the recent war overflowing into France and Belgium, passing over into Italy and Russia, crossing the Mediterranean into northern Africa, penetrating east to Stalingrad and southeast to within the frontier of Egypt. So, too, the king of the north in time ahead.

"He shall enter also into the glorious land" (Dan. 11:41). "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain" (v. 45). Only one country and one place will answer to the above description. In Ezekiel 20:6, a land is referred to as "the glory of all lands." When the nation of Israel was brought out of Egypt, it was settled in the land of Palestine, the same country being described in Deuteronomy 34:1-4. To those who know its past and its future glory it is indeed "the glorious land." In that land, too, is "the glorious holy mountain" described in Zechariah 8:3: "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth and the mountain of the Lord of hosts, the holy mountain." Jerusalem is situated between the Mediterranean and the Dead Seas, a fact which confirms the accuracy of the prophecy and locates the city in which the king of the north is to establish himself. To "plant the tabernacles of his palace" in Jerusalem, would suggest more than a passing military occupation. To "have power over the treasures of gold and silver and all the precious things of Egypt" indicates further the completeness of the Russian "break-through" and intention to establish a permanent authority in the Middle East.

# n and Afterward

ys, New Zealand



Politically and internationally, the future is dark. As events move toward the predicted climax their dark shadows will cause men's hearts to "fail them for fear and for looking after those things which are coming on the earth" (Luke 21:26). Again the plans and decisions of statesmen will be frustrated. Once more the nations will be compelled to arm against aggression. "Peace in our time" will be a vain cry. No human power or combination of powers will be able to alter or prevent the onrush of the king of the north, or take from him his coveted newly won possessions.

But it is written: "He shall come to his end and none shall help him" (Dan. 11:45). What does this mean? Is it an experience in which Germany, under Hitler, will serve again as an illustration? A military power, flushed with success, overflowing many countries, then a turn in the tide of conquest, followed by defeat and the giving up of everything that aggression had won?

Yes! And more than that; for the coming destruction of Russian power will not be wrought by human hands. Ezekiel 38 tells of the king of the north coming to his end in Palestine by divine intervention.

Briefly, the Gog of Ezekiel 38:2-18, and the king of the north (Dan. 11:40) are the same power. The time of activity is the same, "the time of the end" (Dan. 11:40), "the latter years," "the latter days" (Ezek. 38:8-16). The direction from which invasion comes is the same—the north (Dan. 11:40), "the uttermost parts of the north" (Ezek. 38:15, R.V.). The land of which the king of the north, or Gog, gains possession is also the same, "the glorious land" (Dan. 11:42), "the land of Israel" (Ezek. 38:18). Finally the end of the invading power is dramatically described by Ezekiel in such terms as to rule out posi-

tively any suggestion of defeat by human means, but clearly showing the presence of a divine operator, bringing down in ruin the greatest aggressor the world has ever seen.

Here is the description, which speaks for itself: "It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. 38:18-22).

Urged by "an evil thought" to take a spoil and a prey (Ezek. 38:10-12), to have possession in a prosperous Palestine, where hundreds of thousands of returned Jews have made the country rich in "cattle and goods" (vv. 11-13), the proud legions of the king of the north sweep in upon Jerusalem and Egypt. They prosper until they meet the fury of God. Then the elements of heaven and earth combine against them. Earthquake (v. 20), flood (v. 22), terrific thunderstorms spilling great hailstones, pouring out fierce lightning blasts (v. 22), pestilence (v. 22), and finally panic under the impact of which the hosts of the modern Assyrian wither as autumn leaves and melt like snow. An "overflowing rain" is a flood which will bog down all transport, "hailstones" to do the work of shrapnel, "fire and brimstone" the scorching blast of lightning, "pestilence" fast-spreading, unknown diseases. "Every man's hand shall be against his brother" (v. 21), panic, the great fear in any army, when friend sets upon friend in blind terror, killing and slaying indiscriminately. "This shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their

fect, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise against the hand of his neighbour" (Zech. 14: 12, 13). Thus, battered and broken, the king of the north shall come to his end in the greatest defeat in history.

"Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord" (Ezek. 38:23).

The power of Russia broken in Palestine will be a witness to the nations that it was a work of God. Divine intervention! God did it! What will the afterwards be?

"It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts and to keep the feast of tabernacles" (Zech. 14:16).

When these words are being fulfilled, a great and a much-needed change will have taken place in the government of the world. All nations are destined to be ruled from one center by one King. To this end the kingdoms of men are to be broken in pieces, their governments overthrown, their territories and peoples taken possession of by Jesus Christ returned from heaven to reign on the earth as King over all nations. (Dan. 2:44; Acts 1:11; Zech. 14:9; Psa. 72:11.)

God's Kingdom is to be established on the earth. (Dan. 2:44.) God's King, His Son, is to reign over all the earth. (Dan. 7:13, 14; Rev. 11:15.) One city, Jerusalem, is to be the center and capital of a world-wide empire, with mortal populations ruled over by immortal kings under Christ as King of Kings. (Psa. 48:2; Rev. 5:9, 10; 20:4; 2:26, 27; Isa. 32:1.) Controlled by Divine laws, no human being will have any administrative part in this coming world "new order." The will of God will be done on earth as it is in heaven, for the effects of the coming Kingdom will revolutionize the world for good. A thousand years of blessing and peace lie ahead.

In this gladdening prospect the nations go up to Jerusalem from year to year to worship the King. (Zech. 14:16.) To enable them to do this they must be free from fear and want, for the people will not willingly move away from their home country if they are afraid through any insecurity, the prospect of war, or industrial strife. Neither will they worship at one center unless they share a common religion and have a universal language. The variety of religions and the "confusion of tongues" today is a striking contrast with the future, and stresses a needed change so that the nations may draw closer under competent leadership to become a world family of peoples.

Politics, religion, and language are the great barriers to good will and understanding. Provision for their removal will be seen in the following passages of Scripture.

### *Fear*

"They shall sit every man under his vine and fig tree; and none shall make them afraid" (Micah 4:4). "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; and they shall not plant, and another eat" (Isa. 65:21, 22).

### *Want*

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper" (Amos 9:13). "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth" (Psa. 72:16). "The desert shall rejoice, and blossom as the rose" (Isa. 35:1).

### *War*

"They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). "Abundance of peace so long as the moon endureth" (Psa. 72:7). "Behold, I will extend peace to her [Jerusalem] like a river, and the glory of the Gentiles like a flowing stream" (Isa. 66:12). "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17).

### *Law*

"The law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah 4:2; Isa. 2:2-4).

### *Language*

"Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent" (Zeph. 3:9). To attain this object the nations need not give up their own language. The idea of a universal language is practical today, if men could decide what tongue is to be spoken. It would remain that two languages be taught to every child, his country's speech and the common language of all countries. One generation of this would enable all men to understand each other without interpreters and do away with suspicion and misunderstanding in high places, where men sit at the same council table ignorant of each other's meaning, only as translated to them. It is suggested that the coming pure universal language be Hebrew.

### *Religion*

Outstanding in the great buildings to be constructed and used in the new Kingdom will be "a house of prayer for all people," the temple of "the age to come," situated in Jerusalem, and capable of accommodating many thousands of worshipers at one time. The last nine chapters of Ezekiel's prophecy describe this building of surpassing grandeur and give some idea of its use. There will be a

connection between it and the tabernacle in the wilderness, as well as the great temple of Solomon, in that animal sacrifices will be reinstated to point back to the one great offering for sins made by Jesus (Hcb. 10:12), as they formerly pointed forward to the same event.

This will rule out the belief and practice of present-day religion. Anyone studying the details of sacrifice and offerings under the law of Moses will be convinced that nothing was done with the object of saving "immortal souls" from hell torment, or fitting others for "heaven at death." The entire system made no provision for an "immortal soul" or directed the worshipers to any other place than the land in which they lived as long as they were obedient. It is safe, therefore, to write out the "immortality of the soul" as a false doctrine, the survival of the Edenic serpent lie (Gen. 3:4), not taught in the Scriptures, nor any of the beliefs built upon it as a foundation.

In the coming temple the rejoicing congregations will assemble "to worship the King, the Lord of hosts" (Zech. 14:16) when the day of fables is over (2 Tim. 4:3, 4), and "shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19).

Nothing but a complete change in belief could induce such a testimony, as indeed it will be, for the temple service will emphasize the mortality of man, his need of salvation from death, met in the sacrifice of Christ, who died and rose again that men "might have life, and have it more abundantly" (John 10:10). This they could not do if they were already immortal by nature, as immortal-soulism requires. The Son of God will be an example of what others may become. The nations will see one of our race who has been redeemed from death by resurrection and immortalization of body, "Christ, the firstfruits" (1 Cor. 15:23; Rev. 1:18).

This coming transformation will mean *international unity*; one king and one empire, one religion, one law, and one language, no war, no want, and no fear. The scene of its operation is the earth. The great administrator is Jesus Christ. His throne is David's throne, restored. (Isa. 9:6, 7; Acts 15:14-17; Ezek. 21:25-27.) His subjects will be all nations. (Dan. 7:13, 14.) His co-rulers and associate kings, His faithful brethren of all ages exalted to the divine nature bodily, after resurrection and judgment, given positions of rulership in all the earth. (Luke 19:11-27; Rev. 5:9, 10; 2:25-27.)

The reader may have a portion in this glorious patrimony by belief in the gospel of the Kingdom and baptism into the name of Jesus Christ (Acts 8:12), followed by a life of service, making the example of Jesus the pattern of his daily conduct and striving to obey the command given by the coming King to guide His servants during His absence. (1 Pet. 2:21; 1 John 3:3; John 14:15.) With others of "like precious faith" (2 Pet. 1:1) he will "walk

worthy of God, who hath called you unto his kingdom and glory" (1 Thess. 2:12). For him the great hope of the Lord's return to reign on the earth over all nations will be the comfort of life in the midst of a world given over to increasing strife and confusion.

Happy, thrice happy, is the man or woman who finds peace in waiting for the Master to come, and doubly blessed will that servant be to whom the King will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Have thou authority over five, over ten cities." "Enter thou into the joy of thy Lord" (Luke 19:17-19; Matt. 25:21-34).



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# Brief Messages for Busy People

## ASTRO-PROPHETICS

When an astronaut recently left the earth one hundred miles behind and circled it three times, then returned in less than four hours, people all over the world marveled. It was indeed a wonderful human achievement, yet we wonder how many people remember . . .

It was about 33 A.D. just outside Jerusalem that people witnessed a man being taken up into space. The one taken was Jesus the Son of God. Through God's means of communication to the bystanders, He assured them that everything about this flight was "A-Okay."

Although many have forgotten that God promised that *this same Jesus* will return to the earth, we thank Him that some are praying and expecting His soon return.

Christian, do not let these signs and wonders of our Twentieth Century cause you to lose sight of the soon-approaching return of the first man who rose, going into space, the one who has been given more power and authority than this materialistic world has ever dreamed of.—Adapted from the *Hillside Chapel Bulletin*.

## WHEN DOES A CHURCH NEED A REVIVAL?

When it is easier to stay home from church than to go; easier to go to our place of work than to the house of God; easier to watch television than to attend Bible study.

When it is easier to shirk God-given opportunity than to do it.

When it is easier to read fiction than the Bible.

When it is easier to condemn people than to pray for their salvation; easier to hold grudges than to forgive.

When it is easier to be critical than kind; to grumble than to praise; to gossip than to witness. When it is easier to obey men than to obey the Word of God.—*Hillisburg Bulletin*.

## FIRST THINGS FIRST

The Apostle Paul said something specific about the way Christians should give to the work of Christ. It was, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). Regular and systematic giving was the "order of the day" in Paul's time.

Since the modern family budgets payments, savings, allowances, and the one hundred and one items necessary for present-day living, it is also necessary to budget

regular and systematic giving. Our tithe and offerings should receive first priority as we plan our individual and family budgets.

At first glance, many would think it impossible to tithe with a budget already crowded with payments and financial commitments. However, the experience which many Christians have had that tithing is a financial blessing is doubtless due, at least in part, to the requirement which it imposes for careful planning of the individual and family budget. In this way God receives the "first fruits" as we tithe our income and not a lesser gift crowded in at the bottom of our budget.

*Will you make the work of Christ the first item in your budget?*

## GOD'S BLESSING

*By Pastor Harvey U. Krogh, Jr.*

My times of sorrow have been brief;  
My disappointments few;  
My doubts have faded like a leaf;  
My joys are ever new.

I find my burdens often light;  
Temptations not too strong;  
And when my way seems not so bright,  
The darkness is not long.

My claims are really not my own,  
For God is back of all;  
And His great love shall e'er be known  
By those who hear His call.

Revealed a little at a time,  
God's mercy seems to grow  
Until our joys become sublime  
And blessings overflow.

## WHAT'S WRONG WITH SENTIMENT?

*By Sallie W. Nixon*

Sentiment, it seems, is old-fashioned. It is not to be encouraged. You should coolly survey the lavishness of the seasons with emotion securely under lock and key. You must not cast an eye upward at a cardinal, or speak to a violet. If the dogwood blooms seem like Irish lace, and you think someone turned the sun over and spilled it on October maples—it would be well to keep these things to yourself!

You must not gush. Pretending that each month is



February will keep you as cool as an icicle. Wear dark glasses through April, and pretend not to hear when May rings the doorbell. In June, it is perfectly all right to swoon over a steak on an outdoor grill, but be very careful what you say about the fragrance of the clover. Think dandelions are pretty? Better not say so!

Tender, delicate feelings about all things are to be avoided, by all means! If you paint or write, your creation must be a "shocker"—an unrecognizable, distorted, mangled emotion. We are growing adept at pretending to be what we are not, at trying to cover up that precious wellspring at the very core of each of us—emotion. I am tired of pretending, of stifling every feeling before it can draw one good, deep breath. I have come to the conclusion that the best way to avoid the psychiatrist's couch is to be the way God created me—a sentimental being. And for health's sake, if for no other reason, the sensations and feelings one experiences must be openly expressed, not repressed.

Look at it this way: when someone gives us a present, what do we say? We say, of course, that it is lovely, that we like it. Now, all about us God has placed beauty—His gifts to us, His way of making life more wonderful and more meaningful for us. I can never take a rose in my hands without feeling the compelling need to say, "God, it is beautiful!"

If I say "good morning" to the birds and to the little pansy faces; if I speak of dewdrops as pearls or opals; if I thank the sun for sending a beam that casts rainbows on the walls—well, forgive me, if you think this is sentiment. It's my way of talking to God and saying "thank you" to Him.—*Sunshine Magazine*.

#### BIT BY BIT

If you need to move a mountain

Of trouble from your way,

Don't be discouraged by its size,

Just work at it each day—

A little here, a little there—

And soon, to your surprise,

That dark, forbidding barrier

Will melt before your eyes.

Hope's sunshine, pouring in to fill

Your valley of despair,

Is the sure answer to sustained

Endeavor, faith, and prayer!

—*Frances Gorman Risser*.

#### SPIRITUAL ATHLETICS

A fine group of young men lost the chance yesterday to compete in the final game of the basketball season. They lost but by two points. The eyes of the city and county were upon them and wept with them at the loss of the championship. However, the members of the

team did not lose the esteem of the community. Witness the thousands who turned out to warmly welcome them home.

How thankful we are that there is another contest in which those young men can engage. A race—a spiritual race—a unique race. This is a race which everyone may enter. There are no automatic eliminations for inferior strength or size, or failure to reach the finish line first. (Eccl. 9:11.)

Training is a necessity for this race. Speed is of no consequence. Indeed, it is quite proper, in fact expected, that each racer will assist other racers along the track, even pull some of the bystanders into the race. Strangely, on the Christian race track, there is no competition between the racers. In reality, the race-track operator hopes that every racer will reach the finish line. (Heb. 1:1.) When He sees a racer in difficulty, He will even answer the plea for help. For the objective in the Christian race is not to reach the goal *first*—Jesus did that—but, to be sure to share with others in *reaching* it.

A song says, "Whosoever will may come." Some feel that the message is effective through all eternity. However, there is a definite end to the running of the race. When the owner's set time is fulfilled, the race will be over. Those who fail to reach the tape will not receive the track operator's gift.

Unfortunately, there are no fences around God's race track. Some trotters dally along and notice the sparkle of other attractions. They feel that they can leave the track for other diversions and come back another day. Upon returning, a great gulf may be in the way.

Where is the Christian race track? You'll find it laid out where Jesus passed by. Where is the goal? Right there at the foot of that throne! (Heb. 12:2.)—*Chicago Bulletin*.

#### THE EMPTY PLACE

A homeless Bad Habit went searching one day for a spot where it snugly could settle and stay. It hung around Fred's door for three hours by the clock, but never found courage to step up and knock. The place was too busy and crowded, you see; there was really no minute that seemed to be free. There were lessons and games, there were books to be read, and no time to idle from breakfast to bed.

"I might push my way right in," thought the Habit, "but then every corner is filled; I'd be turned out again. It's no use to hang 'round; this is no place for me."

And it went off as downcast as downcast could be.

But Jim's door stood open, not far down the road; no crowd was about it, no bustle it showed. The hall was deserted, the study was bare, and the Habit stepped in with a satisfied air.

"Ah, here's what I want," it remarked with a grin. "I

can settle in peace, grow into a sin. Jim's life is so idle and empty, I see, it's just the right home for a habit like me."

So it stayed there and grew till it filled the whole place and owned Jim completely and brought him disgrace.

So, friends, take a warning and keep a lookout, for many Bad Habits go searching about!—*Sunshine Magazine*.

### ENTER MY HEART

By *Beth Briggs*

He was despised and rejected of men,  
He bore our sorrows, was smitten of God,  
He was wounded for our transgressions,  
And has suffered the chastening rod.

Base men nailed Him one day to the cross,  
He died as the Redeemer for sin,  
For peace after war, joy after tears,  
That God's mercy and love might come in.

Will He find faith when He comes to the earth?  
Many hearts which once loved Him are cold,  
And only a few will be waiting,  
Gathered close to Him, safe in the fold.

How shameful that many who knew Him  
Crucify the dear Saviour once more!  
He knocks at my heart—enter in, Lord,  
For at last *I have opened the door.*

---

### THE GATE OF HEAVEN

(Continued from page 5)

hosts: in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying,

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We will go with you: for we have heard that God is with you" (Zech. 8:21-23).

Jesus was on the "mount called Olivet" (Acts 1:12) when He was caught away into heaven. It seems evident that He will touch the earth again at this place when He returns to establish the Kingdom of God, for we read: "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem, on the east" (Zech. 12:4). When the earth has been subdued by King Jesus, Old Jerusalem will be replaced by the New. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he shall 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" (Rev. 21:1-4).

Jacob also called the place "the house of God." This will be literally true when the New Jerusalem is established. John said: "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22).

The treasures (rewards) which we lay up in heaven today (Matt. 6:20) will be delivered when Jesus returns. "Behold, I come quickly," promised Jesus, "and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Earth, not heaven, is to be the eternal home of the righteous. "The righteous shall never be removed; but the wicked shall not inhabit the earth." "Behold, the righteous shall be recompensed in the earth" (Prov. 10:30; 11:31), and Palestine is the gate of heaven.

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# RESTITUTION

## *Herald*

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VOLUME 53, NUMBER 24

**THY WILL BE DONE**

**ARTICLES AND FEATURES  
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ISSUE**

Tinkling Cymbals

"Why Didn't We Think of This  
Before?"

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"... UPON THE WHOLE EARTH... UPON ALL NATIONS.  
FOR THE LORD OF HOSTS HATH PURPOSED, AND  
WHO SHALL DISANNUL IT? AND HIS HAND IS  
STRETCHED OUT, AND WHO SHALL TURN IT BACK?"

— ISA. 14:26,27

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

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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I was so busy in the garden this spring that Ellen helped me plant gladiolus bulbs. I'm being teased about them now they're in bloom, because the row is so crooked. "Grandma, I knew I didn't put them in straight," she told me yesterday. "I thought after they were buried under the dirt nobody would know." The crooked thoughts planted in a child's mind are bound to show up after a while, too.



# Editorials

Harold Doan  
Editor

## "RESTITUTION OF ALL THINGS"

Speaking to a congregation which had gathered after he had healed a man at the gate of the temple, Peter concluded with the words: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21). It is from this passage and its promise of the restitution of the earth according to the promises of God that this paper derives its name.

This promise has been broadened in some circles, since the time of Origen, to teach universal salvation. The belief is that all created things, sinners, and even Satan, will be restored to a harmonious relationship with God. *Christianity Today* points out a recent article by Albrecht Oepke, however, in which he shows that the neuter gender of "all things" in this passage means that the word *apokatastasis*, translated "restitution" can refer only to the restoration or establishment of things. The word "cannot denote the conversion of persons but only the reconstruction or establishment of things."

The restitution is the promise of the restoration of the environment of man to its original, sin-free condition. It is that condition in which there is "no more curse" (Rev. 22:3), where the throne of God and the Lamb can be in *it*; that is, the new earth.

The blotting out of sins, and the salvation of men are dependent on their response to the call of God, "Repent and be converted." Their participation in the restored earth is dependent upon their response to this invitation. This is the motivation for evangelism, and the heart of the gospel message.

## BIBLICAL ECONOMICS

While the Bible is not a book of economics or politics, it does set forth some basic principles that reflect on current economic and political matters.

After the fall of man into sin in the Garden of Eden, a part of the prediction God made concerning his future was, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). It became necessary for him to work to eat.

In the New Testament Jesus dignified labor with His parables about the sower, the reaper, the man who left his servants with his possessions and demanded faithful stewardship of them, and others. He Himself was a carpenter. He called working men to be His apostles. He indicated that faithful work was worthy of reward in proportion to the work done.

Peter upheld the right of private property and personal decision as to its use when he said to Ananias about the land he had sold, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" (Acts 5:4).

Paul admonished Christians, "Do your own business, and work with your own hands, as we commanded you" (1 Thess. 4:11). He said, "Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good" (Eph. 4:28). Other principles are laid down in such statements as: "The labourer is worthy of his reward"; "If any would not work, neither should he eat."

These ideals are called to mind by a radical report of the Ad Hoc Committee on the Triple Revolution, headed by W. H. Ferry, a vice president of the extremist Fund for the Republic. The report was sent to the White House and proposes the following: "The traditional doctrine of work and reward must be discarded and an income assured to all persons irrespective of work. . . . The economy of abundance can sustain all citizens in comfort and economic security whether or not they engage in what is commonly reckoned as work. . . . We urge, therefore, that society, through its appropriate legal and governmental institutions, undertake an unqualified commitment to provide every individual and every family with an adequate income as a matter of right." To accomplish this, the government would necessarily have to confiscate all production and income and distribute it according to need (or desires). It is not explained, however, where the income would come from, since it would seem to be folly for a person to produce under such a program.

The world is rapidly moving in this direction in its approach to economics. When this program of complete government control of income and expense is accomplished, it will require a world dictator to keep the balance and dictate economic and political and military policies. Such an individual is predicted in Scripture who will regulate all business, control armies, claim to be God and be worshiped as such, and have the political control over the other leaders of nations" (2 Thess. 2:3-10; Rev. 13.)

This is the one "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). This is the bright spot in the present picture of the erosion of freedom, morality, ethics, individualism, and economic stability. This erosion will eventually end, when the Lord returns and when He reigns upon the earth.

## MISGUIDED CHRISTIANS

There are political and church leaders who seem to feel that in its later stages Russian communism has mel- lowed and become respectable. In fact, there are church leaders who leave the impression that communists are really just misguided Christians, as evidenced by their concern over social problems.

It would be well to remember that Premier Khrush- chev is no lover of the church. He has recently called upon all the African nations to expel all the missionaries. In a speech made on his recent visit to Egypt, he said that missionaries are the agents of former imperialist nations which seek to use them to regain their lost colonies. He stated that only after missionaries are put out can these African nations hope to prosper.

Then, on the American scene, we have the earthy words of Gut Hall, now head of the Communist Party in the United States. At the funeral of Eugene Dennis, he is reported to have said, "I dream of the hour when the last Congressman is strangled to death on the guts of the last preacher—and since the Christians seem to love to sing about the blood, why not give them a little of it? Slit the throats of the children and drag them over the mourners' bench and the pulpit, and allow them to drown in their own blood; and then see whether they enjoy singing these hymns."

Christians should be aware of the dreams of the athe- istic enemy and be prepared for the persecutions that may come to those who love the Lord and the truth.

## CAVERN FOR GENEALOGICAL RECORDS

In the Wasatch Range near Salt Lake City, Utah, there is a huge cavern going six hundred feet back into the mountains, which is used for the genealogical records of the Church of Jesus Christ of the Latter Day Saints (Mor- mon). The genealogical records are kept on microfilm.

The church places great importance on the genealogies of the members, practicing baptism for the dead. Many of the faithful have been baptized dozens of times in be- half of long-dead ancestors. A friend who sent the article about the cavern states that he is reminded of the Bib- lical position about the futility of "endless genealogies," and of John the Baptist's comment that "God is able of these stones to raise up" descendants of Abraham.

"The Lord is near; have no anxiety, but in everything make your re- quests known to God in prayer and petition with thanksgiving. Then the peace of God, which is beyond our utmost understanding, will keep guard over your hearts and your thoughts, in Christ Jesus" (Phil. 4:6, 7, N.E.B.).

Inner peace is a result of confidence in the knowledge that all is well because Christ is near. He is brought nearer and kept closer through the prayer life of the believer.





# Tinkling Cymbals

*By Clarence Bunch, Phoenix, Arizona*

**H**OW often when we have read of the examples of the Israelites, when God was dealing directly in their lives, have we thought to ourselves, "If we had lived in that time, would we have reacted as they did? At the time when Jesus walked among men, would we have rebelled or gladly accepted and followed Him?"

Many times we fail to see behind the material and outward form into the intent of the spirit. To read about Israel displeasing God with the tinkling cymbals of brass seems rather remote to our application of worship. We read in 1 Chronicles 15 that the cymbals of brass were used by David to praise and worship God. The material objects themselves were not displeasing to God; it was the place and intent in which men used them in their worship of Him. As long as Israel used material things to serve Him with all their might, then God was pleased; but as soon as these material objects became the primary objective and caused their spirit of worship to become secondary, and when the outward form and material objects became status symbols, then God considered them as tinkling cymbals.

Though we may not employ the same material objects in our day as did the Israelites, how are we using the material objects and our form of worship to serve the Lord? God has always wanted our whole minds and our whole beings to worship and serve Him, and not the material show or the ceremonial display only.

In the early history of our nation, the Liberty Bell was inscribed with a Scriptural verse: "Proclaim liberty throughout the land unto all the inhabitants thereof." But the bell cracked! The people of a nation must be the ones to proclaim the principles of liberty and not rely upon the material object of a bell to do it for them.

We could be just as displeasing to God with fine, attractive church buildings, beautiful sanctuaries, and formality of worship, unless we used these supporting things in the proper relationship with our whole-hearted faith and worship. Unless we, with all our might, strive to

please God by accepting and following His Son Jesus Christ in our day-by-day living; unless we do all of these things to the glory of God, then these beautiful outward manifestations become as tinkling cymbals.

In our formal worship services we have a strong tendency to crowd out the desire to hear the preaching of the Word. The lengthy sermons that our forefathers regarded as necessary to fully expound the whole Word of God have become relics of their generation. Our available time is given over to the more pleasant things that comfort us, and the things that would tickle our ears.

In order to make the church a status symbol, some feel that we must conform more to the trend of the popular attractiveness of the community. This usually calls for more liberal and modern views about the way religion should fit into our lives. We soon find ourselves in the denominational identity struggle which limits our acceptance of doctrinal truths. We lose our power of reasoning which we get from the study of the Scriptures, and are given to blindly accepting a package deal in order to preserve denominational identity.

With today's emphasis centered upon liberalism and moderation, Christians often consider principles once held as essential by former generations as old-fashioned and extreme. The high moral standards of the teachings of Christ suddenly—in this modern generation—become ideas of extremism because they seem too hard for even the Christian to live up to. We should recognize that the teachings of Christ are extreme to the thinking of the carnal mind, but in reality are not extreme to the Christian mind. We should also recognize that liberalism and so-called moderation should have no place in our doctrinal beliefs and our daily living. Our Lord calls the liberal, moderate element of the church the "lukewarm," which He will spue out of His mouth at His coming.

Truly these days are as the days of Noah. Base and depraved forces seem to have an attraction in almost every phase of our lives. Those who earnestly make an at-



tempt to live a godly life in Christ Jesus are often held up to scorn by their associates and, oddly enough, by some of their fellow Christians for being old-fashioned, and are soon branded as extremists or fanatics. Too many ministers are pressured into the way of silence—not speaking out against the evil and dark influences of our day.

One can scarcely pick up a magazine without seeing the depraved picture fashions of near-nude women. The bikini will soon be accepted as “good taste” to the carnal mind with the onrush of the topless bathing suit. Except for the “extreme” principles of Jesus Christ, where do we draw the line—the neckline and the hemline? There would be no bottom to the dark depths of constantly conditioning our minds to accepting the so-called moderate and liberal view.

Unless we go back to the new “extreme” view of the sanctity of marriage and the family life, we will soon

live in a land of complete violence. If we will not listen to the principles of Christ and uphold His moral standard, we will be permitted to fall into the hands of carnal men. The broken home is now a common place in which children grow up with the evil habits of modern living to mar their lives before their teen years have ended.

We see before us all the symptoms of a sick and depraved world; yet we are so slow to accept the only remedy that will set our own spiritual lives right with God. “Yea, and all that will live godly in Christ Jesus shall suffer persecution”; yet, how many of us in the church who profess to be Christians care to be in this category? “Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” Yet, how we cling to the traditions of men in order to be well-accepted socially and looked up to in the world!

## “Why Didn’t We Think of This Before?”

*By Jean Doan, Oregon, Illinois*

THE young minister had just finished his trial sermon. “How did they like it?” he wondered. Would they decide to hire him to be their pastor?

“I didn’t think much of the young minister,” cackled Mrs. Brown.

“Nor did I,” whispered Mrs. Jones. “It seems to me he did more meddlin’ than he did preachin’.”

“I wasn’t much impressed,” said Mr. Smith. “Seems to me we know just as much as he does about the Bible, and as I sat there this morning a thought came to me. Why do we have to hire a pastor? Is he really so necessary? In Hebrews 10:25 it says, ‘Not forsaking the assembling of ourselves together, as the manner of some is,’ and so forth. Why couldn’t we just assemble ourselves together on Sunday mornings and have a worship service without the babbling of a preacher? We could each pray, and read our Bibles to ourselves. Sort of a quiet, true devotional hour, so to speak.”

“It would certainly be different,” said Mrs. Brown.

“Why don’t we try it?” said Mrs. Jones.

So they met together the following Sunday. The organist played a beautiful prelude. The people gathered quietly. They opened their Bibles. They read. Just before the close of the hour they bowed their heads in silent prayer.

“How lovely!” chirped Mrs. Brown.

“Quite nice!” agreed Mrs. Jones.

“Yes, indeed,” said Mr. Smith.

Sunday after Sunday the people met for their “Quiet Hour.” After the first month they decided to call a

congregational meeting to see how everyone liked this new form of worship.

“It’s very nice,” said Mrs. Brown, “but there are times when there is a question in my mind and I would like to ask someone for the answer.”

“Quite so,” agreed Mrs. Jones.

“Perhaps we could gather into little groups,” suggested Mr. Smith. “Each group could discuss quietly the portions of Scripture they do not understand. That verse in Hebrews 10—verse 25, I believe—has more to it, I discovered. It says, ‘Exhorting one another: and so much the more, as ye see the day approaching.’ We could discuss things, and sort of help each other, so to speak,” said Mr. Smith.

And so it was that on the following Sunday the people formed little groups. They brought out their questions. They discussed them quietly. They went away happy. Theirs was a true devotional service—beautiful music, Bible reading, a quiet discussion of their problems, silent prayer. This was the way to worship! This was the way to draw close to God!

They met week after week. Someone noticed that things had begun to change. Instead of there being many little groups, they seemed to be drifting into one large group. One by one the little groups seemed to be joining a section in the church which was headed by a quiet young man.

“He knows his Bible,” said Mrs. Brown.

*(Please turn to page 10)*



# Why We Can Believe the Bible

By Charles H. French, Epping, N.S.W., Australia

**T**OM DOUBTER, my neighbor, does not believe the Bible. As for its divine inspiration, he is a confirmed skeptic, and he ridicules the possibility of such an ancient book being able to throw any light on the present or the future.

Of course, there are many such people who scoff at the Word of God. The Bible says that even in the "last days" there would be scoffers who would say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:4). Although all life is miraculous, and day and night are wondrous phenomenon; yet, man thinks it impossible that the great Creator could have handed him a divine Handbook explaining His purpose with the earth and man upon it. In other words, divine power is limited to his own puny understanding.

But have you ever thought over the claims of the Bible to be the Word of God? Just for a few moments, think over this brief evidence.

## *First, Its Antiquity*

The excavator's spade is a great testimony to the truth of the Bible. The gaunt ruins of Babylon may be seen today—deserted, for the Arab will not pitch his tent there. (Isa. 13:19-22.) In the sea around Tyre can be seen remnants of ancient pillars of Tyre, the old maritime city. Fishermen spread their nets upon them just as Ezekiel said they would do. (Ezek. 26:1-14.) Thirty years ago, the record of Joshua of the city of Jericho was ridiculed. But in 1934, Professor Garstang uncovered the city and found evidences of it having been burned. (Chap. 6.) Likewise Edom, Moab, Ammon, and Palestine itself abound with evidence that the Bible record is true.

## *Its Harmony*

Though written by some forty-odd writers over a period

of 1,800 years, its sixty-six books all agree. There are 333 prophecies in the Old Testament about Jesus Christ, while the New Testament quotes 278 references word-for-word in the Old Testament; 100 partly word-for-word, and 124 incidents mentioned therein. Then, our calendar commences with the birth year of Jesus, who, in turn, endorses the story of Adam and Eve, the existence of Abraham, David, Solomon, Ezekiel, Isaiah, Moses, and Noah, while the apostles likewise endorse many of the other early Bible characters. Also, on that memorable walk to Emmaus, Jesus tells the two astonished disciples of Himself, and we read that "beginning at Moses and *all the prophets* he expounded unto them in *all the scriptures*, the things concerning himself" (Luke 24:27).

## *Now for Its Divinity*

The Bible does not elevate man, but God. It tells of Moses, the great leader of Israel, of his indiscretion at Meribah. (Num. 20:12.) It takes David, the king of Israel, and exposes his sin with Bathsheba, and leaves the world to scoff. It tells of Hezekiah's weakness in showing his riches to the king of Babylon. (Isa. 39.) It tells of Solomon, the wisest man of his day, and how he fell from his high estate in spite of all his wisdom—for he left God. Any ordinary biography—if of man—would at least have endeavored to cover up the deficiencies of its characters.

About 2,000 times the Bible says, "Thus saith the Lord." It is the only book which can peer into the future with unerring glance. Seven hundred years before Jesus came, Zechariah foretold that He would ride into Jerusalem on an ass. (Zech. 9:9.) One thousand years before Jesus came, the Psalmist foretold His death in detail, and a form of punishment which was then unknown to the Jews—crucifixion. (Psa. 22.) Hundreds of its prophecies speak similarly.

## *Note Its Preservation*

Although so ancient, the Bible remains impregnable. Take all the books under fifty, one hundred, or five hundred years old out of a library, and how few would be left! But the Bible remains. It has been publicly burned in the endeavor to exterminate it. It has carried the death penalty for its possession. Three of the oldest manuscripts

from which the Bible has been translated, the Vatican, Alexandrian, and Sinaiticus, take us back to the fourth century, while the Tatian's Diatessaron is likewise an ancient summary—a summary of the four Gospels. Thus, there is no other book in the world which has been preserved in a like manner. In 1947 its authenticity was placed beyond doubt by the discovery near the shores of the Dead Sea of many ancient scrolls dating back to the century before Jesus. Some contained complete books of the Bible, such as the Book of Isaiah, and many other portions of Scripture. These were almost word-for-word with our present Bible.

Thus God, in His wisdom, has seen fit in these "last days" to endorse the truth of His Word, and also confirm the prophecy of Habakkuk (2:3), "At the end it shall speak and not lie."

#### *See Its Circulation*

The Bible still remains the world's "best seller." It has been translated into about 1,100 languages with a yearly production of about thirty million copies. It adapts itself to all environments and all nations. Colporteurs in many countries carry it through fire and flood, desert and city, through countries hospitable and inhospitable. What other book has called forth the energies of men and women in this way? None!

#### *Now Its Power*

One quotation will suffice to show how it was written. "Holy men of God spake as they were moved by the Holy Ghost [Spirit]" (2 Pet. 1:21). This same Spirit has often moved even wicked men to utter that which of themselves they would not do, as witness the record of Balaam. (Num. 23:5.) Then again, never do we hear of a book, such as geography or medicine, having changed a sinner, but the Bible changes lives. It humbles a man and shows him the need of God and His Son. As Hebrews 4:12 says, "The word of God is quick and powerful and sharper than any twoedged sword."

#### *Its Freshness*

The Bible is always ahead of the newspapers—always up to date. Age has no effect upon it. But how different with other books. Just think! How few books after fifty years are still standard textbooks. Who would care to study medicine, engineering, or science from such books? They would be obsolete. But the charm of the Bible lies in its sufficiency for our daily needs and every circumstance. In vain the infidel has endeavored to overthrow it, to discredit it, to deny its power—but the infidel sleeps in the dust—the Bible still marches on.

#### *Watch Its Prophecies*

There is not a journal in the world which can unerringly forecast the events of a day ahead. But the Bible foretells events centuries before they happen. Five hundred years before Jesus came, Isaiah foretold His sufferings.

(Chap. 53.) Daniel foretold the appearing of the Messiah nearly five hundred years before He came. Micah foretold the very place where Jesus would be born. (Micah 5:2.) Jeremiah foretold the dispersion of the Jews and likewise their regathering—the commencement of which we have lived to see. (Chap. 32.) Jesus Himself foretold the downfall of the Turkish Empire (the great River Euphrates), and also the appearance of the unique form of warfare—aerial war—in the Revelation. (16:12, 17.) So the Bible is true—is God-breathed—and is God's Handbook to man.

#### *Today, and Tomorrow*

Test the Scriptures with what is hapening today. We live in an age of fear, world-wide; an era which is unparalleled in the history of the world, for its problems—fear, economic chaos, war preparation on a gigantic scale, and taxation burdens as never before. Jesus foretold this in Luke 21:25, 26.

Then we are told that, just before the return of Jesus, Israel would come home from the long dispersion, and that the Arab nations around them would close in on them, and that Moab-Edom (Trans-Jordan) would take the holy places. (Ezek. 36:2-5.) This has been done *in our own days*, for Jordan has taken the center-land of Palestine, containing Jerusalem, Jericho, Mount of Olives, Bethany, and many other noted places.

Again, the "last days" of human government would be noted for a general march to war, which would not stop until Armageddon is reached. Has not this been so ever since 1914? The two wars of 1914 and 1939 have but  
(Please turn to page 10)

Free

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**I**N PRESENTING this appreciation, it is thought well to prescribe this article with this statement. "The Emphatic Diaglott" is a work of scholarship and careful research. Like all works of scholarship, it was not prepared and presented for any mercenary purpose, but was a deep search for truth—God's truth. Scholars may confer, study together, search for common ground of agreement, agree, disagree, and present critical treatises of one another's works. This appreciation will be on the level of a layman and a layman's ability to appreciate. It is, however, hoped that comparison of "The Emphatic Diaglott" with the accepted versions in the Christian world will be of interest, and it is on this level of thinking and appreciation we wish now to present. The work of translation of "The Emphatic Diaglott," like all New and Old Testament translations, is a work of great extent. To make the appreciation a work of extension is thought not necessary, so only portions that have special interest will be dealt with here.

### *The Gospel of the Kingdom*

The Church of God of the Abrahamic Faith has given the subject of the gospel of the Kingdom of God a great deal of emphasis and study. It has, in a way, become one of its main articles of faith. Around it are gathered other principles of belief that contribute to a full understanding of salvation in Christ Jesus and the administrative means that are being built in a called-out people. These called-out people are being assiduously instructed in the administrative principles of the Kingdom rule, and being fully tested in moral fiber and absolute loyalty and devotion to the King of this Kingdom. This people called out is called *the church* in the Scripture. It is not a call of men into some organization of men, but is God-called into His glorious liberty and the Kingdom of His dear Son.

Candidates for this promised administration in that Kingdom are tested severely and only those who pass the test of faith in God, the test of works, the test of loyalty, the test of morality, and the test of love will be considered in that day when the Kingdom will be fully established at the return of its King.

This is the cumulative understanding in the study of the new testament in Christ Jesus. This new testament in Christ Jesus did not begin in His natural birth, but in



An Appreciation  
By Paul M. Hatch

# ● THE EMPHATIC and the Go

His spiritual birth at His resurrection. During His natural life, He cultivated the things of the spirit and the will of God under the administration of the Mosaic law and the ministration of angels. The inception and cultivation of spiritual values in His natural life led naturally into a spiritual birth and nature at His resurrection. This was the way for His disciples and apostles to follow, and is well supported by written evidence of the disciples and apostles, as found in the New Testament and the oral testimony of the Lord Himself written down by faithful witnesses.

The first preaching in relation to the Kingdom in the closing ministry of John and the opening ministry of Jesus are similarly expressed. In the King James Authorized Version it is expressed in the Matthew account, "The kingdom of heaven is at hand" (3:2; 4:17). The Mark account words it, "The kingdom of God is at hand" (1:15). Observing these references more closely—those employed by both Matthew and Mark and marking clearly the wording—it is repentance that is demanded of the hearers. The hearers were Israelites. Therefore, the people of Israel in Judea and Galilee and the borders were the people pointed out and to whom the words were directed.

Repentance was demanded with appropriate works of obedience. There was little time for dalliance. The time was fulfilling and the set time had arrived. It was time to turn (repent) and bring forth works meet for repentance. John the Baptist further states that one "that cometh after me is preferred before me: for he was before me." The axe was on the root of the unprofitable tree. The harvest will be and is being gathered to the threshing-floor harvesting. The floor will be thoroughly purged; the wheat to the granary, the chaff to unquenchable fire. A sharp distinction here! John gives the Pharisees and Sadducees, who have come to his baptism, stern warning that genuine repentance with meeting works and obedience for baptism were required. Any deviation or deception on their part would be fatal.

Jesus states the matter in the same manner in His Sermon on the Mount, but uses a different figure to give emphasis to the facts. He divided His Israelitish hearers into two categorical groups: those who build upon the rock and those who build upon the sand. The one withstands the storm and flood; in other words, stands the

# EMPHATIC DIAGLOTT

## Model of the Kingdom

test of Kingdom requirements; the others are swept to destruction—they do not stand the test. What made the difference? Repentance and worthy works that are acceptable. Where this requirement was met, salvation would result. When it was not, the other alternative would ensue.

Although this is stated and understood in an individual manner, the Kingdom would not be established upon such a slim possibility for a man to make up his mind. It was to be established in a totality of decision upon the Israelites, or upon a vast majority of the Israelites coming to repentance and obedience.

The wording in "The Emphatic Diaglott" relating to the foregoing message of John and Jesus concerning the impending Kingdom is interesting indeed. The King James Version renders the English translation, "The kingdom of heaven is at hand" and "The kingdom of God is at hand," while that of "The Emphatic Diaglott" uses the wording, Reform because the ROYAL MAJESTY of the HEAVENS has approached" (Matt. 3:2; 4:17). "The TIME has been accomplished and GOD'S ROYAL MAJESTY has approached; Reform, and believe in the GOOD MESSAGE" (Mark 1:15).

Relative to these accounts in both translations there are some revealing and interesting thoughts aroused relating to the "at hand" message, or the "approach" message. Both expressions are relative if not synonymous. Both give the reader the idea of an impending event. Several factors were already present to make the message of the impending event a possibility: the approach of the Royal Majesty, the presence of the Royal Heir, the precarious position of Israel who was beginning to seethe with revolt, and the terrible decadence of the religious rulers over Israel.

There is an aspect of the Kingdom message and its significance and application in the years of Christ's ministry that is either overlooked or is more likely not known or else misunderstood. From the fresh and enthralling message of the Kingdom at hand in that early period, it seems to be standard reasoning that the message of the Kingdom was an entirely new message. Not so, for among the various Israelitish groups the belief in God's Kingdom was as old as the kingdom of Israel. Through mishap and largely the unappreciative rule of kings and priests to give to the Israelitish people the necessary spir-

itual strength to continue in God's favor, the land and the rule had been lost to pagan people.

It was not the Kingdom that was good news; it was that it was at that time in prospect to be immediately set up. Therefore it was at hand, for "the ROYAL MAJESTY of the HEAVENS had approached." This usage of words in "The Emphatic Diaglott" lends itself to a new and enlightening view of the whole aspect of the kingdom in the closing days of the administration of the Mosaic law.

The immediate prospect of the kingdom to be set up in Israel was contingent upon the repentance (genuine return to God), and to make the repentance effective through works that were meet. Baptism in water was the symbol of that cleansing of mind. Baptism, in John and Jesus' day of the preaching of the message, was tantamount to this understanding. John's was not a baptism into Messiah, or Christ, but into immediate repentance. The significance of baptism into Christ was not apparent at the time, for He had not been revealed at that time to Israel in full manifestation. Only after the full sacrifice of the Messiah, His burial, and resurrection did the significance of baptism become apparent. In other words, the baptism of John was the cleansing for the Kingdom that they might enter therein. That was an immediate prospect! The later understanding of baptism was the immersion into Christ, that the repentee might become a joint-heir with Christ on His throne. That is, if all was acceptable to God, the repentee through his symbolic baptism would share royal authority with the Royal Heir in His Kingdom.

Of course the symbolism went further than this. It also enclosed the complete change of nature, as Christ was changed. This change of nature from the natural to the spiritual, the corruptible to the incorruptible, the mortal to the immortal is good news (gospel) indeed! It goes much further than the baptism that John offered "unto repentance." The best that his baptism offered at that time was to enter the Kingdom and avoid an impending fiery judgment.

John mentioned nothing about baptism into Christ for the remission of sins, as the Apostle Peter did to the Israelitish multitudes on the day of Pentecost. This admonishment by Peter, a little over three years afterward, made known the fact that the whole aspect had changed. No longer was Israel under John's baptism, and the program was entirely revised concerning the Kingdom, baptismal significance, and the prospect of the Kingdom being at hand. Peter's announcement further revealed that the dispensation of the Mosaic law had come to its end. The priesthood had changed. The old order of bringing animal life to sacrifice at the temple for the remission of sins had been rescinded in a new order. No longer was the blood of bulls and goats, doves and pigeons effective or acceptable to God. A new sacrifice and a new priesthood had been instituted.

## WHY DIDN'T WE THINK OF THIS BEFORE?

(Continued from page 5)

"He certainly does," agreed Mrs. Jones.

"Seems to know more than the rest of us," said Mr. Smith.

At the end of the second month the congregation had another meeting. How did they like their new form of worship now?

"Well, it's a lot better than it was," said Mrs. Brown, "but I would like to hear some of these scriptures discussed more fully."

"So would I," agreed Mrs. Jones.

"Perhaps we could ask the young man to discuss these things for us," suggested Mr. Smith. "He seems to have the largest discussion group, and he does know the Bible better than the rest of us. He could stand at the front of the church after the organ prelude and explain the Scriptures to us, so to speak."

And so it was that the people gathered on the next Sunday morning. They had a lovely organ prelude. The nice young man discussed the Scriptures before them. They had a prayer. They dismissed.

"This is perfect," chortled Mrs. Brown.

"Quite so!" agreed Mrs. Jones.

"I wonder why we didn't think of it before?" mused Mr. Smith.

## WHY WE CAN BELIEVE THE BIBLE

(Continued from page 7)

paved the way for a third and, we believe, a final conflict which will bring Jesus. (See Rev. 16:14-16.)

Further, this outstanding Age of War would also be noted for the universal cry of "peace and safety" (1 Thess. 5:1-3), which precedes "sudden destruction." Has this not been so? The great peace organizations of our times have been unique in the history of the world. The League of Nations of 1920 was composed of sixty-two nations. The League Palace at Geneva was sumptuous, and contained thousands of books and essays on how to keep the peace, but all failed, and the 1939 war eventuated. Now the United Nations organization has taken over the role of world-peacemaker, but still the drift to war goes on.

### *The Bible Is True*

It stands as an impregnable rock, a divine testimony from the Most High, and a witness to human failure. So it assures us that our days will see the most glorious transformation of all time, for "in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. 2:44). That wonderful day is near at hand.

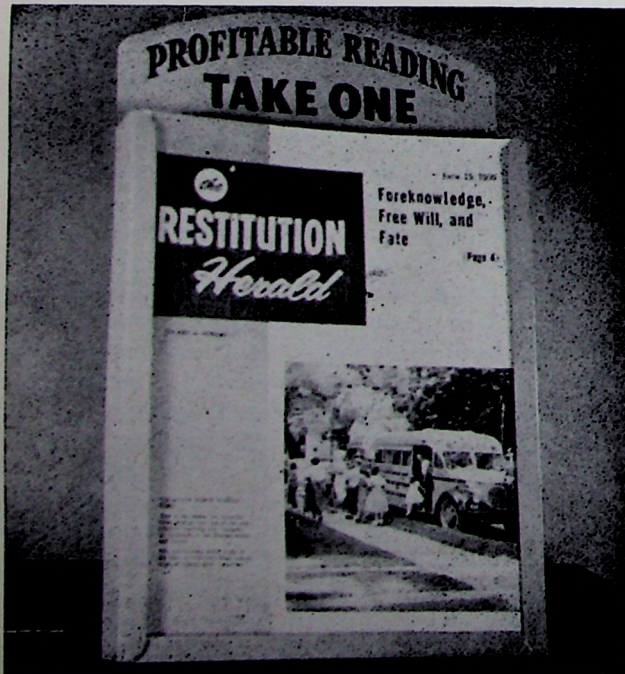
Believe God's Word; accept its message! Believe in its glorious pages; repent and be baptized, and wait for the Lord's return—now so near! (Gal. 3:27; Rom. 6:3.)

## PROFANITY

A great Scotch preacher has well pointed out that the real profanity of man is not only the use of stupid words. The most profane word we use, he said, is the word "hopeless." When you say a situation or a person is hopeless, you are slamming the door in the face of God.

## BE A WITNESS FOR THE LORD!

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# Joseph in Egypt

*Stories to Grow On*

*By Mildred Dennis*



**Y**OU remember that Joseph was traded to an Ishmaelitic caravan by his unkind brothers. The caravan was going to Egypt, the land of the Pharaohs and pyramids far away from Canaan. The brothers took Joseph's beautiful coat to their father Jacob. Jacob was very sad because he believed he would never again see his beloved son Joseph.

After many long days, the camel caravan reached Egypt. The Ishmaelites set up their tents and the goods were laid out. The trading was begun.

Potiphar, a captain of Pharaoh's guards, came to the trading tents. He saw Joseph. He thought, "Here is a strong boy who will be good help for me."

He found the chief of the caravan and, after several minutes of bargaining, Potiphar told Joseph to come along with him. Joseph's new life in Egypt began.

Several years passed. Joseph worked hard. He always tried to do his best. He remembered God. He prayed often. God loved Joseph and watched over him.

One night both the chief butler and the chief cook in Pharaoh's household had very strange dreams. Joseph saw the two the next day. They were not smiling. "Why are you two so sad today?" asked Joseph.

"We had strange dreams last night," they replied. "Now we wonder if they meant something." (You see, in those days, God sometimes talked to people in dreams.)

"Tell me your dreams. Maybe I can help you," said Joseph. They did and Joseph was able to explain to them.

After two years, Pharaoh (Egypt's king) had two strange dreams. Pharaoh was very troubled. He knew they were important, but he did not understand them.

Pharaoh sent men all over Egypt. "Bring the wise men, bring the magicians," he ordered. "Someone must tell

me the secrets of my dreams."

The wise men and the magicians came from every place. Not one could help. No one could discover the secret hidden in the dreams. Pharaoh grew troubled. One day, the chief butler said, "I remember a young man who can help you, a Hebrew servant named Joseph.

"Call this Joseph. Let us hear what he can tell me."

Joseph came. Pharaoh told the dream and waited. Joseph said, "Oh, Pharaoh, only God can help me with the answer. Egypt will have seven years of good harvests. Then will come seven years of poor harvests. You must save food from the good years to feed the people later."

Pharaoh listened to Joseph. Then he said, "You must help me, Joseph. Go to the farmers in Egypt. Build big barns to store the extra food. Build storehouses in the cities. Then, when the people are hungry, we will have food to give them. You are a good man, Joseph. All Egypt will be glad for your help."

Joseph began his work. For the next seven years he rode all over Egypt, sometimes in a chariot, sometimes in a boat down the River Nile. Never had there been such great harvests! The storehouses and barns were full!

Then, just as Joseph had said, the seven good years had passed. The farmers planted the seeds, but they did not grow. There was very little harvest. Soon the people grew hungry. The children cried for something to eat.

Pharaoh asked Joseph to begin to open the storehouses and give each of the families something to eat.

One day Joseph was standing before a storehouse giving out the food. There were ten men with sacks. They had traveled a long distance. Joseph looked at them carefully. They were older and looked tired and hungry; but—yes—it was true! They were his ten brothers from Canaan. They did not know Joseph.

Joseph talked to them. He asked about their father. He gave them grain and they left without ever knowing that Joseph was their brother. Simeon stayed in Egypt.

After a time the brothers again came to Egypt in search of grain and food. This time they stood before Joseph with their youngest brother, Benjamin. As they waited, Joseph could no longer keep his secret. He ran to them and said, "I am your brother Joseph. I forgive you for being so unkind long ago. I want to see my father."

The brothers were very surprised. They could hardly believe the truth. They went back to Canaan and told their father the good news. Jacob and all of the brothers and their families moved to Egypt to be with Joseph.



# Brief Messages for Busy People

## NO MAN CAN DIRECT HIS WAYS

By Pastor C. Jesse Pestle, Dixon, Illinois

Jeremiah once said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." These words were written by a man of God who had had forty years of experience working with people. Jeremiah came to the conclusion that man in himself is simply not capable of knowing his way or correcting his steps.

Whether we interpret "man" as being representative of all mankind, or whether we interpret "man" as representing an individual being, the truth remains the same—"it is not in man . . . to direct his steps." Man sooner or later comes to realize that he is wholly dependent upon God. "It is he [God] that hath made us, and not we ourselves" (Psa. 100:3). "In him [God] we live, and move, and have our being" (Acts 17:28). "Thou [God] takest away their breath, they die, and return to their dust" (Psa. 104:29). No man can act self-sufficient if he understands these three scriptures.

It was hard for God's people Israel to realize that He knew best. When they made their own plans, trouble came to them. They were not content to ask God to direct them. Millions of people living today fail to realize that God alone can tell the future and guide His children in the right paths.

Man doesn't know his purpose in life if he never consults God or His Word. God has created man with many wonderful abilities, but foretelling the future is not one of them. Because man cannot, in himself, know the future, he must have outside assistance if he is to live a life with purpose.

The Lord is always ready to aid His children in planning their ways, and He will supply all they lack through His Word and Spirit. Solomon said, "Lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6). If one relies wholly upon his own understanding, as many do, he cannot be directed by the Lord. Until one realizes his own weakness and failures, he will not acknowledge the leading of the Lord. David spoke in Psalm 37: 23, "The steps of a good man are ordered by the Lord: and he delighteth in his way." Notice that the steps of all men are not ordered by the Lord, but only the steps of a good man (one who delights in the Lord's way).

Man apart from God cannot know the purpose of mor-

tal life: indeed, man apart from God *has* no real purpose in life. The man who looks to himself instead of to God for guidance will perish with his own plans. God alone can direct a person in the way of righteousness and life.

Jeremiah's plea, after acknowledging the fact that man cannot direct his own steps, was "Lord, correct me." This plea is one that must be made by all those who seek to please God. After one realizes that in himself there is no help, he should naturally seek help elsewhere. It is a good sign when one is corrected by the Lord. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

We must first be able to say with Paul, "I know that in me . . . dwelleth no good thing" (Rom. 7:18). Then we must go to God and ask Him to direct our paths, to order our steps, and to correct us daily. Doing such things will establish our ways and put purpose in life. Let us value highly the Lord's correction and permit Him to work in and through us each day we live.

## MY DAY IN GOD'S HANDS

In the silence of the morning  
When I rise at break of day,  
I seek to place myself anew  
In God's hands to guide my way.  
At evening when the sun has set  
And I'm alone once more,  
Recalling all the day's events:  
My thoughts, my acts, my score.  
If I've inspired new confidence  
Or revived a faded dream  
Of a troubled individual  
With words of hope supreme,  
My day has been successful;  
I have stood the crucial test.  
I know that God has guided me,  
And I've been greatly blest.

—Lillian A. Nothdurft.

## OBSERVATIONS FROM SUNSHINE MAGAZINE

● Some travel the roadway of life in constant fret and tension. Others find the pace which is fitted to them, and go ahead to quietness and composure. Both types arrive about the same time, but the first is worn and weary, while the second is calm, cool, and collected.



● What have you heard today? Did you hear a bird sing? Did you hear a baby coo? Did you hear the voices of your loved ones and friends? Did you hear beautiful music? Did you hear the murmur of the wind in the tree-tops? Or, perhaps, what you heard was ugly gossip, an explosion, a sob, a screech, or vulgar language. To what did you listen?

● "Oh, yes," said the Indian, "I know what my conscience is. It is a little three-cornered thing in my heart that stands still when I am good, but when I am bad it turns around and the corners hurt a lot. If I keep on doing wrong, by and by the corners wear off and it doesn't hurt any more."

● They say if you read three chapters each weekday, and five each Sunday, you can read the whole Bible in a year.

### VICTORY IN DEFEAT

We all seem to have our defeats and our victories. Sometimes there appear to be more defeats than victories, but in every apparent defeat there is the possibility of a future victory. If one who is crushed by defeat will quickly put his affairs in the hands of God, he will find a way of victory. When he knows with a conviction that moves him from the soles of his feet to the crown of his head that God gives victory, the spirit of a new victory will rise out of the ashes of his defeat like the phoenix of old.

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### THE PARABLE OF THE TREE

When shining springtime floods the land  
And soft warm breezes blow,  
The tree stirs softly from her sleep  
And leaves begin to grow.

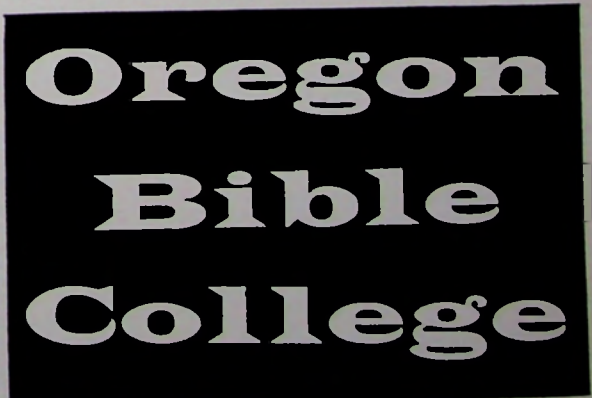
These are the fresh new days of youth  
And life flows through the tree.  
Now she is dressed in bright new green,  
Her youth is fair to see.

Then in the summer of her year,  
She works with selfless love,  
Giving her shade to all in need,  
To bird and bee above.  
She shelters children in their play  
And cools man's fevered brow.  
She's dressed in green—dark, somber green—  
She's clothed for working now.

Then finally comes the time for sleep,  
The days of work are past.  
The tree is old and tired now,  
It's time to rest at last.  
But she puts on her finest dress,  
Of orange and gold and brown,  
Rejoicing that her year was good,  
She wears her festive gown.

At last sharp winter's blast is felt,  
The tree has lost her leaves.  
Apparent life has left her limbs  
And all of mankind grieves.  
But lo, the tree is just asleep  
While winter storms the land.  
For she awaits the bright new spring  
And the touch of God's warm hand.

—Judith A. Clark Hively.



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### CALENDAR OF EVENTS

- September 15-20—Special meetings, Litchfield, Minn., Church of God. S. O. Ross, guest speaker
- October 2, 3—Michigan Fall Conference, at Blanchard
- October 11-18—Fall meetings, Blood River, Louisiana. Z. B. Duncan, guest speaker
- October 17—Indiana Quarterly Conference at Kokomo
- October 24, 25—Illinois Fall Conference at Eldorado
- November 1—Church of God Mission Sunday
- November 1—Founder's Sunday at Pomona, Calif., Church of God (50th Anniversary)
- November 2-5—Evangelistic services, Pomona. S. O. Ross, guest speaker
- November 6-8—Southwest Conference, Pomona. S. O. Ross, guest speaker

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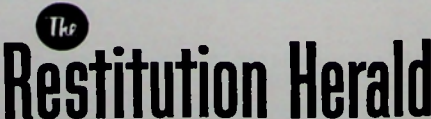
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