The Restitution Herald

with Progress Journal

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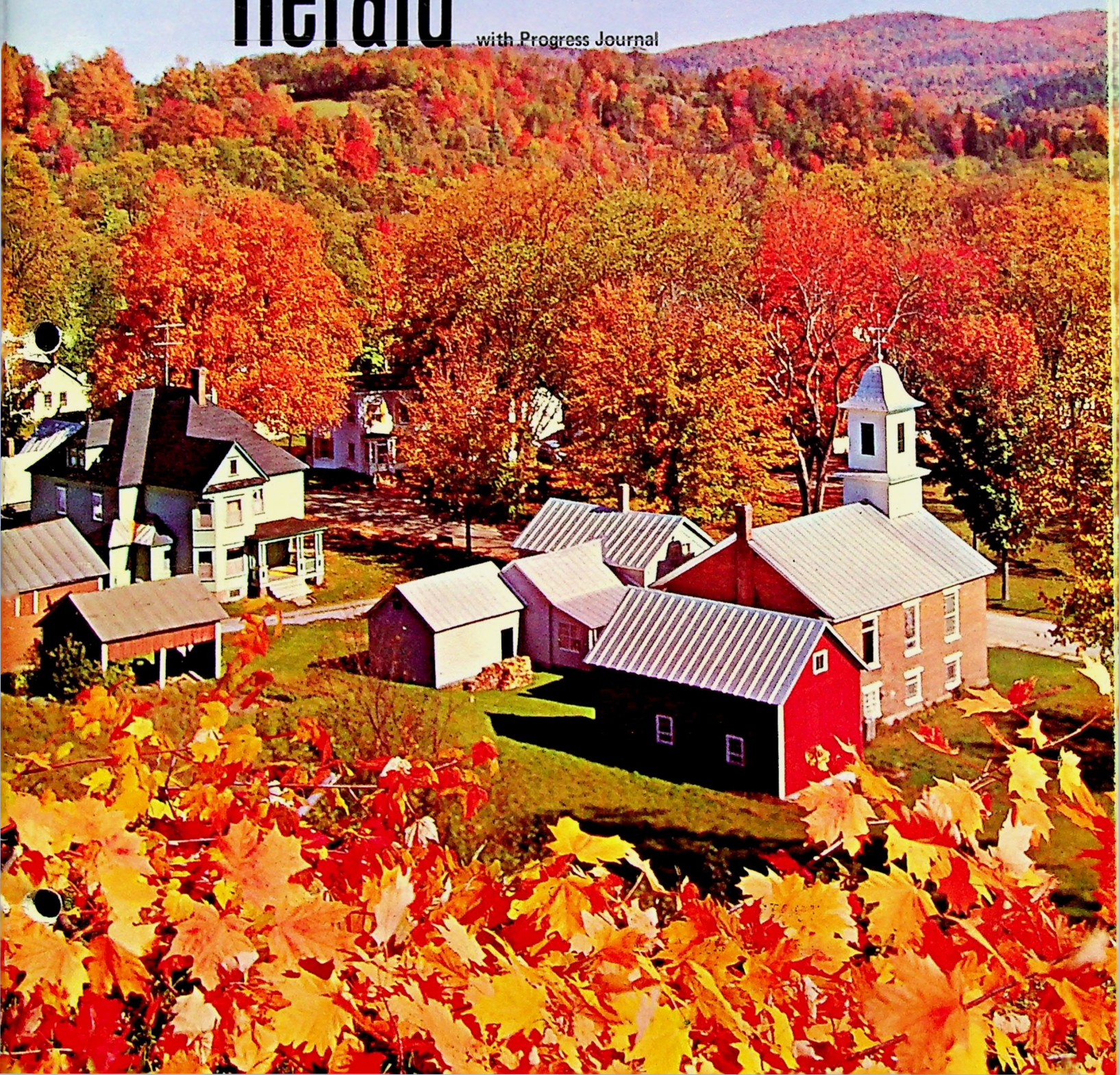
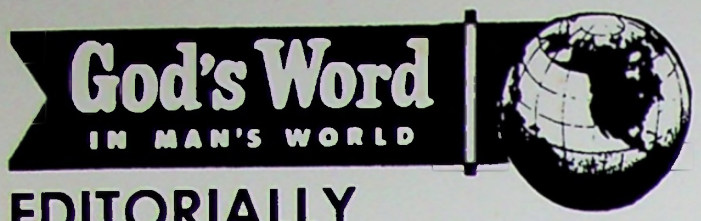




EDITORIALLY

Great and Terrible

It is a common practice, among Christians, to use the terms "The Day of the Lord" and "The Lord's Day" as synonymous with the Sabbath. By extension, they may be used of any day that is set aside for rest and communion with the Lord, whether it be Saturday, Sunday, or some other day. The very terms bring to our minds memories of pleasant days of spiritual fellowship in our churches. However, as used in the Scriptures, the words have an entirely different and strongly contrasting connotation.

The Prophet Joel, for instance, uses the term "day of the LORD" to describe a time that will be anything but pleasant to the vast majority of the inhabitants of the earth. Hear him: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and thick darkness" (Joel 2:1, 2). A little later, in the same chapter, we find the prophet's declaration that "the day of the LORD is great and very terrible; and who can abide it?" (v. 11). And again: "I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come" (vv. 30, 31).

It becomes increasingly apparent that this day of the Lord will most certainly not be one of peace and tranquillity. It will be a day of God's judgment upon the wicked inhabitants of the earth—a fearful, frightening experience for them! The Prophet Zephaniah was quite definite about this. "The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

"Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land" (Zeph. 1:14-18).

Jesus Mentioned It

Without using the term "day of the Lord," Jesus described, in his own words, the same scenes so vividly portrayed by the prophets. When his disciples questioned him concerning the signs of his coming and the end of the age, he obliged with a series of signs for which they could watch. Among them was the following: "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" (Matt. 24:21, 22).

The Master Teacher pinpoints the sequence in which the darkening of the heavenly bodies shall take place. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken" (v. 29).

On the Lord's Day

In explaining how he came by all of the information recorded in the Book of Revelation, John the Revelator asserts that he was "in the Spirit on the Lord's day." In the light of previous descriptions of that day, as given first by the prophets and later by Jesus, we feel confident that John was not trying to tell us that he was filled with the Holy Spirit on the Sabbath day, but rather that he was, by means of that Spirit, given a preview of the events surrounding that great and terrible day of the Lord. Many of the scenes of Revelation harmonize completely with descriptions of the day as given by the prophets. Others add details that do not appear to be mentioned elsewhere in Scripture.

Is It Near?

The development of nuclear weapons, poisonous gases, fire bombs, laser beams, missiles designed to spread deadly germs, psychological offensives, all strongly suggest that the means of fulfilling many of these prophecies are already in the hands of men. Add to this the increasingly frequent and violent upheavals of nature and it is difficult to escape the conclusion that the great and terrible day of the Lord may be very near. This conclusion cannot fail to greatly influence the manner in which we view world events.

So What?

The reactions of those who give serious thought to these developments run the gamut from stark terror to jubilation. These responses are conditioned by the spiritual background, or lack of one, of the individuals who contemplate the world scene today. Lack of information, or failure to believe that matters can possibly be as bad as they seem, may permit some to live in a state of indifference. It is certain, however, that as these great and terrible times intensify upon the earth, there shall be no indifference. The two extremes of reaction are pointed out in the Bible.

Consider Isaiah 13:6-11: "Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. 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."

Now give your attention to the words of Jesus with regard to the effect that these same events shall have upon his faithful disciples: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

"And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28).

Which is for You?

In what frame of heart and mind do you wish to spend your days? If you are constantly beset by worry, consternation, and fear, please remember that this is not at all necessary. Put your faith in God and the Son of God. Believe the wonderful revelations concerning the future, to be found in the Bible. Know that, just as surely as the events of the great and terrible day of the Lord are about to come to pass, just that surely will the return of Jesus follow. Give yourself unreservedly into his hands. Repent of your sins and be baptized into his name for the remission of your sins, and behold, all things will become new for you. The very events that you once viewed with dread will suddenly become signs that speak of the return of Jesus, to rule upon the earth. Instead of uneasiness and fear, your life can be filled with peace and confidence. This will come about, not because the world has changed but because there has been a change in you! You know that your redemption is drawing near. Even the unpleasant and fearsome prospects of suffering which cause people of the world so much worry are, for you, an occasion for rejoicing. Think about it. Pray about it. Read about it in the Bible, and then act as the Lord, in his Word, directs you!

As a Mustard Seed

"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).

Several times during the course of his earthly ministry, Jesus used a mustard seed as an illustration. The statement quoted above is straightforward and true. Yet, we suspect that it is often used in a way that Jesus never intended. It was not made for the purpose of making people content to have a very small faith. Neither was its purpose to be a rebuke to people who could not speak mountains out of their way because they lacked even the tiny bit of faith to match a mustard seed for size.

Both of these interpretations and applications overlook an important characteristic of a mustard seed. Though tiny in size, it produces a big plant. Jesus pointed this out when he was speaking of the growth of the kingdom of God. "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matt. 13:31, 32).

It seems entirely probable that his hearers had little difficulty in grasping the lesson that Jesus was seeking to teach them. The rabbis were sometimes called "movers of mountains" because they were so clever at surmounting difficulties. They did not hesitate to start a project because difficulties stood in the way, but sought ways and means for removing the difficulties.

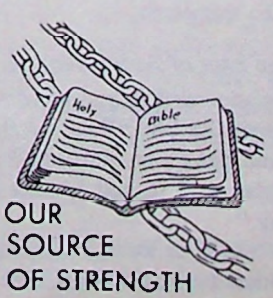
We still have much the same figure of speech in our own day-to-day vocabulary. When we are convinced that someone is permitting small difficulties to stand in the way of his achieving his aims, we say that he is "making mountains out of molehills."

Some years ago, there was a program on the radio which was entitled "Making Molehills of Mountains." The purpose of the program was to help people to solve their problems. They were encouraged to not allow themselves to be hindered by them, but to solve them by diligent effort—to cut them down to size.

Do you have faith as a mustard seed? Rejoice in it, but do not be discouraged if the mountains on your path do not immediately get up and walk away. Your tiny bit of faith may seem insignificant, but plant it, and watch it grow!

Do you think that you lack sufficient faith to convert a sinner to Christ and to lead him to the waters of baptism? Remember that Jesus did not ask you to convert him. All that he asked you to do was to evangelize him—tell him the Good News! You may be marvelously surprised at the way that your mustard seed faith will develop and bear fruit!

We feel sure that Jesus' counsel would be something to this effect: "Don't be satisfied to permit your faith to remain as a grain of mustard seed. Put it to work, and soon you will be rejoicing in the glorious manner in which the Lord removes the obstructions from your path of service to him!



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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

J. R. LeCrone, Editor

Paul C. Johnson, Associate Editor

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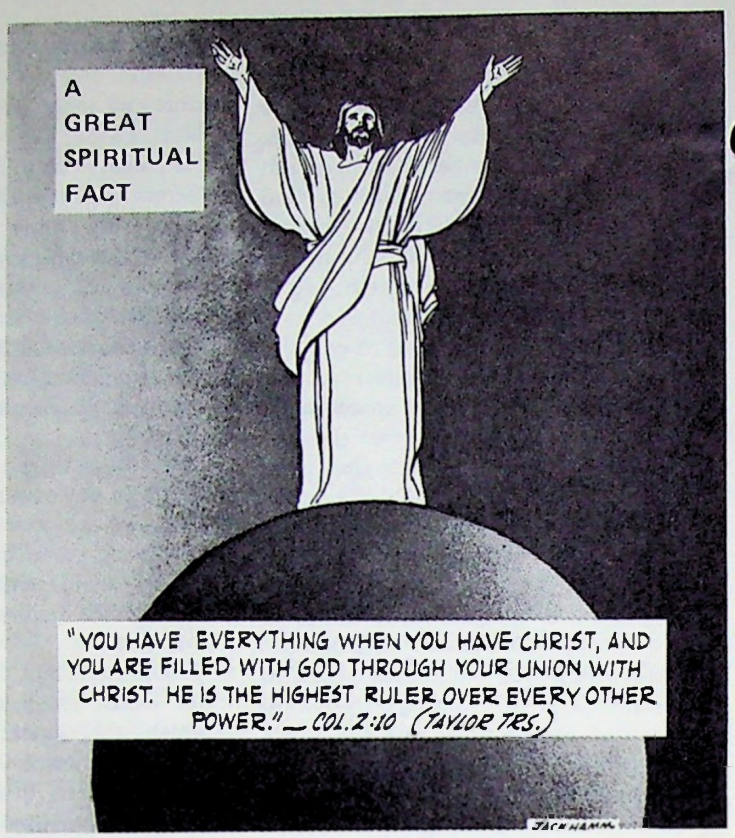
Certainties of the Faith

By
Pastor John Hearp
Fonthill, Ontario



WE are living in a world filled with uncertainty. This is nothing new to your ears. You hear it on each newscast, and read it in each publication. No doubt the fast-changing world in which we live contributes much to this condition. We can rightly say that there is nothing so constant as change. After visiting new places, trying new foods, and wearing new clothing, it is good to get back to some old favorites.

Are you looking for something certain in a world filled with uncertainty? Do you want to know some of God's promises rather than more of man's premises?

Today, many authors keep writing, whether they have anything to say or not. When God spoke to us through inspired men, you can be certain that he had something worth saying. You can be equally certain that what he said then is just as true today.

God is constant. God is unchanging. We can be assured that God's Word is stable. In it he has made promises to us. He wants us to *know* certain basic facts regarding our faith.

As we consider some verses together, notice how clearly God's spokesmen are communicating with his people. They speak in a very positive manner, to dispel any doubts which people may have.

The Fact of God's Love

John, in his wonderful Gospel, penned words repeated more often than any others in Scripture when he wrote, "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). This verse comes as light breaking on the darkness of our souls. It tells us of a God whose mercy is wider and deeper than the sins of man. While more words have been spoken and written on this verse than on any other, it still far eclipses our understanding. In it is found a revelation of God's love to man. God is telling us, "I have a concern for the world. I have a love for the world's peoples—not just for certain races, or nationalities, but *all* the people of the world."

God is not only loving in words, he is demonstrating his tenderness and love by giving his Son.

Believing in God, we rest secure in his great love and in the promise of eternal life. This we will enjoy in all of its completeness and wonderment when Christ returns to this earth.

The Fact of Atonement for Sin

This is recorded in the words of Christ in Matthew 20:28: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

In the world as we know it, that person is considered great who is able to command others to serve and obey him. Jesus turns this picture around and says that, in his sight, the reverse is true. A short time later, he washed the feet of his followers to illustrate this fact. Do you want to be great in the sight of God? Then be a servant of others, and minister to their needs.

Not only did Jesus serve his followers, he also gave his life as a ransom for many. He came to seek those who were lost. He came to save them (Matt. 18:11). God is not willing that any should perish. This is why the one lost sheep which was found is spoken of as causing greater rejoicing than the ninety-nine who were safe. Each individual is precious in his sight. None are unimportant. This is our message—this is our mission—seeking and saving those who are lost or wandering away from God.

The Fact of Promised Rest

A loving invitation comes from Christ to us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

In our youth, we are anxious for new fields to conquer, new goals to attain, work to be accomplished. In more advanced years, we grow weary with the fast pace of living and long for rest. But regardless of our age or strength, we all need times of rest. True rest from the toil and tensions of life is found in Christ. It is he who says to you, "Come!"

Are you weary from toil and hard work? Are you overburdened with a heavy load of cares? Then come to Christ. He can give rest. He does give rest. He will send you strength for each day. He will make you able to dare, to do, and to endure.

Christ makes a promise to us—rest to the soul. He also states a condition. We must take upon ourselves his gentle yoke, as opposed to the heavy and unbearable yoke of this world. Why is his burden light? Because he is bearing it with you!

One of the most precious invitations in all history is found in the closing verses of Matthew eleven. "Come to me, all ye labouring and burdened, and I will refresh you."

Christ says, "Come!" You say, "How?" You may first hear of Christ at church, or at work or, perhaps, while you are growing up, from a member of your family. Eventually, you make real contact with him. You come to him humbly, with sincere repentance. You make a decision openly, confessing him as your Savior, and are baptized into his name. Then you commit your life to him. You rely, with complete confidence, on his ability to care for and to keep you. Then you know the joy of burdens lightened, and the rest that refreshes.

The Fact of God's Fatherly Care

Consider the reassuring words of Christ, spoken in the Sermon on the Mount, "Your Father knoweth what things ye have need of" (Matt. 6:32). God has a knowledge of your needs. He is going to see that they are provided. As a Christian, you can have implicit faith and reliance upon God. He is your Heavenly Father. He knows everything about you. He knows all of your needs. Indeed, he knows them both before you do and better than you do. What a wonderful principle on which to enlarge and increase your faith!

God knows all about your anxieties. He knows all about your illnesses. He knows when you need comfort and assurance in times of sorrow or discouragement. He knows every heartache. How does he know these things? He knows them because he knows all things. He knows your innermost feelings because he is with you wherever you are. An earthly father cares for his child the very best way that he can. Multiply this care many millions of times over, and you have some small understanding of God's care for his children.

Never think for a moment that you are left to yourself, and to your own resources. "I will never leave thee, or forsake thee." He knows our every circumstance and need. With this blessed assurance, we can rest quietly and confidently in his watchful and loving care.

The Fact of the True Secret of Life

In Christ's example of serving others, the true life is found in the losing of the self-centered one. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour" (John 12:25, 26).

A kernel of corn which is left on top of the ground, eventually dies. Put it in a jar, and it can be kept for some period of time. But place that same kernel in the ground, and eventually you have several hundred kernels. Why? Because the one kernel gave itself.

It is important for us to be in Christ, and for Christ to be in us. This relationship was very real to the Apostle Paul, who said, "What? know ye not that . . . ye are not your own? For ye have been bought with a price, therefore glorify God in your body" (1 Cor. 6:19, 20). When we have the proper priorities, our love for God makes our interest in the things of this life diminish to the point of hatred. Not that we literally hate this life, or other people, or things. Rather, we love them far less than we love God.

The outcome of this relationship with and love for Christ is the service of Christ. The servant must follow his lord. We are to follow Christ. Notice the wonderful promise at the end of the verse. Anyone who follows and serves Christ in this manner will be honored by his Father.

The Fact of True Relationships in Life

It is a wonderful thing to have a free will to be able to determine who or what you are going to serve.

What higher or more privileged position could be ours than to be named as a member of the family of God. After being told by someone that members of his family were outside, asking to speak to him, Jesus pointed to his disciples and said that they were his family. Then he said, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50).

He is not minimizing the importance of family ties. Rather, he is emphasizing the importance of being his follower. If we are honestly following him, we are going to do his will and not our own. This involves not only knowing it, hearing it, and talking about it, *but doing it!*

His disciples had left all to follow him. Certainly, they must have been reassured when they heard him make this statement. We can see the importance and value he placed on those who follow him. As believers in him, we, too, are a part of the family of God.

The Fact of Christ's Wonderful Promise for the Future

Most of the promises we have been considering concern Jesus' words for the life which we are now living. This is important because they deal with the life which we are experiencing today.

Jesus related a very vital fact concerning the future. Beginning in John 14, he told his followers that he wanted them to put their troubled minds at rest. He reminded them that he was shortly going to be leaving them. However, he would not be abandoning them, nor were they seeing him for the last time. He continued by saying, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3b).

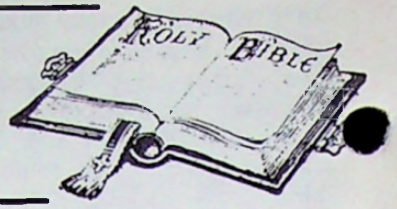
Jesus is going to return to this earth. He IS coming again! The followers of Jesus were with him at the time he ascended into heaven. They watched as he went up into the sky. Finally a cloud hid him from their sight, but still they continued to look up into the heavens. It was then that two men in white clothing stood by them and asked, "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

This promise was given by the angels to Jesus' disciples. It has been the blessed hope of his followers down through the centuries. It fills the future with endless hope for God's people. Christ's return will open the door to God's wonderful tomorrow. You can have a part in this wonderful world by naming Christ as your Savior, and then following him as your Lord.

"A Missionary is a person who never gets used to the thud of Christless feet on the way to eternity. HAVE YOU?"

NEWS AND PROPHECY

BY JAMES MATTISON



Will Russia Attack China Soon?

There is an article by Joseph Alsop in the August, 1973, *Reader's Digest* entitled "Will Russia Attack China?" Mr. Alsop is an observer of world affairs and a writer. Some of the things he says sound very much like Bible prophecy and the interpretation of it.

Mr. Alsop's thought is that Russia is seriously considering destroying China's nuclear system before it, in some three years, reaches full maturity. Mr. Alsop believes that, after this attack by Russia on China, Russia will seize the rich oil lands of Iran and Iraq.

We agree with Mr. Alsop that Russia will attack China according to prophecy. We also believe Russia will invade or occupy Iran, though perhaps not in the order he suggests. Only time will tell.

Certainty of Invasion

Bible scholars are in almost unanimous agreement that Ezekiel 38 refers to a Russian invasion of Israel in the last days. A great people from the "north" are to come "against the mountains of Israel" "in the latter days" (vv. 15, 8, 16). Persia, or Iran, is mentioned as an ally (v. 5).

Daniel's Confirmation and Addition

The Prophet Daniel speaks of this same invasion in Daniel 11:40-43 and expands its scope to include the overthrow of "*many* countries" by "the king of the north."

Not only is "the glorious land" (Israel) to be overthrown, but this northern king "shall stretch forth his hand also upon the *countries.*" This is emphasized three times in the passage.

Ezekiel explains specifically that "Persia [Iran], Ethiopia, and Libya" will be with this northern power, while Daniel only mentions Ethiopia and Libya. There is an obvious reason for this.

Persia, or Iran, is included in the countries the northern army will overrun, while Ethiopia and Libya, although on the side of the northern king, are in Africa, and not among the countries *invaded.* It was not necessary to mention Persia by name in Daniel's prophecy because she was already included in the countries overthrown or overrun.

A Spoil

At present, the Persian Gulf oil states, where Europe, Japan, and the U.S. get a large part of their oil, is an unprotected plum, ripe for the plucking. What more tempting "spoil" is there than this for oil-starved Russia?

Tidings From the East

Then, according to inspired Daniel, in the midst of this invasion to the south (Persian Gulf oil states included), tidings from the east will come to disturb the invader, perhaps even before he plants his palace "between the seas in the glorious holy mountain" at Jerusalem (v. 45).

God said, "But tidings out of the east [China?] and out of the north [revolt back home?] shall trouble him: therefore he shall *go forth* with great fury to destroy, and utterly to make away many" (Dan. 11:44).

We believe this is saying that the king of the north (Russia) will attack an eastern power (China) with nuclear weapons "at the time of the end" (v. 40). The northern king is to go forth, or attack, in "great fury to destroy," with the purpose in mind of "utterly making away with many," or, of practically annihilating the eastern power. Only nuclear weapons can do that in these days.

What are These Tidings?

Possibly, the tidings from the east will be that China, with mature nuclear strength, will challenge Russia's right to the Persian Gulf oil. At the present time, China has not yet developed nuclear power to the extent of being a serious threat to Russia.

Fear of Russia Spurs China Now

China, today, fears the present Soviet military buildup on her border. At this time Russia has nearly one million soldiers at the Chinese border. They are fully equipped, with jet planes based on thirty new airfields. On hand are great quantities of armor and artillery, including nuclear weapons, huge supply dumps, and everything else needed for an all-out decisive war.

It is because of this that China is pushing her own nuclear development so fast.

When Shall This Attack Come?

Mr. Alsop suggests that the attack will possibly come within three years, before China becomes a full-fledged nuclear giant, and therefore an extremely dangerous next-door neighbor to Russia.

In the account in Daniel 11:40-45, assuming that events there are recorded in chronological order, which we understand them to be, the Russian nuclear attack on China will occur *after* Russia invades the south. Notice that Daniel explains that the king of the north will "enter into the countries" *before* the eastern tidings "trouble" him. He will then go forth to destroy.

This attack on the east may occur before the northern king plants his palace "in the glorious holy mountain." The order of events appears to be: 1) southern invasion, 2) attack on east, 3) northern palace planted in Jerusalem.

Northern King's End

Though the northern king's destruction of the east's nuclear strength appears to succeed, yet "he shall come to his end," not by man, though his own men may destroy each other, but by God. Ezekiel 38:21-23 explains this clearly. It is God who will judge him with "pestilence and with blood; and I will rain upon him . . . an overflowing rain, and great hailstones, fire and brimstone."

God's Plan Continuing

Both Ezekiel and Daniel show God's plan continuing after the northern king's destruction. Daniel mentions that the time of trouble shall then come, to be followed by the resurrection of the dead. The righteous shall be raised to everlasting life; all others "to shame and everlasting contempt."

Christians look forward with eager anticipation to that day of resurrection, when all these troubles have been made to cease. Daniel expressed it this way: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (12:12). Evidently, at the end of that special period of time complete salvation will be the lot of the faithful.

May that day come soon!

A String of Pearls

By Lyman Booth

THE Apostle Paul, in closing his letter to the brethren at Thessalonica, wrote these words, "I charge you by the word of the Lord, that this epistle be read unto all the holy brethren." The fifth chapter is the concentrated essence of his teaching.

In the beginning he spoke of that great day in terms which denoted the manner of Christ's coming. Then he exhorted them to walk in the light, as children of the day, and gave them those short isolated admonitions which have been compared to a string of pearls, each of which is more valuable than gold, obedience to which will make Christian life plain in relation to the world and especially in its innermost relation to God.

To the one who would never render evil for evil, a perfect life would follow. Doing good to all men at all times would result in a beneficent life. Before assenting to an opinion, if one would test its character and then adopt and hold fast only that which is good, his would be a consistent and symmetrical life. That one who ministers comfort and support to the weak and needy would be gentle and gracious. Pure and beautiful would be the life of that one who abstains from all appearance of evil. But all these must spring from that holy communion with God in which prayer is unceasing, and thanksgiving unbroken, and in which the light of the Holy Spirit is never dimmed by earthly passions, nor its still voice drowned by the cares of this world. The whole being is brought into perfect harmony with the divine behests. For this the Christian should pray without ceasing.

Although the day of the Lord is yet future, it is the eventful day on which all thoughts will turn to him, sooner or later, willingly or by constraint, in fear or in joy. It is the day which will silence the tongue of the skeptic, all human guesses, wild speculations and all errors; the day in which divine justice will succeed all that the sons of men now call justice; the day in which his presence will overshadow everything else, and all else will be as though it were not. His relation to the world will be acknowledged as an unmistakable reality. As surely as we behold the sun on a clear day, we shall hereafter behold the Judge upon his throne.

Men seem to be the most secure just before their own judgment and ruin. "When they shall say, Peace and safety, then sudden destruction cometh upon them," is as true of men as it is of nations. Whenever the sentiment of security is likely to degenerate into contempt for God and his Word, he is likely to take the rod of his hand to teach men the severity of discipline, the lesson of submissiveness which they would not otherwise learn.

Perhaps the brightest of all this string of pearls is light. He is the light and will certainly give his aid to that person who, for his sake, is striving to walk and to live in the light. To the openhearted, he will bestow the light of all blessings.

There are two powers or forces—light and darkness—and they are contending within us and for us. That which is pictured in the light of day is truth, and darkness of night is error, falsehood. Light shows the path to our destiny, darkness obscures it and disaster is certain. Because of this we are admonished to watch, for temptations are lurking in ambush on every side, not alone in great emergencies, but in the little things of our daily affairs and mostly hidden under unsuspected appearances. They are found in the downy pillows of comfort on which we pillow our thoughtless heads; they are found in the thoughts when we mistake our goodness and greatness for the voice of wisdom; in merchandising where the offer is made with falsehood for gain. They are found in the so-called social world under the name of cordiality, but which bloom forth in horrifying criminality. Men crave and borrow the silver tones of friendship and praise our beauty or talents, which sounds so pleasing that we listen and are often led to chase the gaudy, butterfly wings of flattery, forgetting that "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18).

Herein are our tempters. They are out on parade and dressed in disguise, wearing false faces; they follow circuitous paths; they offer gifts with one hand and glittering crowns with the other. Though filled with deceit, they are transformed into angels of light. Then how necessary is it that we heed Paul's admonition to watch? We must watch ourselves more than the other fellow; watch our thoughts, our words and deeds, for in these lie all the mischief. The origin, power, and results are there. They are satan's citadel. No harm can come to us except through the gate of our yielding hearts, which we thoughtlessly leave open by our misguided will, through the lack of ever keeping a watchful sentry on duty over our behavior.

Paul recommends giving thanks in everything. This is the Christian's duty, which he never forgot in his exhortations to the brethren. He did not consider it a mere optional exercise, but a binding obligation because it is God's will concerning those in Christ Jesus. To pray without ceasing and in everything give thanks is a duty enjoined upon each and all, for the one strengthens and promotes the other.

In order to give thanks in everything there must be much prayer, for fervent, sincere thankfulness leads to pure devotion and humble prayer. In these few words of the apostle a lesson is given us which even the most advanced Christian should constantly study. All of God's dealings with the Christian should lead him more deeply and devotedly into the school and practice of prayer, and he should ever remember that his redemption through Christ is attained only when in everything thanks and unstinted praise are rendered unto God. The giving of thanks is the infallible sign of a faith which is made alive by good works, and which assures its possessor of the infinite love and approbation of our Heavenly Father.

This precept contains no command that is difficult of fulfillment, if we but realize that prayer, as the desire after God, rules the whole life of the faithful and not merely at times of intensity and extreme danger. The continual desire of the Christian is his silent voice, his unexpressed

prayer, and the cry of the heart is its sweet fervency of love. Nothing can draw the Christian closer to God than prayer, which, when neglected, will permit one to drift away from him until finally all interest is lost; all labor lags; all fervency cools; and love withers, which results in disaster to that party. The Holy Spirit is quenched, for, as Paul says in Ephesians 4:30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." He grieves over our carelessness and over our weakness, because he sees the end to which our waywardness leads. Though he may grieve over our weakness and carelessness, it will give him joy if we turn about and follow his guidance; and still greater joy if we permit him to dwell, to abide with us, to make our bodies his temple, to suffer him to finish the work which he began with us, and to make his seal, whereby we have been called, more visible as time moves onward. If this be a joy to him, his joy will be an infinite blessing to us, and his finished work in us will be eternal life through him who has called us to glory and virtue.

These short and familiar exhortations, not to grieve, and not to quench the Holy Spirit, were given originally to the Christians and we of today will do well to heed them. They teach us that this divine influence will not retain, by force, the possession of our hearts, for if it finds no fellowship or holy action on our part it will withdraw its aid. It will refuse to abide with the slothful and stupid soul. It prefers the life of those who are active.

Next he advises the Thessalonians not to despise prophesyings, but to prove all things. The principle of proving all things is taught in 1 John 4:1, where we read, "Beloved, believe not every spirit [or prophet], but try the spirits whether they are of God: because many false prophets are gone out into the world." That is to say, we are to compare the statements of those who claim to teach in the name of God with the statements of truth, and to accept nothing which is not in harmony with that standard. On the one hand we are not to think lightly of any portion of the Word by whomsoever spoken: on the other we are not to be led by every wind of doctrine, but we are to test or prove all things, rejecting the bad and holding to that which is good. Prophesyings were the utterances of the Spirit and were for the edification of the church. It seems as though the Thessalonians did not give due credit to prophesyings, preferring rather to speak with tongues, and Paul wrote to correct their misguided preference. He told the Corinthians, "Covet to prophesy, and forbid not to speak with tongues." He was anxious that the brethren at Thessalonica should not make the same mistake, because prophesyings tended to edification, exhortation and comfort. We should weigh carefully all evidence, and accept the truth and reject the false, this with the view to the settlement and strengthening of faith.

Remember that it is God who does the calling, for Jesus said, "No man can come to me, except the Father which hath sent me draw him." This is a drawing which if sought by us will never be withheld. Jesus said, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Then he directs attention to the fact that faith is God's work in them, for he said, "All that the Father giveth me shall come to me" (John 6:67). This giving he describes as a drawing, and none are drawn except through love, for love can draw or it can send. None come to him except drawn by the love of the Father. But how many are drawn by the operation of the Holy Spirit, and yet how many more refuse to come! The will is a powerful agent either for good or evil, and sometimes so stubborn that it may resist the Father's efforts to draw, the same as it resists Christ's invitation to "Come unto me."

If a person will not come without being compelled, we can comprehend the difficulty when the question is asked, "Why cannot men be taught of God?" Why do they not receive instruction, and why do they refuse to obey his teaching? Certainly not for the want of mental capacity, nor for any inability which lies beyond their control. Christ answered the question thus, "Ye will not come to me that ye may have life."

Isaiah said, "All thy children shall be taught of the LORD, and great shall be the peace of thy children" (54:13). God's drawing consists of teaching through his Word by his Son Jesus the Christ. It is not an uncertain excitement of feeling so often manifested in protracted meetings, but it is the divine influence penetrating the heart of the hearer which teaches, and which imparts peace to the mind and makes plain the two great opposites, sin and grace.

We repeat, it is God who calls. His Son lived an active and most useful life, and he requires that his followers be no less active. He gave himself a sacrifice, and he requires a sacrifice of self, which is the death of evil in us. He has risen and is alive forevermore, and requires that we be dead to sin and alive to him. For every sacrifice we make for him we will receive a blessing.

There are many phases of God's calling which are applied to his disciples, such as the following: "Called out of darkness into marvellous light"; "the called of Jesus Christ"; "a heavenly calling"; "called by God's grace, to holiness"; "called to peace"; "called to eternal life"; "called to be justified," and afterwards "to be glorified"; "called in one body"; "called unto liberty"; called to inherit a blessing"; called to walk worthy of the vocation." These are all made sure by the statement, "Faithful is he that calleth you."

In concluding the epistle, Paul said, "I adjure you by the Lord, that this epistle be read unto all the brethren." It is well suited to the young Christian, and older ones would do well to practice its instructions, for it corrects many errors, warns against vain security, and contains wise counsels for all. It is worthy of our most careful consideration, and to "be read to all the brethren."

Isa. 63:9. **In their affliction he was afflicted.** No clearer thought could be offered to prove God's love and care for his people, and his close concern for them.

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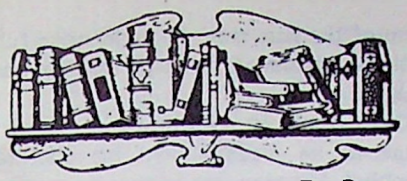


SEEKERS of TRUTH

By Pastor Francis Burnett

Question:

Please explain John 11:17-27, giving special emphasis to the words of Jesus in that portion pertaining to life now and to come.

Answer:

The portion of Scripture referred to begins with Jesus having arrived in Bethany, following the death of Lazarus. Word had been received by Jesus that Lazarus was critically sick. The Master purposely waited two days before going to Bethany, knowing that Lazarus would die. The reason for this is given in John 11:4: "That the Son of God might be glorified thereby."

Martha had lamented to Jesus that her brother had died. He sought to comfort her by saying, "Thy brother shall rise again." Her response to this was, "I know that he shall rise again in the resurrection at the last day." This is the key which opens the door to the true meaning of these verses.

The "resurrection at the last day" was the hope of all the faithful. It had been the belief of all of the patriarchs. David wrote: "Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth" (Psa. 71:20). Isaiah spoke of a time when "Thy dead men shall live, together with my dead body shall they arise" (Isa. 26:19).

The important teaching set forth in this portion of John 11 is the dramatic declaration of Jesus: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

It was the living again of Lazarus which was the topic of the conversation between Jesus and Martha. It seems possible that Martha believed that Jesus could raise Lazarus again without waiting for the resurrection of the dead at the last day. This is hinted by Martha's comment, "Whatsoever thou wilt ask of God, God will give it thee."

It is well to remember that resurrection is not limited exclusively to the New Testament. It is recorded of Elijah and Elisha, that each raised one from the dead. Martha could have asked, "Who will give Lazarus life?" There seemed to be no great prophet, as Elijah or Elisha, present, unless one believed that Jesus was greater than they. Jesus, of course, was greater. He had been chosen of God to be the things that he declared himself to be. So he answered, "I am the resurrection and the life."

That there would be a resurrection at the last day was a common belief among the Israelites. But Jesus added something more when he said, "And whosoever liveth and believeth in me shall never die."

Was Jesus telling Martha that because she believed in him, she would never die? NO! He was revealing to Martha the facts concerning his coming again and the resurrection. When Jesus returns to the earth in a period of time yet future, there will be two classes of believers awaiting him. These are: 1) the living; 2) the dead. This truth is fully supported in two of Paul's writings. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed . . . the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52). "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 . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:15, 16). Jesus was referring to the same time and event as was Martha—the time of "the resurrection at the last day." At that time, the dead shall be restored to life, while the living (those alive at Jesus' return) shall not die.

New Seekers of Truth Editor

When Bro. Harry Goekler was forced, for reasons of health, to give up editing this page, Bro. Francis Burnett kindly consented to take over as interim editor. He has done a good job, but is very busy with his duties as Youth Director and interim Sunday School Director.

A well-qualified Bible student, who feels that he will enjoy editing this page, has been found. He is Bro. Edward H. Goit, Sr. He has earned a reputation as an interesting and informative writer, by writing for the Teen-Age Quarterly.

Bro. Burnett had only one question, this month, on which to exercise his talents. It is obvious that an editor whose function it is to answer biblical questions cannot function without the questions.

Why not sit down immediately and send him a list of questions that you would like to see answered in *The Restitution Herald.* Even though you know the answers, you undoubtedly know some people who do not. What better way to provide them with the needed information. Give them copies of the issue which contains the answers that you wish them to have. Send your questions to:

Edward H. Goit Sr., 130 18th Ave., North Tonawanda, New York 14120.

We hope to have a picture of him to include in the first issue of Seekers of Truth under his editorship.

Prayer changed Dunkirk from a place of annihilation into a port of miraculous evacuation. Hitler said: "Surrender or be annihilated." Prayer was made. Hitler was annihilated and his country surrendered. What a change! Take your problems to God in prayer. Call on those who pray to join with you. The church prayed for Peter and he was delivered by angels (Acts 12:5-12).

A motorist, driving through Minnesota, drove into a service station and asked for ten gallons of gas. Immediately three attendants sprang into action. One began wiping the windshield, another checked the tires, while the third gave attention to the water in the radiator. When they were all through the motorist paid the bill and drove off. A few minutes later, however, he returned to ask, "Did you put the gasoline in my tank?" When they checked with one another, they hadn't. . . . How like many a church!—*Pennellwood Bulletin.*

There is no evidence that God has withdrawn from the universe which he created or relinquished his sovereign rule over the people who inhabit the earth. Of course evil is rampant and sinful men are "in great power, and spreading [themselves] like a green bay tree," but "they shall soon be cut down like the grass, and wither as the green herb" (Psa. 37:35, 2).

God has a way of making the wrath of man to praise him, and restraining it beyond a certain point (Psa. 76:10). This being true, we need not fret because of evildoers (Psa. 37:1). The Lord has a way. It is called the "way everlasting." The Psalmist prayed to be led in this way. It meant God's presence.

GOD'S IDEA . . .

By Pastor John W. Carr

IDEAS are the basis upon which our colleges and universities begin training our young people. They are the first steps in developing imaginative skills. An idea is man's imagination at work, as he fits together known concepts to produce a workable invention. Everything that man has created began as an idea. For example, the automobile contains the results of hundreds of ideas: internal combustion engines; wheels and axles; ball bearings; air conditioning; headlights and taillights; steering mechanisms; body styles; radios; fuel gauges; speedometers; contoured cushioned seats—all began with ideas.

Such ideas are sparked by concerns. Some concerns that sparked the idea of an automobile may have been: "How can I get from home to work more efficiently?" "How can I travel more quickly and comfortably to the homes of relatives in another state?" Beginning with a problem, men seek to think of ways to solve the problem. Before a workable solution can be found, it is necessary to understand the problem thoroughly. Failure to understand and to anticipate difficulties that may arise sometimes results in personal embarrassment for the inventor, and sometimes financial disaster as well.

God, too, had an idea in the beginning. He thought it would be most desirable to make a creature who would have the likeness of his Creator, who would look and act like him. This creation would be able to think and reason. He would be able to communicate thoughts, ideas, and feelings. He would share God's companionship with warmth. His heart would yearn to be one with God. Unlike the angels, who ministered to God because they were created to do so, this creature could, of his own volition, choose to honor God with his own thoughts and feelings. Because of his own respect for his Creator, he could self-sacrificingly give his life to doing those things that please God. When God would say to him, "It is not in your best interest to eat a certain fruit," this creature could respectfully heed the Lord's warning and not give it a second thought. Doing what God knew to be best would be the motivation that would cause him to obey God's instructions.

God created man with this potential, but he knew in advance that not every man of his creation would desire such a close fellowship with him. We imagine that, knowing this, a tremendous struggle may then have ensued in God's heart. "Should he, or should he not, create man?"

Possibly, after a deep sigh, God committed himself to his plan to make man. Exercising a bit of poetic license, we may imagine that the clay that God used to make man was not moistened by crystal waters from the rivers in the new earth which he had made for man. Instead, the dust was dampened with the tears which ran down God's face because of sadness in the knowledge that some men would reject his fellowship. I dare say that any human would hesitate to bring into the world a child of whom he had foreknowledge that he would spit in his face when he became a man. Such was the burden on God's heart at this time.

Oh the deep, deep love of God when first he made man! Knowing full well the heartaches the future held, he completed the task and formed man in his own image. At the same time he was rehearsing a plan by which to bring man back to himself. God was not blind to the fact that some men would turn their backs upon him. He knew, however, that some would accept his provision to unite with him in full fellowship.

We have that provision in our possession today. How precious is this book we call the Bible. Within its pages is recorded the divinely revealed plan of God, designed to bring Creator and creature together again. If we turn to the Gospel of John, we will find God's thesis statement, on which he developed his great plan: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made" (John 1:1-3). When God knelt over the clay form of the first man, he understood full well the nature of the man that he was making.

There would be no mistake in times to come as he made known his plan to mankind. His plan was to reunite man to himself, when as yet the innocency of the man had not been tested. In fact, all of creation was in the mind of God as an idea before he ever made any part of it. Can we fathom the love of God for us, who knew our rebellious spirit before he gave us life? God reminds us: "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55:9, RSV).

How God so flawlessly designs his works is a mystery to us. That, too, was part of his plan. He wants us to have absolute confidence in his ability to complete what he has said he will do.

"In the beginning was the Word, and the Word was with God, and the Word was God." This "Word" was a part of God's divine idea for bringing men back into full fellowship with himself. "In the beginning was the Word." From the moment God began to entertain the idea of creating mankind to companion with him, he was also formulating a plan for bringing into existence a man who would fulfill every expectation that he had for all mankind.

More than this, God, in his infinite wisdom, knew that this man would have to be more than a mere example. He would have to be a sacrifice and take upon himself the sins of all mankind. He must be a man, born of a woman, in order to experience every trial, every temptation and every suffering common to men. God could not accomplish this feat himself. It must be done by a man. There was no doubt in his mind that this person must be a man, but he must be completely sinless if he were to be empowered to bear the sins of the world. God knew that no man whose ancestry sprang entirely from Adam and Eve could do what he proposed that this man should do.

As dearly as God loved all men, he could not leave their fate in the hands of a man who inherited the spiritual and moral weaknesses of his parents. He made a decision that has bewildered men ever since. He decided to be Father of a Son who would be born of a woman. This Son would be known as both the Son of God and the Son of Man. This wonderful mystery of God's plan had its inception at the beginning of creation.

"The Word was with God, and the Word

was God." From the time that God knew he would have a Son who would bring harmony between himself and man, he began to take great care in finding the right moment in history in which to bring him forth. Throughout all the years of the history of man, God would be preoccupied with this one great concern—to reveal his Son to the world. He would give him life in such a time as would be most conducive to his plan of reconciliation. It seems possible that no other consideration has ever occupied the mind of God as has the life and work of this, his only begotten Son. It was to be through him that God would regain that precious full fellowship with his beloved creation, man.

Because this anticipated Son occupied a foremost place in God's mind as he created the universe, everything that he created was conceived with his Son in mind. God was like a father who, upon anticipating the birth of a boy, furnishes a room and paints it blue. This certainty that the child would be a boy might be emphasized by curtains with a "cowboys and horses" design, a ball bat and glove on the wall, and a red toy fire truck in the middle of the floor. Every detail would be planned with the future boy in mind. Little does the father suspect that his child may be a girl! However, no such surprise could overtake God. He was able to determine all features, such as eyes, skin, and hair color. He could control his nationality as well as the time and place of his birth. There could be no mistake about his sex.

Truly, God's Son "was in the beginning with God. All things were made through him; and without him was not any thing made that was made."

When God placed the sun, moon, and stars in space, he said, "Let them be for signs, and for seasons, and for days, and years" (Gen. 1:14b). They were not placed in space at random. Each had a design and a purpose. The peculiar orbital arrangement of our planet with the sun has made possible the changing seasons.

When God planted the trees and shrubs on the earth, he did not make them to be always green, but to shed their leaves according to the seasons. This was to be a sign to men that life could come from death by God's creative power. It was to foreshadow, and give constant evidence to, his resurrecting his own Son from the grave.

Considering this dramatic display of God's care in creation, is it any wonder that Paul the apostle was later moved to write that "what can be known about God is plain to them [all men], because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made" (Rom. 1:19, 20, RSV).

Just as the whole of creation declares the splendor of the Creator, so the details show that he was mindful of his Son. The rising of the sun every morning, the change of a caterpillar to a butterfly, and the blooming flower, grown from a dead seed, all remind us of the resurrection of God's Son and the hope of man. How marvelously all of God's creation works together as one whole, a unit, a universe!

God's most wonderful creation began when his own Son was conceived in the womb of Mary. John wrote that "the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father" (John 1:14, RSV). The Word was God's idea for a mediator between God and men. This idea became flesh in the person of the Son. The fulfillment of God's most precious project was accomplished. We imagine that he could scarcely refrain from joining the angels in jubilation at the proclamation of his birth. They praised God, singing, "Glory to God in the highest, and on earth peace among men with whom he is pleased" (Luke 2:14, RSV). At long last, the reconciliation between God and men could be achieved.

(Please turn to page 19)

LEARNING FROM LYRICS

The following was written by fourteen-year-old Mary Esther Weyrauch, who plays the piano for services at the Church of God at Lombard, Illinois. It points out an offense of which we are all at times guilty—that of singing hymns while giving little or no thought to the meaning of the words that we are singing.

Everyone in the Church of God grows up to know that we learn from the Bible. But do we learn anything from the hymns we sing Sunday after Sunday? There are a great many lessons to be learned from our hymnbook, "Songs of Truth." The title is a giveaway that there is truth in the songs. Perhaps people outside of the church, and even a few of our own members, think that all that the hymns have to say are just a lot of "Hallelujahs" and "Amens." Actually, there is much more to them than that. Each verse has a message to tell, and every song includes some fact or statement from the Word of our Lord and Savior, Jesus Christ, or from our Heavenly Father, God.

There are many songs that can show what I mean. An example is the song entitled "I Need Jesus." In the first line, the song tells us that Jesus is our friend. It goes on to say that every day, no matter what happens, or when it happens, Jesus is always there to help us. The other verses tell us some things about him that are wonderful. He is our guide when life's paths are dim. He is constant, kind, and true. The best thing about the song is that it tells everyone that he *is* the sinner's friend. We are *all* sinners!

There are so many things to learn from songs, and so many songs that have something to teach that it would take pages to explain each of them in detail. I can, however, list a few things that everyone of us can learn each time we sing these songs, or some of the things that we can watch for in them. Many of them tell us that we must accept Christ as our personal Savior. They also remind us that we must seek those who do not know Jesus. We must work for the Lord by following his command to do so (Matt. 28:19), giving thanks to God for all that he has given. One of the greatest things is that a new day *is* coming and we may all have a chance to see Jesus, for "He is Coming Again."

GLEANINGS . . .

High schools in Fresno, Cal. have introduced a course in black magic. Although the courses are said to cover these subjects only as literature, they are awakening deep interest. Consequently, the sale of books on black magic, witchcraft, and devil worship are booming in the area. One bookstore owner observed: "I don't know how deeply they go into it in class, but they certainly get these kids interested in witchcraft and devil worship." —*Oklahoma Baptist.*

Some people get so busy in Christian work that they have no time for prayer and none for friendship, and the consequence is surely seen in lessened power and impoverished love. Many Christian workers are the slaves of good purposes. They are not free. They are bound. The intensity of their will to accomplish much of good prevents their minds from ever being at leisure from themselves to soothe and sympathize, for cheerful fellowship and unrestrained kindness. The Savior left us an example here. He made it his meat and drink to do his Father's will, yet the little children knew he was accessible and were not repulsed, and the people thronged him, and the Pharisees called him the friend of publicans and sinners. He was himself, and he was all men's. —*Robert E. Speer.*

An offer of a large shipment of Bibles to Communist Cuba, made by Cardinal Raul Silva Hendriquez of Santiago, Chile, to Premier Fidel Castro, has been accepted and implemented. According to an announcement in London by the United Bible Societies organization, 10,000 Bibles and 5,000 New Testaments have been shipped to Cuba from Chile. The UBS based its announcement on information received from Isaias Gutierrez, general secretary of the Chilean Bible Society.—*Bible Advocate.*

Caught in the Middle. During the Civil War a conniving merchant turned a handsome profit by selling supplies to both sides. In his wagon he carried two uniforms, one blue and one gray. When he approached the Confederates, he donned the gray. He was doing quite handsomely until one day he got caught between the opposing lines. Realizing that he was trapped, he put on his Confederate coat and his Union trousers and started to run from the scene. But the ruse failed, for the Union troops shot him in the coat and the Confederates shot him in the pants. The man who attempts to serve both God and mammon would be fortunate indeed if he suffers no worse fate than did this merchant.—John W. Wade in *Lookout.*

1975—Catholic Holy Year. A UPI dispatch, datelined Vatican City, May 9, 1973, called on the Roman Catholic Church to celebrate 1975 as a holy year, with the purpose of "bringing mankind back to God."

It is predicted that observation of this holy year will send millions of Catholics on pilgrimages throughout the world.

The last such holy year was observed in 1950, with the purpose of combating communism. This effort was reported to have brought five million visitors to Rome.

The dispatch stated that "The Roman Catholic Church grants special spiritual privileges—such as the remission of time in purgatory for sins—to persons who visit specified churches during a holy year."

In 1950 these churches were all in Rome. In 1975, the pope promised that Catholics can win the same spiritual benefits by making pilgrimages to designated churches in their own countries.

Although it is very difficult to ascertain at this time, it is known there are many public high schools scattered around the country offering non-devotional religion courses. According to Dr. Nicholas Piediscalzi, chairman of the Department of Religion at Wright State University, Dayton, Ohio, there are probably more than 1,000 public high schools (among them some junior high schools) which offer courses on the Bible, world religions, philosophies of life, etc. This has developed since the U.S. Supreme Court's 1963 Schempp decision outlawing state-prescribed devotional services. A number of universities have developed high school level religion courses since the court's decision, in keeping with that part of the decision which stated that a course of study about religion is constitutional. —*Bible Advocate.*

The British government recently released its first survey of trends over the past ten years. It has some shockers. For example, 3 out of every 5 teen-age brides are pregnant at wedding time. One fourth of the births to teen-aged girls are illegitimate. Violent crimes have tripled during the decade. Incomes have increased twice as much as prices. Says a news item in the press: "Their new way of life has become one of the most permissive in the world."—*The Truth.*

Nearly one fifth of all infants in Sweden arrive out of wedlock, according to Erland Hofstend, head of the country's statistical bureau. Marriage in Sweden is going out of style. The bars against immorality and illegitimacy were let down in Sweden when a Siecus type sex education was put into the public schools. —*Christian Victory.* . . . Comment: And this is the goal they are striving for here in America!—*The Truth.*

The Synod of the Evangelical Lutheran Church has accepted a special commission's report which declares that homosexuality should not in itself be a barrier to a person becoming a pastor within their church organization. The report added that homosexuals should be eligible for any position in society, and if called to a pastorate, such a situation should not lead to discriminatory practices.—*Christian Victory.*

God Bless You

"God bless you! Words are such empty things,
We speak without much thought in saying;
But oh! IN THIS, forever rings
The highest tenderness of praying.
It means SO much—It means that I
Would have no fears or facts distress you,
Nor have your heart tuned to a sigh:
GOD BLESS YOU.

This trinity of blessed words
Holds all my wishes, dearest, best,
The fairest deeds that can be wrought.
'Tis more than wishing joy and wealth,
That kindly fortune may caress you,
That you may have success and health:
GOD BLESS YOU.

God bless you! Why, it means SO MUCH
We almost whisper as we say it;
We dream that unseen fingers touch
Our hands in answer AS WE PRAY IT.
May all it means, with "Gilead" balm,
In all its wondrousness, possess YOU—
Through sun and rain and storm and calm:
GOD BLESS YOU.

—The *Christian Endeavour Reporter.*

STORIES FOR THE FAMILY ALTAR

By Ruth Lewis

The Special Celebration

Mother and Dad didn't have to wake up Sandy and Sammy. They popped out of bed and were completely dressed before their parents were half awake.

"Hurry up, Mom!" called Sammy. "I'm hungry and I want to eat a lot before we go to town."

Mother and Dad weren't quite as excited as the children were. Today was going to be a big celebration—their town was 100 years old.

Mother had made long dresses and bonnets for herself and Sandy. Sammy was going to wear overalls and his cowboy boots and hat. Dad had grown a big moustache and was going to wear a tall hat and an old-fashioned suit. The sun was sparkling and it was going to be a beautiful day.

"You might as well have an old-fashioned breakfast, too," said Mother. She fixed oatmeal, boiled eggs, and made gravy for some biscuits. "Just don't expect a breakfast like this every morning," she said, with a twinkle in her eye.

All that day, the twins rushed ahead of Dad and Mom. Aunt Jean was with them. She often had to race to catch up with the twins. There were sidewalk sales and displays of antique objects. But the carnival in the street attracted most of their money.

The two tired twins reluctantly started home. "Our town is old, isn't it Daddy?" asked Sandy. "One hundred years is a long time."

"It seems like a long time to us, Sandy, but there are many towns in our country that are twice as old. Some of the early settlements that grew into permanent towns have quite a history."

"Did you ever think about biblical towns?" asked Mother. "Many of the towns we read about in our Bible have been in the same place for thousands of years. Our part of the world is very new compared to them."

"When Jesus comes will they have celebrations there, too?" asked Sammy.

"I don't exactly know what kind of a celebration they'll have, Son," laughed Dad, "but we'll plan to be there!"

Lod

When the Israelites stopped wandering through the wilderness and conquered Canaan, each tribe was given an inheritance. This occurred in approximately 1400 BC, according to Ussher. Some members of the tribe of Benjamin settled Lod (1 Chron. 8:12).

Some of Lod's inhabitants were carried into captivity in Babylon. Ezra 2:33 records that 725 people returned to Lod and two towns near it. "And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance. Lod and Ono, the valley of craftsmen" (Neh. 11:20, 35).

This city of Lod was located on the plain of Ono, which was part of the Sharon valley. (The word "sharon" itself means a plain). It was a fertile and beautiful valley. Many of its inhabitants were smiths.

The Saints at Lydda

"It came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron [Sharon] saw him, and turned to the Lord" (Acts 9:32-35).

Evidently Peter made a point of traveling to every town where he heard there were converts. It is interesting that Aeneas had been ill for eight years as a result of his paralysis, yet the people did not send for Peter or one of the other disciples to heal him. They accepted their afflictions. Yet they were cured by a visit from a disciple. It would probably have hampered the spread of the gospel if every believer who was ill had sent for Peter to heal him. Peter might have accomplished only a very limited amount of preaching. His main work was to make converts. His spontaneous miracle here a Lydda convinced the people of the entire valley that Jesus had risen from the dead.

This also would indicate that the believers spontaneously spread the message of Christ. Their teaching was then reinforced by the apostle's visit. Peter had power the local missionaries didn't have.

The News Travels

Hearing of Peter's presence in Lydda, the saints in nearby Joppa did send for Peter when a faithful woman in their group died. A Hellenistic Jewess, she was called *Dorcas* by the Greeks, but she was known as *Tabitha* to the Jews.

This woman had spent her life in service to others. When Peter arrived, he was greeted by weeping widows, who displayed the garments Dorcas had made for them as evidence of her love.

Peter responded by praying, and saying, "Tabitha, arise." This showed the value that he placed on the good works of Christians.

Cities of Saints

The age of a city is not important to God. The saints who dwell there are!

As you scan the stories of people told about in the Book of Acts, you discover that different places often had different problems. Church members in each town were often faced with trying times. Their faith caused them to encourage and instruct others.

The same is true of believers today. No matter what failures or successes they have, others share their disasters and triumphs. We do not have a Peter who has the power to work spectacular miracles, but the power of Christ is capable of helping us to do wonderful things.

Many Christians are like Aeneas and live lives of acceptance when they could, and no doubt should, ask God for changes. The disciple friends of Dorcas did, and their request was granted.

Brief Messages . . .

Hindu Religion Invades U.S. Public Schools

A RECENT issue of *Scholastic Teacher,* a national professional journal for public school teachers, features an article on "Transcendental Meditation." "TM," as it is called, was introduced in the United States around 1958 by Maharishi Mahesh Yogi, an Indian Hindu monk. It is now being taught in growing numbers of secondary schools throughout America. The Illinois House of Representatives has formally resolved that all educational institutions within that state be strongly encouraged to study the feasibility of courses in Transcendental Meditation.

Educators who have long opposed the Bible and Christian references in the public school curriculum appear not at all disturbed about the introduction of Hindu religion. The fact that Maharishi wears the traditional long hair, full-face beard, and white robe of the Hindu monk, and offers Hindu religion simple and undefiled in our public schools does not appear to offend the educational community.

James Handlin, an English teacher in Hillside, New Jersey, teaches a course on "The Science of Creative Intelligence." Through his influence, a third of the student body and some of the other teachers have turned to "meditation." Handlin is pushing the idea that TM helps the students to cope with "intense academic, social, and athletic pressures."

Robert Kaye has been teaching TM at a high school in Westbury, New York, for the past three years, featuring as lecturers in the course some representatives of the Students' International Meditation Society. Mr. Kaye is convinced that TM is "rewarding and helpful."

In the public schools of Eastchester, New York, TM started with the superintendent and then "filtered down through a well-planned public information program from the Board of Education to teachers, parents, community members, and students."

The article in *Scholastic Teacher* openly promotes transcendental meditation in the public schools, even to the point of providing the addresses of the people who are pushing this Hindu religion in our schools. Further, the article promotes summer workshops on TM and a scholarship program for teachers.

The Supreme Court of the United States has effectively outlawed the devotional reading of the Bible in our public schools. Teachers and students are not even allowed to verbalize a simple prayer to Almighty God in school facilities. Now comes Hindu religion in the form of Transcendental Meditation—and this is accepted with open arms as a kind of new savior from "pressures."

It is time for Christian ministers and laymen to deluge the Supreme Court and other appropriate bodies on local, state, and national levels, with letters of protest.

If we can't have the Word of God and prayer in our schools, why should we as Christians sit quietly while witnessing the introduction of a pagan religion which has held India in bondage for centuries?
—H. Edward Rowe in *Christianity Today.*

No Longer True

It used to be a common expression with regard to the affairs of the private life of another person that "only God knows." With so many government agencies collecting information about individual citizens, to be used in one way or another, the area of strict personal privacy is shrinking to almost infinitesimal proportions.

Among the government agencies that collect such information and store it in computers are the following: The Social Security Administration; The Internal Revenue Service; The Department of Agriculture; The Department of Labor; The U.S. Secret Service; The Federal Bureau of Investigation; The Department of Transportation; The Veterans Administration; The Pentagon; and the Department of Housing and Urban Development.

Many thoughtful people are becoming deeply concerned lest all of this information be brought together into one master dossier, which will leave the private citizen pretty much at the mercy of anyone who has access to this information.

Have you ever wondered about how God stores information on every individual in the world. We do not know. But this we do know. If man can do it, God can do it better and to better purpose.

Happiness for Sale

A great many people have learned, to their sorrow, that happiness cannot be purchased in the marketplace. In spite of the fact that they are spending more money than ever before on luxuries and frivolities, there is no evidence that Americans are one bit happier than in the past. Indeed, the increase in strikes, protests, dropouts, crimes of violence, and other types of lawlessness all seem to indicate that they are more unhappy than ever.

Perhaps part of the difficulty lies in the feeling that happiness is to be found in excitement and escape from reality. Contentment is regarded as a "drag," to be avoided at any cost. The prevailing philosophy seems to be, "Let's keep so busy in the pursuit of pleasure that there will be no time to contemplate the distressing realities of life."

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Tim. 6:6-8).

Eighteen-Year-Old Adults Face Problems

Enfranchising eighteen-year-old people to vote, and to legally assume other adult privileges and responsibilities, has brought in its wake a host of problems. This new status is not an unmixed blessing.

As an example: In many states, he may now be held legally responsible for his own debts. His parents have been freed of legal responsibility in the matter.

Further, a young person who is legally recognized as an adult no longer has the law on his side when he asserts that he is within his rights to claim support from his parents. If they refuse to provide him with the necessities of life, he is free to freeze or starve as an independent adult.

The problem still to be solved is whether or not the decision that an eighteen-year-old is mature enough to vote is to be regarded as assurance that he is mature enough to assume adult responsibilities in all other areas of life.

The Teachings of Jesus and Emotional Growth

By Joe E. James

Jesus taught love, respect, and compassion. He also taught forgiveness in the

model prayer (Matt. 6), "Forgive us our debts, as we forgive our debtors." Forgiveness which we receive from God brings relief. Forgiveness from a spouse or friend whom we have wronged gives relief of guilt. In like manner, when we are able to forgive others a sense of relief ensues. Holding grudges is very taxing on the emotions. Opportunity for confession will help to relieve and deal with guilt. God offers such an opportunity through conversion and repentance and prayer. It is good to have a listener who is understanding when things trouble you. We can lend an ear to each other.

The Little Things

By Beth Briggs

I cannot do great things, dear Lord,
To serve thee day by day,
So help me see the little things
That come across my way.

Is someone sick? I'll send a card,
Or I can telephone,
It might bring cheer and happiness
To those who are alone.

Is someone sad? Then I will go
And visit for awhile,
It often helps an aching heart
To listen and to smile.

Is there a need for clothes or food?
I haven't much to spare,
But even widows' mites can help,
When blest by God through prayer.

O Lord, I cannot do a thing
To bring thee world acclaim,
But bless me in the little things
I'll do in thy dear name.

God's Pattern for Man

"Let us make man in our image, after our likeness" (Gen. 1:26).

Genesis 2:7 explains to us that God "formed" or "fashioned" man. The question, then, naturally arises, on this occasion when the Creator made man, did he follow a pattern?

Genesis 1:26, 27 declares, "And God said, Let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him."

The Hebrew word for "image" is *tzelem,* meaning "shadow, statue, image," or "copy." The word for "likeness" is *demuth,* meaning "pattern, shape, likeness," or "similitude." These two Hebrew words thus refer to man's outward form. They indicate a physical likeness to the Creator, *Elohim,* but they say nothing about man being made in God's moral or spiritual likeness.

Great care must be taken, therefore, not to infer from Genesis 1:26, 27 that which is not there. To say that man is made in the likeness of God's image does not, for example, imply that man is, like God, immortal. If this were true, then "image of God" could be taken to imply any divine attribute of one's own choosing, whether that attribute be omniscience, omnipotence, holiness, love, immutability, or something else! Such inferences make for "theology," but they are not "exegesis."

Yes, when he made man, God followed a pattern. That pattern was himself. Man has fallen into sin, but Scripture indicates that some physical likeness to God still remains (Gen. 5:3; 9:6; 1 Cor. 11:7; Jas. 3:9). We are not told that that similitude was ever lost.—*Sydney Hatch*

THY KINGDOM COME!

By F. O. Sapp, Weiser, Idaho

THE three words in our title are the words of Jesus as recorded in the well-known Lord's Prayer. How pertinent they are to the Christian's hope, especially when the full significance of the context is understood! "Thy will be done in earth" (Matt. 6:10).

Let us note, if you please, that it was Jesus who "went about all Galilee . . . preaching the gospel of the kingdom" (Matt. 4:23). The word "gospel" means literally "good news, or glad tidings." What was good about the gospel of the kingdom? A great deal.

Now, let us notice the word "kingdom." Strong's Greek Lexicon tells us that the word "kingdom" means, literally, "king's court." In other words, the reference is to sovereignty, or a foundation of power.

For nearly six thousand years, mankind has been ruled by the will, or sovereignty, of men. The effect of this rule has been the introduction and practice of evil. But when the sovereignty of Jesus and his church has been established upon the earth, mankind will begin to experience and appreciate righteousness (Isa. 26:9; Hab. 2:14).

Now let us notice some of the things that will be good about this kingdom. First of all, there will be "peace on earth and good will to men." There will be "new heavens and a new earth" because the contamination of nature will be restrained and "the inhabitant shall not say, I am sick" (Isa. 33:24). The trees of life shall heal men's bodies (Rev. 22:2) and the knowledge of the truth will purify their minds. "They shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them" (Isa. 65:21). There shall be no occasion for conflict between landlords and tenants.

"The LORD shall comfort Zion: he will make her wilderness like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3).

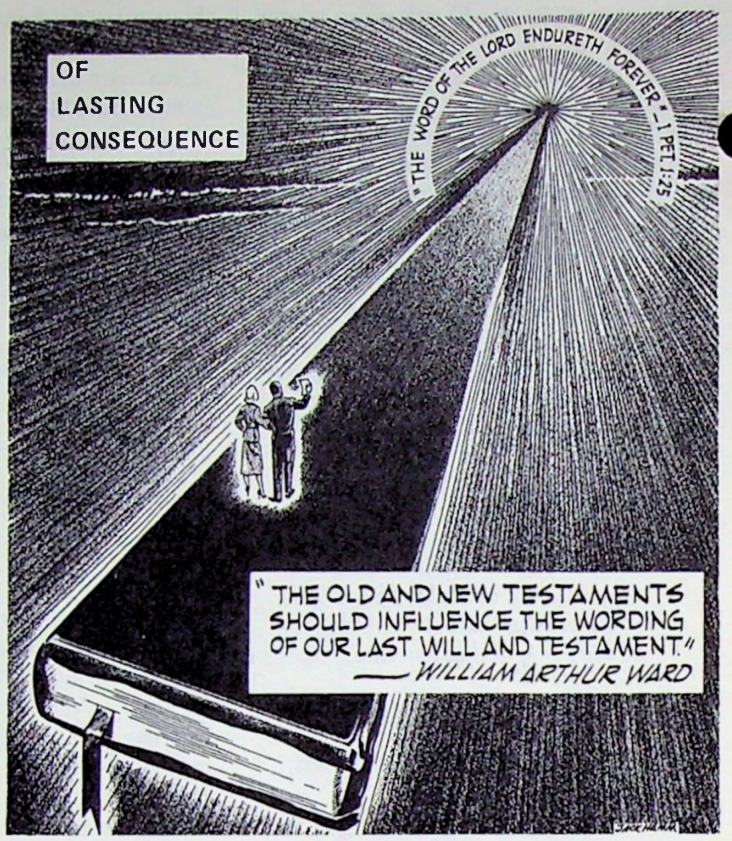
"At that time they shall call Jerusalem the throne of the LORD; and all nations shall be gathered unto it, to the name of the LORD to Jerusalem: neither shall they walk any more after the imagination of their evil hearts (Jer. 3:17). Jerusalem is the city of the great King (Matt. 5:35). Then Jesus, with his bride, the church, shall sit upon David's throne (Luke 1:32; Rev. 3:21; 1 Tim. 2:11, 12). "Many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isa. 2:3).

Then the members of the Christ's bride shall be "kings and priests and shall reign on the earth" (Rev. 5:10; 2:26, 27). They shall reign, not as celestial beings, in heaven, but upon the earth. The subjects over whom they shall reign are mentioned in Revelation 2:26; 20:4; Daniel 7:18, and 1 Corinthians 6:2, 3. They are to be the people of the nations of the earth.

What a wonderful plan of redemption and restitution is taught in the Word of God! And how wonderful is the part that we, if we are faithful, shall be privileged to play in this future dynasty. We should continually praise Almighty God for his great wisdom, power, justice, and love. Let us pray that more of his creatures will come to understand and appreciate the loving plans of the one in whom we all have our being.

The Christian's Road Map

By
Pastor
Hollis Partlowe,
Phoenix, Arizona



IF YOU were traveling very far in your car, out of state for example, you would need a good road map. It would not only be a convenience, but a necessity. Hardly anyone would think of making a long trip by car without one.

The Bible speaks of the Christian life as a long journey that leads to the kingdom of God. As it was with the saints of old, we are "strangers and pilgrims" in this world. "Here we have no continuing city, but we seek one to come" (Heb. 13:14). As it was with Abraham, we look for "a city which hath foundations, whose builder and maker is God" (11:10). If we are to find that eternal city, we must carefully follow our road map, the Bible.

Jesus Christ declared himself to be "the way" that leads to God (John 14:6). Christianity is not merely a system of doctrines or a code of conduct. It centers in a person who is "the way." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Christ is the message; the church is the messenger.

In this world there are only two highways, and you are traveling one of them—the broad way that leads to destruction or the straight and narrow way that leads to life eternal (Matt. 7:13, 14). Moreover, one knows which road he is traveling. "The path of the righteous is like the light of dawn, which shines brighter and brighter until full day" (Prov. 4:18, RSV). This road is a lighted way which shines with an ever-increasing illumination. In contrast to this, "The way of the wicked is as darkness: they know not at what they stumble" (v. 19). This road is one of increasing gloom and misfortune. Small wonder that the wise man says: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. . . . Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil" (vv. 14, 15, 26, 27).

Doubtless, Christians need a dependable road map, and the Bible is that map. If we keep our eyes on our goal and follow the map we won't be sidetracked. Those who think that they can travel without it are doomed to failure. The saying: "All roads lead to Rome, so all roads lead to the kingdom," is not true. Our road map describes but one road to God's eternal kingdom, but it points out many false ones that end in destruction and eternal ruin. Yes, the majority are traveling the broad way that leads to eternal death. Which road are you on?

Sincerity

However sincere one may be, if he is on the wrong road, he won't reach his goal. He cannot travel in the opposite direction and expect to reach his hoped-for destination. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). As a road map demands diligent study, so does the Guidebook of life.

Then, too, a map is an indication that others have gone ahead of us. Jesus, our Guide, has trod the path before us and has invited us to follow him. We are invited to "Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16) "Our Lord knows the way through the wilderness. All we have to do is follow."

It is also wise to heed signs along the road such as: "Detour," "Drive Carefully," "Slow Down," "Curve Ahead." Only a fool would ignore them! Our scriptural road map is dependable and trustworthy. It should be studied more diligently as the days go by. Certainly it is safer to follow our map than directions of strangers. "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). If one has no appetite for Bible study, he is spiritually sick if not "dead in trespasses and sins" (Eph. 2:1).

The Bible is for You

"The Bible is meant to be bread for our

daily use, not just cake for special occasions." The Bible is God's Word to man. Without it we cannot understand why we are here and where we are going. Of course, no one understands all that God has said in his Word. Someone has said: "Many things in the Bible I cannot understand; many things in the Bible I only think I understand; but there are many things in the Bible I cannot misunderstand." That pretty well sums up the feelings of this writer. The things essential for salvation are simple, clear, and easy to comprehend.

The recurring pattern of the Bible is this: God speaks, man hears and man replies. God has acted. We must react. Our Lord has spoken through the prophets and apostles with great clarity and certainty. Our Heavenly Father has a map for us to follow. We must realize how much of Scripture is devoted to pointing out the way, otherwise we may emphasize the kingdom and fail to point out the way to it. Make no mistake! God has a divine blueprint, and he has made every provision to enable us to follow it and arrive safely at our goal, God's new-earth kingdom. If you have not followed it in the past, you can begin now—today.

God Cares for You Personally

God shows a personal interest in each of us. The hairs of our head are numbered; he knows our sorrows, records our tears. He takes note of our downsittings and uprisings. All of our thoughts and words are known to him (Psa. 139:1-6). He will never leave us or forsake us (Heb. 13:5). "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psa. 32:8). An individual pathway is in view here, not a general one. God's pathway, moreover, is for believers only. His promise of guidance is given only to those "whose transgression is forgiven, whose sin is covered" (v. 1). That's right! Non-Christians have no claim to the promises of God. The cloud that directed the people of Israel brought nothing but confusion to the Egyptians. "The steps of a good man are ordered by the LORD: and he delighteth in his way" (Psa. 37:23).

The Need of the Hour

I'm constantly amazed how up to date the Bible is. It's truly the Book for our time. Our world is littered with confusion and disillusionment. Some are crying out for sanity in a world gone mad. If man ever needed light and guidance from above, he needs it today. The Bible is our road map. We need to study it diligently and follow it closely. I'd like to encourage you to consult your road map each day.

"Read the Bible to be wise, believe it to be safe, and practice it to be holy. It should fill the memory, rule the heart, and direct the feet. It is bread for the hungry, water for the thirsty, a lamp to the straying, a friend to sinners, and a sure guide to all. Amen!"

*

Starting Where We Are -- At Home

By Mrs. Dean (Shirley) Urish

TODAY, "homemaker" is not a choice name in some people's vocabulary. Women's Lib has made women feel guilty or inferior if they only stay at home—that they only can do their "thing" by getting out in the world and earning money or getting a higher education.

What greater joy can a woman have than in making a happy home for her husband and children! Who can guide the happenings in the home, community, and world more than a homemaker? Remember the sayings, "The hand that rocks the cradle rules the world," and "Behind every successful man there is a woman." Who can get at the grass roots of matters? That was God's original purpose for woman. (Gen. 2:20-24.)

What else can a woman do at home, or from her home? You don't need to feel "stuck" or helpless because you stay at home. We have listed several ideas. You probably will think of others.

1. Home Bible studies. One woman opens her home and another directs the Bible study and another can baby sit with small children. There need not be a large group. A blessing can be received anytime, anywhere God's Word is studied (Matt. 18:20).

2. Classes for children and their friends. Instead of children having all free time, select a story hour time during the week (or every day) and tell a Bible story and have handwork and crafts.

3. Do you feel inadequate? Take correspondence courses or complete the Systematic Theology Course. If you want to educate yourself in the Bible, enroll in one of the courses offered through Oregon Bible College and the General Conference.

4. Hospitality. Open your home to friends and neighbors. Make yourself available to listen and witness to others. There is more need now than ever before to be willing to listen and show you truly care for others.

5. Use the telephone. Talk to others on the telephone about Christ. Perhaps you would like to choose a name at random from the telephone directory. We know of one woman doing this.

6. Write letters. Correspond with those who are shut in or encourage those in need. What a ministry can be performed through writing letters!

7. *The Restitution Herald* and tracts. Take responsibility of placing *Heralds* in various locations. Mail tracts in letters, cards, bill payments. Leave them in restaurants, meeting places, etc.

8. Take responsibility of finding out names of people moving into your community. Inform pastor or visitation chairman. If you have ever moved to a new home, you know how important it is to become a part of a new community.

9. Take food to sick and shut-ins. This might seem like a lowly thing to do, but how that food is appreciated.

10. Visit nursing homes. Take your children, as older people generally love to see (and touch) the children.

11. Help the pastor. Perhaps he would like help with telephoning, typing, or other routine work.

12. Baby-sit. You could baby-sit either for money to be used for the Lord's work or keep children to release others for the

Lord's work. Even an exchange baby-sitting program could be arranged. Thereby, several could use their individual talents.

13. Prayer. If you aren't able to do any of the above, you can pray. What wonders can be performed through prayer! Pray for your pastor, for all the church workers, for the young people, for our government leaders, for the sick.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Eccl. 9:10). "The night cometh when no man can work" (John 9:4b).

Come on, ladies, there are many things we can do. We can serve the Lord every day right in our own homes. As we develop one talent, other talents will come.

*

Serving the Lord

By Gordon Smith

PAUL exhorts in Romans 12:11 not to be lazy, not to let our zeal abate, but to "serve the Lord." This latter phrase is scattered throughout the Bible. Hence we may profitably examine its meaning and application for us.

Joshua, Moses' successor, as he came to the end of his career, challenged the assembled nation of Israel, in Joshua 24:14, 15, to fear Jehovah and serve him in sincerity and truth, to discard other gods, particularly those of the Egyptian captivity, and to serve Jehovah exclusively. "Choose whom you will serve," said Joshua. "Serve either the idols of the Egyptian captivity or those of Canaan, but as for me and my house, we will serve Jehovah." Thus the phrase originally used, "serving the Lord," meant serving the true and living God by observance of the provisions of the Mosaic law in distinction from the debasing ceremonies of the native deities.

This is given a wider application in the New Testament. There is always a choice between serving the Lord and serving evil. Decision is noted in this declaration. Not only does Joshua invite his fellow-countrymen to participate in the service of God, but he sets forth his determination for an entire consecration to God's service, whatever that may imply.

We may be surprised to think that we have a choice in the matter. When we reach the age of accountability, there lies before us just two ways. We must travel one or the other. One is a broad road that leads to ruin and destruction; the other is narrow and restricted, but it leads to life eternal.

Thus we see the necessity of a right choice. This has to be settled by each individual. We can ask, as did Job, "Who is the Almighty, that we should serve him? and what profit should we have if we pray unto him?" (Job 21:15). Or an answer may be found in Malachi 3:14: "It is vain to serve God." Yet the answer is that it is better to serve God, even from the standpoint of our ultimate self-interest.

Our Lord, in his answer to the suggestions of evil, quoted from Deuteronomy, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10, RSV). In line with that, he emphasizes in John 8:34, "Every one who commits sin is the slave to sin." Paul reminds us in Romans 6:16, "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?" Thus there are but two classes of service—that of God or that of evil. We should be like the Thessalonians who turned from idols to serve the true and living God.

Many assume they can serve God and not engage in positive right conduct. This service must be in righteousness. Yield yourselves to God "as instruments [servants] of righteousness" (Rom. 6:13).

1. This service must be a *voluntary* one. There can be no coercion about it. We may assume that because we are members of a certain church we are necessarily good. That attitude is a fertile source of delusion. There are many "true" churches—so many as to be ridiculous and pathetic. Membership in none of them saves, but only one's personal relationship to Christ. Our Lord is pictured as saying, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him" (Rev. 3:20).

2. Paul declares in Romans 12:1 that serving God is a *reasonable* service. The parable of the talents, spoken by our Lord and recorded in Matthew 25, definitely declares that talents are given to his people according to their various abilities. We are accountable for improving these gifts. Paul definitely declares in 2 Corinthians 8:12 that if a readiness of mind is there, it is acceptable according to what a man has, not what he has not.

3. We have emphasized that our service must be *undivided* Hence we cannot serve both God and mammon.

4. It is a *continuous* service. In the terrible storm at sea, Paul proclaimed his vision of rescue as coming from God "whose I am and whom I serve" (Acts 27:23). We must be faithful until death itself (Rev. 2:10). So we must not say, as one once testified, "I have served the Lord off and on for forty years."

5. It is a *well rewarded* service. Godliness is profitable for this life and for that which is to come (1 Tim. 4:8). We are to be "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain" (1 Cor. 15:58). An inheritance of immortality is reserved for us, which is incorruptible, undefiled, unfading (1 Pet. 1:4).

In all that has been said it is evident that serving the Lord is a matter of motive and attitude, not necessarily of specific act. We have associated it with being missionaries, preaching, or teaching a class in the Bible school. Actually, we could do these things from a secular selfish motive, yea, even to be seen, heard, and praised for our goodness.

The writer knows a man who was urged to join a certain church because it would be good for his business—an appeal to greed. Actually, serving the Lord is a matter of attitude, of doing all we do in the Lord's name, whether in the home, at school, in business, in recreation—doing all these as unto the Lord. It is not necessarily specific Christian service, although it may lead to that. It is applying Christian principles to *all* the situations we meet and have to face in life. *That* is serving the Lord!

*

GOD'S IDEA

(Continued from page 11)

God had chosen a name for his Son. He would be called "Jesus, for he will save his people from their sins" (Matt. 1:21, RSV).

We recall that Isaiah the prophet had prophesied the birth of Jesus seven and a half centuries earlier. We are not surprised when we remember that God had already planned it before he created the universe. Still, we are thrilled to read his words, "Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7:14, RSV). It only serves to bolster our confidence in God's omniscience. His idea was moving toward completion even then.

The name "Immanuel" is significant. It means "God is with us." Paul most excellently details its interpretation. He explains that the Son of God "is the image of the invisible God, the first born of all creation" (Col. 1:15, RSV), and later adds that "in him the whole fullness of deity dwells bodily" (2:9). In Jesus reside all the characteristics and properties that are God's. These are the greatest gifts that God was able to bestow upon the man who is his Son. Further, Paul writes that "he reflects the glory of God and bears the very stamp of his nature" (Heb. 1:3, RSV).

As God is perfect in holiness, love, and truth, so Jesus displays these attributes of his Father. Being full of the spirit of God, he is empowered to trust God completely. This enabled him to willingly yield himself to God's instructions. Several times in the course of his ministry Jesus received direct assurance when his Father called out from heaven, "This is my beloved Son, with whom I am well pleased" (Matt. 3:17, RSV).

A father who is well pleased with his son is willing to give him anything that he is able to give. It pleased God to clothe his Son with immortality. This is the physical side of the glory of which John spoke when he said, "We have beheld his glory, glory as of the only Son from the Father." This glory can only be reflected from the figure of one who has taken on the form of the immortal God. The Son of God was glorified with the glory of his Father. This is a fitting crown for the obedient Son of the Creator of the universe.

More than this, God was pleased to appoint his Son "heir of all things, through whom also he created the world" (Heb. 1:2b, RSV). Jesus is the heir of all that God has created. Because all things were created with the Son in mind, it seems only right that they should be his by inheritance. "For in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be preeminent" (Col. 1:16-18, RSV).

God's idea of a reconciliation, to reunite man to himself, became reality in Jesus. Just as the automobile, with its many separate and intricate parts, the finished product of God's plan came as a result of an idea—the Word of God. "For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross" (Col. 1:19, 20, RSV).

Doesn't it make sense to put your trust in the God who gave you life? Knowing that you would be offensive to him, that you would dishonor his name, and be a discredit to the gift of life, he still has given you life, in the hope that you may someday become his faithful friend. God loves you and he craves your fellowship. How can you resist such a pure and holy friendship? Turn away from your obstinant attitude toward God and come to him with an open heart full of love and respect. Receive the provision for reconciliation that he has made through his Son. Your past insults to God may be forgiven as you obey the command of Jesus to be baptized, acknowledging your faith. Your past attitude of rejection will be forgotten by God. Come now, and be received into fellowship with the Father and the Son. *

It probably should not be thought unusual that the First Unitarian Church of Louisville should invite five members of the Church of Satan to speak to its people . . . The most blasphemous was a statement like the one made to Christ by some of his critics and enemies. A young witch (the speaker) said the satanists regard Jesus Christ as a "satanic majesty" because he elevated man to his true position of respect and this is essentially the work of satan. They believe in no God and say that man is God. What they said about Christ was blasphemy.—Magruder, in *The Coming Storm.*

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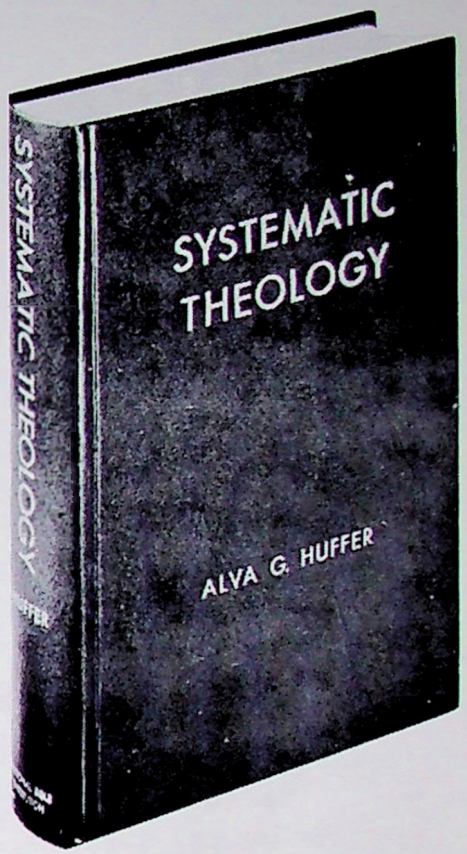

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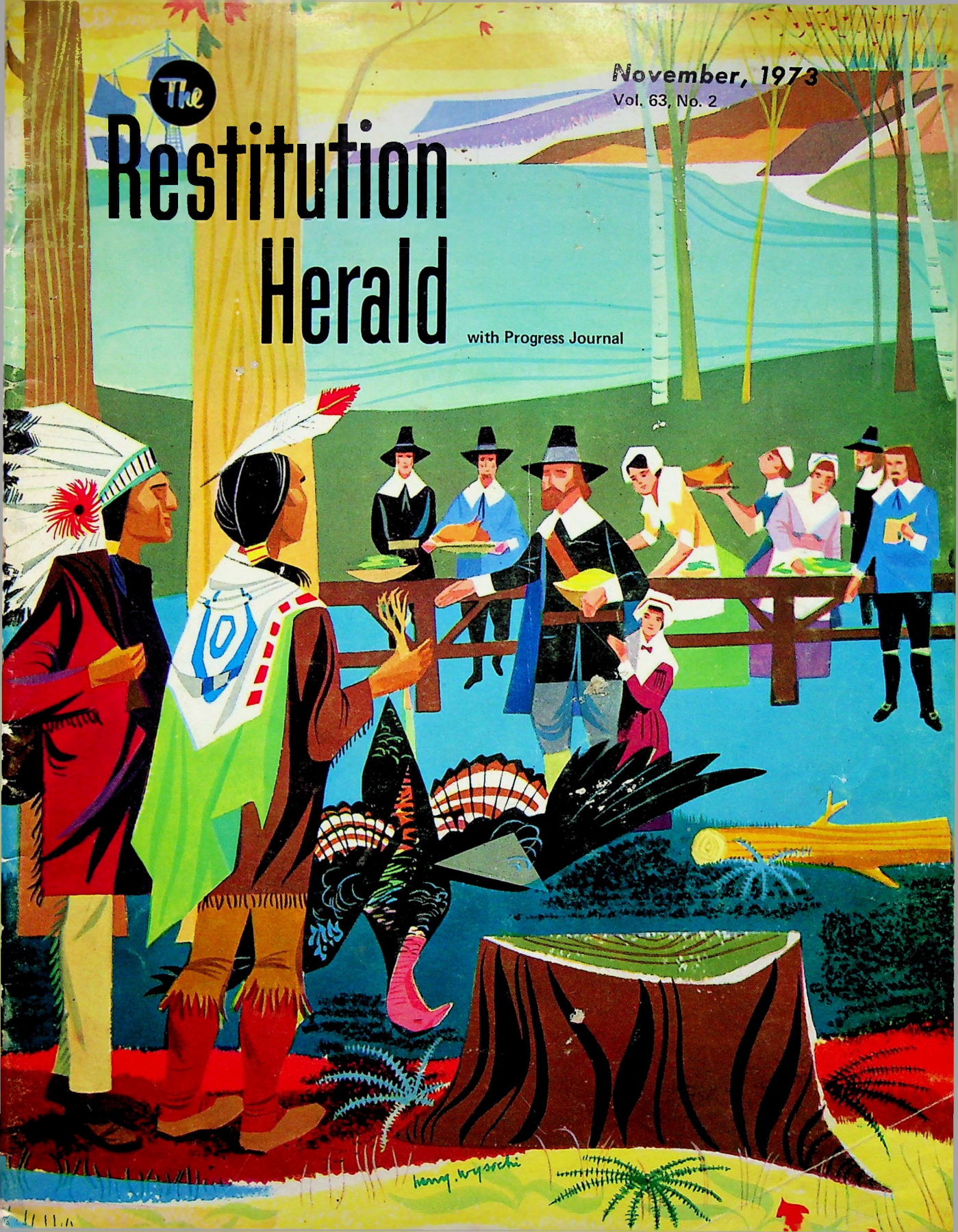

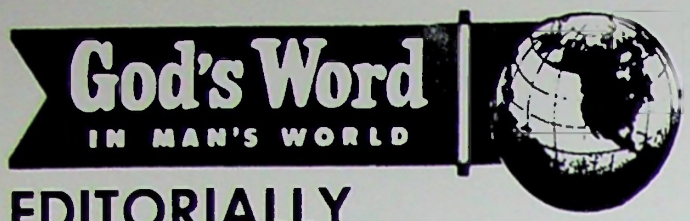

EDITORIALLY

Praise the Lord

The word "praise" appears approximately one hundred fifty times in the Bible, plus a multitude of times when it appears as "praised," "praising," "praises," and "praiseth." Is it because the ego of the Lord depends upon the praises of men? Does it tickle his vanity to have men sing praises to him? We think there is a much better reason why the Lord is so insistent that all who believe in him shall praise him.

If we consciously decide that we will praise someone, we must think about what there is about him that is praiseworthy. This forces us to concentrate upon his character and his disposition, as it is revealed by the things that he says and does. To do this, we recall our experiences with him, and our observations of his relations with others. We select those who are praiseworthy, and make mention of them in our praises.

In the case of God, everything about him is praiseworthy, but the very act of praising him causes us to become conscious of these things.

When Thanksgiving is Added

Adding thanks to our praises causes us to think about benefits that we have received at his hands. Strangely enough, the things that we consider as beneficial to ourselves, and so regard them as thankworthy, do not always appear in the same light to the Lord. Much hinges upon the manner in which we receive these benefits and in which we use them. Jesus mentioned two churches in Asia that serve as excellent examples of this.

The Church That Had Nothing

To the church at Smyrna, he said, "I know thy works, and tribulation and poverty." To those who look upon tribulation and poverty as evidence that they have been forsaken of God, the conclusion would be that this church was a complete failure–spiritually dead. But Jesus interjected the comment, "but thou art rich." He even spoke of greater tribulations to follow. But he promised: "Be thou faithful unto death, and I will give thee a crown of life." (Read Rev. 2:8-11.) What greater benefit and blessing could anyone possibly desire at the hands of the Lord. Could you and I thank him under similar circumstances?

The Church That Had Everything

The Church at Laodicea felt that it had every reason to be pleased with itself, and to regard itself as richly blessed of the Lord. They were saying, "I am rich, and increased with goods, and have need of nothing." If we may be permitted to employ a bit of slang, they felt that they "had it made." But Jesus was not impressed. In spite of the fact that they were "rich, and increased with goods," and very possibly boasted a beautiful and comfortable sanctuary, Jesus indicated that, to them, it was not a source of spiritual blessing. His comment in this regard was, "Thou . . . knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Read Rev. 3:14-22.)

Viewed as tools, to be used in accomplishing the work of the Lord, material comforts and conveniences may bring blessings. As an end in themselves, they may bring a false sense of accomplishment, which actually hinders the brethren in their appointed mission of spreading the gospel of the kingdom. Indeed, they sometimes become the source of contentions and divisions in the church.

As we offer thanks to God for the blessings that we enjoy, let us do so with discrimination, and be very sure that to us, as we regard and use them, they are truly blessings!

Is Abortion Murder?

Whether or not anyone has the right to take the life of an unborn child is at the heart of the present intense controversy over the issue of legalized abortion. Of course, the physical and mental well-being of the woman who submits to an abortion also enters into the picture, but the real issue can be comprehended in the question, "Is abortion murder?"

Those who believe that the Bible is the inspired Word of God should have little difficulty in deciding whether or not abortion is for them, or for any of their loved ones, under any circumstances. There are a number of Scriptural passages that make it clear that God regards the unborn child as a person.

Consider, for instance, the words recorded in Genesis 25:21-23. "Isaac entreated the LORD for his wife . . . and Rebekah his wife conceived. And the children struggled together within her . . . and the LORD said unto her, Two nations are in thy womb." The obvious conclusion is that nations are people. To have destroyed these twins before they were born would have been murder.

Or think for a moment about some of the words of David as recorded in the Psalms. "In sin did my mother conceive me (Psa. 51:5). David, under the influence of the spirit of God, knew that it was himself that was conceived in his mother's womb. He did not become David at the moment of his birth, nor even some three months or six months after his conception. He was David from the moment of conception.

Isaiah declared: "The LORD hath called me from the womb: from the bowels of my mother hath he made mention of my name." A few verses later, he added: "The LORD formed me from the womb to be his servant" (Isa. 49:1, 5).

Many similar examples could be found in the Scriptures, but let us close by considering the record of the birth of Jesus. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matt. 1:18). The Heavenly Father makes no fine distinction as to the time when the fetus becomes a human being. In his eyes, it is a child from the moment that it is conceived, and a child is a human being. Dare we make distinctions that the Creator himself refuses to recognize?

Runaways Increasing

According to a recent report of the Senate's Juvenile Delinquency Subcommittee, an estimated 1 million boys and girls are running away from their homes each year. Of these, more that fifty percent are girls. The average age of these runaways keeps getting lower. The average is now fifteen years of age. New York City, however, reports that forty-three percent of recent runaways were found to be between eleven and fourteen years of age.

Some ninety-five percent of runaways return home eventually, but many of them are permanently scarred by the experiences that they had while trying to make their own way in a hostile environment.

I am sure that we will all agree that there is something radically wrong in the

relationship between parents and children, when the children choose such experiences in preference to living at home. It is a sad fact that, beyond being provided with food, clothing, and a warm place to sleep, many of them receive little or no love or attention from their parents. They are left to shift for themselves in the best way that they can.

How thankful we are that the Church of God takes a lively interest and pride in its children and young people. Children who are certain that they have the love and concern of their parents seldom run away from home. We are also thankful for those who have chosen to devote their time and talents to working with these young people. No doubt this accounts, in part at least, for the increased interest and enthusiasm on the part of the young in the work of the church.

We must remember, however, that our cities teem with unloved and uncared-for children and young people. They desperately need the loving attention of those who truly care for them as people, and are not seeking to exploit them for their own gain. This is a tremendous challenge to our Sunday schools and Berean organizations. We will never, in this age, lack for something to do in serving the Lord if we are alive to the opportunities that surround us.

Morals and Clothing

Mini-skirts, see-through blouses, bare midriffs, and skin-tight shorts on women: men with unbuttoned shirts and extremely tight pants; human anatomy displayed in its most enticing form; these are common sights on our streets, in our homes, and at our places of amusement. Rape, fornication, adultery, and abortion rapidly increasing; more and more unwed mothers, and children without parents to love and care for them; these, too, are becoming more common and more commonly accepted as "normal." One is led to wonder if there is any connection between these phenomena. Are our morals becoming more lax because our dress is less modest, or is our dress becoming less modest because our moral standards are so low. It is a bit like the old question as to "which came first, the chicken or the egg."

However we may choose to rationalize the situation, it is a well-established fact that low moral standards and immodest dress always seem to appear at the same time. This is not to indict as a prostitute every woman who wears a mini-skirt, nor to imply that every man who delights in displaying his manly physique is immoral. The fact remains, however, that whether or not they wish it so, this display of their bodily charms to members of the opposite sex very often provokes immoral and harmful sexual activity. The police display little sympathy for women who walk the streets half-clad, and then complain of inadequate police protection when they are forcefully raped. The attitude of the police very often is, "What did they expect, going about dressed like that?"

Even the Psalmist David, whom the Scriptures refer to as a "man after God's own heart" was led into sexual sin because he looked upon an unclad woman. The fact that Bathsheba did not know that she was being observed at her bath, or that David first saw her without her clothing, not intending to do so does not alter the principle involved. "It came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon . . . And David sent messengers, and took her; and she came in unto him, and he lay with her" (2 Sam. 11:2-4). As is often the case, this moral lapse led to yet other sin, and David became responsible for the death of Bathsheba's lawful husband, Uriah the Hittite. David's adultery was a direct result of his having looked upon a woman not properly clothed.

Question: Can any Christian woman, who is seeking to witness concerning Christ to others, afford to distract their attention and to turn their thoughts into carnal channels by the way that she dresses? Can a man who is a Christian, and seeking to develop within himself a pure attitude toward those of the opposite sex, afford to company with women who thus display themselves. Will he deliberately try to arouse impure passions in them by the manner in which he dresses and behaves?

What is your answer?

Yom Kippur, 1973

On the eve of Yom Kippur (the Day of Atonement), Israel was again attacked by her enemies. As this is being written, military leaders on both sides of the conflict are claiming the ability to quickly win a clear-cut victory.

We cannot, of course, predict the outcome of this particular skirmish, but we know that such conflicts will lead to Armageddon, and the final victory will belong to God!

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J. R. LeCrone, Editor

Paul C. Johnson, Associate Editor

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Social Drinking - Is it acceptable?

By
Pastor Hollis Partlowe
Phoenix, Arizona

Piker by Comparison

BEYOND doubt, strong drink is one of the big social evils of our time. Sociologists, physicians, psychologists, teachers, statesmen, civic leaders, and law enforcement officials are speaking out and informing the populace about the dangers of alcohol. It would seem that the church–the mouthpiece for God–would be leading the way in this good effort. This, however, is not always the case. This minister would like to add his influence for God and the cause of truth by exposing the alcoholic industry for what it is–a giant industry that is taking this nation down the road to ruin.

Every Christian worth his salt should oppose it. It is obviously opposed to God. No man can serve two masters (Matt. 6:24). The church, more than any people, should make sure that its trumpet gives a certain sound (1 Cor. 12:8).

The Bible Speaks Against Strong Drink

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). "Be not among winebibbers" (23:20). In verses 29-35, Solomon says that we should not look "upon the wine when it is red, when it giveth his colour in the cup." The emphasis is upon the allurements of the drink. The Bible is clear on the evils of drinking. It portrays the effects of alcohol on men. First it may make a man jolly and carefree, but in the end it "bites like a serpent and stings like an adder." Scripture further states that we should not give our neighbor strong drink (Hab. 2:15; study Isa. 5:11-13, 22-24). Many other passages could be cited, but these should be enough to convince anyone who really wants to be honest about what God thinks of alcohol. A Christian who takes alcohol in moderation also takes Jesus Christ in moderation, for no man can serve two masters. Thomas Edison said: "I have better use for my brain than to poison it with alcohol. To put alcohol in the human brain is like putting sand in the bearings of an engine." How true!

Often a Stumblingblock

"It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth or is offended, or is made weak" (Rom. 14:21). How one can cause others to stumble, or be made weak, by drinking alcohol needs little comment here. The nine million alcoholics in this country started with the first drink. Not one of them was determined to become a problem drinker. "Alcoholism only happens to people who drink." The answer to this huge problem is, do *not* take your first drink! Abraham Lincoln once said: "The liquor traffic is a cancer in society, eating out its vitals and threatening destruction. The cancer should not be 'regulated' but 'eradicated.'"

A politician was trying to get liquor into a certain community. A farmer stood up, and said: "I can't refute all your arguments, but I can give you six good reasons why we can do better without liquor. As he turned to one side, his two sons and four daughters stood up. He felt that the use of alcohol would cause his children to stumble if it did not prove to be their ruin.

Is social drinking constructive or destructive to your Christian life? What does it do for your Christian testimony? Christians are to be filled with the fullness of God, not beer, wine, or any alcoholic liquor. Someone has observed: "Statistics show that 10,000 people are killed by liquor where only one is killed by a mad dog. Yet we shoot the dog and license the liquor."

The stumblingblock idea is further treated by Paul in 1 Corinthians 8:9-13. If his eating meat offered to idols would cause some of the brethren to stumble, he would not eat that meat for as long as the world should stand. This is a very safe attitude toward strong drink. This thought alone should be sufficient to settle the issue for anyone who desires to be honest and to make his testimony really count for God. Moreover, our Lord said that if one caused a new Christian to stumble, it would be better for "him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

Alcohol is of the Flesh Not of the Spirit

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:16, 17). Paul listed the works of the flesh in the following verses, not the least of which is drunkenness (v. 21). The Christian is a person with two natures–spiritual and carnal. The one that is fed is the one that grows. The one that is starved is the one that dies. Obedience to the flesh clearly indicates that one is not walking in the Spirit. Peter admonished: "Dearly beloved . . . abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11). The Spirit never led anyone to drink booze.

Scripture further says: "See then that

ye walk circumspectly, not as fools, but as wise" (Eph. 5:15). Can one honestly say that he is walking circumspectly (carefully), in the Christian life while drinking booze? Is he not more foolish than wise? Is he not living recklessly? The suicide rate among alcoholics is fifty-eight times that of non-alcoholics. Then too, a large number of home accidents are related to too much drink. Strong drink is a real problem in our nation and in many of its churches as well. Are you a part of the problem or a part of the solution? Social drinking among believers is an obvious sign of Christian immaturity.

Strong Drink is of the World Not of God

"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). The "world," as the word is used here, is that organized system which acts as a rival to God. We are not to love that which organizes against God. We are God's people. Social drinking identifies us with the world which is passing away. If your life is in harmony with the world, it is out of harmony with God. James adds his testimony: "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God" (4:4).

The alcoholic industry is certainly in opposition to God. It is inconsistent to try to support both. For a Spirit-filled Christian to spend his money (which is a sacred trust from God) to patronize a giant industry that is making havoc of God's creation is unthinkable.

Alcohol contributes greatly to divorce, family problems, and neglect of children. Many children lack good food, clothing, and education because their father spends his paycheck on booze. Moreover, fifty percent of highway fatalities involve strong drink. Small wonder that God says to his people, "Don't let the world around you squeeze you into its own mold" (Rom. 12:2, Phillips). Make no mistake! The two arch-enemies of the Christian are what the New Testament terms "the world" and "the flesh."

It Defiles the Body

The Bible clearly teaches that the believer's body is the temple of God. He dwells in us by his Spirit. If we defile our bodies, he will destroy us (1 Cor. 3:16, 17). Moreover, we are bought with a price and are to glorify God in our bodies (1 Cor. 6:19, 20). "Be ye holy, for I am holy" (1 Pet. 1:16). This writer has never seen anyone made holy by drinking alcoholic beverages, but he has seen many made unholy, using the Lord's name in vain, and indulging in behavior that they wouldn't think of without drink. These were not drunks in the gutter, but "social drinkers." He who thinks that social drinking is compatible with the Spirit-filled life needs a deeper dip in salvation's well. At best, he has his light under a bushel and is not reflecting the light of Jesus Christ (Matt. 5:13-16).

Alcohol is a mood-changing drug, *ethyl alcohol.* It often leads to problem drinking and alcoholism. Moreover, it usually influences children in the home to drink, or take up other drugs. How can a Christian parent, by his own example, encourage his offspring to move in that direction?

Be Sober

An elder is not to be "given to wine" but "sober" (1 Tim. 3:2, 3). "Young men likewise exhort to be sober minded" (Titus 2:6). The whole church is admonished to be sober (1 Thes. 5:8; 1 Pet. 5:8; 4:7).

"A Little Wine for Thy Stomach's Sake"

Paul wrote these words to Timothy (1 Tim 5:23) who apparently had a stomach illness. It was thought that wine had some value as a medicine (see Luke 10:34). This wine, at any rate, was for Timothy's sickness. It was an exception, not a rule for all Christians.

With many, light drinking is a social crutch. Do you think God wants you to use a crutch—a carnal crutch at that—to do his work? "The weapons of our warfare are not carnal, but mighty through God" (2 Cor. 10:4).

Alcoholism has grown to epidemic proportions. Our nation spends $17 billion to slake our abnormal thirst. This is twice the amount spent on all church activities and welfare. More than 300 million gallons of liquor, 200 million gallons of wine, and 11 million barrels of beer were consumed in the United States last year.

The warden at a midwest maximum-security prison says, "85 percent of all new admissions last year committed their crimes while under the influence of alcohol."

Let's get back to social drinking. This pastor comes to one of two conclusions concerning a Christian who sanctions social drinking: 1) he is ignorant of Scripture and of the dangers and deception of alcohol; 2) he is disobedient and lacks the courage to be different and to stand up for Christ.

The government receives millions of dollars from taxes on alcohol, much of which is spent on rehabilitation centers which seek to reclaim the alcoholics that drinking causes. What a vicious circle! Think of the misery and torment brought upon the drinkers and their innocent families. Few dare to suggest that we stop selling the stuff!

John Barleycorn is no friend of the Christian. "Whosoever is deceived thereby is not wise." He is a fool! Do you wish to be a wise man or a fool in the eyes of God? *

GET AWAY FROM THE CROWD

Robert Burdette, in a talk to young men, said:

"Get away by yourself for a bit and—think.

"Stand on one side and let the world go by, while you get acquainted with yourself and see what kind of a fellow you are.

"Ask yourself hard questions about yourself.

"Ascertain from original sources if you are really the manner of man you say you are:

"If you are always honest;

"If you are always truthful;

"If you are as good a temperance man on a fishing excursion as at the Sunday school picnic;

"If you are as good in the city as at home;

"Get on intimate terms with yourself, my boy, my girl, and, believe me, every time you come out of one of those private interviews, you will be stronger, better, and purer.

"Don't forget this and it will do you a world of good."—*Exchange.*

Where Are the Nine?

By J. R. LeCrone

ON ONE occasion, you will recall, as Jesus was about to enter into a certain village, he was met by ten lepers, "which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us."

Jesus responded to this plea by saying, "Go shew yourselves to the priests." As they were on their way to the temple, there to submit to examination and tests by the priests to determine whether or not they were still leprous, "they were cleansed."

One of the ten, when he saw that he was indeed healed of this dread disease, "turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks." The other nine never returned. We have no doubt that Jesus was pleased with the response of the one man who returned, but there must have been a distinct note of sadness in his voice when he said, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole." (Read Luke 18:12-19.)

Our natural inclination is to be very severe in our judgment of the nine who received such great blessing, but were not moved by it to thank and praise their Benefactor. A bit of self-examination, however, may serve to temper our judgment of them with mercy. We may find ourselves faced with the realization that we have, on occasion, without intending to do so, aligned ourselves with the nine. Intent upon what we want next, we often forget to express our thanks for what we have received. Thankfulness, for most people, is not a natural virtue. It must be learned.

Professor of Ecclesiastical History, at the Divinity School in Philadelphia, Nelsen Waite Rightmyer, tells a story which illustrates this. A young mother and her six-year-old had been walking down the street when they met an old friend of the mother. Pausing in their conversation to admire the child, the man pulled a nickle from his pocket and gave it to the boy. From where Professor Rightmyer stood, he could see the child's face light up, his eyes sparkle with pleasure and gratitude at the gift. The thanks had been silent, yet apparent to anyone looking for it. But the child was inarticulate. No word of thanks escaped his lips.

Then the mother, a bit ashamed of herself because of the child's silence, began to prompt him. "Say 'Thank you' to the nice man, Johnny."

The advice was not only futile, but it took the look of gratitude from the child's face. Instead of joy and happiness there appeared a look of despair and bitterness. In vain the mother prompted while the child grew more silent and stubborn. Where a little face once expressed joy and gratitude spontaneously, it now showed only tears and hate.

Professor Rightmyer's analysis of the situation: "The fact of the matter was that the child was being stubborn and refusing to give thanks, not because he was ungrateful, but because it was such a new experience to him. He was not in the habit of thanking people for the little courtesies of the day; he didn't know how to go about expressing the gratitude which showed in his face. Johnny ought to have been used to expressing himself in private, among his intimates, and then he would have found no difficulty about expressing thanks to the stranger for the nickle."

We would hazzard the guess that the good professor had no children in his home. Every parent knows that the most carefully trained child may rebel at the most inopportune moments. The fact remains, however, that the vast majority of children, when they reach adulthood, seem to accept God's gifts quite casually. They find pleasure in them and very probably feel some gratitude, but they seldom or never think to say "thank you" to the Giver. For everyone who offers sincere thanks to God, he may well say, as did Jesus, "But where are the nine? Didn't I bestow my blessings upon them too?"

It seems obvious, when we stop to give it some thought, that unless we have had some experience with God, we are in danger of thanking him for the wrong things. We may put too much trust in our own righteousness. Jesus illustrated this with a story: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even this publican. I fast twice in the week, I give tithes of all that I possess." But in spite of his confidence that he ought to be deeply appreciated by God for his righteousness, Jesus commented that he did not go down to his house justified in the sight of God.

Had this man been, instead of a Pharisee, a devout Christian, we like to think that he would have thanked God for the opportunity to witness to the publican concerning the way to true righteousness, and then have followed through by doing just that! His impulse to thank God was out of focus. Or more accurately, it was focused on the wrong reasons for doing so.

If ever we see fit to thank God that we are not like other men, let it be in the deepest humility, recognizing that naturally, we *are* like other men. The only thing that makes us different is our acceptance of the sacrifice of Jesus and our dedication to his service.

Sometimes we may get the feeling that if our present situation were only altered a little, and made more to our liking, it would be very easy to be thankful. But until this comes to pass, we can't think of a single thing for which to give thanks to God. This is a childish attitude which, unfortunately, dwells in the hearts of many adults. We forget that our Heavenly Father is not at all interested in what we would do if all of our desires were granted, but in what we are doing in the situation in which we find ourselves. The Apostle Paul was pointing out an important spiritual principle when he told the brethren at Corinth that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12).

On being asked how he acquired the

habit of good cheer, the late Bishop Burt, of the Methodist Church, told the following story: "Maybe the remark of a little child whom I once overheard helped me to learn to complain and grumble as little as possible. While I was studying at Wilbraham Academy, I spent a few days with this little girl's father, a good man, but a chronic growler. We were all sitting in the parlor one night, when the question of food arose. This little girl told cleverly what each member of the household liked best. Finally it came to the father's turn to be described. 'And what do I like Nancy?' he said, laughing. 'You,' said the little girl slowly—'well, you like most anything we haven't got!'"

As should be expected, it was Jesus who gave the perfect example of thanksgiving. Faced with the problem of feeding five thousand or more people with only five barley loaves and two small fishes, Jesus "took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would" (John 6:11). Obviously, it was foolish to attempt to feed so many with so little, but when Jesus had given thanks for them, and decided to start with them, the multitude was fed. There was even a basketful left over for each of the disciples!

The words of Jesus' prayer of thanksgiving are not recorded. We can well imagine that he gave thanks to God for the generous heart of a little boy who was willing to share what he had.

We keep remembering that the decision for our General Conference to distribute free literature for one year came at a time when there was no money in the treasury to meet the cost (the amount unknown to us) of the venture. This has proven to be the most profitable venture, both spiritually and financially that we, as an organization, have ever undertaken. Hundreds of thousands of pieces of literature were distributed, and at the end of the year our treasury was in better condition than it has ever been. No wonder that the brethren so enthusiastically voted to continue the practice for another year! Let us thank God for the manifest willingness of the brethren to share that which they have! We have every confidence the blessing of God is upon this venture, and that the fruits of the faith of the brethren will be multiplied many times over, as more and more of them become involved in it. Jesus will have no cause to say, "Didn't I bless the whole church, but where are the nine?" *

To Conquer Self

By James Rencontre, L'Anse, Michigan

LAWS ARE made to restrain, or direct, our behavior. Restraining laws are written concerning actions that are not acceptable to society. Such laws are designed to restrain our actions, keeping them within the limits set by society.

A new culture is being extensively promoted, which calls upon us to "be ourselves." The "now thing" is to do anything one wishes, as long as no one else is harmed by our behavior. Laws previously enacted and obeyed by society are considered as outmoded and to be ignored.

The Bible tells us that man is born with the tendency to do evil within his being and that the free expression of self often results in sin. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, 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. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" (Jas. 4:1-5). Lust and envy are the key factors that draw us away from God. The desires that this new culture wishes us to express in our lives are the factors that create the selfish behavior which separates us from God. To so express them is to violate the laws of God and of man.

In this respect, national leaders and common men are alike. The same reasoning that causes us to quarrel with our neighbors also causes wars between nations. Human nature, or selfishness, springs from greed, lust, and envy. The key to solving the problems created by self is obviously the conquest of self.

But someone will say, "What is wrong with self anyway? I enjoy expressing myself by 'doing my thing.'" But the Bible answers: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matt. 15:19, 20a).

It is man's thinking in terms of selfishness and lust that creates evil. Self, thinking in selfish terms, defiles the individual. "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" (Gal. 5:19-21). For the natural man, the way of self-expression leads away from God. The things expressed are the "works of the flesh." Those who follow that way shall never enter the kingdom of God. Now do you understand what is wrong with "self"? The conquering of self is absolutely essential for those who would approach God.

The secret of conquering self is neither self-expression nor self-suppression. God asks that we supplant the old self with a new creature. No laws designed to control the old creature, or efforts to make it conform to a new set of guidelines for better living, will accomplish this. A new creation is what is demanded.

Paul speaks of baptism, what it means, and the hope of resurrection that is inherent in it. He then adds, "Knowing this, that 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. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:6-11).

Here, described for us, is a conquering by change—complete and total change. This change is spoken of in terms of the death of the natural self by crucifixion. The new creature which replaces it is "alive unto God." Self-expression is re-

(Please turn to page 19)

GLEANINGS . . .

Missionary Conference

Fifteen thousand students are expected to attend Inter-Varsity's tenth triennial missionary conference at Urbana, Illinois, in December. Students will be computer-matched with specific mission openings according to their interests and abilities.

Abundant Resources

"Our need today is not greater resources. God Almighty has resources beyond measure. Our need is to grasp the vision of our potential for service."—*C. Harold Olsen.*

Christians in Cuba

A Baptist pastor who headed a church in Cuba has reported that Cuban churches are filled with young people—this in spite of strong government pressure designed to limit or prevent this.

Not a Legend

"The gospel is not some fanciful legend that asks men to hope in that which is mystical and subjective. Rather, it is solidly anchored in historic fact, and subjective. It is solidly anchored in historic fact, and reveals the meaning of our hope. To talk of Christ's resurrection, but to mean something other than the resurrection of the body is nonsense, for the only way it could be a 'sign' would be for him to be returned bodily from the grave as Jonah was from the fish. Moreover, the Bible says that 'in him dwelleth all the fulness of the Godhead BODILY' (Col. 2:9), showing that he is in the body now, and as such is the first and only immortal person."—Curtis Dickinson, in *Advent Christian Witness.*

Need for Christian Literature

Dr. Clyde W. Taylor, executive secretary of Evangelical Foreign Missions Association, challenged a crowd of 740 well-wishers with the following words: "There isn't an open door on the face of the earth in which there are not witnesses . . . There are those leaders of the church who say there is no reason why we cannot evangelize every living soul by 1980. With 80 million new literates each year, literature is the unsung hero. There are incredible needs for it."

Anti-Church Campaign Still Alive

The anti-church campaign is still going on in Russia.

Several reform Baptists have been sentenced to long terms in labor camps.

Parents have been warned not to take their children to church.

More than fifty congregations are being forced to almalgamate. This is resulting in many empty churches.

The December 28 amnesty has not been extended to the many hundreds of Christians, Muslims, and Buddhists sentenced for violation of laws on performance of religious ceremonies.

Interfaith Marriage

Interfaith marriages of Jews and people of other faiths are being recognized by the Jewish religious community as a serious threat to Judaism. Most rabbis are believed to be convinced that they must not officiate at the marriage of a Jew and a non-Jew. Available evidence indicates that the majority of the children of a mixed marriage become non-Jews.

Vatican Courts Red Regimes

An article in the September 3 issue of *U.S. News and World Report* points out that two years ago, Archbishop Agostino Casaroli, secretary of the Vatican's Council on Public Affairs, made the first visit of a Vatican official to Moscow since the Russian Revolution in 1917. The same source also points out that a Vatican publication has recently found some "Christian values" in the teaching of Communist China's Mao Tse-tung.

The Soviet Union invited the Vatican to send a delegate to the recent Helsinki conference on European security.

It is explained that Pope Paul VI hopes by these moves to secure better conditions for the operation of the Catholic Church and to maintain closer contact with bishops and priests in communist countries.

Plague in Egypt

According to an article which appeared in the June issue of *World Health,* a disease known as schistosomiasis attacks people who expose their bodies to the waters of the canals. The disease is caused by fork-tailed larva, which burrow through the skin and pass into the bloodstream, where they grow into adult parasites. "Left untreated, the disease permanently damages the vital organs and can cause death, but in its early stages it is often insidious, sapping the vitality of the victim without showing serious overt symptoms."

Supreme Court Rules

In four decisions handed down June 25, 1973, the U.S. Supreme Court has ruled that financial aid, including income tax credits, tuition reimbursements, and mandated services to church-related schools is unconstitutional.

Concerning Tongues

Dr. Jaroslav Pelikan, a noted theologian, told those gathered at an international conference on worship, held at Minneapolis, Minnesota, that when a person speaks in tongues, he "takes flight from ordinary syntax" and makes up his own rules of grammar in order to "describe the indescribable."

Church-State Relations in Spain

Signs of the Times, in a column written by Lorna Tobler, reports that in 1953 Generalissimo Francisco Franco signed a concordat with the Vatican which granted him the right to nominate residential bishops from a list of three candidates selected by the pope. This agreement makes Roman Catholicism the official religion of Spain, and grants special privileges to Catholic clergy, including exemption from military service and immunity from arrest except with the consent of their bishops. Other provisions in the agreement provide for state-paid priests' salaries, compulsory religious education in all schools and universities, and recognition of religious marriages as the only legal form, and prohibition of divorce.

In a recent bishops' conference in Madrid, the prelates gave approval of a document, "The Church and Political Community," which called for an updated concordat that would give the church "full liberty" in naming bishops to Spanish sees, and would do away with clerical privileges granted by the concordat.

Catholic Membership Gains

The Official Catholic Directory reveals the following statistics:

The number of Catholics in the U.S. is growing, but not as fast as the general population.

Priests are not leaving the priesthood in as great numbers as previously.

The number of seminarians is now less than half of the number ten years ago.

Fewer children are in Catholic schools, or receiving Catholic instruction in any manner.

The number of nuns continues to fall.

Catholic churches received fewer new members by conversion than at any time since 1939.

SEEKERS of TRUTH

By Edward H. Goit, Sr.

Question:

In Mark 12:26 we read that God spoke to Moses, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." In the following verse Jesus says, "He [God] is not the God of the dead, but the God of the living." How is he the God of Abraham, Isaac, and Jacob, who are dead?

Answer:

In answering this question, it is best that we review the context of the scripture and the subject discussed. The context reveals that a group of Sadducees (a religious sect who were skeptics and infidels, who denied the resurrection) asked Jesus to answer a question (see Mark 12:18-23).

Although these Sadducees denied the teachings of Christ, on this occasion they pretended to seek instruction. In their question they set forth the resurrection as fact, when in reality they sought to deny its possibility. Their question was designed to picture the resurrection, not only as an impossibility but as an absurdity.

Jesus replied, "Do ye not therefore err, because ye know not the scriptures, neither the power of God?" (Mark 12:24). Jesus denounced their lack of understanding of the Scriptures, their denial of the resurrection, and their failure to believe, the power of Almighty God. Jesus used the Scriptures to uphold the truth of a future resurrection of the dead. He referred to Exodus 3:6, when God spoke to Moses from the burning bush, saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." He further states that, "He is not the God of the dead, but the God of the living."

God is not the God of men who are dead in the sense of men who are never to be raised from the dust. Jesus' answer is proof of God's intention to raise Abraham, Isaac, and Jacob from the dead. They "live unto him" now because it is his purpose to raise them to life. Abraham lives unto God in the same sense that he was declared to be a father of many nations, even before he had any children. God promised Abraham the land of Canaan. He promised that he would be heir of the world. God's Word tells us he has not yet received this promise (see Heb. 11:13, 39, 40). To do so, he must be resurrected, together with all the patriarchs who have died in faith. We must conclude that there will be a resurrection, contrary to its denial by the Sadducees. God speaks of things that will be as if they already are. This was Abraham's faith when God promised him the world. To inherit the world he must be resurrected. Then God will truly be the "God of the living." (Consider Deut. 25:5-10; Psa. 104:30; John 12:30; Ezek. 37:12-14; Eph. 1:19, 20; Phil. 3:4; 1 Cor. 15.)

Question:

Who or what were the "sons of God" spoken of in Genesis 6:1-7?

Answer:

Bible students accept two principal views as to whom or what the "sons of God" were. One view is that these "sons of God" were angels. The other is that these "sons of God" were the godly descendants of Seth, who called themselves by the name of the Lord and who intermingled by marriage with those who did not follow God.

I personally, reject the thought that these "sons of God" were angels, on the basis of Jesus' teaching. In speaking of angels, Jesus said that "they neither marry nor are given in marriage" (Matt. 22:30). The intermarriage between the "sons of God" and the "daughters of men" provoked sin, because they were unequally yoked together. (See Matt. 24:37, 38; 2 Cor. 6:14.) As a result, the Lord God said, "My spirit shall not always strive with man" (Gen. 6:3). Man abused and perverted the blessing of marriage. In judgment, God declared, "I will destroy man whom I have created" (Gen. 6:7). God's judgment for this sin was the flood. There is no mention or inference that God's judgment was upon angels. There is definite record in God's Word that judgment was upon men who had sinned, and that a race of men, not of angels, perished in the flood.

I believe these "sons of God" who came in to the daughters of men, were men of the line of Seth. It is written, "To Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD" (Gen. 4:26). In Seth, Adam and Eve saw the rebuilding of their family. They could see the line leading to the promised Seed (see Gen. 3:15). Through him the promised Messiah would come.

The margin for Genesis 4:26 reads, "to call themselves by the name of the LORD." These men who called themselves by the name of the Lord or "sons of God" were godly men. In time, Seth's posterity did not keep to themselves, but mixed with the "daughters of men" or the banished race of Cain. The mark God placed on Cain presupposes that other children were born to Adam and Eve, and from them Cain obtained a wife. His descendants furnished these "daughters of men." (See Gen. 3:20; 4:15-17; 5:4.)

Question:

Explain who is referred to as the seed of the serpent in Genesis 3:14, 15.

Answer:

In these verses, God passes judgment on the serpent for causing man's shameful fall, and makes an announcement of enmity between the seed of the serpent and the seed of the woman.

The seed of satan has reference to men and women who deliberately reject God and choose the way of evil. Jesus, in declaring himself the Light of the world, told certain boasting Jews, "Ye shall know the truth, and the truth shall make you free!" (John 8:32). They replied that they were Abraham's seed and never were in bondage. They claimed Abraham as their father, and yet Jesus said, "Ye seek to kill me . . . Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:40, 44). Jesus' illustration and declaration identify the seed of the serpent in Genesis 3:14, 15. Likewise, people of our day, who are the servants of sin, are the seed of the serpent.

The "seed of the woman" designates Eve's descendants who submit to God's will and accept his substitute, even the Lord Jesus Christ. Jesus Christ is the ultimate seed of the woman. His suffering and death on the cross fulfilled this prophecy. He paid sin's wages and arose from the grave to destroy the power of death. "He shall bruise thy head," was a reality (see Heb. 2:14, 15).

Questions should be submitted with the writer's name and address to The Restitution Herald, Oregon, Illinois.

"SING UNTO THE LORD; FOR HE HATH DONE EXCELLENT THINGS: THIS IS KNOWN IN ALL THE EARTH." —ISA. 12:5

Thanksgiving Day Meditations

By S. H. F.

PAUL had learned how to be content wherever he was, no matter what his outward circumstances might be. If you had visited him in the Roman prison and had said to him, "I'm very sorry for you, Paul; it is just a terrible shame for a wonderful apostle, teacher, and preacher like you to be shut up here in prison when you might be out winning souls for the Master," you would have heard him reply, "The things which have happened to me have fallen out rather to the furtherance of the gospel, even these very bonds of mine are making some of the brethren much more bold in preaching the gospel; so everything is all right, just you keep praising God; I am rejoicing in all this and will rejoice."

Paul was a new creation and he had a new constitution. He was now constitutionally a rejoicer. The old Adam is constitutionally a grouch. Instead of breathing out threatenings, he was now breathing out thanksgivings. The new song within had never sung itself out; there were always more verses to unwind. Looking past every outward circumstance, Paul's eyes were riveted on him who was the Author and Finisher of his faith, and he knew that everything that he, in his infinite love and mercy, allowed, was just one more thing for which to be thankful. That transformed the dreary dungeon into a palace of praise.

Lots of folks think that if they could leave the place where they live and work, and be somewhere else, they would be perfectly happy and contented. No, they would not. They would take themselves with them to the new place, and they would still find lots to complain about. It is not the place that you are in that counts but what is in you. Paul could sing in a cell because his heart was overflowing with praise to his Maker.

Normal Christianity, as Paul taught it, was a thing that just bubbled over continually with gratitude, thanksgiving, and praise, giving thanks always for all things, and in everything giving thanks. Listen to what he wrote the Colossians: "Since you have had the Messiah, even Jesus the Lord, brought to you, lead your life in him, fixed and founded in him, confirmed in the faith as you have been taught it, and overflowing with thankfulness to God" (Col. 2:6, 7, Moff). God wants an overflowing people, so full up with praise that it has to burst out, folks suffering with the "can't help it" complaint that can't help praising and giving God the glory.

It is good to have one day set apart each year for Thanksgiving Day, but one day a year is inadequate for folks who are "overflowing with thankfulness to God." They need 364 extra days, and in leap year, still one more, in which to laud and magnify their Savior. Why? Because they are "fixed and founded in him." Branches of the living Vine, they cannot but produce the fruit of the Spirit—love, JOY, peace, and all the others. Do you overflow? Or has the joy note dropped out? The wells of salvation were clogged once in the life of David, but he prayed that tremendous prayer of Psalm 51 and cried to God to restore to him the joy of his salvation. In response, the Lord opened his lips, and his mouth once again showed forth his praise.

The JOY of the Lord is your strength. Be fearful of everything that might cause you to lose that joy. David cried to be washed and cleansed and purged when the joy bells were dumb within. A like prayer is often the only way out. Anything less than a life of joyful praise for a child of God is utterly abnormal.

All things work together for good to them that love God, don't they? So we can therefore be thankful for all things. "Let such as love thy salvation say continually, The Lord be magnified." How can we best magnify the Lord? David shows us how, "I will praise the name of God with a song, and will magnify him with thanksgiving." Let the words flow out a hundred times a day from your innermost being, "Thank you, Lord Jesus." There is always much for which to thank him.

There is one reason why lots of folks are joyless and praiseless and lacking in thankfulness to God—they do not delight themselves in the law of the Lord. The psalmist said, "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing [joy] of my heart." "Have no time to read the Bible," I hear someone say. You have always time to do the things you want to do. If you want to read the newspaper, you find time for it. The joyless, praiseless man is the one who is so occupied with things temporal that he has "no time" for the Word of the Lord that abides forever.

"Whatsoever you do, in word or in deed, do everything in the name of the Lord Jesus, and let it be through him that you give thanks to God the Father" (Col. 3:17, Wey).—Selected for *The Restitution Herald* of November 27, 1928, by Madeline Gardiner. *

The Holy Spirit

By F. L. Austin

HAVING a number of times been requested to express his understanding of the subject of the Holy Spirit, the writer has decided to again state his thoughts thereon.

Like every other basic subject in the Bible, that of the Holy Spirit cannot possibly be rightly studied by itself. Standing alone, disassociated from other Bible truths, the subject is of little moment, but in its right association it is one of the most important subjects in the Bible. Nor can other subjects be satisfactorily understood without a more or less thorough understanding of this one. "Few subjects," says E. W. Bullinger in his work *The Giver of His Gifts,* "are of greater importance, or fraught with weightier consequences to our theology than this."

The reader is asked to unite with the writer in laying aside every prejudice regarding this subject and with open Bible prayerfully study this theme with an earnest desire to understand it as fully as possible in the manner in which God intended it to be understood.

Holy

"Holy Spirit" is not a single word in any Biblical language, nor are the words so united as to make them inseparable. "Spirit" in the phrase "Holy Spirit" is the same word, coming from the same root as does the word "Spirit" in every instance of the Bible. It is the word "holy" that sets this phrase off by itself. Nor does the word "holy" signify anything else than that "spirit," when used in this phrase, has been set aside from other "spirit" for some special service or purpose.

"Holy" is never used in the Bible to particularly indicate righteousness, or purity, or godliness, or anything of that kind. "Holy" has the same meaning whether it is used of "holy men," the "holy land," the "holy place," the "holy city," the "holy day," the "holy spirit," the "holy hill," Aaron's "holy garments," the "holy nation," or any other noun. It means "set apart" or designated for a special purpose. And Rotherham adds, "For a special purpose in a good sense." It does not so much as hint that the particular land, or city, or hill, or garments, or man, or spirit, is righteous because of being called "holy."

The word "saint," with a few exceptions in the Old Testament, is, throughout the Bible, the same word as the word "holy." Other than that, "holy" is the adjective while "saint" is the noun. The two words refer to the same condition. A saint is a person who has been set aside, has been declared holy, for a special work. Thus a holy man is a saint. It is not customary to say that the holy vessels of the tabernacle were saints, nor that the holy land was a saint. "Saint" is used with reference to a person, while the adjective "holy" may be used with reference to any object, animate or inanimate.

Therefore unless there is some other expression to indicate the meaning of the word "spirit" in a particular text, the word "holy" would only indicate that "spirit" as modified by this word was merely "spirit" of the same order as "spirit" in common, excepting that it was set apart for some special purpose or use.

The Gender of the Holy Spirit

Throughout the King James translation of the Bible, the pronoun used of the "Holy Spirit" is usually "he." Some other translations capitalize the pronoun, writing it thus, "He." The Diaglott and the Concordant versions refer to the "Holy Spirit" by the pronoun "it."

The Greek language designates the gender in which the noun or pronoun is used by the spelling of the word. John 14:17 reads, "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." With Bagster's Analytical Greek Lexicon before me as I write, I find that in this text, the Greek word for "whom" is written in the neuter gender of the word that means "who" or "which." Being in the neuter gender, it could hardly refer to "whom," but rather to "which," as it is here used in both the Diaglott and Concordant translations. The Diaglott here reads, "which the world cannot receive." That this is most probably correct is assured by the pronoun in the following clauses, which clauses in the King James translation read: "because it seeth him not," and "neither knoweth him." "Him," in both of these clauses, is taken from the Greek pronoun *auto,* which the lexicon defines as the neuter gender of the pronoun *autos.* Both the Diaglott and the Concordant versions read "it" instead of "him" in both of these clauses. Quoting from the Diaglott, the verse reads: "the Spirit of truth, which the world cannot receive, because it beholds it not, nor knows it; but you know it; because it abides with you, and will be in you."

This is but one of many citations that might be analyzed with the same result. I am not suggesting that the King James translation is erroneous. I am merely calling attention to the fact that the word "him," as applied to the "Holy Spirit" seldom, if ever, is so written in the Greek text as to indicate the masculine gender; rather the Greek text indicates the neuter gender. "Holy Spirit," then, so far as the Greek text which the apostles wrote would indicate, is referred to as of neuter gender; that is, as inanimate, non-personal in itself.

This same truth is noted also with reference to "spirit" other than holy. Matthew 12:43 reads, in the King James version: "When the unclean spirit is gone out of a man . . ." According to the lexicon above referred to, the adjective "unclean" qualifying "spirit" is in the neuter gender. It must agree in gender with the word "spirit." As the word "spirit" is not here written so as to indicate its gender, the adjective frequently provides this information. In this text "unclean" is neuter, therefore "spirit" is neuter. Therefore the "unclean spirit" was not a person, an individual within the man; rather the "unclean spirit" was something inanimate, neuter in gender, that was within the man. The Diaglott reads thus: "When the impure Spirit is gone out of the man, it roves through parched deserts." The Con-

cordant version reads similarly, expressing the neuter gender. These comments are also true as regards Luke 11:24.

Mark 1:23 and 26 are other passages where the comments are applicable. The qualifying adjective "unclean" in both passages is in the neuter gender, thus disabusing the mind of any thought of the "spirit" there spoken of as being a person of the masculine gender.

"Spirit," throughout the Bible, is often used in such way as to leave no doubt but that it is merely a potent portion given forth from God into the world. It is inanimate, impersonal. In this respect it is like "soul." It is a portion provided by God to all animate creation, to every living thing. Like "soul," it is neuter in gender, just as mind, or breath, or blood, or any other portion with which God has provided his creatures.

Again, like "soul," "spirit" is sometimes used of the entire being. Man is spoken of as "a soul" (see Josh. 10:32). God is spoken of as "a Spirit" in John 4:24. In such instances, the word "soul" or "spirit" becomes masculine, or feminine, or neuter according as the being who is mentioned as "soul" or "spirit" is regarded as masculine, feminine, or neuter. But "spirit," like "soul," as used in the Bible, is, in itself, inanimate and therefore neuter in gender. The same is true also in the Greek usage of the term "Holy Spirit" or "Holy Ghost," being the same words in Greek. "Spirit" and "ghost" are alike whether preceded by the word "holy" or whether they stand alone.

"Holy," as previously stated, indicates most conclusively that the "spirit" thus qualified is set aside from other "spirit" for special force or power of the individual in his service toward God.

We must therefore conclude that the gender of the "Holy Spirit," being neuter, indicates most conclusively that the "Holy Spirit" is not a person like Jesus, but that it is a portion provided by him whose wisdom is unquestionable, relative to the existence and activities of his creatures whom he endowed with life. *

According to the Blueprint

Pastor Gage, First Baptist, Morrisville, Pennsylvania

CAPITOL Hill, the home of the U.S. Congress, has seen a great and costly change in the past. The west front of the Capitol itself was rebuilt with marble and was extended forty feet. Like the east front extension, this addition to the Capitol is said to have been provided for in the original plans for the building and was termed "urgent" in 1905. According to blueprints, the building is not yet complete.

In terms of spiritual building it is true to say that many a life that ought to have seen expansion and extension does not measure up to the plans of the divine Architect. "Ye are God's building," wrote Paul. But some of us do not measure up at all to the divine blueprint. We do not properly represent what God has in mind for us. Our lives ought to have been so much more beautiful, so much more attractive, but somehow we have not permitted the work to be done. The foundation has been laid, but the building itself is not complete.

The divine plan can never be realized as long as we refuse to give up every area in our lives for the divine building program. Paul Rader used to tell of a miser who lived in his little shack on a large corner lot in the best part of an American city. Many offers were made for his property, but he always asked an exorbitant price and went on living there. The roof leaked, floors were broken, and the windows were stuffed with rags.

One day the agent of a millionaire called on him and asked his price for the lot.

"Three hundred thousand dollars," he replied.

"Then sign this paper; here is a check for $30,000 to bind the contract, and I'll be back here in ten days with a check for the remainder."

Now the old miser's conscience began to hurt him for asking such an exorbitant price. Soon he set about making improvements.

When in ten days' time the agent returned, accompanied by the purchaser and witnesses, the miser called the new owner's attention to the fresh paint, the new boards in the floor, and the glass in the windows.

"But," the purchaser said, "I am going to pull the shack down."

"But why?" asked the miser. "I have spent money and time in repairing it."

"Oh, but I don't want this shack. What I want, and what I have paid this tremendous price for, is the situation, and on it I am going to erect a building to my own taste."

God wants to erect in our lives a building to his own design and specifications. All he wants us to do is to give him the site, to hand over to him every area of life, so that he might begin and complete his plan.

Sir Christopher Wren is said to have had great plans for rebuilding the City of London, but they were never realized. He wanted to make St. Paul's the heart of a beautiful new city, but the owners of the property around would not sell. Thus St. Paul's was built, but the rest of the design never became a reality. Instead, those who refused to sell built their buildings around the famous cathedral, but built no plan or design.

God insisted to Moses that the tabernacle should be made "according to the pattern showed to thee in the mount." There was to be no alteration, no addition, no revision, no deletion. The building was to answer to the blueprint. Applying this great principle to life, J. Gregory Mantle writes:

"When the end of this brief . . . existence is reached, and men pass judgment on the life, how possible it is for them to approve of the plan, praise the genius, admire the architecture, and write flattering words in the paper or utter them over the grave, while God, judging the life by its conformity or non-conformity to the pattern, has no word of approval, simply because the divine ideal has never found fulfillment in the human real estate."

It is said that the architect who designed the Brooklyn Bridge became sick so that he could not supervise personally the building of the bridge. But he secured a room in a building from which he could see the progress of construction. Finally, when the bridge was completed, he was

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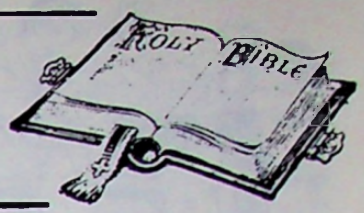
NEWS AND PROPHECY

BY JAMES MATTISON



Another World Unity Movement

The world appears to be moving closer and closer to a United World condition. The nations are working toward a uniform monetary system as well as universal use of the metric system of weights and measures. A great concern is being evidenced for the raw materials left on this continent: food, oil, water, air, and energy, to mention a few. The conviction is growing that no longer can we live as isolationists. We will *have to* deal with the European Common Market. We will *have to* trade with Russia and with China. Many other sorts of "have tos" are being mentioned.

One World Religion

In the realm of religion, the idea of ecumenism has a good start among the churches, both on an international scale and at the local level. This could be good, if it were done according to the plan of God. Sad to say, however, mortal men are leading the movement. The result will be a huge church, but a false one. True followers of God in every part of the world will undoubtedly be forced to go underground.

Another movement is underway for the announced purpose of uniting the world religiously. This movement is headed by none other than Col. Qaddafi, ruler of Libya. Already setting himself up as champion and leader of the cause of Islam, Qaddafi now proposes a Third International Theory—an attempt to unite Moslems, Christians, Jews, and all other monotheists (worshipers of one God).

This idea was voiced in *The Washington Post* of September 15, 1973. Qaddafi feels that "people all over the world must worship God and not mortals, sacred cows, idols, machines, or mammon. What else but religion urges a man to do good deeds, tell the truth, and fulfill his promises?" Even though his third world theory has gained little notice in the western press, Qaddafi has stated, "It [his idea] offers an alternative to capitalistic materialism and communistic atheism and calls for the return of mankind to the kingdom of God. Mankind has never been in greater need to rearm with faith than now, in . . . the 20th century."

One small, highly organized group (3,000), called "The Children of God," is championing Qaddafi's cause, and beginning to spread it over the world. When asked about the major theological differences between Moslems and Christians, such as the relationship of Jesus to God, the Children of God say, "We don't believe in being divided by little differences."

The Eleventh Horn

When the ten kings arise out of the Old Roman Empire (Dan. 7:23, 24), if they are the same as the ten kings of Revelation 17:12-17, they shall be in existence at the end of this age, for they shall make war with the Lamb (Christ).

Yet, after they arise (and to satisfy this prophecy, the ten kings could be ten from the Arab countries, or ten from the European countries, for the Roman Empire included the whole Mediterranean Sea area), an eleventh king is to arise and subdue three of these kings, or countries (Dan. 7:24). He it is that "shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." And the kingdom of God shall be established on earth (Dan. 7:25-27).

Col. Qaddafi—Antichrist?

Someone asked recently, "Doesn't Qaddafi remind you of the figure who is coming—the antichrist?" Whoever the eleventh king shall be, if he is the "little horn" of Daniel 8:9-14, he will "magnify himself even to the prince of the host, and by him, the daily sacrifice was taken away, and the place of his sanctuary [God's temple?] was cast down, and an host was given him . . . it cast down the truth to the ground, and it practiced and prospered."

Is Israel a Prophecy Fulfilled?

A headline similar to the above was found in the July 21, 1973, issue of the *Chicago Daily News.* "Is the modern state of Israel the fulfillment of Bible prophecy?" was the question considered. Most evangelical Christians think that it is, but members of the old school think it is not.

One of the former is the zealous Pastor Elmer A. Josephson, a Baptist minister who has lived in Israel for four and a half years. He and his family live in Ramallah, "Rama" of Old Testament days, where Joshua lived. "God is regathering the Jews to bless the nations of the earth," he said recently to the press.

"Whenever Jews came into the land (Palestine), good came to the world. The first time they came (from Egypt, under Moses and Joshua), God raised the prophets.

"The second time they came (from Babylon in the 6th century B.C.), Jesus was born.

"This is the third time," says Mr. Josephson, and a "harbinger of the return of Christ."

Many more things he said, with which the Church of God agrees, and we are anxious to see his book, to be published by *Gospel Light,* under the title, "Israel: The Key to World Redemption."

Opposition

Not all Christian people see God behind the present building up of Israel. Dr. Clark Pinnock, of Trinity Evangelical Divinity School, Deerfield, and Pastor Bradley Watkins of the American Bible Society, argue that Israel's phenomenal development is due to technical skills, and that the prophecies of her rise were fulfilled by the time of Christ.

Mr. Watkins thinks the Biblical promises to Abraham were fulfilled under Joshua. (Not so—Acts 7:5.) Those made to the exiled Jews in Babylon, he thinks, were fulfilled by their return to the land in 520 B.C. when Zerubbabel rebuilt the temple. This in spite of the fact that Isaiah 11 is a prophecy dealing with events concerning the establishment of the kingdom of God (still future).

Hal Lindsey

To Hal Lindsey, modern Israel is the "fuse of Armageddon." Mr. Lindsey is the author of the exceedingly popular "God is Alive and Well on Planet Earth," and other books.

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STORIES FOR THE FAMILY ALTAR

By Ruth Lewis

The Wild One

"I'm going to tell," called Sandy as she bolted in the back door.

"Tell what?" asked Dad.

"Sammy's eating weeds!"

"Oh! What kind of weeds?"

"I don't know. Some that Mrs. Flellows is picking. She's eating one, too," continued Sandy.

"If Mrs. Flellows is eating the weed, I'm sure it won't hurt Sammy."

Just then, Sammy excitedly dashed through the doorway. "Did you know that you can eat weeds, Dad?"

"Yes, I know that you can eat some. My mother made dandelion souffle every spring. What kind do you have there in your hand?"

"Mrs. Flellows says it is sour grass, or sorrel. Indians ate it, too," explained the eager twin.

"You know, Sammy, that you should never eat a plant that you don't know. One time the prophets were fixing herb stew and one of them picked a plant that he didn't know. Because they were prophets, one man discovered it before it was to late, and no one was harmed. This story is found in 2 Kings 4:38-41. The Bible tells of one man who lived in the wilderness and ate the things that he found there. His name was John the Baptist.

"Mrs. Flellows says she'll write down her recipe for pot herbs. Can we make some?" asked Sammy.

"Of course," agreed Dad. "That would be an interesting thing to do, and in the meantime, we can learn some more about this man who lived in the wilderness."

The Anticipation

Both Isaiah and Malachi prophesied about John the Baptist. Isaiah 40:3 tells about his work and the way he would live. "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." Later in the prophecy he talks about the grass withering and the flowers fading. These were things that John would see in the wilderness.

His Ancestors

Both of John's parents were from priestly families. It was when his father was taking his turn serving in the temple that the promise of John's birth was brought by a messenger of God. Because John's father did not believe that the angel was speaking the truth, his father, Zacharias, could not talk until after John was born. His mother, Elisabeth, was related to Mary, the mother of Jesus. Yet it appears that John and Jesus were not acquainted, as relatives would probably be today. In those days, there was little reason to travel between cities, except for religious ceremonies. Travel was time consuming, expensive, and often dangerous.

His Life Style

John's way of life fitted the prophecy Isaiah had made of him. "The child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel" (Luke 1:80).

The wilderness is a place that is without many useful plants. How could anyone live in such a place? We do not need plush carpets and fancy foods in order to live. "The same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey" (Matt. 3:4). This sounds a little as though Matthew was describing a hippie, doesn't it?

John's Message

John did not have a long ministry, but it was a faithful one. When he saw that the priests and other leaders were obeying Rome instead of God, he declared that forgiveness from sin was important to all people. His message was that they should repent and be baptized. When they repented, John baptized them in the Jordan River. People flocked to see and hear him. He kept reminding people that he was not the promised Savior, but the one who was to prepare the way for the Christ. In this work, he did a very good job.

Jesus himself came to John for baptism. By doing this he showed us that John's work and message were important.

Perhaps it was John's simple life and honest ways that attracted people to him and his message. He performed no miracles. Simple, clear practical advice was what he gave to those who came to hear him.

One of John's messages was against Herod Antipas, who had married another man's wife and had also done other evil things. Because he had dared to speak out against this, Herod had him thrown into prison. While John was in prison, he decided that Jesus was the true Messiah.

Angered by John's bold talk about her part in Herod's sin, Herod's wife had her daughter ask Herod for the head of John the Baptist on a platter. Herod granted the request and had John killed. John's disciples buried his body.

At his birth, it had been prophesied that John would be a Nazarite. A Nazarite was one who consecrated his life to serving God. Three men did this. They were Samson, Samuel, and John the Baptist. A Nazarite could not eat grapes, drink wine, or touch anything that had died. Neither could he shave or cut his hair.

Mrs. Flellows Recipe

Take a few stalks of an assortment of the following green plants: beet greens, spinach, chard, endive, lettuce (even older leaves), dandelion (young shoots), plantain (again, young, small leaves), sorrel (stems removed) but include the pods or flowers, radish leaves. Chop the greens into smaller pieces after they are washed. Put about one tablespoon of water in the pot. Cook until they fork tender, adding a little more water if necessary. Serve with salt, pepper, and butter or vinegar. *

Brief Messages . . .

Thanksgiving

By presidential proclamation, the U.S. has a national Thanksgiving Day in November. We all know how the Pilgrim Fathers set apart a day at the time of harvest to acknowledge the Lord and give thanks to him, even under dangerous and difficult circumstances.

How grateful should we be today to our beneficent Creator for whatever measure of health and strength and sanity we enjoy. How bountifully has he lavished upon us temporal blessings—food, clothing, shelter, and many extras!

However, as praiseworthy as temporal mercies are, spiritual blessings infinitely surpass them. Love is the greatest of all Christian graces (1 Cor. 13:13), and God has not withheld his love from us. He tells us: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." How about our response to that love? Can we answer: "We love him because he first loved us"? If we put our faith in the Lord Jesus Christ who died for our sins, and trust him daily, we can say with Margaret E. Barber: "My Cup Runneth Over."

"There is always something over,
When we trust our gracious Lord;
Every cup he fills o'erfloweth,
His great rivers all are broad.
Nothing narrow, nothing stinted
Ever issues from his store;
To his own he gives full measure,
Running over, evermore.

"There is always something over
When we, from the Father's hand,
Take our portion with thanksgiving,
Praising for the path he planned.
Satisfaction, full and deepening,
Fills the soul and lights the eye
When the heart has trusted Jesus
All it needs to satisfy.

"There is always something over
When we tell of all his love;
Unplumbed depths still lie beneath us,
Unscaled heights rise far above;
Human lips can never utter
All his wondrous tenderness;
We can only praise and wonder,
And his name forever bless."

—Tom Olson in *Now.*

The Occult and Christianity

In a nation that has prided itself on being free of superstition, there is a surprising resurgence of interest in such matters as witchcraft, astrology, divination, and necromancy. According to a report by Robert Coulter, which appeared in the August, 1973, issue of *Bible Advocate,* occult practices and interest in them have become big business. Mr. Coulter quotes from an article by Mort Weisinger, in the March, 1973, *Signature* to the effect that there are an estimated 200,000 astrologers practicing in the United States, including part-timers and amateurs.

Newspapers, with a total of 40 million readers, carry horoscope columns each day. As a business, astrology is reported to gross some $200 million each year. At least five major companies, using computers, cast individual horoscopes at a charge of from $20 to $50 each.

All of these "businesses" prey upon the very natural desire of men to know what the future holds for them. Consulting these sources may be considered as innocent fun, but we need to be reminded, and reminded most forcefully that God, in his wisdom, strictly forbade them to the people of Israel.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee" (Deut. 18:10-12).

When the people at Ephesus believed in Jesus, "many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed" (Acts 19:18-20).

It is obvious that belief in the occult and belief in Jesus cannot exist simultaneously in the same person. They are not compatible!

Alcoholic Children

At a recent meeting of Alcoholics Anonymous in California's San Fernando Valley, one of the members was honored on his first "birthday," an AA event signifying one year of sobriety. He was eleven years old.

At the same meeting, a ten-year old boy reported he had been sober for one month.

According to officials in AA, drug abuse prevention groups, and government agencies, these youngsters are part of a growing number of child and teen-age alcoholics, estimated at 7,500 in the Los Angeles area and 450,000 in the nation.

National statistics indicate that seven out of ten youngsters have had their first taste of alcohol by age fourteen, and eighty-seven percent have tasted alcohol by age sixteen.

Parents play a large, if sometimes subtle, role in their children's drinking habits. Authorities agree that teen-age drinking fulfills some desire youths may have to emulate adults. They see their parents drink and see it as socially acceptable.

To learn where to look in your Bible to learn the place of alcohol in the lives of Christians, read the article, "Social Drinking" by Hollis Partlowe, on page 4.

Parable of the New Neighbor

A certain man moved into our community. He didn't fall among thieves, he just moved in.

By chance a neighbor came by and saw him. The neighbor said, "I'm running late in my schedule today, and, besides, the preacher probably knows about him."

In like manner, another neighbor came to that place and, passing by on the other side, said, "I don't believe in being a fanatic about religion. I'll wait until he brings up the subject of church sometime, then I'll invite him to our church if he has time.

But a certain neighbor, as he journeyed, came where he was and when he saw him, he was moved with compassion and stopped to welcome him into the community. He showed an interest in his spiritual life and invited him to church.

He even offered to come by for him, which he did. On Sunday morning he turned him over to the Sunday school director, and said, "Take care of this man for me, and whatever else I can do, I'll do it."

Now which of these do you think was neighbor to him who moved into our community? Go and do thou likewise!
—*Richard Russell.* *

Israel Has Come a Long Way

From the *Columbus Dispatch,* May 2, 1973

ISRAEL is now 25 years old. From harsh pioneer beginnings it has grown into the most advanced nation in the Middle East. It still has plenty of pressing problems, though, from within and from outside.

The remains of wrecked and burned-out trucks line the modern, four-lane superhighways to Jerusalem—left there as monuments to the convoy teams who died in Israel's war of survival 25 years ago. Today, Israel has the heaviest fire power per capita in the world.

In 1948, Ashdod was an empty swath of sand dunes on the Mediterranean. Today it airfreights roses to Europe, exports jam and fruit juice, and its library boasts more than 25,000 books.

"We came to a desolate country, most of it desert, barren hills, and malaria-infested swamps," says David Horowitz, former governor of the Bank of Israel, recalling his arrival by freighter in the 1920's. "In those days, not one of us expected to see Israel as it is in 1973."

With a population of just 3.1 million—about the same as Mexico City—Israel has seven universities, two internationally renowned scientific institutes, and what the United Nations calls the highest agricultural growth rate in the world.

Without the oil and resources of its Arab neighbors, how has Israel surpassed them? Horowitz quotes a foreign economic survey, "These achievements were largely the result of two factors: a capable and determined population with a broad base of well-educated and energetic people . . . and a large and continuous flow of foreign capital originating chiefly from private donations of American Jews and from reparations payments by West Germany."

Few nations, if any, have put foreign aid to work as effectively as Israel. West Germany has given about $16 billion to Jewish victims of the Nazis, and most of it has gone to Israel—where many a driver of a new car bears a concentration camp tattoo. From the United States has come $9.2 billion, including loans, grants, and military aid, but much of it is from Israel bond sales and private Jewish donations.

Yet despite the progress and prosperity, Israel at 25 remains menaced from outside by its Arab neighbors, and troubled from within. Most Israelis are cockily confident they can easily handle the Arab enemy, but they are less assured about solving their problems of politics, religion, mass immigration, inflation, pollution, and growing discontent.

Democracy, many Israelis complain, is hampered by religion. Orthodox Jews, whose National Religious Party is an indispensable member of Premier Golda Meir's coalition government, hold startling control over Israel's life-style.

No buses or trains run from sundown Friday to Saturday, the Jewish Sabbath. Even private cars are stoned in the Orthodox Mea Shearim quarter of Jerusalem. Friday night movies are banned. Pork is outlawed, civil marriage does not exist, and objectors contend that 40,000 Israelis are unable to marry because of restrictions by rabbis. Nonreligious Israelis are irritated by all these strictures.

Immigration is an even bigger issue. Since the Jewish state was founded, 1,595,000 settlers have poured onto its shores. Today's population is almost five times the 1948 figures of 650,000. First came the haggard European survivors of the concentration camps, then hordes of Jews from the Middle East and North Africa, many of them unskilled, illiterate, and primitive.

Now new settlers come from Europe, North and South America, Asia, and Africa, but the majority—about 30,000 of last year's 55,856—are from the Soviet Union. The flood of immigrants brings inevitable friction with older settlers and with younger Israelis who see housing facilities being gobbled up by newcomers. And it is expensive to absorb the new immigrants—$35,000 for each Russian family, for example.

But every Israeli leader since Premier David Ben-Gurion has insisted that mass immigration is essential to settle the empty areas of the land. Defense Minister Moshe Dayan says if necessary the army will move out of its barracks to make room for immigrants.

Immigrants breed Sabra children, and the young Israelis are a far different breed from the Jews who survived the gutted ghettos of Europe. Sabras today are 47.2 percent of the population. Brusque, sometimes arrogant, undisciplined, matter-of-fact, healthy, many a modern Sabra wears mod fashions and long hair, digs Fellini and the Rolling Stones.

To many of these, the Zionist ideals of frugality and backbreaking work are outdated, and *Zionism* is a slang word for empty talk. Even the 75-year-old Mrs. Meir admits, "Sometimes I say to myself this is no longer your world. This is not your generation."

Israel's speedy development has brought other losses with the gains, and spawned some of the same problems faced by the West, such as pollution. The Israelis have made the desert bloom—the Jewish National Fund alone has planted 100 million trees—but intensive farming fertilizers have polluted the Biblical Sea of Galilee.

Industrial growth, plus inflation and one of the world's heaviest tax burdens, has launched a wave of labor strikes that cost the country 235,000 work days last year. Factory workers, dockers, airline staff, and even rabbinical marriage registrars walked off the job for more money.

Ironically, Mrs. Meir's Labor Party, built on Socialist ideals from the Russian Revolution, has found itself in direct conflict with the workers. The government outlawed wildcat strikes and fined offenders.

Despite problems and complaints, most Israelis think Israel at 25 is a success. "Do you think the Jews who founded *Zionism* would have dared to dream that Jewish doctors would some day perform kidney transplants in a Jewish hospital in a Jewish state?" asks a Sabra. As in other branches of science, Israeli doctors are in the front line of world medical research.

Ben-Gurion wanted Israel to be a "model for the redemption of the human race."—*Bible Standard and Herald of Christ's Kingdom.* *

THREE PICTURES

By Mary A. Gesin

IN THIS life we find many mediums through which we obtain happiness, many contributing factors, each of which makes its appeal to us because of some distinctive quality in our personality. To some, recreations are the keenest source of enjoyment: good games, clean sports, invigorating exercise, and exhilarating contests. To others, travel becomes the greatest means of obtaining pleasure. We like to visit other lands, learn of the civilization of other people, view new scenes, and glean lessons from the progress of different nations. To still others, good books are the most potent influences in the happiness experienced in life. The literature, the poetry of the world's greatest minds of all time give us a rich harvest of worthwhile enjoyment. To me, a great deal of the satisfaction in life comes from the appreciation of beautiful pictures. We stand in awe before a reproduction of one of nature's masterpieces; we bow in admiration before the portrait of one we love. And the peace and beauty of a glowing sunrise or a tranquil sunset, even though only on canvas, reflect their calm in our tired hearts. I ask you to view with me three pictures.

As we raise the curtain on the first picture, we see in the background a beautiful scene, wonderful trees and perfect vegetation with a calm river winding in and out. To one side a group of animals peacefully grazing attracts our attention, for among them we notice the lion and the lamb side by side. In the foreground are a man and a woman walking in the midst of a beautiful garden. Let us read a description of it from Genesis 2:8-10, 15. "The LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden . . . And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it."

Looking more intently at the man and the woman, we see depicted on their countenances sorrow and anguish of heart. If we read Genesis 3:6, 22-24, we will learn the reason for this. God had commanded them not to eat of the tree of knowledge of good and evil, but they had followed their own desires, and disobeyed. Imagine, if you can, the utter despair of Adam as he realized the result of this one act of disobedience! He and his companion must now leave their beautiful home and suffer the punishment for transgression. We lower the curtain on this picture with mingled feelings of pleasure and regret.

Raising the canvas on the second picture, we look with amazement and something of horror at the changes time has wrought. No longer do we see the animal and the vegetable kingdoms in a state of perfection, for among the trees and flowers are thorns and thistles, and among the animals, discord. To the right we see something that was not seen in the first picture. It is the city of the dead, and a little group of people with downcast heads are wending their way toward it. All this is the result of the punishment brought on man for sin.

On the faces of the people in the foreground we recognize many conflicting emotions—greed, avarice, crime, hatred, cunning—only occasionally do we note any semblance of happiness or peace. Thus has man degenerated after generations of self-seeking and wickedness. It is described so graphically in 2 Timothy 3:1-5. And we learn from Matthew 24:6-8 that there shall be "wars and rumours of wars . . . all these are the beginnings of sorrows." We lower the curtain over this picture with no hesitation and no feeling of regret, for it is a scene from which we would gladly turn away.

We come now to the last picture of our collection and, as we remove its covering, we experience a feeling of delight and wonder in gazing upon the scene. Gone are the thorns and thistles; no longer is discord seen among the animals; the city of the dead is wiped out, and erased from the faces of the people are the evidences of sin and wickedness. All is harmony and perfection. Happiness reigns supreme. Who has brought about such wonderful changes?

When God made known to Adam and Eve the direful results that would follow to all mankind on account of sin, he told them also that the Seed of the woman would eventually wipe out all these disastrous consequences. By comparing other texts, we discover that this is none other than Jesus Christ, our Savior, and for this express purpose was he sent (1 John 3:8). A beautiful description of our third picture is found in Revelation 21:1-6 and 22:1-5. Here we read that God shall wipe away all tears; death shall be no more; all former sorrows shall pass away; and God shall be with man and man shall love and serve him.

Quoting from Archibald Rutledge, we read: "The beauty and wonder of the world cannot be a mere matter of chance, nor yet can it be the result of blind mechanical laws . . . This beauty and this wonder were deliberately premeditated. And if there are many things that we mortals do not yet comprehend; if apparently there are irreconcilable elements; if sometimes the shadow seems more than the sunshine, I believe the hour will come when barriers shall fall, and we shall stand as in a world of light. Through long years, assailed by grievous doubt, acquainted with sorrow, I have come at last to feel with all my heart the immediate presence of God; I know that he predetermined every physical and every spiritual blessing we enjoy; and I am certain that he finds access to these wayward hearts of ours that he loves so long and so well."

Merely to look at a beautiful picture is not enough. If there are scenes that answer some need of our hearts, we long to share them. Surely none but would joyfully respond to a call to live amid such surroundings as we have just glimpsed. In his unfailing Word, God has laid down requirements for man if he would partake in the glory that shall be revealed. They are scattered throughout the Old and the New Testaments, reminding one of living pearls strung on a cord of love, and the keeping of them will result in a life ac-

ceptable to the Father and worthy of inheritance in the home he will prepare. Please observe these in Psalms 1 and 5; 1 Corinthians 13; Galatians 5; 2 Peter 1:4-10; Revelation 22:12, 14, and many others.

Let us apply our hearts unto wisdom that we may learn what he desires of us, his children; that we walk in his paths, for, "he that overcometh shall inherit all things; and I will be his God, and he shall be my son."—*The Restitution Herald,* 1928. *

On Tithing

I wonder why the Lord did ask
For tithes from you and me;
When all the treasures of the earth
Are his—eternally?

And why should he depend on us
To fill his house with meat;
When we have so very little,
And his storehouse is replete?

But he said to bring our little,
And he would add his much;
Then all the heavenly windows
Would be opened at his touch.

And blessings running over—
Even more than has been told—
Will be ours; but there's no promise
If his portion we withhold.

Are we afraid to prove him?
Is our faith and love so small,
That we tightly grasp our little,
When he freely gave his all?

—*Roselyn C. Steers.*

Church Posts for Homosexuals?

Defying the teaching of both the Old and New Testaments, a study panel within the Episcopal Diocese of Michigan recommended in Detroit, August 9, 1973, that the denomination open its ministries to admitted homosexuals and allow church buildings to be used by homosexual groups. This was one of several recent developments across the country that seek to focus church attention on homosexuality.

In commenting on these developments, *Christian Crusade Weekly* says: "Such an extremely liberal and permissive attitude as that held by the Detroit Commission blatantly defies the teaching of Scripture on the subject. And this leads observers to ask: *What makes these liberal church leaders think God has changed his mind?"*

The same source points out that the Old Testament condemns sodomy as an evil practice of heathenism and prescribes the death penalty. "Thou shalt not lie with mankind, as with womankind: it is an abomination" (Lev. 18:22). "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them" (Lev. 20:13).

The New Testament denounces male and female homosexualism in Romans 1:26-32. "Even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men, working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 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 . . . 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."

World's Food Bids Empty

Severe drought caused bad crop failures last year in Asia, Africa, Central America, the Soviet Union, and Australia.

The United States had enough grain stockpiled to be able to sell $1 billion worth to the Soviets, more to India, and some for food aid to the hungriest spots.

Now, however, the bins and granaries are empty. This year's crop again is threatened. In some parts of the drought-stricken belts, famine has already gained the upper hand. Six countries of central and western Africa are in the grip of the century's worst drought. Famine is in the air, with perhaps as many as half of the region's 22 million inhabitants under direct threat of starvation.

In India, the drought has driven hundreds of thousands off the farms and into government famine-relief projects.

The current crisis is the result of a steady five-year decrease in annual rainfall. This has cut farm production by thirty to fifty percent, and this in regions that can barely manage to feed its inhabitants in years when the crops are normal.

Experts say solemnly that there are no reserves of food in the world. They say that people all around the globe are entirely dependent on this year's crop. Which is but another way of saying that they are dependent on God. Even in years when food crops are normal, it is estimated that if the supply is cut off, the world is not more than eighteen months away from starvation!

Here in America, we cannot buy the foods that we favor at the prices we like to pay, but let us thank God that the food is available and we are not in immediate danger of starvation. Perhaps, with the blessing of God, we shall even be able to share some of it with others.

Do I Really Pray?

I often say my prayers,
But do I really pray?
And do the wishes of my heart
Go with the words I say?

I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone.

For words without the heart
The Lord will never hear;
Nor will he to those lips attend
Whose prayer is not sincere!

Lord, show me what I need
And teach me how to pray,
And help me when I seek thy grace
To mean the words I say.

—*John Burton.*

"Faith is a belief in testimony. It is not a leap in the dark. God does not ask any man to believe without giving him something to believe. You might as well ask a man to see without eyes, as to bid him believe without giving him something to believe."—*D. L. Moody.*

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TO CONQUER SELF

(Continued from page 7)

placed with Christ-expression. This finds its fullness in self-denial—real self-denial.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Cross-bearing and crucifixion of self go together.

Jesus died for the sins of the world. He died for you. He died for me. The replacing of selfish existence with a life which is dedicated to God makes the denial and crucifixion of self a must. If we are to live unto God, we must become new creatures. Christianity is much more than a better way of life, it is a new life—a life that is alive unto God, and unto God alone.

To indulge the expression of our natural desires is to commit ourselves to following the ways of the world. In following such indulgence, we become the slaves of our own desires. Self must be conquered, not appeased. Total denial of self and total yielding to God are characteristic of a life that has conquered self. Self must die because that is what we desire. Living unto God is the only acceptable evidence that this has been accomplished.

Oh that each of us may completely conquer himself! *

NEWS AND PROPHECY

(Continued from page 13)

Mr. Lindsey believes that when Israel is invaded, at the start of World War Three, this will be the beginning of the end.

"The next war will not be with the Arabs, but with the Russians," says Gen. Moshe Dayan.

Mr. Josephson thinks that Christ's coming will be within one hundred years. A Brethren pastor, in Maurertown, Virginia, Mr. Kent Bennett, thinks Christ will come within twenty years. Of course, the Bible does not give the day nor the hour, but we do believe that the evidence is overwhelming that Christ will come very soon.

When He Builds Zion

Psalm 102:16 says: "When the LORD shall build up Zion, he shall appear in his glory." When we were in Israel in July, we were strongly reminded of this verse by the sight of the beautiful Plain of Sharon, the breathtaking beauty of the Valley of Jezreel, with its fertile green fields, the beauty of the Jordan Valley, and of every little valley where the Jews have watered the land. Truly, when we visited some places, we felt as though we were looking at "the garden of Eden" (Ezek. 36:34, 35). We were seeing Palestine as it shall be at the end of time.

When He Builds Zion

"Israel shall return to the land in the last days," is a major theme of the prophets. This is mentioned in many places as being an indication or sign that Christ is coming.

In many places, the desert is blossoming as the rose, and streams are breaking out in the desert (Isa. 35). God is behind it all. The preparations are being made for the complete change of this world. God is in control. His kingdom shall come, and soon! Our question should be, "Are we ready for him to come?"

"Good" American Way Ending

A number of secular prophets (those who analyze world events and predict what path the world will take) are saying that America's old affluent way of life is about to come to an end and life will continue to become more difficult from now on. We believe that this is true. According to the Bible's statement, a terrible tribulation is coming. World conditions are probably leading into it right now.

God's Answer

God's answer to all this is the sending of his Son to free the world of its burden of sin and mortality. He will give eternal life to those who turn to Christ for help. Christians need not fear what is coming upon the earth, for God is our refuge and strength, a very present help in time of trouble. He will save us.

Our task is to be strong and of good courage, to endure to the end. Through him we can overcome the world. What a great help and hope the real Christian has! *

ACCORDING TO THE BLUEPRINT

(Continued from page 12)

heard to say, "It's just like the blueprint." Oh, that our lives may be according to the blueprint!

God wants to design your life and be your Architect. Someone said, "To undertake the will of God is the believer's privilege only. To undercut the will of God is the believer's peril. To understand the will of God is the believer's problem." Seek his will and plan in your life.—*Church Bulletin Exchange.* *

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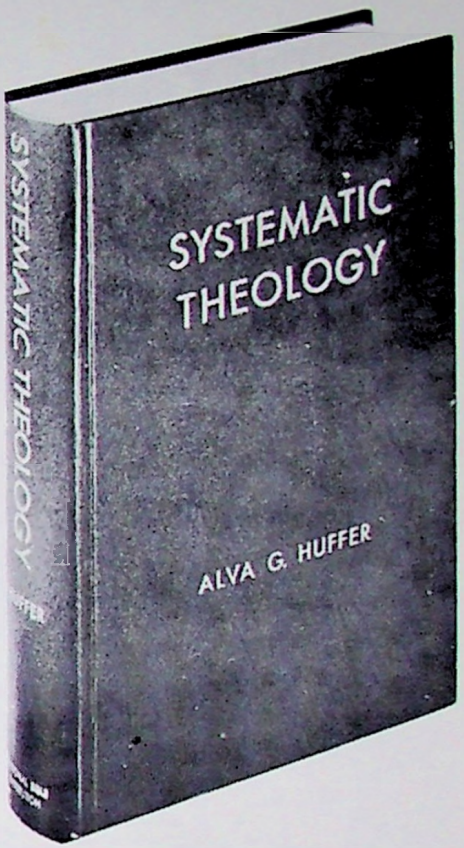

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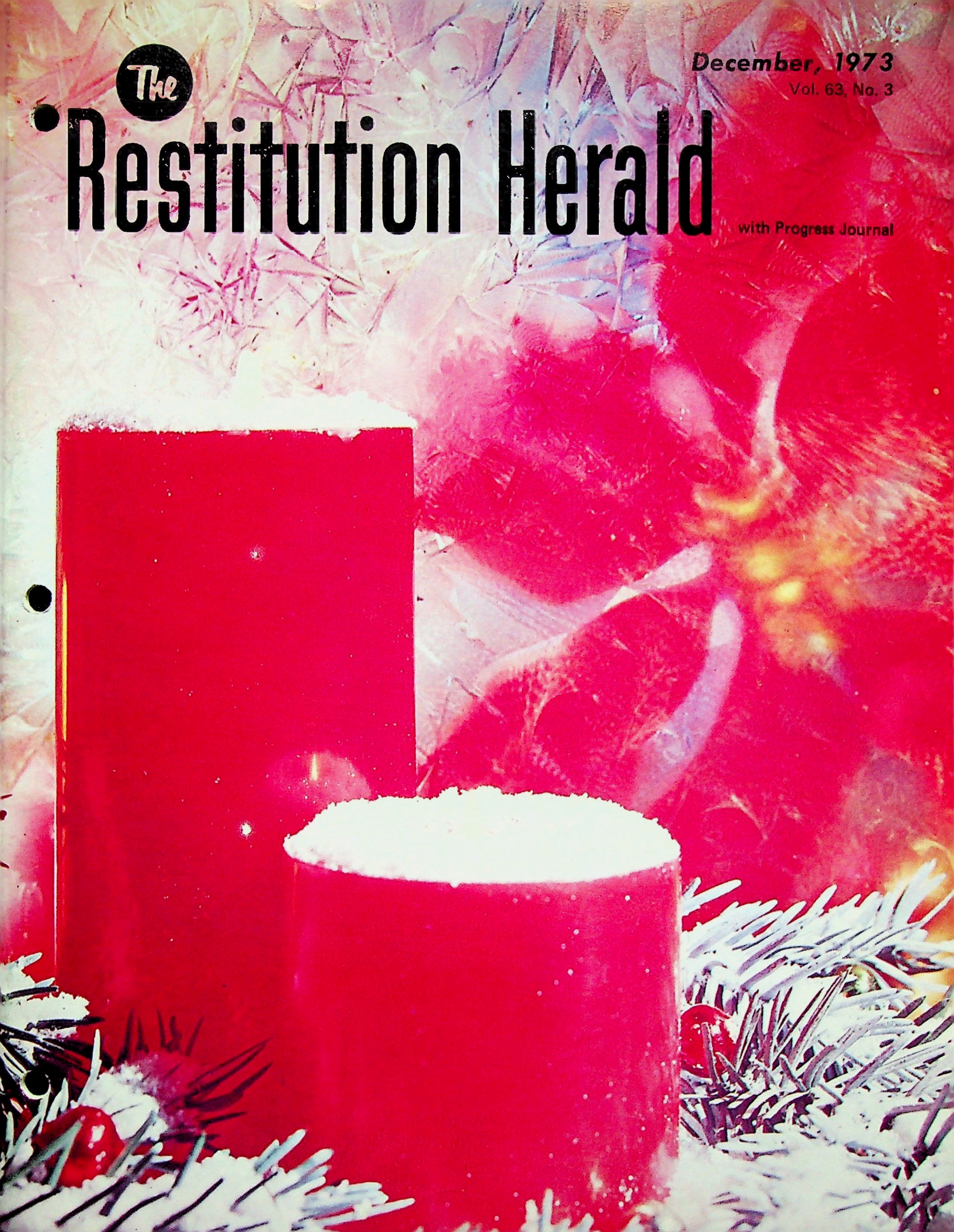

God's Word IN MAN'S WORLD

EDITORIALLY

Should We Celebrate Christmas?

It is perfectly true that the date of the birth of Jesus is not certainly known. It is equally true that no Biblical commandment can be found to the effect that Christians should celebrate the birth of the Christ. No one questions that December 25 was the date of an ancient pagan festival. Nor can we deny that many people observe the birth of the Christ in decidedly unchristian ways. All of this we freely concede. But does it necessarily follow that it is wrong for Christians to set aside a day on which to celebrate his birth?

Before you answer the above question, it is urged that you take into consideration some highly pertinent facts. The birth of Jesus was the climax of four thousand years of promises and anticipations. God had told the serpent that the first woman should have a descendant who would bruise the head of the serpent (Gen. 3:14). The Creator preserved the seed of the woman when he saved Noah and his family from the flood, and promised to establish the covenant through Noah (Gen. 9:11). Later, he promised to Abram that "In thee shall all families of the earth be blessed" (Gen. 12:3).

Without taking time and space to list all of the passages of Scripture involved, we would simply remind you that the Heavenly Father chose Isaac as the descendant of Abraham through whom the promised Seed should come. This promise passed to Jacob, to Judah, to David, and finally to Mary, the espoused wife of Joseph.

Through four millenniums, the Redeemer of mankind was a precious promise, a part of the sure and certain Word of God. Then, at long last (according to mankind's way of reckoning time) the promise was fulfilled!

The Word Became Flesh

No longer was the Messiah merely a promise! When Jesus was born of Mary, the promise of God became concrete reality. "The Word," as John explains, "was made flesh, and dwelt among us" (John 1:14). Moreover, the Heavenly Father, by his own voice, on a number of occasions confirmed that "This is my beloved Son, in whom I am well pleased" (see Matt. 3:17; 12:18; Mark 1:11; Luke 3:22; Heb. 11:5; 2 Pet. 1:17).

Should We Celebrate?

Not only did the angel assure the shepherds that the birth of the Messiah was "good tidings of great joy, which shall be to all people," but a "multitude of the heavenly host" joined in the celebration, "praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

When the shepherds had gone to Bethlehem and confirmed for themselves that matters were exactly as the angel had represented them, "the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." (Read again Luke 2:1-18.)

The Bible records no command to the angels that they should make the birth of the Christ an occasion for much rejoicing and praising of God. Neither is there any command recorded to the shepherds, that they should glorify and praise God on this glorious occasion. Who will dare to say that the rejoicing and celebrating were not pleasing to the Heavenly Father, whose only begotten Son had just been born? The tone of the entire passage is one of approval on the part of the Father.

Enjoy Christmas

There is no reason why any Christian should feel condemned, or in any way apologetic about celebrating a special day in commemoration of the birth of Jesus, even though the day chosen may be as much as six months from the actual date of his birth. As long as the commemoration is in the spirit of Christ, and is not made an occasion to minister to the lusts of the flesh, we need not fear the Father's disapproval. Though he may not have commanded it, we may be confident that he approves.

Lines of Communication

Not the least of the blessings to be realized through all of the Churches of God belonging to and working in harmony and cooperation with their General Conference is the wonderful manner in which it helps to keep open the lines of communication between us. We learn, not only to talk to each other, but possibly even more important, we learn to listen to each other. Good listening is at least as essential to good understanding as is good talking.

Many a difference of opinion regarding belief or practice, when harbored and brooded over in secret, appears to be much more of a threat than it is in reality. When brought into the light of frank and loving discussion, it shrinks to its proper proportions. Even though complete agreement may not be reached, the very fact that we understand and appreciate the other fellow's opinion makes it much easier for us to treat him with loving consideration. Insofar as the Scriptures indicate, Jesus never refused to listen to anyone who came to him with a problem, even when he knew that their questions were not sincere. He never gave an answer until he had given full consideration to the question. Often, by adroit questioning, he could lead those who came to him for help to the realization that they had the answer to their problems, if only they would stop to really consider the alternatives open to them.

Your editor was invited to sit in on a discussion between our General Conference Sunday School Board and the editors of our Sunday school quarterlies. Each displayed a willingness to listen to and seriously consider the problems and possible solutions to them that confronted the other. No one displayed the slightest resentment in response to suggestions that the quarterlies can be improved and made more effective. All listened with sympathy and an earnest desire to understand, as each explained his own views, aims, and suggested improvements. All came away from the meeting with the

conviction that it had been highly profitable and that significant improvements are on the way.

As changes in the format and content of the quarterlies are introduced, we urge that they not be rejected simply because "we never did it that way before." Give them a fair test over a period of time, and *then* register your experience with, and reaction to, them. Do not hesitate to discuss them frankly with the editors of the quarterlies and/or with our Sunday School Board. And please remember that good discussion is at least half good listening. They want to understand your problems, to the end that they may help you to solve them. They also want you to understand their aims, that you may understand what they are seeking to accomplish, and why they are taking a particular approach to a problem or an opportunity.

As in other realms, it is true that all improvement is change, though all change is not necessarily improvement. Good communication, however, can be a prolific source of improvements.

Beginning of Sorrows

"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).

Most serious Bible students are well aware of the fact that the word "sorrows," in the passage of Scripture quoted above, is the translation of a Greek word which, if translated literally, would emerge as "birth-pangs." Strong's Greek Dictionary of the New Testament tells us that it is the Greek *odin,* and defines it as meaning "a pang or throe, especially of childbirth." Other translations use such terms as: "the beginning of the birth-pangs" (Phillips); "the birth-pangs of the new age" (NEB); "the beginning of birth pains" (New International Version); "the beginning of birth-pangs" (New American Standard).

A friend recently called your editor's attention to the fact that as the time for delivery draws nearer, the frequency, duration, and intensity of birth-pangs increase. With this thought in mind we began to explore the record of Israel's wars, since they have again become a nation among the other nations of the world, from a new angle. Remember that Jesus was speaking of "wars and rumours of wars," along with the other phenomena that he mentioned.

The first outbreak of war for the new-old nation occurred on May 14, 1948. This was six months after the United Nations voted to divide the British protectorate into an Israeli state and an Arab state. Israel declared her independence. The armies of Egypt, Syria, Jordan, Lebanon, Iraq, and Saudi Arabia attacked for the express purpose of annihilating the new nation. Instead, the Israeli army turned back the invaders.

The second outbreak of war was on October 29, 1956, soon after Egypt nationalized the Suez Canal, Israel invaded the Sinai Peninsula in a joint operation with Britain and France against Egypt. Israel captured most of the peninsula in a period of about five days.

The third war-pang came when in 1967 the United Nations forces withdrew from the Sinai at Egypt's demand. On June 5, Israel responded with a surprise attack. Six days later, Israel had won a victory which enabled her to reoccupy the Sinai, occupy the Golan Heights, hold Jordanian territory west of the Jordan River, and to take over the Arab portion of Jerusalem.

The birth-pangs were renewed on October 6 of this year, when Egyptian forces attacked across the Suez Canal at the same time that Syria invaded the Golan Heights. As this is being written, two unsuccessful cease-fires have been arranged, but the fighting still rages. This bids fair to be the most intense, and possibly the most prolonged, of the birth-pangs yet experienced by modern Israel.

By means of a little simple arithmetic we learn that these pangs have occurred at intervals of 8 years, 11 years and 6 years. This is an average of about once every 8 years, or, if you begin your calculations with 1949, the year that the first war ended, you have an average of a little over every 7 years.

One certainty about childbirth is that if nature is permitted to take its course, no man can accurately predict the day and hour of delivery. But as the birth-pangs become more frequent and intense, we know that it is near. The words of Jesus were in perfect harmony with the figure that he had used, when he countered the invitation to mention a date for his return by saying, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). "Watch therefore, for ye know not what hour your Lord doth come."

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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

J. R. LeCrone, Editor

Paul C. Johnson, Associate Editor

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"He Shall Reign Forever And Ever"

His Name Shall Be Called:

- Wonderful Counsellor
  Pastor Theodore F. Armes
- The Mighty God
  Pastor Edward D. Bender
- The Everlasting Father
  Pastor Stephen Bolhous
- The Prince of Peace
  Pastor Rex L. Cain
- Upon the Throne of David
  Pastor Roger J. Denchfield

Wonderful Counsellor

Pastor Theodore F. Armes

THE exclamation, "Wonnerful! Wonnerful!" is one made famous by the popular band director, Lawrence Welk. We can find no other adjective that better describes the name of our Lord and Savior, Jesus the Christ. Of course, we refer to Isaiah 9:6, which reads in part: "For 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." Some Bibles give in the margin, as an alternate translation, "A wonder of a Counsellor."

The Hebrew word *pele,* from which we get the translation "wonderful," appears 13 times in Scripture, and seems best to bear out the idea of the alternate translation. (See Young's Concordance for a listing.) But the Hebrew word *peli* or *pili* (both spellings given by Young's Concordance for the only occurrence) appears only in Judges 13:18 where it is translated "secret," with a marginal rendering of "wonderful." In this scripture, however, it refers to an angel who appeared to Manoah and his wife.

The fact that Jesus is going to have a name that is now secret is found elsewhere in the Bible. Consider Revelation 19:11, 12, which tells us that "he had a name written, that no man knew, but he himself." In Revelation 3:12 Jesus promised: "Him that overcometh will I make a pillar in the temple of my God, and he 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." This is probably the new name that is written upon a white stone and given to him who overcomes (Rev. 2:17). Whether "wonderful" means "marvelous," or "secret," we find the names equally applicable to Jesus.

The term "Counsellor," as found in the Scriptures, applies to judges, lawyers, and rulers of lesser importance, or to those who, by reason of knowledge, serve in the capacity of advisers under a great king.

As mediator, Jesus is our lawyer, pleading our cause in God's presence.

As judge, he will judge the whole world, because God has committed all judgment to him (John 5:22).

As king, he will reign over all, putting down all power and authority. Only God shall be greater than he (1 Cor. 15:24-28).

As adviser, he is the only one who knows God intimately and personally, so that he can say, "I have given them the words which thou gavest me; and they have received them, and have known surely that I came out from thee" (John 17:8).

As an individual, he is sinless and harmless, the Son of God. As such, he has a name that is above every name in heaven and on earth (Heb. 1; Phil. 2:9).

Who is so uniquely qualified to be our Counselor, or to inspire us with awe and admiration as Jesus? May we add our voices to those of others, and marvel as we exclaim, "Wonderful! Wonderful!"

The Mighty God

Pastor Edward D. Bender

IN THE ninth chapter of Isaiah, verses six and seven, are found a pair of prophetic verses which should mean much to us. Especially is this true in the Christmas season.

At first glance, a couple of the titles assigned to the Child to be born may startle us. Indeed, they may even seem contrary to the general tenor of the Scriptures. However, a closer look at the text as a whole will almost certainly change the impression that we may have received from our first glance at this prophecy.

"For unto us a child is born . . . and his name shall be called . . . The mighty God."

Jesus said, "I am come in my Father's name, and ye receive me not" (John 5:43).

Paul told us that "God supremely exalted him [Jesus, v. 5], and freely granted to him THAT Name which is above Every Name" (Phil. 2:9, Diag). This verse is incorrectly rendered in the King James Version of the Bible, but correctly translated in the Revised Standard Version and the Diaglott. Paul is saying here that God gave his name to his Son Jesus Christ.

Yes, Jesus bears the name of his Father, Jehovah. Let us now show from Scripture what that name is.

"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. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6).

"THE LORD OUR RIGHTEOUSNESS" in Hebrew is *Jehovah Sidqenu* and is a play on Zedekiah's name, *Sidqiyahu,* which being interpreted is "Jehovah's Righteousness" or "Jehovah is Righteousness." There is a close resemblance between the words, "righteousness" and "salvation." (Please see Rom. 1:16, 17; Isa. 46:13.)

The New Testament Scriptures point out this fact very clearly. "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). The word "Jesus" is, in Hebrew, the word "Joshua." Strong's Concordance tells us that the word "Joshua" is pronounced *Jehoshua. Jeho* is the Hebrew for Jehovah and *shua* the Hebrew word for salvation. Therefore we have the same translation here as in Jeremiah 23:6, "Jehovah's Salvation" or "Jehovah is Salvation."

Jesus is, therefore, Jehovah's (God's) gift and plan of salvation to the world. Jesus, God's Son, carries the name of his Father with him. Praise God for the wonderful hope to be found in his Word and in his Son!

The Everlasting Father

Pastor Stephen Bolhous

THE sixth and seventh verses of Isaiah 9 are beautifully poetic as they prophesy the work of Christ. But certain phrases in the King James translation, when applied to Christ, seem to contradict the Bible doctrines of the oneness of God and the sonship of Jesus Christ. To avoid seeming contradictions, and to clarify understanding, it is necessary to dig a little below the surface in order to grasp Isaiah's meaning.

In the world of Christendom, those who hold to the erroneous teaching that Christ is a part of the Godhead like to use this verse, and especially the phrase "the everlasting Father," as proof of their claims. Let's examine this phrase from the "Christ-is-the-everlasting-God" viewpoint. A second, more serious look at the text will reveal that Isaiah was not showing Christ to be God.

The verse begins by stating, "Unto us a child is born." Christ could not have been "born" and still be "the everlasting Father," who existed before the foundation of the world, formed man in his own image, and created the earth and all things found therein. The term "born" implies a definite beginning. The words "born" and "everlasting" are in opposition to one another when applied to the same being. Furthermore, even trinitarians do not refer to Christ as "God the Father" but as "God the Son." Therefore this verse does not support, but contradicts, the view that Isaiah is presenting Christ as God.

Isaiah 9:6 contains the only instance in the Bible, to the author's knowledge, where the term "father" is applied to Christ. Due to the limited occurrence of this phenomenon, the meaning is probably somewhat apart from the ordinary avenues of thinking. Two things help us: 1) other translations of the phrase; and 2) the figurative usage of the term "father" in the Bible.

Other translations of the phrase, "the everlasting Father," include: "Father of futurity" (Rotherham); "Father of eternity" (Matthew Henry); "Father of the everlasting age" (Adam Clarke). In the author's opinion, one of the most authoritative translations of the phrase comes from the Septuagint, a translation made by Greek speaking Jews about two hundred years before Christ was born. It states: "Father of the world to come."

Two of the figurative ways the Bible uses the word "father" are: 1) a spiritual ancestor (Abraham was called "the father of all them that believe," Rom. 4:11); 2) the originator of a mode of life (Jabal was called "the father of such as dwell in tents, and of such as have cattle," Gen. 4:20). We can easily see how these usages could have an application to Christ, who is a spiritual ancestor to all Christians, and who was the first to receive eternal life.

After having compared other translations, and noticed the Bible's figurative usages of the term "father," it seems apparent that Isaiah is prophesying Christ to be the "Father" (in a figurative sense) of the future age that God has planned. Christ is "the firstfruits of them that slept" (1 Cor. 15:20).

It is also according to God's plan that "in all things he [Christ] might have the preeminence" (Col. 1:18). Christ is the focal point of the Bible, and of all history. Isaiah recognized this distinctive role of Christ and called him "Father of the everlasting age." Praise God for his Son, our Savior, who is to be first and foremost in the everlasting kingdom which will be established upon the earth.

The Prince of Peace

Pastor Rex L. Cain

THE heavy scent of the Great Sea drifts across the land of the people who, on more than one occasion, have become nearly extinct as the result of blood baths, unparalleled in either ancient or modern times. The desert sands of their land still cough up archaeological blood clots that remind this generation of a vicious past.

God, through Abraham, called a people to exalt "I AM" by their good deeds. They have, in general, miserably failed to accomplish this. Often, Israel has gnashed her teeth when feeling the sting of God's fury. Not until they were gasping for life would they admit their sins and fall upon tender knees to beg forgiveness of God.

We could almost call the birth of Israel a breach birth. It was necessary for God to intervene, handle, and nurture her. Left without divine attendance, she would surely have strangled on her own life cord.

From the time of Abraham to the four hundred years in Egypt, through forty years in the wilderness, and through several centuries in the Promised Land, Israel has existed, honored and embarrassed her God!

Through all the agonies of her suffering, Israel's great men, the prophets, longed for a Deliverer. Under inspiration, Isaiah spoke and wrote of the coming "Prince of Peace" (9:6, 7). Ah, sweet peace! What a sweet morsel of consolation that must have been when, all about them, enemies taunted, tortured, and murdered them!

In due time, the Deliverer was born, but

not quite as the religious leaders had anticipated. He was Jesus, lowly and in a manger bed. Those in royal robes, who strutted about the city streets, just could not accept him, even though "he taught as one that had authority" (Mark 1:22). This in spite of the fact that a Pharisee once admitted, "Thou art a teacher come from God" (John 3:2). But, what the religious leaders lacked in enthusiasm for him, the general populace more than made up! Thousands followed him—the Deliverer, the Prince of Peace!

They must have speculated: "Is this the one who has come to break the Roman yoke from off our necks?" The general consensus among the common people was a resounding "Yes!" They vividly demonstrated this belief when they gave their coats for a seat and strewed palm leaves, not before one in a glittering chariot pulled by brushed stallions, but before a man mounted on top of a lowly mule!

This presentation didn't quite fit their conception of a king, their Prince of Peace, but who cared? His miracles and words outweighed his unorthodox habits. He had earned the right to be different!

Their excitement was destined to be crushed! In less than a week from his triumphal entry, their Deliverer was cruelly nailed to a wooden beam! How disappointing!

Israel proved to be as deaf to the Christ as they had been to the prophets. They heard only what they wanted to hear. This is why "Jesus wept" (John 11:35). He knew that they were about to "fill up . . . the measure of your fathers" (Matt. 23:32; Dan. 9:24). They were about to satisfy the prophecy, "To finish the transgression."

This was the ultimate rejection! They had permitted their outwardly pious leaders to denounce and crucify their Prince. Because of this, their longed-for kingdom was postponed for two thousand years, and is still being awaited.

During and after his ministry, his disciples pleaded, "Will you at this time restore the kingdom to Israel?" (Acts 1:6). Jesus answered, in essence, "Not yet." Basically, he taught: "God has a plan and you are fulfilling it. Because Israel rejected me, eternal life is now offered to the Gentile world. Go and preach to them" (Rom. 11).

The Prince of Peace that Isaiah predicted would come, did come. But he was murdered by his own people! All of this was foreknown to God. By it, salvation has been made available to all the world (Gen. 12; Gal. 3:4).

What about this Prince of Peace? Will the promised kingdom still come? Yes indeed! The Prince will rule, and soon! This will be when he returns from heaven to earth (Acts 1:11). When he comes, Israel's prince will rule over Abraham's heirs (Gal. 3:23-29). Israel's Prince will finally exalt that stubborn nation (Luke 1:33; Ezek. 36:35; Rev. 1:5-7).

It has been a long wait, and that was because of Israel's faults. Yet because of their sin, we have heard the "Glad Tidings of Great Joy!"

Israel is yet to receive her Prince. Little did they comprehend that he will be Prince, not only over Israel, but over all who obey the gospel of Jesus (2 Thes. 1:8). And little do they understand, as yet, that it will be a thousand-year rule of righteousness and peace (Rev. 20:4-7).

Praise God for the Prince who came, was rejected and killed (as it was destined to happen), rose from among the dead, and now waits in heaven for his Father's word that it is time for him to return to earth (Mark 13:32). He will indeed be the Deliverer of Israel and all believers. He is the long-awaited PRINCE OF PEACE!

Upon the Throne of David

Pastor Roger J. Denchfield

THE Prophet Isaiah was, by inspiration, able to view a day when a Child should be born who would sit "upon the throne of David" (Isa. 9:7). Though descendants of David did succeed him upon his throne, none fulfilled the balance of Isaiah's prophecy.

When Abraham grew impatient while awaiting the birth of a promised son, he took matters into his own hands and produced a son by Hagar, Sarah's handmaid. But God rejected this child as the one promised, and told him that Sarah should bear a son through whom the promise should be fulfilled, and instructed, "Thou shalt call his name Isaac" (Gen. 17:19).

In much the same manner, God selected the Child who should fulfill the promise given through Isaiah, and even named him. "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:31, 32).

The word translated as "father" means a "forefather" or "ancestor." Luke traces the ancestry of Joseph. His place in the line of David is mentioned in Luke 3:31. Matthew also lists the family genealogy from Abraham to Joseph (Matt. 1:1).

The Scriptures leave no room for doubt that Jesus is definitely the promised Son who is to sit upon the throne of David forever. (Read Acts 2:29-35.)

The question as to whether or not Jesus is the one to sit upon the throne of David is clearly answered. The next question to claim our attention is, When will this take place? At the present time, Jesus is in heaven, and sits upon the right hand of God. A throne is, as we all understand, a "symbol of authority, an exalted position, or of majesty."

No doubt the exaltation and majesty are present in connection with the throne upon which Jesus presently sits, but it is not the throne of David. It is quite clear that Jesus will occupy that throne upon the earth. This throne will be reestablished when the thousand-year reign of Christ upon the earth begins.

David's dynasty ruled over Judah in unbroken succession from the time that David united the kingdom until the time of the Babylonian exile. The dominion was never fully restored following the exile.

It is interesting to note that even today, Israel has no king, but rather a dominion, whose leader is a "daughter of Jerusalem." Micah 4:8, which is a prophecy of the last days, states that "the kingdom shall come to the daughter of Jerusalem."

The present world order is soon to come to a close. Prime Minister Golda Meir could be the last ruler of Israel before King Jesus comes to claim his throne. May we look forward with joyous anticipation to the day when Jesus shall sit upon the throne of David. May we reign with him upon the earth (Rev. 5:10)! *

NEWS AND PROPHECY

BY JAMES MATTISON

Outcome of 4th Arab-Israel War

All prophecy-loving eyes were turned toward Israel and the Mideast between October 6 and October 24, 1973, those 19 days of battle between the Arabs and Israel.

All adventists were watching and wondering. "How close is the end of the world? How close is the coming of Christ?" Near the end of this period another question arose: "Is this the time of the Russian invasion of the Mideast?" as Russia threatened to send troops there to "police" the area.

This fourth war has turned out to be only another prelude to the great siege of Jerusalem at the end of the age, as foretold by Zechariah (12 and 14), Joel (3), and Isaiah (29). This will be the time when all nations shall gather against Jerusalem for battle.

Two Major Developments

Two major developments that are of interest to the Bible student have come out of this fourth Arab-Israel war. The first is that Ethiopia and seven other African nations, who formerly considered Israel as their friend, have severed relations with Israel. Ethiopia controls the south end of the Red Sea.

This change of heart on the part of Ethiopia fits right into God's picture of the last days, for God has foretold that Ethiopia, as well as Libya and Iran (Persia), will be "with" the great king of the north when he invades Israel and many other Middle-East countries. Both Ezekiel (38:5) and Daniel (11:43) have foretold this. *Turning against Israel appears to be the first step toward being "with" the northern force.* Libya turned against Israel in 1970. Now it appears that Ethiopia has made an irrevocable decision to side with the Arabs against Israel. We believe that eventually both Libya and Ethiopia will be on the side of Russia.

The other development of major prophetic importance to come out of this war is that Russia was ready again, as she was June 10, 1967, to send troops against Israel. You remember that at that time President Johnson received a call from Soviet Premier Kosygin on the "hot line" declaring that Russia would take "necessary actions, including military," against Israel within a few hours unless the Israelis unconditionally halted military operations against the Arabs.

President Johnson's tough stance in sending the U.S. Sixth Fleet to the coast of Syria, and Israel's winning of the 6-day war caused the Russians to pursue other courses. This time, President Nixon's tough stance in calling for a U.S. military alert, and the U.N. second cease-fire effort, brought the war to a halt before Soviet troops were sent.

Northern Invasion

The threat of Soviet military force in the Mideast, stymied twice so far, will eventually, and probably soon, come to pass. Both Ezekiel and Daniel have foretold it. The northern force is to come against an Israel "dwelling safely." Her reason? For a "spoil," and to turn her hand against the Jews. We wonder if the Mideast oil is not a part of that spoil Russia will seize?

What exciting days we live in! How the heart of the Christian leaps with joy at the thought of Christ's return! Soon war, pain, and sorrow will be over. Eternal life will be ours! God's kingdom shall be established on earth.

What great responsibility this also places on our shoulders. We must warn the people of this world before all perish. We must pluck the few who are ready to believe "out of the fire" (Jude 23). We continue to watch and pray. We *must* be ready when Jesus comes!

Time of Northern Invasion

Will the Russian invasion of the Mideast occur at the same time as the gathering of all nations to Jerusalem to battle?

To us it appears that there are two sets of scriptures and two different times mentioned, though we do not know how far apart in time the two may be. They could be very close together.

Ezekiel and Daniel

Ezekiel 38 and 39 seem to tell me: 1) Gog, with great hordes, from the north parts, will come against Israel "in the latter days"; 2) other nations will object, but will not fight; 3) when this invasion takes place, God, by seven methods, will destroy this great army in Israel, and thus magnify himself in the eyes of many nations; 4) after Gog (Russia) has fallen, Israel will burn their weapons for seven years and bury the dead for seven months, while God's animals and birds shall feast on the carcasses; 5) every Israelite alive shall be gathered to Palestine, and God will pour out his spirit on them.

We ask, "Where in this account is the coming of Christ?"

Daniel 11:40-45 seems to be another account of this same invasion: 1) at the time of the end, the king of the south (Egypt) will "push at" the king of the north (Russia); 2) North King invades entire Mideast, excepting Jordan; 3) tidings from east and north (China and home?) cause him to use nuclear weapons ("utterly to make away many"); 4) he will plant his palace in Jerusalem, but die by God's hand.

Again we ask, Where is Christ's coming? We can say here, "Later on," because chapter 12 speaks next of a great time of trouble, the deliverance of the Jews, and the resurrection of the dead. The dead cannot be raised without Christ's coming.

If the Ezekiel and Daniel accounts picture the same thing, then it appears Christ's coming will be after God causes Russia's doom. Or will Christ's coming bring Russia's doom?

Zechariah and Joel

Zechariah 12 and 14 and Joel 3 seem to indicate: 1) all nations shall gather against Jerusalem to battle; 2) Jerusalem shall be captured; 3) God will fight for Israel; 4) Christ will stand on the Mount of Olives; 5) Jerusalem shall be holy; 6) the remnants of the nations shall go up to Jerusalem yearly to worship God.

Questions

Will Russia's invasion of the Mideast trigger the gathering of all nations, which will initiate Armageddon? We are interested to learn exactly what God's Word means. The main thing, however, is for us to be faithful till Jesus comes. "Say, will you be ready, when Jesus comes?" *

SEEKERS of TRUTH

By Edward H. Goit, Sr.

Question:
What is the unpardonable sin?

Answer:

The term "unpardonable sin" is not a Scriptural phrase and many Bible students believe that there is no sin which cannot be forgiven. It is taught that Christ died for all our sins, and through his sacrifice God forgives ALL SIN.

Matthew 12 records an incident in which Jesus healed one possessed with a devil. Consequently a blind and dumb man both spoke and saw. When the Pharisees heard it, they charged that Jesus had cast out devils by Beelzebub the prince of devils.

Jesus answered their charge by saying, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:31, 32). Jesus declared that *all sin* could be forgiven men, but when one blasphemes the Holy Spirit (by which power Jesus healed) as the Pharisees had just done, there is no forgiveness in this life nor in the life to come. The Pharisees failed to recognize the healing power of the Holy Spirit. Jesus further stated: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (v. 30). If we are not for Jesus today we oppose him, and our efforts are like the chaff blown by the wind. No doubt this sin is unpardonable today.

Many, concerned by sin's seriousness, mistakenly believe that their sins of "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" cannot be forgiven. The following scriptures assure us they can be forgiven: 2 Sam. 12:13; Luke 23:43; John 8:11; 2 Cor. 12:21; Col. 3:1-15; 1 Pet. 4:1-3.

It is my understanding that the only *unpardonable sin* is the refusal to acknowledge the power of God's Holy Spirit, and to reject the healing, forgiveness, and cleansing offered by God through his Son. Men and women are not condemned because of their sins, but because they refuse to accept God's pardon (John 3:18). *This is unpardonable!* If one refuses to believe on Jesus Christ, there is no other way for that one to be saved (Acts 4:12; John 15:6).

Question:
Please comment on 2 Thessalonians 2, giving special emphasis to "falling away" and the chronology of events.

Answer:

The truth that the church will be caught up to meet the Lord in the air forms the basis for Paul's asking the Thessalonians to consider the events which introduce the Day of the Lord, to the end that they be not troubled concerning that day. Paul's reference to the "coming of our Lord" is the *parousia.* This Greek word is made up of *para,* "alongside of," speaking of personal presence, and *ousia,* "to be." Thus, "to be personally present alongside of." The word emphasizes the presence of the Lord with his church, and refers to the coming of the Lord Jesus in the air FOR HIS CHURCH. This *parousia* will take place before the tribulation period, and should not be confused with *apokalupsis,* "revelation," which speaks of the second coming of the Lord WITH HIS SAINTS, at the end of the great tribulation.

The Apostle Paul had written to the Thessalonians in his first epistle that the catching away (rapture) would precede the Day of the Lord (1 Thes. 4:13-18). Since the church had not been caught up to meet the Lord, the Thessalonian church could not possibly be in the midst of the *wrath of God* which the Day of the Lord will bring.

Paul admonished the Thessalonians: "Let no man deceive you . . . for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thes. 2:3). The words "falling away" come from *apostasia* transliterated into English in our word "apostasy." Since it does not have any real meaning in English in its transliterated form, one must go back to the Greek to discover the true meaning of the word. *Apostasia* is interpreted, not translated, in the Authorized Version by what the translators thought the word to mean; "a falling away," a departure from the truth; an apostasy. The Classical Lexicon by Liddell and Scott lists the meaning of *apostasia* as "a departure" or "removal from," hence a "disappearance."

To arrive at the proper meaning of the word, let us examine the verb usage in the New Testament. The root verb *aphistemi* appears fifteen times in the New Testament. It is translated "depart" eleven times. Eight times it has reference to departure from a person, once in the sense of departure from a place. It is used once in connection with departure from the faith (1 Tim. 4:1). The fact that the qualifying words "from the faith" are added, shows that the word itself does not carry the idea of defection from the truth. It is also translated "fall away" (Luke 8:13); "drew away" (Acts 5:37); "refrain" (Acts 5:38). The prevailing meaning of this verb in the New Testament is that of "departure" from another person or place.

The "falling away" refers to the rapture of the church or the departure of the church from this earth to meet the Lord in the air (1 Thes. 4:13-18). The word *apostasia* is preceded by the definite article, identifying a particular departure. Since Greek words are definite without the article, the use of the article declares that the writer is calling the reader's attention to something special. The use of the article here establishes a definite departure, just mentioned in 2 Thessalonians 2:1, well known to the Thessalonians (1 Thes. 4:13-18) as the time the saints are to be caught up together to meet the Lord in the air. *Since there is no qualifying phrase as "from the faith" or "from the truth," this "falling away" cannot refer to what is commonly known as religious apostasy.*

Paul appeals to the Thessalonians concerning their awareness that the antichrist is held in check by the Holy Spirit until the time of his manifestation (see v. 6). It is the Holy Spirit that restrains complete lawlessness in the world. The *departure* of the Holy Spirit with the rapture of the church ends the Gospel Age of Grace.

Thus the Apostle Paul assured the church of Thessalonica that they were not in the Day of the Lord, and still possessed the hope that they would be caught up to meet the Lord before the great and terrible Day of the Lord began.

On Jesus' Equality With God

By James Mattison

MANY people read Philippians 2:5, 6 and immediately assume that it teaches that Jesus is equal with God, forgetting the host of Bible passages that teach to the contrary. The passage reads: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God [aren't we all?], thought it not robbery to be *equal with God.*" The question under discussion is, Was Jesus equal with God? The clear Bible answer is an emphatic "No!" This does no violence at all to Jesus' position and part in God's plan for our salvation. Many Bible texts show that Jesus was not equal with God.

Almighty Jehovah

Fifty-six times, Jehovah (that is his name, Psa. 83:18) is addressed as the Almighty, meaning Almighty God (the all-powerful object of our worship). The word "almighty" itself, according to Strong's Concordance, means exactly what one would expect it to mean: "Almighty, the all-ruling, i.e., God (as absolute and universal sovereign)." The dictionary defines the word as meaning "having power over all."

No one can be equal with one who is almighty. This is impossible. There can be but *one* Almighty God. This is what is meant in many Bible verses, as for example in 1 Timothy 2:5: "There is one God, and one mediator between God and men, the man Christ Jesus."

Jehovah, the Only Creator

"In the beginning God created the heaven and the earth." The word "God" means "an object of worship (from the Hebrew word *elohim*). Even the idol Baal was *elohim.* Who, then, did the creating? Genesis 2:4 spells out the answer that has been constantly implied. "The LORD God made the earth and the heavens."

The significance of this is that when the word "LORD" appears in the King James version of the Bible in capital letters, in the Hebrew, the word is, according to Strong's Concordance, *Yehovah* or exactly the same word as "Jehovah," the Jewish national name for God. Always, in the Old Testament, when you see "LORD" in capital letters, you know that this is "Jehovah," the Almighty God (object of worship). Many times, the words "LORD God" appear together, meaning that Jehovah is the God. Very frequently, the Bible tells us that he is *one* God. This was one of Israel's pillars of faith. "Hear, O Israel: the LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:4, 5). This truth is intended as a pillar of faith for Christianity as well (1 Cor. 8:6).

By inspiration of the Holy Spirit, Isaiah declared that the LORD (Jehovah) created heaven and earth "alone," "by myself" (Isa. 44:24). Jesus did not help God in the creation. Scores of times, in the Psalms and in other books of the Bible, the creation of the entire universe is ascribed to the LORD God.

Jesus Was Not Equal With God

Jesus said, "My Father is greater than all." In the verse just before this he said, "I and my Father are one" (in interest, not in person or in equality) (John 10:29, 30). In another place, Jesus said even more plainly, "My Father is greater than I" (John 14:28).

Jesus also said, "The Son can do nothing of himself, but what he seeth [perceives] the Father do: for what things soever he [God] doeth, these also doeth the Son likewise" (John 5:19). The next verse says that God showed Jesus many things, implying God as teacher and Jesus as pupil—not as equals. If two are equal in all respects, how can one teach the other?

As we have read in 1 Timothy 2:5, Jesus is a man, but God is not, in any way a man (Num. 23:19). God has always existed. Before the creation, he was "alone." Jesus was undoubtedly in the mind of God, as part of his plan to lift fallen man. He came forth "in the fulness of time." But where is the record that he existed in person previous to his conception and birth? God's plan is not for a god to become man (a Greek and Roman idea) but for man to become like God. Jesus, by resurrection (who resurrected him?) to immortality (eternal life), has become like God (not equal to him). We shall be like Jesus (but not his equal 1 John 3:2) at our resurrection.

There are many more inequalities between God and Jesus that we will not explore here. They are two different persons, with two vastly different works, even though they work in perfect harmony. One is the Father and planner. The other is the created one, the Son. The Son acknowledged and obeyed the Father's will when he prayed, "Not my will, but thine, be done."

Back to Philippians 2:5, 6

What then, does Philippians 2:5 mean when it speaks of Jesus, that he "thought it not robbery to be equal with God"? As it reads in the King James version, we immediately assume that Jesus thought it was all right to be on an equal plane with the Almighty Jehovah. But in the face of such tremendous evidence to the contrary, some of which we have noticed, we see at once that we are on the wrong track. This verse obviously means something other than what we had assumed it to mean.

Perhaps the translation of the Bible most widely regarded as being of superior authenticity is the Revised Standard Version. In this passage, it reads that Jesus "did not count equality with God a thing to be grasped" (thought of). Another widely accepted translation, or paraphrase, the New English Bible, has it, "He did not think to snatch at equality with God." The Emphatic Diaglott says that he "did not meditate a usurpation to be like God." We believe this to be true. Jesus never did express a desire to be on an equal plane with God. How could he? Who is greater than an Almighty One?

Even when Jehovah sends Jesus back to earth, to put down all rule, authority and power (to the end that *God* may be all in all), the Son himself shall "be subject unto him that put all things under him" (1 Cor. 15:21-25).

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The Proof of the Pudding

By Stephen Bolhous

SOME time ago, a man took his New Testament to a bookbinder to have it rebound, and to have the words "The New Testament" printed on the edge in gold letters. When he returned to the shop, the bookbinder apologized, saying that he didn't have small enough type to fully spell out the words "The New Testament," so he had just abbreviated the words. The man wondered how such an abbreviation could be made. He quickly took his New Testament from the bookbinder's hand and looked at the edge, where he saw the letters "T.N.T."

Perhaps this anecdote will help us to realize that God's Word is packed with power—explosive power. Prophecies in the Bible which have already been fulfilled demonstrate that power to us.

We've often heard it said that "the proof of the pudding is in the eating." The thrust of this maxim is that the end product is the real test of quality and truth. We want to notice some of the "pudding" of God's Word—some end products, prophecies which have already been fulfilled. These fulfilled prophecies serve as proof that all of the prophecies in God's Word will receive the same meticulous fulfillment. The degree of fulfillment that past prophecies have received is equal to the degree of fulfillment all prophecies will receive. Not one detail has been, or ever shall be, overlooked.

Babylonian Captivity

One of the major events of the Old Testament was the defeat of the kingdom of Judah by Babylon, and the transporting of Judah's citizens to captivity in Babylon. About the year 700 B.C., Isaiah said to King Hezekiah: "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD" (Isa. 39:6).

Looking at the context, we find this pronouncement of doom came because Hezekiah had given Babylonian emissaries a guided tour of all his treasures. The emissaries had come with gifts, after Hezekiah had miraculously recovered from his nearly fatal illness.

This was not the only reason why God brought captivity upon the people of Judah. Actually, the captivity was one of punishment for many sins: idolatry, immorality, inhumanity. Notice that all of these words begin with the big "I." God's people had forgotten him and thought only of themselves; thus God determined to use this form of punishment. Many of the prophets proclaimed the coming captivity: Ezekiel, Micah, Amos, Hosea, Joel. Jeremiah even prophesied its duration: "This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years" (25:11).

The prophecy of the captivity came true exactly as God had said that it would. God said to Ezekiel, "Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day" (Ezek. 24:2). Ezekiel, already in Babylon as a result of an earlier siege, was told to take note of the date, for, hundreds of miles away, Nebuchadnezzar was beginning his final siege against Jerusalem. The city was defeated and the people taken captive.

Isaiah prophesied of the end of the captivity and the return of the people to their own land: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings . . . For Jacob my servant's sake, and for Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me" (Isa. 44:28; 45:1, 4).

Isaiah died long before the birth of Cyrus. But as an inspired prophet of God, he had penned these words one hundred fifty years before the events which he wrote about happened. He told of a ruler named Cyrus, who would bring the captivity to an end by allowing the people to return to their homeland.

None of us has the power to prophesy what will happen one hundred fifty years from now; but because God is omniscient, we can be sure that what he says is true. History has proved Isaiah's prophecy to be true. After seventy years of captivity (from 606 B.C. when the first captives were taken until 536 B.C. when the first group of Israelites returned), the Persian monarch, Cyrus, freed the Israelites. Whatever God foretells will always come to pass. Whenever God speaks, his words are true.

Tyre

Another interesting example of fulfilled prophecy concerns Tyre. In Ezekiel 26:2, we find the city of Tyre speaking against Jerusalem, and saying: "Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste." Tyre was rejoicing because Jerusalem had been razed. Jerusalem had become rich by collecting tolls from passing caravans. Now that she was removed, these monies could be collected by Tyre.

As punishment for her delight over the destruction of the Holy City, God pronounced destruction for Tyre: "Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like to the top of a rock" (Ezek. 26:3, 4).

Verses 7 to 11 of this chapter prophesy of the coming of Nebuchadnezzar, who would set engines of war against the walls, break down the towers, and pull down the strong pillars to the ground. The partial fulfillment of this prophecy is recorded by history, and also by Ezekiel: "Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it" (29:18).

As we continue to examine the prophecy of Ezekiel 26, notice the contents of verses 12 through 14: "They shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the LORD God."

Notice some interesting things about these verses. First of all, the subject changes from "he" to "they." Notice also that according to verse 12, much spoil would be taken; yet Nebuchadnezzar received no spoil. Remember that Ezekiel 29:18 said that Nebuchadnezzar "had no wages" (or spoil), after he took Tyre. (It took him thirteen years to bring Tyre into submission.) Is the Bible inaccurate on this point? No. The answer is that verses 12 through 14 refer to another conqueror, Alexander the Great. (Recall that verse 2 of the chapter spoke of "many nations," not just Babylon, coming against Tyre.) Tyre was located on the coast of the Mediterranean Sea. After Nebuchadnezzar defeated and tore down the city, the inhabitants moved from the mainland to an offshore island, and there rebuilt the city. It was the old city, not the new, that was the object of Ezekiel's prophecy. When Alexander came marching down out of Macedonia, he decided that the best way to conquer the island city of Tyre was to build a causeway, using the ruins of the old city for material. This happened just as God had said that it would: "They shall lay thy stones and thy timber and thy dust in the midst of the water" (Ezek. 26:12).

History also tells us that Alexander took much spoil, just as verse 12 foretold. One further note: God said, "I will make thee like the top of a rock: thou shalt be a place to spread nets upon" (Ezek. 26:14). If you were to board a plane right now, fly to the Middle East, and visit the site of Bible Tyre, you would see Alexander's causeway, which is the remains of Old Tyre; and on that causeway you would see fishermen spreading their nets, just as God said they would! If God fulfills his prophecies right down to fish nets, we can know with full assurance that he will as precisely fulfill all of the prophecies found in his Word.

The Bible tells us that Jesus will return and God's people will be given immortal life, to the end that they may live forever on the earth. We know that these future prophecies will be fulfilled because past prophecies have been so exactly fulfilled.

Christ

Much of the life of Christ was foretold in Old Testament prophecy. Micah gave us information about the place of Christ's birth: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel" (Micah 5:2). This is not an ob-

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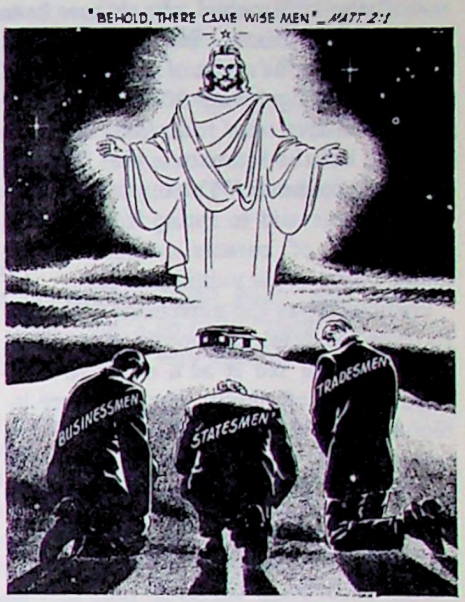
THEY BROUGHT GIFTS!



THE wise men, who came from the East seeking him "that is born King of the Jews" are among the mystery people of the Bible. Who they were; what part of the East they came from; by what means they identified a certain star as heralding this birth; how it led them to the child; all are mysteries that will not, we suppose, be solved by men during the age in which we are living.

Christian tradition has dealt lovingly, albeit imaginatively, with them. Since three types of gifts are mentioned, we have concluded that there must have been three wise men. Having come this far, the next step seems to have been to assign them names. Tradition has given them great riches and camels to ride on their journey. Many wonderful adventures have been attributed to them and to the people with whom they came into contact while on their journey. But all that we really know of them is that they followed a star to the place where the young Child was, and presented him with gold, frankincense, and myrrh.

We are even more ignorant of the true nature of the star that led them. A great many ingenious theories have been advanced, but each theory seems to leave some detail of the Biblical account unexplained.

One often overlooked facet of their wisdom is revealed by the fact that they brought their gifts to the One whose birth they were honoring. This, we will all agree, is both logical and proper. We would not even consider attending a birthday celebration bearing gifts for everyone but the person whose birth we were celebrating. Unless we are thoughtful and considerate, we may find ourselves doing just that on the day that we have set aside to commemorate the birth of Jesus.

It may seem superfluous to even suggest such a thing, but it will do no harm for each of us to check his Christmas gift list to see whose name heads it, and who is to receive the most precious gift.

Consider carefully the following poem by Cortland W. Sayes:

Wise Men

"They brought gifts to Bethlehem."
Who knows more than this of them?

All their other acts are hid:
Where they traveled; what they did;
How their lives henceforth were spent;
What their starlit journeys meant;
Whether they had joy or woes;
What life gave to them, Who knows?
Only what they GAVE is told:
Myrrh, and frankincense, and gold.

Only this we know of them:
"They brought gifts to Bethlehem."

Could it be possible that this is all that the Lord wishes us to know about the wise men, and the only part of their behavior that he desires for us to emulate?

GLEANINGS . . .

Protestant Schools Increasing

According to *U.S. News & World Report,* "At a time when thousands of Roman Catholic parochial schools have been closing their doors, Protestant church schools are in the midst of unprecedented growth." No figures are offered as to how many children are enrolled in such schools, but the estimate is that they are "tens of thousands." The impetus for this movement is said to spring from the dissatisfaction of parents concerning academic laxity in the public schools.

Predictably, as the movement continues to grow and develop, opposition is springing up. Some see it as a move to keep children out of public schools where integration is the rule. The NAACP has warned that "the involvement of the churches in the private-school system is extensive and alarming." Just why this is more alarming than the long-standing and well-established involvement of non-Protestant churches in the private-school system is not explained.

Hate Mail and Bombs

An increase in the amount of "hate mail" and "envelope bombings" throughout the world has prompted the Secret Service to tighten security measures at the White House. Hand-carried envelopes and packages must be opened by police or given a fluoroscope test before they can be taken onto the grounds of the White House. Even White House aides and members of the press who hold passes approved by the Secret Service must submit to this procedure—at the discretion of the guards, lest someone may have secretly hidden explosives in the material which they carry.

Our Daily Bread

News from the wheat belt of the U.S. indicates that there will be sufficient wheat to make all of the bread that Americans need for the foreseeable future.

A record wheat crop is already harvested and next year's crop is now being sown. Next year's crop should be even bigger and better.

We rejoice that we shall be able to share our abundance with the hungry and starving in other parts of the world. Being human, however, we cannot help wondering how long it will be before this abundance is reflected in the price that we must pay for a loaf of bread.

Racial Segregation Increasing

Larry McSwain, assistant professor of church and community at Southlawn Baptist Theological Seminary, in Louisville, Kentucky, told delegates to a Southern Baptist conference that "America is more segregated than it was five years ago." It seems evident that the racial situation is getting worse instead of improving as anticipated.

Pull Out of Council

The Seventh Day Adventist's General Conference has voted to withdraw from the National Council of Churches. The primary consideration in this move appears to have been an agreement among the delegates that the National Council of Churches places too much emphasis upon political matters.

Membership Down, Contributions Up

According to a report by the National Council of Churches, based on a survey of ten major denominations in America, the denominations collected $4.6 billion from their members, a gain of $229 million over the previous year.

The 12-million-member Southern Baptist Church became the first Protestant church body in America to exceed $1 billion in contributions.

In the ten denominations surveyed, membership had declined by an average of 5 percent, while contributions increased by 5.3 percent.

The average per capita donation for the 10 bodies was $103 in 1972, up from $97 in 1971.

Persecution of Baptists

Two news items in our paper recently deserve more than a fleeting glance. Both report persecution of Baptists for nothing more than carrying out the commands of their religion.

Forty-five Baptists in the Soviet Union, according to the *Baptist Union of the Netherlands,* are imprisoned "for no other offense than that they held religious services without official permission or that they told Bible stories to their children."

And in Spain, Francisco Orozco, a Sunday school teacher in the Baptist Church of Malaga, started a second 60-day prison sentence for refusing to kneel during Catholic mass. He is a sergeant in the Air Force and compelled to attend.—*Baptist Standard.*

What is the Profit?

A student, distinguished for his mathematical attainments, was fond of challenging his fellow students to a trial of skill in solving difficult problems. One day a classmate came into his study and handed him a folded paper, saying, "Here is a problem I wish you would solve." Instead of a question in mathematics, there appeared the words of Jesus, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The story goes that this student became a minister of the gospel.

There are some very important questions in each of our lives that need to be answered.—Tempe, Ariz., *Bulletin.*

Use Your Authority?

"I don't want to force religion on my child!" Some parents feel this way and refuse to insist that their children attend services. "We don't want to influence them" is their reasoning. WHY NOT? The ads will . . . The papers will . . . The movies will . . . The forces of evil will! There is nothing that is as important to us as our children! Why not influence them for good all that you can, for you know that a great many forces are trying to influence them for evil? Insist that they come to church and Sunday school and youth meetings and camp retreats! If you do, you just might get them saved! —Pennellwood *Bulletin.*

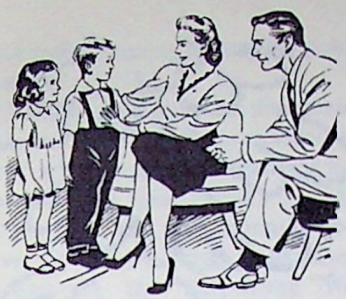
Building a Home

A young girl watched her mother washing dishes and, thinking how many times she did them along with all the other housework, she said, "Mother, don't you ever get tired of washing dishes?"

The mother replied. "I'm not doing dishes, I'm building a home."—*Exchange.*

Why?

Some ask why we do not cooperate with the World Council of Churches. The following is just one of many reasons. One half of the money collected as part of the "Program to Combat Racism" has been given to various liberation groups in Africa, including some $150,000 to anti-Portuguese guerrillas in Angola and Mozambique. This action has outraged critics both of the Council and some of its members! The true purpose of the church is to spread the gospel message of salvation into all the world and not to help guerrillas use violence in their revolutions! We, as a church, could never take part in such activity!—*Bulletin* of Hope Chapel Church of God, South Bend, Ind.



STORIES FOR THE FAMILY ALTAR

By Ruth Lewis

Christmas at the Farm

"Is everything in the car?" asked Dad, as he walked into the house. "If it is, we're ready to go."

The trip to Grandpa's farm was always fun. A light snow had fallen, and the snowy trees and plants glistened in the sunshine. Sandy and Sammy could hardly wait to arrive at the farm. Mother had promised that this Christmas Eve was going to be very special, and indeed it was.

That evening, Grandpa and Grandma gave lanterns to everyone. They and Daddy and Mother had real fire in theirs. Sandy and Sammy had flashlight lanterns. They walked down to the barn. Grandpa had fixed some chairs and bales of straw around one part. There were some sheep and other animals nearby. Grandpa sat down and started to read the Bible.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. And the Shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them" (Luke 2:8-12, 15-18, 20).

While Grandpa was reading, a little lamb baa-baaed and nuzzled Sammy. Grandpa put a doll in a little straw bed. Sandy hugged Grandpa, and said, "Thank you, Grandpa. Now I know how the shepherds really felt. Read me some more, Grandpa."

The Shepherd's Life

Today, many people are complaining because of the work that they do. It is not interesting and exciting. They are bored. The life of a mideastern shepherd could hardly be considered as mostly fun. Night and day, whether the weather was hot or cold, wet or dry, the shepherd watched his sheep. He had to find a place where they had grass to eat and water to drink. With the help of dogs, he kept the sheep where he could see them. Wild animals also roamed near the feeding grounds. The shepherd's only defense against them was a long stick called a crook, and a slingshot. A good shepherd had to be very brave.

The Heavenly Visitors

Used as they were to unexpected events on the earth, the shepherds were surprised to see something unexpected in the heavens. It scared them!

Picture yourself on the hill outside Bethlehem. The sheep in your care are snuggled down for the night. You are resting, when suddenly something bright appears in the sky. Not only does it come toward you, but it talks to you! Fortunately, the angel spoke some words to calm the shepherds. "Fear not. One of God's most important promises has just been kept. Of course, you weren't to know exactly when or how, but after all, God did promise you a Redeemer. He's here. We're bringing you the good news. Go see for yourself."

Welcoming the Savior

The shepherds had no doubts. Right away, they believed what the angels told them. "Let's go now!" they said to each other. "God has told us something very special. We want to see his Son."

They had to walk, but they walked quickly. Perhaps they even ran part of the way.

As the angels had surprised the shepherds, so perhaps the shepherds also surprised Joseph and Mary. All alone in town, with no one close enough to share their experience, they must have welcomed the visit of the joyful shepherds. It helped Joseph and Mary to know that God cared for them, even though they had had a hard time finding a place to spend the night.

Seeing is Believing

The shepherds didn't tell anyone else about the visit of the angels until they had followed the angel's instructions and had seen the child. The angel didn't tell the shepherds to announce Christ's birth to the village of Bethlehem, but they did.

Are There Comparisons?

Were the shepherds like present-day ministers? They didn't drive their flocks to the feeding grounds, they led them. Walking in front, they called the sheep and they obeyed, following wherever the shepherd led them.

The shepherd had to watch for danger at all times. This is why there was more than one shepherd with a large group of sheep. Everyone has to sleep sometimes, even shepherds. This way, someone was always watching or working while others were sleeping.

The shepherd personally watched over his sheep every day, and especially at night. He looked at each one, to be sure that it was with the flock and safe. (Should someone check on us everyday to see that our salvation is still secure and that we haven't strayed, or suffered a soul-destroying injury?)

The shepherds left their flocks and greeted Christ, while the sheep stayed back in the hills. Yes, some church members are like the sheep; waiting and feeding on what the shepherds find for them. No one should be like the sheep; everyone should be a shepherd himself.

Each Christian has the same responsibilities as a shepherd. Each one has someone to lead—his family, Sunday school or youth group—anyone that he associates with often. You, too, must be a shepherd, for when Jesus comes again, the shepherds will be the first to know.

Part 1

How NOT to Witness

By D. B. Watkins

ONE of the most effective methods that I know to encourage neighbors, friends, relatives, and casual acquaintances to shun the services of the church is the Stay-Away Witnessing Campaign. Any nominal Christian can use it readily, and with very little effort. It is guaranteed to make them stay away from church as though the black plague were raging there.

Of all available methods for destructive witnessing, none can compare with this one for deterring people from attending the services of the church. Enthusiasm is so contagious that it spreads rapidly from person to person, until soon everybody but the old "die hards" is on the Stay-Away bandwagon.

Because it requires less effort, time, energy, money, or personal sacrifice, the Stay-Away Witnessing Campaign is the one most often employed. The advocates of this method are not at all discouraged by the occasional attendance campaigns which some misguided persons use to try to counteract the Stay-Away Campaign. They know that most attendance drives are short-lived and soon forgotten.

The Stay-Away method depends upon the participant being always ready with excuses and slogans which he has committed to memory, and to quote them at every opportunity, but always with a straight face. The part about the straight face is the most difficult, for many of these sound ridiculous, even to the dedicated Stay-Away advocate. All he really asks is that he not have to be bothered with attending the services of a church. He does not seem to recognize that if enough people adopt the Stay-Away method, faith will eventually vanish from the earth, and there will be no Christians to prick his conscience. The method may produce greater and more lasting results than the most optimistic "stayer-awayer" can anticipate!

These are the most highly recommended and most frequently used slogans: "I'm too tired"; "I don't feel well." If these fail to convict his adversary and to bring a tear of compassion to his eye, he can always proceed to the following: "It's so far to the church that I can't afford the trip." He may follow through with: "My car just can't take that much driving." Another tried and faithful slogan is: "It is just impossible to take the baby and get anything out of the service." If you are unfortunate enough to have no baby in your home to serve as a prop for this one, try borrowing someone else's baby and declare that it cries so much in church that you cannot hear what is going on, so why should you waste your time by going to church. Be ready, however, to become instantly angry if anybody accuses you of implying that the parents do not know how to manage them, and they are all spoiled, noisy little brats. That, of course, is what you had in mind, but it might harm your cause if you were to admit it.

Always keep in reserve a supply of ready slogans, such as: "I don't go because Mr. and Mrs. Blank will be there, and I just can't stand them"; "I couldn't get up and around fast enough to be ready on time"; "I forgot"; "I didn't study the lesson"; "I had to go to a funeral" (weddings, family reunions, etc. will serve as well); "I had to stay home and entertain guests"; "I watched the late, late, late movie last night, and I know that I would have fallen asleep in church." With a little thought and ingenuity, you can easily have an endless supply of these little gems.

A good clincher, which gets you off the hook by putting the responsibility on someone else is to say, "If Tom [his name may be Dick, Harry, Jim, or any other] will come to church regularly, I will too." Obviously, to successfully use this ploy, it is essential that you be a good judge of people. The campaigner must, I say MUST, name someone who can be counted on NOT to show up for services under any circumstances.

If your knowledge of human nature fails you, and your chosen scapegoat does cross you up by going, you can keep this one for emergency use only: "My husband [wife or children will do] doesn't seem to want to attend. I feel that I shouldn't push him, so I stay home with him. If I am patient long enough, I am sure that he will eventually see things my way." Of course, there is no need to explain that he already sees things *exactly* your way! And who will dare to question

the righteousness of keeping peace in the family?

Take a close look at the person in the illustration. He may be an elder, or a Sunday school superintendent, or a deacon, or merely a tired layman. Look closely! Does he in any way resemble you? Whoever he is, he is doing an excellent job of promoting the Stay-Away Witnessing Campaign. The one sure way to get him in the church is to offer him food, but he doesn't count that because he didn't really go for the church service.

If you really want your congregation to be overwhelmingly successful in closing the doors of the church permanently, YOU must keep on emulating the man in the picture. He is a one-hundred-percent, bona fide, golden star, Stay-Away Witness Campaigner.

Should it happen, however, that you do not like any resemblance between him and yourself; if you would much rather have your church succeed in proclaiming the gospel of salvation, which can save people from the results of their sins, don't you think that it is high time that you do something about it? There is only one path open to you. YOU must CHANGE YOU! Or, more accurately, you must do your part in helping the Lord to change you. You must determine to attend at least one hundred eighty-eight of the two hundred eight services of the church each year. Make yours a *Don't Stay-Away Witnessing Campaign!* You will find the ultimate outcome far superior to that attained by the Stay-Away advocates! *

The Power of the Spirit

By F. L. Austin

IT BEING clear from Scripture that "Holy Spirit" is in itself no different from "spirit" not designated holy, and it being clear from Scripture, that "Holy Spirit" is not a living being, but that it is equally inanimate and neuter as in "spirit" in any other phase, we can then enter into a study of "spirit" itself to ascertain, if possible, a definition for it from the pages of Sacred Writ. It is possible to accomplish this best only when we take lexicon and concordance in hand and endeavor to ascertain the inspired use of the word as it was used in the language through which the inspired word was expressed.

Young's Concordance records 377 occurrences of the Hebrew word *ruach.* Two hundred thirty-two times this word is translated into the English word "spirit," 91 times into the English words "wind" or "windy," 29 times into the English word "breath." The same concordance records the use of the Greek *pneuma* about 387 times in the New Testament. The word is translated into the English word "spirit" (without capital "s") 151 times, "Spirit" printed (with capital "S") 133 times, "Ghost" modified by "Holy" 4 times, "ghost" twice, "breath" twice, "wind" once, "life" once, and others.

It will be noted that in both the Old and New Testaments there is no other Hebrew word used in the Bible from which the English word "spirit" is derived, excepting the word *neshamah* which is used twice (Job 26:4; Prov. 20:27). There is no other Greek word from which the English word "spirit" is derived in the New Testament, except the word *phantasma* which is so used only twice (Matt. 14:26; Mark 6:49).

It will be noted that the thought conveyed by these words in the three languages is the thought of some action or force or energy resultant from spirit or breath. It is with this thought that we have such phrases as "the spirit of jealousy," that is, the energy or activity that is characterized by jealousy; "the spirit of love," that is, action or energy characterized by love; "Holy Spirit," that is, energy or activity set apart for the performance of some special work of God. This truth was so vividly emphasized by our Savior at the hour of his ascension (Acts 1:8), when he said, "Ye shall receive power [Greek *dunamis,* the word from which we derive the English words dynamics, dynamo, dynamite, and such], after that the Holy Ghost [Spirit] is come upon you." The Spirit was not that power, but they were to receive power as a result of the Spirit being upon them. But this was Holy Spirit, "Holy" meaning Spirit designated for special edifying work.

On the Day of Pentecost Peter explained (Acts 2:17, 33), that Christ had "shed forth" the Holy Spirit upon those gathered and that as a result they were empowered to speak and act as they did upon that Day of Pentecost. Peter expressly attributed their works as resulting from their reception of the Holy Spirit when he said (Acts 2:16, 17), "This is that." It was a fulfillment of Joel's prophecy.

In like manner, when God breathed into Adam, he gave to Adam that which invigorated, energized him to move, his heart to beat, his lungs to breathe, his mind to think. As the electric current that is led to a motor imparts some unseen power to energize that machine, so God's Spirit, imparted to every newborn babe releases in some way energy by which the creature lives, acts, performs.

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"Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James 2:19, 20).

A Conviction Shared With Devils

By Scott Ross

JAMES commends those to whom he writes because they believe in one God. "Thou doest well," he tells them. And most certainly this doctrine of one God is one of the foundation doctrines of the Bible, probably *the* foundation doctrine. Hebrews 11:6 states that "without faith it is impossible to please him: for he that cometh to God must believe that he is."

Jesus, when asked what he thought to be the greatest commandment, began his reply by saying: "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord" (Mark 12:29). In answering this question, Jesus was quoting from Deuteronomy 6:4-9: "Hear, O Israel: The LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

This doctrine of one God insists upon the truth that there is *only one God.* Paul taught: "There is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8:4b-6).

God's own testimony to this truth is recorded in Isaiah 45:5, 6: "I am the LORD, and there is none else, there is no God beside me . . . that they may know . . . that there is none beside me. I am the LORD, and there is none else." There is but one God.

Also included in the doctrine of one God is the truth that God is one. The straightforward teaching of the Bible in this regard has been confused in the minds of many people. This probably results from listening to the attempts of various men to explain the relationship between God and Jesus, and between God and the Holy Spirit. The consistent teaching of the Scriptures is that God, like the man created in his image, is a unified being, not a dual or a trinitarian being.

The Bible also teaches that Jesus is the "Son of the living God" (Matt. 16:16). As such, he is distinct from his Father, as any son is from his father. That Jesus cannot be identified as God is clearly proved in the Scripturally stated differences between them. God is omniscient, but Jesus was limited in knowledge, needing to grow in knowledge (Luke 2:52), and did not know the time of his return to earth (Mark 13:32). God is immortal, but Jesus was mortal, and died. Jesus shall be forever subject to God (1 Cor. 15:28). The relationship between God and Jesus is that which Scripture consistently teaches, the relationship of father and son.

The Bible also consistently teaches that the Holy Spirit is simply the power of God. The angel said to Mary: "The *Holy Ghost* shall come upon thee, and the *power of the Highest* shall overshadow thee" (Luke 1:35). Jesus promised his disciples: "Ye shall receive *power,* after that the *Holy Ghost* is come upon you" (Acts 1:8). It is recorded in Luke 24:49 that Jesus told them to tarry in Jerusalem until "ye be endued with *power from on high.*" In yet another place it is recorded that Peter remembered that Jesus had said: "Ye shall be baptized with the *Holy Ghost.*"

Acts 6:5 speaks of Stephen as "a man full of faith and the *Holy Ghost.*" Three verses later, he is referred to as a man "full of faith and *power.*" The doctrine that God is one is clear, and consistent with the message of the Bible. Certainly, it is a foundation doctrine of the Bible.

James declared: "Thou believest that there is one God; thou doest well." But James did not leave it there. He said further: "Thou believest that there is one God; thou doest well: *the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?*" (Jas. 2:19). It is as though James has said: "You believe in one God. So what? Even the devils believe in one God!" The point is hard to miss. While belief in one God is necessary and good, mere intellectual belief in this truth is not enough. It is possible for us to intellectually believe in the oneness of God without this belief making any important changes in our behavior. The devils serve as an example of this. If our belief in the oneness of God is to bring blessings to us, we must let it lead to the necessary changes in our lives. We must act upon our belief.

What actions ought to result from our belief in the doctrine of one God? Jesus said: "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (Mark 12:29, 30). If we believe in one God without giving him the total love of which Jesus speaks, we are no better than the devils. Our intellectual belief in one God is fruitless apart from a love for him that touches every aspect of our lives.

How can a man express this total love for God? One way is by keeping his commandments. "For this is the love of God, that we keep his commandments" (1 John 5:3). If we love God totally, we will seek to be obedient to the pattern for our lives that he sets forth in the Scriptures.

A second way that a man can express his love for God is by loving others. "This commandment have we from him, That he who loveth God love his brother also" (1 John 4:21). We show our love to God when we show our love to others. This is why Jesus, after stating the first commandment, went on to exhort us to love our neighbors as we love ourselves.

A third expression of love for God may be seen in a person's desire to worship God. One who knows and loves God enjoys worshiping and praising him.

(Please turn to page 18)

Brief Messages . . .

Ouch! That Hurt!

Is there one among you who has not been confronted by members of your church who are supersensitive? These individuals, couples, or families, demand that they be handled with kid gloves. If you have the time to sit back and remain silent, you can observe the supersensitive in action.

These people are often most regular in church attendance—except when they are hurt! Often, they are quick to volunteer their services, *to help the church.* They can work up a huff in short order over whether they are assigned to the roll of leader or helper in any given project. If they are required to do more than "their fair share" (How do you measure "fair share"?), they moan that they "get stuck with all the work."

Another ploy! They may appear a day, sometimes only hours, before a planned church function, only to find that someone else has completed the work. The fact that this had been announced for two weeks does nothing to ease their hurt at being thus slighted!

Either of these methods assures them an opportunity of being hurt by one or more of the brethren at any given time.

Should the minister or his wife offend these people, they do not attend *his* church service. The possibility that a fellow Sunday school member may have offended them, even ever so slightly, can cause them to skip Sunday school. If they miss both services on the same day, everyone begins to wonder who or what has offended them, and how! How these people feel that such behavior helps their Christian experience is impossible to discern!

These same supersensitive people manage daily to deal with the public, a foreman or a supervisor, and still contain hurt feelings and cross words, in order to guard against possible loss of employment. Yet these same people will often put a fellow church member through a wringer as he tries to guess how best to deal with their supersensitive natures.

A direct inquiry as to whether they are upset usually elicits a curt "No, no," while their taut posture, tight lips, hasty steps, and frowning brow inform the inquirer otherwise. Any attempt to apologize for an unintended slight (if indeed there had been one) falls on deaf ears.

Such supersensitive people appear to constitute a cross that each congregation must bear. Let us pray for these people and their emotional needs. May we be courteous to them and pray to God, "Lord, please toughen their supersensitive thin skins!"—*Anonymous.*

Getting the World Right

The world is big and very complicated, but it reminds one of the story of a jigsaw puzzle. A certain man wanted to spend an evening at home by himself, so he purchased a large 425-piece puzzle to keep his wife occupied. When properly put together the puzzle made a map of the world. In a short time the man's wife called, "Come, Dear, and see the world." He gazed at it with admiration, and asked, "How did you put it together in such an incredibly short time?" She replied, "There is a man on the other side that is easy to put together. I got the man right; then I turned him over and I had the world right."

Is this not the key to our present world situation? Get the man right and the world will be all right!

What is a Community?

There seems to be considerable confusion as to what is required and what is permitted by the U.S. Supreme Court's ruling on pornography, handed down in June. In effect, the ruling permits each community to enact and enforce its own laws with regard to such pernicious literature. Each community is free to follow a "wideopen" policy, with no restrictions at all, or to limit or eliminate pornography according to its own definition of what constitutes pornography.

The question still to be resolved is "What constitutes a 'community'?" Does it refer to state, county, municipal, or to neighborhood governmental or civic groups? So far, the answer has not been spelled out.

An article in *The Inquirer* carries the following comment: "One aspect of the June rulings that has won praise from opponents of pornography is that the Court settled the most vital issue, that is, that 'social value' is not a test of obscenity. It was this phrase that opened the floodgates in the first place, for any piece of trash can have a smidgen of social value built into it."

Who is Responsible?

Wesley Parker, age 11, of Barstow, Cal., died of diabetes two days after a visiting faith healer declared him cured in a service at the local First Assembly of God church. Medical authorities attributed his death to the fact that he had been denied insulin.

His parents have been charged with involuntary manslaughter and endangering the health. Should they be convicted, they could be sentenced to up to fifteen years in prison on the manslaughter charge. The other charge carries a penalty of one to ten years.

Will This Be the Last War of the Brothers?

By Russell Magaw

When the Arab-Israeli hostilities were renewed on the last day of the Jewish New Year (Yom Kippur), the world entered what may be the most crucial period of global history.

At first, it looked as though it would be a repeat of the 1967 war. Israel shut off Egyptian forces at the Suez and pushed Syrian troops from the Golan Heights. Military targets in Cairo and Damascus were bombed effectively.

To Bible students, this renewal of the battle of the brothers means that we are that much nearer to our Lord's return. The Psalmist predicted that Arabian powers would unite to "cut them [Israel] off from being a nation" (Psa. 83:4). The Prophet Ezekiel foretold that northern Asiatic nations would descend on the mountains of Israel "to take a spoil" (Ezek. 38:12). Zechariah's prophecy states emphatically: "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:2, 3). In each one of these references, the promise is made that the Lord will vindicate his name-people before all the world. (See Psa. 83:18; Ezek. 38:23; Zech. 14:9.) How soon will it be that Jesus' feet "shall stand in that day

upon the mount of Olives" (Zech. 14:4)?

Our Lord made some predictions about Jerusalem and its people that cause us to ponder the near future seriously. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh . . . and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:20, 24-28). "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). Will this be the last Mideast crisis? Are you ready?

The Dress Question Again

Stylish . . . modest . . . slovenly—your clothes are YOU to a watching world.

The above words appear at the beginning of an article called "Fashions and Your Faith" which appeared in the *Christian Endeavour Reporter.* The article points out that "clothing serves three purposes: protection, decoration, and modesty." Of the three, "modesty" is the most difficult to pin down and clearly define. The chief reason for this is that the Bible itself does not clearly define the word. Indeed, the word "modest" appears only once in the Authorized Version of the Bible (1 Tim. 2:9) where, according to Strong's Greek-English Lexicon, it is from a primitive root which means "orderly" in the sense of "decorous."

The article from which we have been quoting points out, quite reasonably, that ideas concerning what is modest and what is not has varied widely from time to time and from place to place.

We feel that the final paragraph of this consideration is worthy of very serious thought by every Christian, young or old, male or female: "The impossibility of formulating specific rules for clothes fashions suggests an important observation: the ethical significance of clothes is not found primarily in the type of clothes but rather in the relationship of the clothes to associations between the sexes which Christianity either encourages or condemns. Christians must first decide for whom they dress, and then begin to settle the question of how. 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God' (1 Cor. 10:31)."

Protect Your Mental Health

Visit a shut-in. Send a card to someone you like. Plant something. Think a happy thought. Wash a car. Take a walk with a child. Play a 78-speed record. Telephone an old school chum. Hug your mom. Write a poem. Run three city blocks and forget what the pedestrians think. Take the kids to the park and let them do what they want to as long as they want to. Smile at a stranger. Wash your hair. Go on a bike hike. Bake your husband his favorite pie. Buy a treat for your kid sister. Climb a tree and watch the world for awhile. Give a neighborhood party, inviting EVERYONE. Make a new friend. Spend an hour at the library, browsing or just watching. Go fishing. Go fishing with a friend. Clean out that worrisome closet. Do something nice for an acquaintance. Take out the garbage without being asked. Learn to knit . . . to bowl . . . to ski . . . do something you have always wanted to do but haven't. Get rid of all those boxes. Jump a rope. Sing a silly song—with a child if you can't bring yourself to do it alone. Make a bouquet and give it to that neighbor you "can't stand." Babysit for a young mother. Plan a community kite-fly. Try a new hair-do. Sweep out the garage. Give every kid on the block ten balloons . . . keep ten for yourself. Start a fun club. Go barefooted all day. Go sketching along the river bank. Take the elevator to the top floor of the highest building you can and look at the city below. Tell your wife she's pretty.—*Mental Health Associations of the Miami Valley.*

He Has Your Picture

A man walked up to the bank teller's window and shoved a note through the opening: "This is a stick up . . . hand over all the money!"

The teller shoved another note to him: "Fix your tie, stupid, we're taking your picture!"

He was already caught! Yet he thought he was getting away with something! Sin works like that: you think you're succeeding, when the very act of sin makes you a failure! God has already taken your picture and you are in trouble! Only Christ can save you from condemnation! If you reject him, remember, he has your picture, and "Be sure your sins will find you out!" *Look to Christ and be saved!*

A CONVICTION

(Continued from page 16)

This total love for God may be expressed in yet a fourth way—by accepting his free gift of salvation. It hurts when one takes the time to carefully select or prepare a gift for someone and then to have that person refuse or ignore the gift. It hurts God to have men refuse or ignore his gift. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). One who totally loves God will accept his gift of salvation.

Yes, it is good and necessary to believe in the doctrine of one God. But unless the belief leads to loving God with all our heart, soul, mind, and strength, we are no better than the devils. One must believe the truth. Genuine belief in the truth *must* result in changed lives!

THE POWER OF THE SPIRIT

(Continued from page 15)

Likewise, by God's own wireless means, he conveys to Christians additional Spirit, Spirit set aside for special labors, namely, Holy Spirit, that the Christian may carry on in ways that are beyond the ways of the carnal, beyond the grasp of the natural man; activities that are made possible by the Father by his Spirit—Spirit activities.

ON JESUS' EQUALITY WITH GOD

(Continued from page 9)

What Then of Jesus?

Jesus is the way to God, the door into the house of God, and the Savior from our sins. Without him we have no way of approach to God. Jesus is the one who is interceding with God on our behalf today. Through him we can do all things, because he strengthens us (Phil. 4:13). Jesus announced one of his greatest works by saying, "Because I live, ye shall live also." We look to him for resurrection from the dead and for eternal life. God has put into his hand the keys of death and the grave. God wants all men to honor his Son, much as they honor him. Do we not honor our president, our governor, and our sheriff as representing the same government?

Jesus is to be to us much more than a mere lifeless fact, which we retain in our minds. As true Christians, we have a warm, continuous fellowship with a real person who resides in a real place. This is

possible through faith, even though we have never seen him. But we shall see him when he returns with all the holy angels, in power and glory. He will save his own for eternity.

How *great* is our God! How *great* is his Son! How *great* is the hope that they bring to us! Oh, that all men would lift the coverings from their eyes and see the glorious light of *Life* that is theirs for the taking! *

THE PROOF OF THE PUDDING

(Continued from page 11)

scure prediction, but an exact prophecy. Bethlehem was never a thriving metropolis; it has always been a somewhat insignificant village. The odds against a correct human prediction of this event are enormous; but this was not a human prediction, it was a divine one. It should further be noted that the land of the Bible knew two Bethlehems: one in Galilee and one in Judea. Micah's prophecy distinctly refers to the one located in Judea, and it was in Bethlehem of Judea, about seven hundred years after Micah's time, that our Savior was born.

Speaking prophetically of Christ, the Old Testament foretold that his life would be uniquely righteous. "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever . . . Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Psa. 45:2, 7). The New Testament account of the life of Christ is an account of the only perfect and sinless life ever lived on this planet.

Several circumstances of Jesus' death are foretold in Isaiah 53:3: "He is despised and rejected of men . . . we hid as it were our faces from him." Christ was not accepted by the Jewish people, his own people, those whom he came to save. They were ashamed of him; they renounced him; they hated him; they put him to death.

"He made his grave with . . . the rich in his death" (Isa. 53:9). Jesus' family was poor, and he himself owned no land for burial. Yet he was buried with the rich, just as foretold. Joseph of Arimathaea, a very rich man, begged Pilate for the body of Jesus, and placed it in his own tomb, which had never been used.

Even though his followers knew him to be from God, the world thought of Jesus as a common criminal. Isaiah tells us that "he was numbered with the transgressors" (Isa. 53:12). The New Testament account states that he was crucified between two thieves.

David spoke of Christ's resurrection in these words: "Neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10). David was referring to the fact that God would not permit Christ's body to decay. And why would there be no bodily decay? Because God would restore life to his Son. Our Lord was resurrected to an incorruptible state of life, just as was prophesied.

It seems to be a unique phenomenon that these detailed prophecies of Christ's life, written long before he was born, were so exactly and perfectly fulfilled. How can this be explained? Several possibilities have been offered. First, that Christ deliberately set about to fulfill prophecy. If this be so, how did he manage to be born in Bethlehem and then to live a perfect life? A second possible explanation is that the early Christians twisted the Old Testament and made it refer to Christ, after he had conducted his ministry. Yet this makes little sense when we realize that the early Christians interpreted the Old Testament Scriptures in the same fashion as do the Jews. The Jews do not ignore Messianic scriptures—just Jesus Christ. A third explanation: The early Christians distorted the facts of Christ's life. This theory also falls, for secular history attests the veracity of Christ's life. The only plausible explanation is that all the scriptures concerning the life and death of Christ were exactly fulfilled because God's Word is true, and God is true to his Word.

Conclusion

These three examples of the "pudding," or end products, of God's Word serve as proof that all of it is true. Because these have been fulfilled, we know that the prophecies concerning the second coming of Christ; the giving of immortality to the saints; the kingdom to be established on the earth—all of these are also true. The promises made to us in his Word shall be honored by God—every one of them! Our God is great, and his Word is powerful and true.

How are we to react to this phenomenon of God perfectly fulfilling his Word? As Christians, the answer is easy. We are to respond to the surety of God's Word and his promises with lives of faithful service; lives that bring forth much fruit; lives that show forth the praises of our Redeemer. We see that God is faithful to his Word. Let us be faithful to God! *

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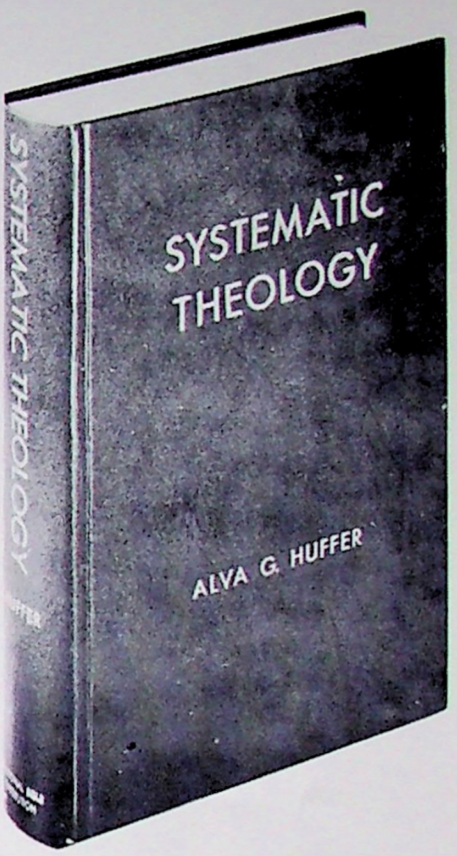

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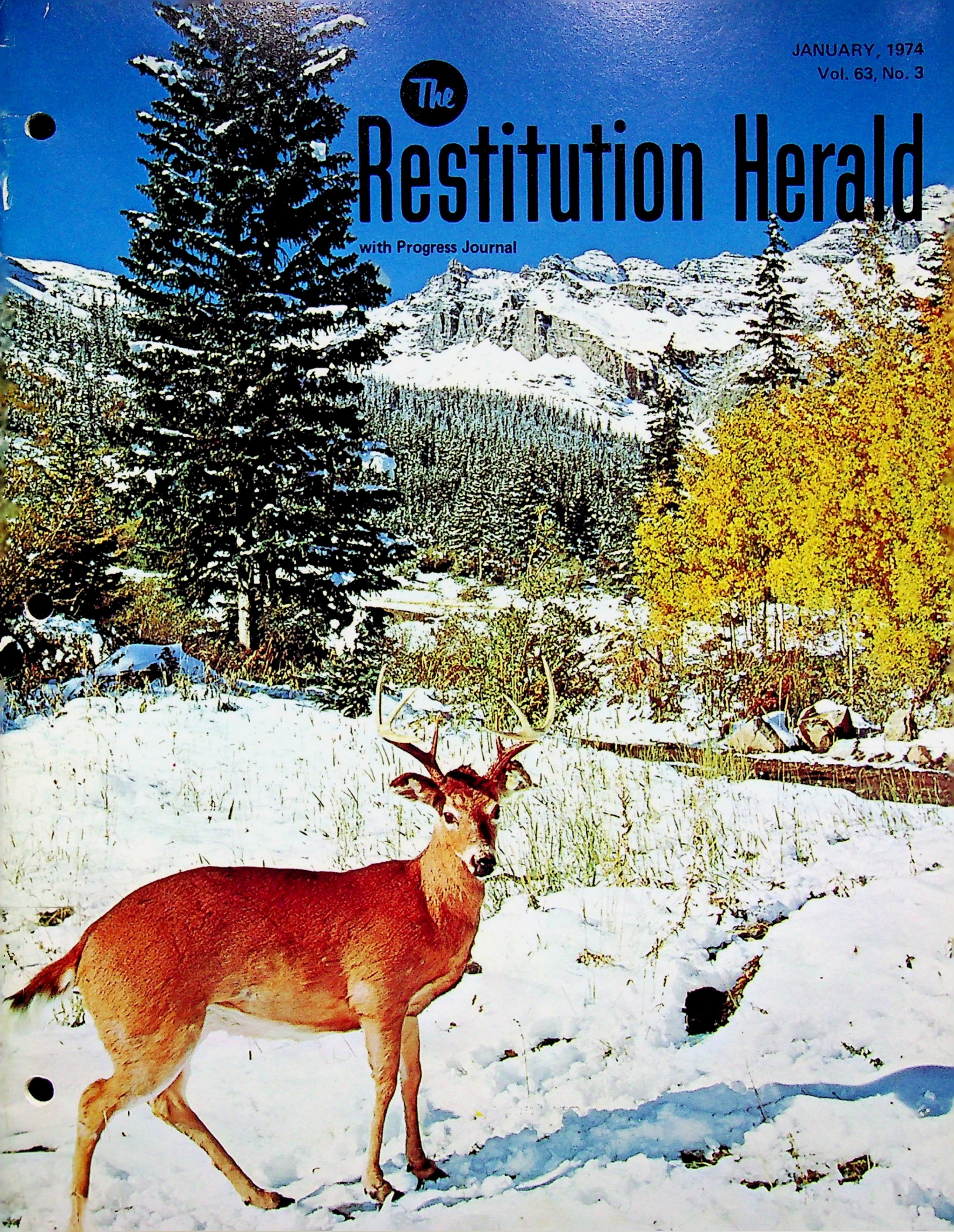

EDITORIALLY

Happy New Year

Webster's New Twentieth Century Dictionary lists four definitions of the word "happy," and seven synonyms for it. These range from "lucky" through "joyous" to "blissful." As a result, when one wishes another a Happy New Year, a great deal of latitude is allowed for the interpretation of what the wisher actually desires the one to whom he expresses the wish to experience.

For the purpose of our personal greeting to each of our readers, we should like to use the word as it is quite commonly used in the New Testament. The "happy" to which we refer is the Greek word *makarios*. In our King James version of the Bible, it is always translated into one or the other of the two English words, "blessed" or "happy." According to Strong's Greek Dictionary of the New Testament, the word means "supremely blest." By extension, it is used to mean "fortunate" or "well off."

Many of the situations which *makarios* is used to describe would not be considered as likely to render those involved either happy or blessed. It is the word which appears as "blessed" throughout the familiar Beatitudes. It is associated with such uncomfortable or painful experiences as mourning, being reviled, persecuted, and becoming the object of maliciously evil gossip, all for the sake of Jesus and the gospel. In such cases, the happiness does not lie in the experience itself, but in the supremely blessed condition that the future holds for those who, for the reasons mentioned, endure the designated unpleasant experiences. (Read again Matt. 5:2-12.)

This is not to imply, however, that this supremely blessed condition is always associated with painful experiences. Jesus used the word *makarios* when he was instituting the rite that we call The Lord's Supper. "I have given you an example, that ye should do as I have done to you . . . If ye know these things, happy are ye if ye do them" (John 13:15-17).

The Scriptures contain many instances of the use of *makarios* to describe a spiritually desirable, though not necessarily a physically or emotionally pleasurable situation. If we are in the correct relationship with the Lord, then ours is a happy situation. This, and not luxurious living, pleasure, luck, or a high income, is what I have in mind for you when I wish you a HAPPY NEW YEAR!

Time

The ending of one year and the beginning of another cannot fail to turn our thoughts to the contemplation of the meaning of time. It reminds us that it has been almost 2,000 years since the birth of the Christ. It causes us to meditate about the portion of our mortal life that has already run its course. We are led to speculate as to how soon our individual portion of time will be exhausted. We are reminded that time is more inexorably exhaustible than any of the other resources at the command of men. It cannot be purchased, accumulated, or preserved for future use. It can only be spent as we receive it. It is obvious that it is extremely important that we spend our portion of time upon the earth wisely. Some poetic soul has designated time as "the stuff of which life is made." This approach to it highlights the foolishness of wasting time.

Time, the Enemy

When we observe the physical changes which occur in our bodies after we pass the prime of life, and the accompanying ebbing of our mental powers, we may be led to think of time as our enemy. When we are behind in our work and need more time in which to catch up, we are apt to wish with fervor for the ability to make time stand still until we have accomplished our objective.

In our spiritual lives, this is particularly apparent when we consider the rapidly approaching point in time when Jesus will return. Those who have carelessly wasted time in worldly pursuits have good reason to be fearful that Jesus may return before they are prepared for that all-important event. When men are "working against time," the passing of time becomes an implacable enemy that will not wait for us and brooks no compromise. If men die, or Jesus returns before they are prepared to meet him, their contest with time has ended in defeat.

Time, the Friend

On the other side of the ledger, if men have used, and are using their time as mortals wisely; if they are confident that their sins are all forgiven; if they joyously anticipate meeting Jesus in the air when he returns; time has become their ally. Every year, month, week, day, hour, minute, and second that passes brings the return of Jesus nearer! If you are one of these, you undoubtedly find yourself wishing urgently for the intervening time to pass quickly, so that you can realize the fulfillment of the eternal rewards that Jesus has promised to his faithful followers.

Inspired Advice

The inspired advice of the Apostle Paul with regard to making the best possible use of time is recorded in Ephesians 5. He reminded the Christian brethren at Ephesus that they "were sometimes darkness, but now are . . . light in the Lord." In view of this, he recalled the necessity for them to "walk as children of light." He also warned them to "have no fellowship with the unfruitful works of darkness," but rather to reprove them.

Having said this, the apostle pointed out the extreme importance of making the best possible use of the time available to them. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is" (read Eph. 5:8-17).

Phillips Translation puts verses 15 through 17 into more modern language,

but is faithful to the thought of the original: "Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as those who do. Make the best use of your time, despite all the difficulties of these days. Don't be vague, but firmly grasp what you know to be the will of the Lord." No human philosophy or approach to Christianity can possibly improve on this!

Visitor From Space

By the time this reaches you, a comet was expected to be plainly visible to the unaided eye in the southwestern sky. If scientific calculations were correct, it shall have been visible in the southeastern sky from November 25 to December 28, when it was to have passed behind the sun, to reappear January 1, further west. Named for the West German scientist who discovered it in March, the Kehoutek Comet was expected, according to *U.S. News and World Report,* to "pass by the earth in mid-December, swing around the sun just after Christmas, and offer its most spectacular profile in mid-January on its way back toward the outer heavens."

Scientists were unsure as to exactly what effect (if any) this near approach of the comet to the sun would have on the comet itself, or on the planets, including earth, that may be influenced by its visit. In any event, it is expected to create a spectacular display when it passes closest to earth, about January 15. It is believed to be coming into the inner solar system for the first time ever, and that it will not be back for 75 thousand years. It is being carefully studied by leading scientists, using the most advanced scientific apparatus available.

Bypassing the scientific aspects of this visit from outer space (at its closest point calculated to be 75 million miles from earth) we find ourselves asking the question: "If the comet has never made this particular circuit before, and it will not reappear for 75 thousand years, why did it appear just now? We make no pretense of being able to give a clear and authoritative answer to this question. We can only remind you that Jesus and the prophets agree that near the time when Jesus shall return to earth, there shall be signs in the celestial bodies. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29, 30).

"I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:19-21; read also Ezek. 32:7; Joel 2:10; Amos 5:20).

Is it possible that the fact that the Kehoutek Comet first appeared during the time when regathered Israel is engaged in a life or death struggle for its continued existence as a nation can be more than mere coincidence? Could it be the forerunner of even more spectacular, and possibly destructive "signs" yet to come? Will these signs be so unique that they cannot be compared to anything that mankind has yet experienced? We believe that this is not only possible but highly probable.

"Watch therefore, for ye know not what hour your Lord doth come" (Matt. 24:42).

Brief and Entertaining

The people of the world are busy and reluctant to spend time, energy, or money on matters of religion. Recognizing this, many Christian churches have sought for an acceptable compromise. They have said, in effect, "If you will consent to attend our public worship, we will make our observance of the forms of devotion very brief and as entertaining as possible." The result may very well be that the man of the world concludes that the church agrees with him that his worldly pursuits are more important than the affairs of the church. Is he right?

If a Man Owed Me

If a man owed me money and was having a hard struggle to make a living, and by all common sense reasoning there appeared very little prospect of ever getting my money back, I would try to persuade that man to begin tithing.

I confidently believe if I could induce him to tithe his income, that is, pay one tenth of it to the Lord, he would sooner or later pay me back every cent he owed me; because he would prosper.

—*Tithing Testimony.*

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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

J. R. LeCrone, Editor

Paul C. Johnson, Associate Editor

* * *

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Facing the Issues of Tongues

By Stanley N. Gundry
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SUSAN Meissner, Seattle leader of the Jesus People Army: *I speak in tongues; It changed my life from a bashful farm girl to a powerful revolutionary.*

Singer Pat Boone: *When I run out of English and find myself groping self-consciously for the way to express myself, now I find complete freedom as the Holy Spirit, in this unfettered, infinitely expressive prayer language helps me to communicate directly with my Heavenly Father through Jesus Christ my Lord.*

News Report: *Notre Dame University—11,000 Catholic Pentecostals meet in annual conference. Minneapolis—8,000 Lutheran Pentecostals gather in meeting.*

No alert Christian can afford to ignore the many questions raised by the current interest in glossolalia or speaking in tongues. The growth of the classic Pentecostal denominations in the twentieth century has been phenomenal in itself, but in the last ten or fifteen years the neo-Pentecostal or charismatic movement has penetrated widely. Today it is found in mainline Protestant churches, Roman Catholic circles, among the so-called Jesus People and on the campuses of Christian colleges and seminaries. In fact, rare is the evangelical church or organization that has not faced or is not now confronting the issue of tongues speaking. Individual Christians who have not had the tongues experience are wondering if they are missing out on the secret of spiritual power.

What is the teaching of Pentecostalism, both old and new, that has set Christendom abuzz with more than glossolalia? Actually, the question is not an easy one, for there seems to be several streams of thought in the movement as a whole which might inclusively be called "Pentecostalism."

Generally the earlier Pentecostalism taught that a second experience called baptism in the Holy Spirit should follow one's conversion, with speaking in tongues as the necessary and inevitable evidence that it has taken place. While not necessary to salvation, this baptism is thought to be something every believer should experience in order to realize fully the potential of the Holy Spirit's ministry in his life.

The more recent charismatics, however, do not necessarily accept this view. Some seem to speak of Spirit baptism as though it were simply a decisive moment of dedication to God which might be accompanied by tongues. A Catholic Pentecostal writes, "The common denominator of the pentecostal experience seems to be inspired praise of the Lord, *either* in one's own language *or* in tongues" (italics added).

Others appear to be saying that though one speaks in tongues when he receives the baptism, the permanent gift of speaking in tongues is something God may or may not give to a believer who has received the baptism.

In other words there is no universally held view among Pentecostals or charismatics on glossolalia. Even so, all such groups accept tongues speaking as a valid gift of God. Most give it high priority as a quickening experience, which they regard as "the normal Christian life in the New Testament assemblies" and "normal in the 1970's."

This lack of agreement among tongues speakers themselves makes it difficult to discuss the subject in a manner fair to all and in a way which avoids stereotype or caricatures. The difficulty is compounded by the fact that those at the opposite poles of the discussion tend to become emotionally involved. Understandably they feel that the validity of their walk with God is being challenged. They also are excited about what they regard as climactic experience in their Christian lives.

Although it is good that recent attitudes and discussions have tended to be more moderate and conciliatory, much of the discussion has tended to ignore some very basic questions. As a non-tongues speaker, I would like to raise some of these questions in a very candid way, but hopefully without contention with brothers and sisters in Christ who may hold other viewpoints. The goal will be to clarify issues, promote mutual understanding and a more full appreciation of God's will in this important matter.

Let us focus on six crucial questions:

1. *What or who should serve as the final authority in the judgment of this issue?*

The obvious answer would seem to be that it should be God speaking in his Word, the Scriptures. This ideal is all too easily short-circuited, for the temptation is ever present to use the Bible to support one's preconceptions. Even more subtle is the tendency to interpret the Bible in the light of one's experience rather than to interpret experience in the light of the Bible. Since both the older and newer Pentecostalism tend to be experience-oriented, this becomes especially crucial on the question of tongues.

A tongues speaker recently wrote the editor of *Christianity Today,* "You cannot give fair treatment to a gift from God which you neither believe in or have experienced." This person has really said that tongues speaking is not subject to critical examination in the light of Scripture. Yet to say that the one who has spoken in tongues is the only one qualified to comment on the subject is to assume the experience is a gift of God and to put the subjective above the Scripture.

Since what has happened to the glossolalist is no more exempt from the judgment of the Word of God than any other aspect of the Christian life, the tongues speaker should be willing to examine his experience in the light of Scripture. Only in this way can he determine whether or not his experience is the same as that spoken of as tongues in the New Testament.

The tongues encounter is apparently very real to those who have had it. But that is not the question. Rather, what kind of an experience was it; what is Spirit baptism and how does an emphasis on glossolalia square with the priorities of Christian living as carefully spelled out in the New Testament? Is it the same phenomenon experienced in the first century church? These are the real questions and only the New Testament can answer them.

2. *Is speaking in tongues alone sufficient to validate a person's Christian experience and theological beliefs?*

The question is raised because there is a tendency to assume that a person who has spoken in tongues must be a Christian and that his basic theology and practice must therefore be regarded as beyond criticism. Some readily accessible facts and sober considerations should bring matters into proper perspective. Common sense recognizes that a tongues experience can be counterfeited; indeed many Pentecostalists are among the first to recognize this. Furthermore, instances of ecstatic utterance are not uncommon in non-Christian religions.

In other words, tongues are not a uniquely Christian occurrence. Then what about liberal Protestants and Roman Catholics who have spoken in tongues? Is the fact that a person from a liberal Protestant theological tradition has spoken in tongues reason to ignore the unbelief inherent in that liberal theology?

The same can be asked of Roman Catholic charismatics. In the words of a Catholic parish newspaper, Roman Catholics in the Pentecostal movement are "learning from their experience about effective use of the sacraments (understood in the Roman Catholic sense). Other Catholic Pentecostals testify that the charismatic experience has deepened their devotion to Mary. Catholic charismatic leaders and members of the heirarchy are appealing to the movement to remain in the Roman Church and "to remain faithful to the leadership of the papacy."

Just as charismatics from liberal Protestantism must face up to the theological aberrations of liberalism, so Catholic charismatics who hope to remain in good standing in their church must be willing to face up to the issues raised by the church's theological deviations in the areas of justification, the sacrifice of the Mass, penance, papal infallibility, the doctrines of Mary and the authority of the church, and tradition alongside Scripture.

This is not to say that many of these charismatics in both Romanism and liberal Protestantism may not be saved. But the mere fact of their having spoken in tongues is not proof of their salvation; and those who are genuinely saved must be willing to go on and face the serious theological errors of their churches.

As Harold Lindsell wrote in a recent article in *Christianity Today*, "No matter how many tongues a man speaks or how many times he does it, if his doctrine is defective, his tongues will not sanctify his aberration. The baptism of the Spirit cannot serve as a cover for heterodox belief or sanctify the denial of scriptural truth."

3. *Was speaking in tongues intended to be an experience that every believer should have, an experience to be sought after as the ideal of Christian living?*

Though some in the movement would agree with the charismatic who recently said, "I . . . was baptized with the Holy Spirit long before I even heard of tongues," many if not most Pentecostals place a high priority on tongues speaking as the desired Christian norm. Specifically this third question seeks to examine the frequent Pentecostal insistence that Spirit baptism is a second experience to be sought after conversion with tongues speaking as the necessary and inevitable evidence of the baptism.

That speaking in tongues is the evidence of Spirit baptism seems unlikely from a comparison of 1 Corinthians 12:13 and 12:30. Paul and *all* the Corinthian believers had been baptized by one Spirit into the Body of Christ (12:13), but all had *not* spoken in tongues (12:30)!

This also suggests, contrary to Pentecostal theory, that baptism by the Spirit takes place *once at conversion* when the believer is incorporated into the Body of Christ, not as an experience to be desired later (cf. also Gal. 3:26-28). This is to be distinguished from being filled with the Spirit which may recur on numerous occasions.

Filling is not necessarily associated with tongues speaking, but more with the Holy Spirit's empowering control. Nowhere in the New Testament do we find a priority put on speaking in tongues as an important element in one's Christian walk.

It is incredible that Paul should ignore it in his discussions of Christian life and character in Romans, Galatians, Ephesians, Philippains, and Colossians if speaking in tongues really has the importance which charismatics attach to it. Paul's only discussion of tongues is in the context of the problems the practice had created and which he suggests that tongues do not have the highest priority (12:31 - 13:1).

Tongues seekers and speakers should candidly face these questions: "Does the New Testament attach the same priority and significance to speaking in tongues that I do? Or are the priorities for Christian character to be found elsewhere?"

4. *Was speaking in tongues a gift intended only for the early Church, or are later manifestations of the phenomenon possible?*

Some opponents of glossolalia argue very dogmatically that 1 Corinthians 13:8-10 proves that a valid exercise of tongues is impossible today. The usual argument is that tongues were to cease (13:8) when the New Testament was complete ("when the perfect comes," 13:10).

Such dogmatism rests on a shaky foundation. The interpretation is highly disputable since "the perfect" is not defined and the time of cessation is otherwise unspecified. Theological dogmatism should be reserved for less debatable points.

However, having said that, perhaps it is significant that even in the first century Church, speaking in tongues seems to occupy a less and less significant place the further from Pentecost one moves. This is probably tied to the nature of tongues as a confirmatory sign for the young Church.

While unwarranted dogmatism should be avoided, it does seem appropriate to question the assertion that speaking in tongues is to be expected as a permanent and normal feature of the life of the Church, either corporately or individually.

5. *Was speaking in tongues in the experience of the first century Church a speaking in unlearned foreign languages or an ecstatic utterance lacking those characteristics common to intelligible spoken languages, or both?*

Pentecostalists argue, and many non-Pentecostalists agree, that at least in 1 Corinthians 12-14 the tongues spoken are of ecstatic utterances. In fact, most recent discussions of tongues have assumed that tongues include ecstatic utterance with the result that the very strong evidence for understanding *tongues* in the New Testament to refer exclusively to intelligible foreign languages has been bypassed. Though discussion of the evidence and opposing arguments cou' become quite technical the following considerations seem inescapable.

a) Usually in Greek literature and in the New Testament, *tongue* refers to meaningful human speech.

b) The word *interpretation* (used seven times in 1 Cor. 12-14) in such a context normally refers to translation of intelligible human languages.

c) In Acts 2:6-11 Luke clearly intends speaking in tongues to refer to speaking in foreign languages. Since Luke and Paul were co-workers, it is likely that Luke is reflecting Paul's understanding of tongues, an understanding which would

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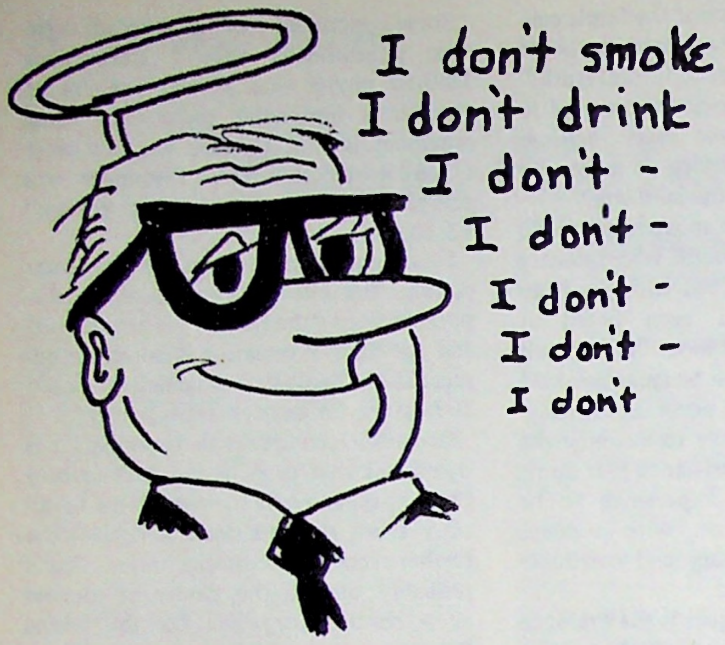

Part 2

How NOT to Witness

By D. B. Watkins

A METHOD of witnessing that sometimes seems to be extensively used may be called *Negative Witnessing.* This system features the extensive use of the word "Don't."

Most of us agree that there are a great number of activities in life–things of the world–in which a follower of Christ should not engage. There are even more activities in which a Christian may participate, with joy and profit. It is quite evident that the "I-don't-do-this-or-that" approach is not really effective in witnessing for Christ and his church.

The person who wishes to be a good and active witness for Jesus Christ will do well to remember the following wise advice: "Do not draw attention to yourself by saying 'I'."

Let us use Cathy as an example. She was really "on fire," and wanted to get out and really witness for Jesus. She was thrilled to learn that her pastor was promoting a calling program for the purpose of witnessing the next Sunday afternoon.

Cathy was quite aware of all the things that a good Christian should not do. She firmly believed that anyone who does these things is most certainly not a Christian! Didn't Jesus say that you would be able to recognize his followers by their fruits?

When Sunday came, those participating in the crusade met at the church. The pastor divided the people into groups of three, gave them the literature that they needed, and sent them on their way. They scattered throughout the neighborhood surrounding the church.

The first home that Cathy and her group visited proved to be unfruitful. No one was home. The second call also was unfruitful. The man who answered the door was carrying a beer can in his hand. He grunted, and told them to "get lost."

The third house did not appear to be quite as bad as the second. The woman who came to the door had a cigarette dangling from her mouth. She said that she was not interested and didn't have time to talk to them.

The fourth house on the block was the worst of all. They knocked on the door. While waiting, they heard the TV blaring. They also heard a lot of very loud and profane language being used. The woman who finally came to the door appeared to be in her early twenties. She wore a very short dress. In one hand she carried a beer can, in the other a cigarette. As she opened the door, she mentioned the word "hell" and also the name of God in asking what Cathy and her friends wanted. Cathy started to explain that they were making a Christian canvass of the neighborhood, but the woman interrupted with foul language. She told them that the family was much too busy to be bothered with such trash.

That was typical of the reception that they received at every house, with one exception. There they were told, very nicely, that the family was already attending church services elsewhere.

At Cathy's insistence, however, they were invited in and a discussion began. While they were talking, the lady of the house took a cigarette from a little box on the coffee table and began to smoke. Cathy was thinking about what to say about this when suddenly the front door opened and three of the woman's children came in. They had just returned from a Sunday matinee at the local theater. That did it! Cathy then began to witness in the full strength of her indignation. She began to tell the lady, whose husband was sitting quietly by in his easy chair, that they were not TRUE Christians. "Christians DON'T smoke; they DON'T drink; they DON'T go to movies; they DON'T play cards; they DON'T dance." Just then she heard the husband swear at one of the children who had just slammed the door of the refrigerator, and she added "and they most certainly DON'T swear!"

Following that little speech, the group was quickly escorted to the door, pushed outside, and asked not to return, EVER!

Cathy's parting remark did nothing to endear her to this family. She said, "You don't see ME doing those things."

Her witnessing effort was a twofold mistake. *First,* her witnessing was totally negative in its approach to the problem at hand. It conveyed a note of condemnation rather than one of loving concern and instruction in righteousness. *Second,* she made herself the example, instead of Christ. She paraded her own virtue and purity instead of pointing people to the witness of Jesus himself.

People who are both IN and OF the world will not be convicted of their sinful ways nor enthused about the Christian way by such witnessing efforts.

The Christian who begins his witnessing program by using the *Negative Method* will certainly appear as revoltingly sanctimonious. He will exhaust his opportunity to witness before he has fairly begun.

A man of sin will quickly be "turned

off" by our witnessing if we begin by telling him that he should NOT do this or that, even though the Bible says so. Neither will we accomplish our purpose by saying, "I don't do these things because Jesus says NOT to do them." Such statements may be truth indeed, but expressed in the NEGATIVE, they are guaranteed to put our prospect into a negative frame of mind.

How many times have you done, or seen your children do, exactly the things that you were warned NOT to do? It may have been done for no better reason than that the word "don't" was used. Those of the world, and too often those of the church as well, react in the same way. They cannot be won to a new and better way of life by simply saying "don't."

The illustration that accompanies this article attempts to depict what the unbeliever sees in his mind when he is forced to listen to a Christian who employs the *Negative Method* of witnessing. This will certainly be our image in the eyes of the people upon whom we practice our *Negative Witnessing.*

There are so many positive factors in the Christian way of life that the enthusiastic Christian witness seldom needs to say anything negative. In place of a doleful "I don't," we can use a joyful "I do!"

Instead of saying,"I don't smoke," is it not much more encouraging to others to say, "The Lord delivered (or preserved) me from slavery to tobacco?" We can, if we put our minds to it, think of positive statements that will convey our message much more effectively. Truly, there are not enough pages in *The Restitution Herald* to list all of the joyous things that a follower of Jesus CAN do. They include many pleasant experiences, such as hikes, picnics, fishing, learning handicrafts or games of skill, and similar activities. They are especially enjoyable when shared with members of the family or other Christian friends.

If you find yourself unable to think of a great many more wonderful DO'S for the Christian, may I lovingly suggest that you crack open your campaign manual (the Bible) and learn about them for yourself. Perhaps you are not enjoying the full, abundant, and busy life in Christ to the extent that you could. You must know and experience these "DO's" before you can enthuse others about them.

Jesus came to give us life, and to give it more abundantly. He has given us many good, wholesome, decent, and enjoyable "DO's." Are you fully aware of this truth? •

IN THE BEGINNING . . .

By Wilson E. Kirkwood

IN THE beginning God created the heaven and the earth" (Gen. 1:1). Whether or not the six days of creation were literal twenty-four-hour days, as we know them today, or not is often disputed. However that may be, we all agree that the Heavenly Father is not limited with regard to the time at his disposal. One day with the Lord can be as a thousand years to men and, of course, a thousand years as one day or a million years in God's carrying out of his plans for the men that he would create in his own image.

As our Heavenly Parent, God made the earth, the heavenly bodies, the vegetation and all of the birds, beasts, and fish. On the sixth day, he created the man to inhabit the earth which his Maker had created for him. "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31).

The Heavenly Father gave to the first man and woman rules by which to govern themselves upon the earth, including one item that was to be forbidden in their diet. "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). This simple rule the first couple chose, at the urging of the serpent, to disobey. We are often led to wonder if you or I would have resisted this temptation any better than did Adam. Is it possible that he did not wish to face the prospect of life without Eve, and chose to die with her? Since there was no other woman to be his wife, he may have found himself unable to face the prospect of being alone forever.

God's plan to eventually people the earth with humans who would be willingly subject to his will was not to be thwarted. The first ray of hope for the eternal future of mankind is found in God's words to the serpent, as recorded in Genesis 3:15: "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."

Upon Adam, the Lord pronounced the curse: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19).

The curse which came as a result of Adam's sin is still upon mankind. "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21, 22).

It seems clear that the human inhabitants that he intended to place upon the earth were in the mind of God as the creation progressed. All of the vegetation, all of the animal life, and even the minerals that he placed beneath the surface of the earth were put there for the use of mankind.

Even the wickedness of mankind could not frustrate God's ultimate plan for both the earth and mankind. When the wickedness became intolerable to God, he destroyed its inhabitants with a flood, but saved one righteous man and his family, to the end that the line of the promised Seed might continue. "But Noah found grace in the eyes of the LORD . . . Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:8, 9). Thus it was that by means of the salvation of Noah and his family in the ark, the line of the first woman was preserved. The promised Seed would come!

This, of course, paved the way for God's covenant with Abraham. "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

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GLEANINGS . . .

Exodus After Sunday School

I hope you attend Sunday school each Sunday and then stay for the worship service. To profess that one loves God with all his heart and has decided to follow Jesus every day, and then leave the house of the Lord at the very time the worship service begins, seems to be a glaring inconsistency to this pastor. Yes, I know there are exceptions! Some of our people are elderly, not in good health, and would be terribly uncomfortable if they were to sit through two services. Sometimes emergencies come up and one may have to leave after Sunday school, but generally it is a lack of putting God first.

If you are in the exodus after Sunday school, I trust that you will examine your own heart and be obedient to God. Teachers of the classes should encourage their students to stay for the worship service, especially when new people are present. They are not familiar with our church program. Then, too, be sure to mention the sermon topic.

—Hollis A. Partlowe.

Challenging Opportunity at Rockford

The Church of God at Rockford, Ill., held the first services in its newly purchased church plant on Sunday, November 18, 1973. The brethren of that congregation are convinced that God led them to this location and made it possible for them to obtain these beautiful and commodious facilities. Many of their members responded to the challenge put to them by Pastor David Krogh, and pledged themselves to begin immediately to evangelize the community in which the church is located. When this spirit is manifested in the congregation, spiritual and numerical growth in that congregation is a certainty!

The Prison Ministry

"Rise, and stand upon thy feet: for I have appeared unto thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18).

We find it heartening that members of the Church of God are beginning to recognize the need for Christ that exists in the hearts and minds of those who are shut away from society in our prisons. Those in two rather widely separated areas have moved into this field.

The article "The Harvest is Ready," which will appear in the February issue resulted from such an effort by some of the brethren of Nova Scotia.

On the Church News and Progress page of the *Church of God Progress Journal,* you will find the report of a baptism which resulted from the evangelistic efforts of Bro. C. E. Lapp and some of the students of Oregon Bible College at the Ogle County Jail, in Oregon, Ill.

Your editor was privileged to be at the baptism of the prisoner from the local jail, who arrived at the church in handcuffs, accompanied by three deputies. His testimony as to what this ministry meant to him, and the light that entered his life, seemed most sincere and impressive.

Since he has received a prison sentence, his newfound faith will be severely tested. Remember him in your prayers.

Perhaps your church would like to investigate the possiblity of a ministry among prisoners in the area in which it is located. Compassion is one of the marks of true Christianity.

Invitation to Share

Is your congregation showing both numerical and spiritual growth? Are you in the midst of, or planning, a building program? Are you launching out in new directions, or on new projects? Anything that you are doing that highlights the opportunities that are open to others will be an inspiration to other congregations. Send us a brief account of your successes and how you attained them, and we shall be glad to pass them along on this page.

Half of My Kingdom

Modern teachers in foreign lands often experience an intellectual surprise. This incident happened in a school (in Africa) where they were studying the account of Herod and the daughter of Herodias, in which the latter asked to be rewarded with the head of John the Baptist on a silver platter.

"Now he sware unto her," the teacher read, "Whatsoever thou shalt ask of me, I will give thee, unto the half of my kingdom." "Now you," said the teacher, addressing a 16-year-old African boy, "may be a chief someday. What would you have done if you had made that promise and Herodias had asked for the head of St. John the Baptist?"

The young African thought for a moment. "I should have told her," he answered confidently, "that St. John's head did not lie in the half of my kingdom which I had promised her."—*Mutual Moments,* Mutual of Omaha.

Lutherans Hold the Line

Climaxing several years of heated battle, the Lutheran Church–Missouri Synod made a definite and binding statement that the Bible is the literal, inerrent Word of God during their emotion-filled, seven-day convention in July.

It appears that the conflict centers chiefly about Concordia Seminary in St. Louis, which is considered to be the world's largest Lutheran seminary. It is felt that the authority of the Scriptures, and therefore the Synod's traditional doctrines, are being eroded by the historical-critical method of Bible interpretation. A move is under way to rid the seminary of its liberal theologians.

A Missionary Smile

A lady recently testified to us that it was a friendly smile and a kindly gesture that helped to convince her that she wanted to become a member of the Church of God. No argument speaks so eloquently of the worth of Christianity as a friendly smile and a kindly, helpful disposition. They may not settle any theological disputes, but they say in language that cannot be disputed, "The love of God dwells in my heart."

SEEKERS of TRUTH

By Edward H. Goit, Sr.

Question:

Please explain the use of the plural pronoun "us" in Genesis 1:26.

Answer:

It is written, "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." The plural pronoun "us" appears in only three other places in God's Word where it is applied to God (Gen. 3:22; 11:7; Isa. 6:8). It is important to realize that God is always designated by singular pronouns elsewhere in the Bible.

The use of a plural pronoun is sometimes called the plural of majesty and is common with royalty. It designates majesty, glory, greatness, authority, and dignity. King Rehoboam used it of himself (1 Kings 12:9; 2 Chron. 10:9). It is commonly used in our day by newspaper editors, authors, and public speakers. It is known as the "editorial we." Thus we observe that a plural pronoun may sometimes refer to only one as well as to more than one.

On the other hand, the singular pronoun "I" cannot be properly used for more than one. God constantly speaks of himself by using the singular "I" (Isa. 43). In this one chapter God refers to himself as "I" 32 times. He also uses "me," "my," "myself," and "mine," 29 times in this chapter. If the plural pronoun "us" referred to a plurality of persons with God, as trinitarians assert, God would always be designated by plural pronouns.

God's Word makes it plain that God is "ONE" (Deut. 4:35, 39; 6:4; Isa. 43:3; 46:9; Mal. 2:10; Matt. 19:17; 1 Cor. 8:4, 6; Eph. 4:6; 1 Tim. 2:5). The plural "us," used in Genesis 1:26, refers to ONE GOD. This can be readily understood by comparing the next verse where a singular pronoun is used in reference to God. "So God created man in *his own* image, in the image of God created *he* him; male and female created *he* them."

This verse contradicts the assertion that angels helped God in the creation of man. The truth is that God *alone* created man. This fact is repeatedly stated in his Word. No one shared with God in the work of creation. *He did it alone!* (See 2 Kings 19:15; Job 9:8; Psa. 33:6; Isa. 44:24; 45:12, 18; Amos 4:13.)

Question:

Would you please let me know scripturally what is the name of the Creator of heaven and earth?

Answer:

In Genesis 1 God is not revealed by a personal name. He is known only by the title "God" (Hebrew, *Elohim*). He is identified as the Creator of the heavens and the earth, and the giver of life. *Elohim* expresses the fact of God. It is not his name. It occurs 2,470 times in the Old Testament and not once is it used as a personal name. (See Ex. 22:20; Judg. 6:31; Neh. 9:18.)

"JEHOVAH" is the first personal name of God recorded in God's Word. It first appears in Genesis 2:4-7. In this passage, God enters into a personal relationship with man by the use of the personal name "JEHOVAH."

When Moses was sent to deliver Israel, he said to God, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Ex. 3:13, 14).

This passage explains his name, JEHOVAH, and signifies that he is self-existent, eternal, and unchangeable. It is a name that identifies what he is to his creation. He was the LORD God of Israel's fathers (1 Kings 18:36). This name is often used in the Hebrew language in the sense of revealed character. (Consider Psa. 8:1; 20:1; 33:18; Ex. 15:3; Jer. 44:26.)

When Moses was selected to deliver Israel, God spoke to him, saying, "I am the LORD: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them" (Ex. 6:2, 3). On the occasion of the renewal of the tables of commandments, the LORD proclaimed the name of the LORD (JEHOVAH). "The LORD passed before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. 34:6). Here God uses JEHOVAH as his personal name as he does in Isaiah 42:8.

Strong's Exhaustive Concordance states that JEHOVAH was the Jewish national name for God. However, in the King James Version, the Hebrew word properly translated JEHOVAH is translated LORD many times. The following are a few of these places: Gen. 4:9; 12:1; Ex. 3:2; 25:1; Deut. 5:2; Josh. 1:11; 1 Kings 18:21; Psa. 23:1; 135:13; Isa. 42:8.

Question:

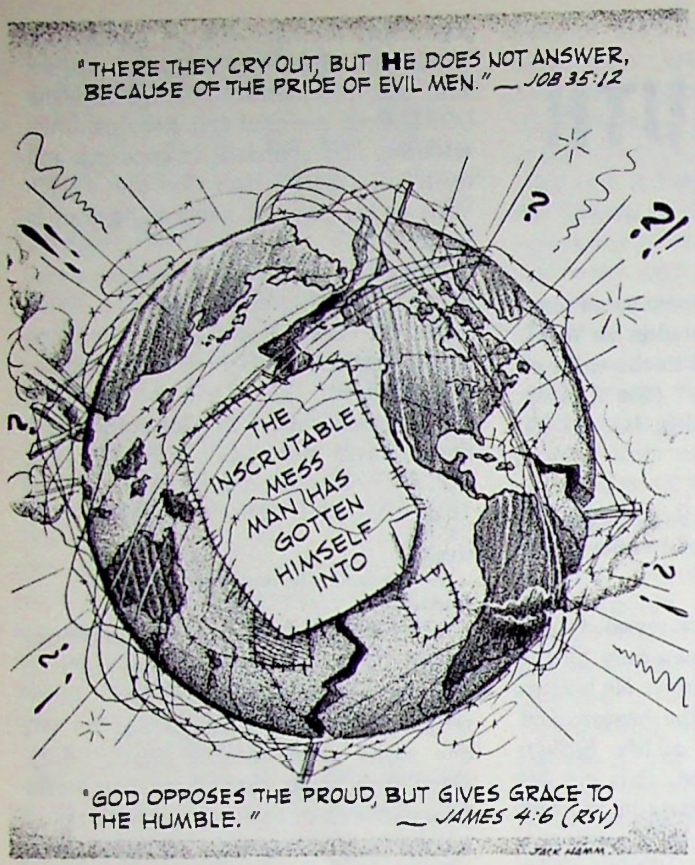
Will the temple be rebuilt in Jerusalem?

Answer:

In 70 A.D. Titus and his Roman legions sacked Jerusalem and put the torch to Herod's temple. This fulfilled Jesus' prophecy that there would not be left one stone upon another (Matt. 24:2). Since then, Jews throughout the world have gathered in their synagogues to pray for the restoration of the temple at Jerusalem.

Until 1967, the Jews did not have control of the area in Jerusalem where the temple was located and where it once more shall stand. This has been the biggest stumbling stone to the rebuilding of the temple at Jerusalem. At present the Dome of the Rock (the Mosque of Omar) stands on this site. Its familiar gold dome dominates the Jerusalem skyline. It is owned and controlled by the Arabs. Mohammedans cherish this area as the sacred spot where Mohammed ascended to heaven, and the Jews as the site where their common father Abraham offered Isaac as a sacrifice to God. The Jews must regain control of this site where the temple will once again stand, either before or during the first half of the tribulation period.

The temple must be rebuilt and will be in existence during this time known as *Jacob's Trouble* (Jer. 30:7). Its existence will be necessary for the antichrist to fulfill his role. (See Dan. 9:24-27; Matt. 24:15; 2 Thes. 2:3, 4.) I believe that the temple will be rebuilt in the near future. It will once again be destroyed during the tribulation and, with the REVELATION of Jesus, the millennial temple will be established as foretold by the Prophet Ezekiel and the Apostle James (Ezek. 40-47; Acts 15:16). Watch for events to happen leading to the fulfillment of these prophecies! •



THE WORLD -- Past - Present - Future

- THE WORLD THAT THEN WAS
  By Pastor James Graham
- THE HEAVENS AND EARTH WHICH ARE NOW
  By Pastor Michael Hale
- THE DAY OF JUDGMENT
  By Pastor Milon Ray Hall
- NEW HEAVENS AND A NEW EARTH
  By Pastor Billie Kennedy

The World That Then Was

WHEN we study the history of mankind, we frequently are confronted by those who regard Christianity as being negative in its approach to life; dwelling too much on doomsday in its rhetoric.

We, as modern-day Christians, sometimes feel that we are the only ones that ever had their faith brought under such attack. We are confident that such things never happened to anybody else. This is not true. The Bible record tells us that there have always been those who seek to make a mockery of God and his Word. Intimate knowledge of the Word of God strengthens us against such attacks on our faith in the goodness and righteousness of God.

Often, we must deal with those who contend that there is no good reason to follow Jesus as the Christ; that there will be no eternal future; and that Jesus will never return to the earth. The argument is that nothing of the kind has ever happened. Why hasn't Christ returned by now? Where is God today? These arguments spring from man's own spiritual ignorance and consequent blindness.

History, both sacred and profane, confutes the argument that all things continue as they were in the beginning. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished" (2 Pet. 3:5, 6).

To believe that men can deny God and disobey his commandments, and then be able to control and limit the evil consequences that follow, is to ignore all of the evidence of history. The events that led up to the flood of Noah's time are of great interest.

The first man and woman concluded that the rewards of disobeying God "just a little" were well worth the risk involved. The serpent promised: "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:5). But this "little sin" led to their being expelled from the garden of Eden, and eventually to their own death and that of their descendants.

The Apostle Paul pointed out one of the immutable characteristics of sin. Once introduced, its fruits are certain. "Know ye not that a little leaven leaveneth the whole lump?" (1 Cor. 5:6). Once brought into the world, sin inexorably continued to multiply and bear its evil fruitage in the lives of men.

The first child born to the disobedient man and woman murdered his brother and was consequently driven into exile. In time, Adam, Eve, and Cain all died, but the results of the sin that they had perpetrated continued to grow and multiply until the time came when, as the Bible tells us: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (Gen. 6:5-7). The result was the flood which took place in the time of Noah, when "the world that then was, being overflowed with water, perished" (2 Pet. 3:6). But, in order that he might keep the promise that he had made to the first woman (see Gen. 3:15), God preserved Noah and his family, and sin lived on. Before long, it was again proliferating and its evil fruits were multiplying upon the earth. God is well aware of this.

Jesus told us that we may expect, sometime in the future, a great event that will be, in some ways, similar to the destruction of evil men and women at the time of the flood. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But 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. 24:36-39).

Ancient history reveals that, since his creation, man has been in constant rebellion against God. We have every reason to believe that this present world is becoming fully as evil as that which existed before the flood. But we shall leave the consideration of conditions in the heaven and earth that are now, and the judgment that shall come upon it, as well as the new and perfect earth to follow to the other writers of this series. "But you, my friends, are forewarned. Take care, then, not to let these unprincipled men seduce you with their errors; do not lose your own safe foothold. But grow in the grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory now and for all eternity!" (2 Pet. 3:17, 18, NEB).

The Heavens and Earth Which Are Now

IN Peter's first letter to the Christians in Asia Minor, he sought to encourage a church which was threatened by official persecution and repression.

In his second letter, Peter dealt with an even more serious problem—apostasy. He was convinced that an "influx of conscienceless agitators who repudiated the lordship of Christ and whose attitude was haughty, licentious, adulterous, greedy, bombastic, and libertine seemed eminent."—Pictorial Bible Dictionary. It is apparent in Peter's letter that he was concerned about the growth of a spirit of lawlessness and antinomianism (the teaching that under the gospel dispensation the moral law is of no use or obligation because faith alone is necessary to salvation) in the churches. This was due to an attitude of skepticism with regard to the second coming of Christ.

Those who were skeptical about the second coming of Christ based their skepticism on the premise that nothing new had happened from the days of creation to that present time. The skeptics were 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. 3:4). To challenge their skepticism, Peter used two arguments. First, God *had* interacted with the world and changed conditions. A vivid example was the destruction of the world during Noah's time, when the sins of the people became intolerable. Second, their doubts in regard to God's time schedule were very unfair. Man's relationship to time is very different from that of God.

Time Rules the Present Heavens and Earth

My article deals with Peter's second argument in regard to time. We usually conceive of time as an abstract dimension; a frame within which events take place. When God created the universe, he created time. Genesis 1:14 says, "God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years."

Man is dominated by time. It is an essential element in his day-to-day affairs. Appointments, projection dates, deadlines, etc., have become commonplace in man's life. In addition, time has strongly reminded him that he is only temporary. His life must one day end. James 4:14 says, "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

In contrast to man's being dominated by time, God dominates time. Since God is everlasting, time has no power over him, and can set no limits for him. Peter said, "You should never lose sight of this fact, dear friends, that time is not the same with the Lord as it is with us—to him a day may be a thousand years, and a thousand years only a day" (2 Pet. 3:8, Phillips).

Time Separates the Creator From the Creation

There is nothing more ridiculous than to allow the element of time to make us skeptical about the fulfillment of God's promises. When we are concerned about God's slowness in fulfilling his promises, we actually attempt to force God into the same time limits that dictate our lives.

Wait With Anticipation

What, then, should be our attitude with regard to time and the second coming of Christ? To wait for Christ with anticipation is to avoid the problem of skepticism that existed in Peter's time.

Waiting for Christ with anticipation also means avoiding the problem of becoming too anxious. In the nineteenth century William Miller, through his studies of Daniel and Revelation, predicted the exact date of Christ's second coming. As the day approached, many of his followers gave away their farms and other possessions and quit their jobs. After all, these things would be meaningless in the kingdom of God.

On the very day of Christ's predicted coming, the people excitedly gathered on the rooftops. Christ didn't come! Their faith was shattered, and since they had nothing, they became burdens to other family members.

To conclude the thoughts of this article, I should like to quote a portion of Matthew 24: "Keep awake, then; for you do not know on what day your Lord is to come . . . Who is the trusty servant, the sensible man charged by his master to manage his household staff and issue their rations at the proper time? Happy that servant who is found at his task when his master comes! I tell you this: he will be put in charge of all his master's property. But if he is a bad servant and says to himself, 'The master is a long time coming,' and begins to bully the other servants and to eat and drink with his drunken friends, then the master will arrive on a day that servant does not expect, at a time he does not know, and will cut him in pieces. Thus he will find his place among the hypocrites, where there is wailing and grinding of teeth" (Matt. 24:42-51, NEB).

The Day of Judgment

PETER introduced the subject of "the day of the Lord" (2 Pet. 3:10) without explanation or statement to define his intentions. It was not really necessary to explain this concept to his readers. They understood that the phrase is associated with the coming and reign of Jesus Christ. Even though a study of the entire Bible concerning the day of the Lord would yield a much longer list, Peter spoke of only two events in connection with that day—the coming of Jesus and the judgment of the heavens and earth (2 Pet. 3:10).

Peter's emphasis concerning the judgment day is most noteworthy. This is especially true when we consider that Peter thought it necessary to warn the church, in the year 63-65 A.D., that "the Lord is not slack concerning his promise . . . but is longsuffering." How much more does this message apply to our day of apathy and indifference! The fact of the matter is that the preserving of this planet depends less on global energies than upon God's longsuffering; his desire that none shall perish, but that as many as possible shall come to repentance (2 Pet. 3:9). When God's time is fulfilled, that he

should send his Son back to judge the earth, the problems that we presently face will seem minute and unimportant when compared with what is in store for the wicked of this planet!

More than ever before, people are living their lives as though they were immune to the judgments of God. We have heard every type of argument that seeks to repudiate the possibility of God's judgment. "Certainly, God will not destroy his very creation, the order of the universe?" These people would happily forget about the flood which is recorded in Genesis 7 and 8: "Whereby the world that then was, being overflowed with water, perished" (2 Pet. 3:6). The Greek word for "world" in this passage is *kosmos;* meaning "orderly arrangement or decoration" *(Strong).* God did it once. That fact alone should serve to strengthen the belief that God will do it again, as he has promised.

Truly, it may seem as though a long time has elapsed since the promise of "sudden destruction" was first upon the lips of the prophet. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8).

The first purpose of this verse is to call attention to the fact that God is concerned, and is judging us for the way in which we utilize every day. Though the judgment is yet in the future, God is discerning our daily lives and the record is being compiled. Jesus called men to a new way of life. He said to them all, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

The second purpose of this verse is to call attention to the fact that all things are relative. How long is twenty-four hours to a being who is subject to a life span of seventy years when compared to that of the One who is eternal–whose life has neither beginning nor end (Rev. 21:6)? God has no fear of time because he rules time and eternity. What is a thousand years to the Lord? True, we cannot comprehend, with our finite minds, a being that controls time and eternity, but we can be sure that God's timetable is on schedule, moving on a definite course which leads directly to the events recorded in 2 Peter 3:10.

Scientists have made predictions which are quite as startling and may be considered as wild as the one in 2 Peter 3:10: "The elements shall melt with fervent heat." This is popular language, but we are not to read twentieth century physics into this epistle. It is sufficient to say that the basic substances of this planet are to be changed, melted, dissolved. We need not suppose that Peter had any idea of an uncontrolled chain reaction by nuclear fission. Nevertheless, the prediction of cosmic catastrophe suggests the question: What if the One who holds all things together by the power of his word would simply speak the word "DISINTIGRATE"? What would happen if the secret forces in atoms should suddenly relax and electrons and nuclear elements should go wild?

Nothing will keep God from his promise of judgment. The wrath of God *will* be poured out. "The heavens and the earth, which are now . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. 3:7). Nothing is going to inhibit this judgment. The most definite aspect of the judgment is Peter's assertion that "THE DAY . . . WILL COME."

New Heavens and a New Earth

AS A small girl passed a church on her way to school, the clock in the steeple began to chime the hour. The clock, apparently broken, failed to cease its chiming after striking 12 times, but kept on: 13; 14; 15; 16; and on it went. The little girl, becoming somewhat alarmed, ran home quickly. She entered her home, and shouted, "Mother, it's later than it has ever been before!"

As I sit here typing this article, I feel the same way. The world is rapidly reaching a climax, and it is later than it has ever been before. It is on a course which will shortly lead to the return of our Lord Jesus Christ. Just when the end of this age will come, no one can say with certainity. All that we can do is to measure the events of these days against the signs given to us in the Scriptures.

As Christians, we are strangers and sojourners in this world, just as Genesis 23:4 tells us that Abraham was. We, too, look for the city whose builder and maker is God. This world, torn by war, a fuel shortage, the Watergate scandal, and apostasy in the church, cannot continue long.

The "new heavens and new earth" spoken of in 2 Peter 3:13 will be characterized by peace and equity, universal spirituality, and knowledge of the Lord. The animals and reptiles will lose their ferocity and will be no longer carnivorous. All men will have plenty and will be secure. That "great society" that the human rulers of the world so long have promised will at last become concrete reality. The Perfect Ruler will finally have come to power. What a wonderful day that will be, when the words of Isaiah 11 will have become reality.

How many times have you wondered what the new heavens and earth will be like? According to such scriptures as Revelation 21 and 22, the new heavens and new earth will be a really breathtakingly beautiful place. We will not wander about as disembodied spirits, playing harps throughout an ethereal expanse. We shall live forever in the presence of God. We shall be fellow-heirs with Christ, serving as kings and priests forever. There will be no more occasions for sorrows and tears.

If you think of the most beautiful place that you have ever been, and then amplify its beauty beyond your comprehension; if you can imagine what it will be like to be free from the threat of death, disease, or any curse; then you may have an inkling of what the new heavens and new earth will be like.

The word translated as "new" in Revelation 21:1 means "new in kind or order," as distinguished from "new in point of time." Peter describes the process that the Lord will use in renovating the heavens and earth that now exist: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:10-13). The new heavens and earth are yet to come.

When will God's will be done in earth as in heaven? Not while a single sinner remains alive on earth. Not while a single child of God remains imperfect–doing well today and failing tomorrow. It will not be prior to Christ's coming to judge the world, because the Savior himself asks: "When the Son of man cometh, shall he find faith on the earth?"

Our prayer should be: "Even so, come, Lord Jesus." My friend, are you ready for this new heavens and earth to come?

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NEWS AND PROPHECY

BY JAMES MATTISON

Israel's Land—Present and Future

—Joan Forbes in The Christian Science Monitor
© TCSPS

When peace talks resume between Israel and Egypt, one of the major issues to be considered will be the disposition of the Sinai Peninsula.

We remember that peace negotiations broke down in November over this very Land issue. Egypt's main objective in the October, 1973, war was to regain the Sinai. Israel did not want to relinquish Sinai, so that she might have "secure and defensible borders." If there is to be peace, there will have to be compromise on this land issue.

Three Possible Options

Israel has three possible options concerning disposition of Sinai.

Option 1: To back off from the Suez Canal a short distance.

Option 2: To establish the boundary along the central Sinai mountain ridge.

Option 3: To return to the pre-1967 Negev boundary *with the addition of a strip* along the Gulf of Aqaba from Elath to Sharm el Sheikh.

Prior to the October, 1973, war, Israel would have accepted Option 2, or some variant of it. But now, due to the war and a dispute within Israel over the war itself, Israeli public opinion has shifted to the more hawkish position of not giving up "one inch."

Israel's Permanent Boundaries

Israel's boundaries in this present age are only temporary. There yet lies ahead of Israel an invasion that will see Jerusalem taken (Zech. 14:2). But Israel will not be annihilated (Jer. 30:11). God shall fight for her and shall destroy those who fight against her (Zech. 12:8, 9).

God has promised Israel "all the land of Canaan for an everlasting possession" (Gen. 17:8). Specific boundary points are to be Hamath on the north, a line through Damascus and the Dead Sea on the east, Kadesh on the south, and the Mediterranean on the west (Ezek. 47:15-21).

This promise has never been fulfilled, but it shall be. God's Word is sure. The fulfillment of the promise awaits the coming of Christ.

Ever since 1948 when Israel became a nation, there has been tension over who should possess Palestine. After Christ comes, Israel's boundaries will be permanent.

The Comet Kohoutek and Christ's Coming

"Shortly after Christmas this year, and on into January, 1974, our heavens will produce a rare and dazzling display: a comet—and a spectacular one . . . called . . . Kohoutek."—*Reader's Digest,* Nov., 1973.

Most comets—frozen gasses and dust orbiting the sun in extremely elongated orbits—are so small we cannot see them. But Comet Kohoutek is no ordinary comet. It will arrest the attention of all on earth, being brighter than the brightest star. "It could glow one fifth as brilliantly as the full moon" (ibid).

Harvard Observatory's director, Fred L. Whipple, advises how best to watch the comet. "Find a high vantage point toward the southwest . . . The comet will be at its best about 5:30 p.m. January 10 through 15, just after sunset and before moonrise."

Signs in Heaven

Jesus, while explaining signs of Jerusalem's 70 A.D. destruction, and signs of his second coming, said, "Fearful sights and great signs shall there be from heaven" (Luke 21:11).

Joel mentioned that before the great and terrible day of the LORD comes, God "will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke" (Joel 2:30). Peter, quoting this in Acts 2:19, used the term "vapour of smoke."

We wonder what these "great signs" from heaven, or in heaven, were, or shall be. That there were to be, or are to be, wonders in the heavens is unquestionable. We believe that the literal heavens are meant.

Do you think Comet Kohoutek is one of these wonders and signs sent to announce the coming "great and terrible day of the LORD"?

The Sign of Christ

Before Jesus comes the second time, there is to appear "the sign of the Son of man in heaven" (Matt. 24:30). The apostles had asked Jesus, "What shall be the sign of thy coming?" (v. 3).

This word "sign" is also translated as "miracle," "token," and "wonder."

When Jesus came the first time, there was a star in the heavens called "his star" (Matt. 2:2). Jesus' virgin birth was also a sign (Isa. 7:14; Matt. 1:23).

Likewise, when Jesus comes the second time, there will be a literal sign in the heavens announcing him. What this sign will be has been debated. One possible explanation has been found in the prophecy of Christ by Balaam (Num. 24:17).

Then the Earth Shall Mourn

As the Comet Kohoutek will arrest the world's attention, so will the sign in the heavens of Christ's second coming be noticed by men.

"Then shall all the tribes of the earth mourn," said Jesus (Matt. 24:30). When will the people of the earth mourn? after Christ's sign appears? or when they see Christ "coming in the clouds of heaven with power and great glory"?

Why will the earth mourn? Because the sign of Christ, or the actual coming of Christ, shall foretell their judgment!

STORIES FOR THE FAMILY ALTAR

By Ruth Lewis

One Sunny Sunday

"It's not raining," called Sammy.

Sandy popped out of bed. "Won't we have fun at Sunday school class today!"

Sandy and Sammy's Sunday school teacher, Mrs. Jason, had promised that if the next Sunday wasn't stormy or unpleasant, their class could do something special out-of-doors. This was always much more fun than just sitting at a desk and coloring.

When they arrived at Sunday school they noticed, when they peeked inside, that there were lots of boxes and building blocks in their classroom. Finally, it was time to begin their adventure.

"We are going to build Jericho and then march against it," explained Mrs. Jason. Two other mothers had come to class to help her. Together, they carried the boxes outside. They made them into houses and stores. One mother drew windows in the buildings and wrote pretend signs on the stores.

The boys and girls carried out the building blocks and built the wall around the city.

"Jericho really had two high, thick walls around it," explained Mrs. Jason. "Some of the people had to build their homes on top of the thick walls because there were more people in the town than there was space for them. People lived inside the walls for protection. This made them feel more secure against enemies."

When they had finished building, the class stood back to look at their work. Several small dolls were added, to represent the people in the town. Some small toy animals were also added.

Everyone sat down on the grass while Mrs. Jason told them what had happened.

"The Israelites had been in the land of Egypt for many, many years. God had Moses lead them from Egypt to Canaan. Because the people did not have enough faith in God, it took them forty years to make this journey. Now they were moving toward the city of Jericho, which was in the land of Canaan. The people of Jericho were afraid. Think of how you would feel if you knew that millions of people were walking toward your city! The people in Jericho even suspected that some spies from the Israelites had been in their town. They had, too, but a kind woman helped them to escape.

"Next came news that the river, which was wide and dangerous at this time of the year, had stopped flowing. These strange people had been able to walk right across where the river had been.

"When they arrived at Jericho, God told the soldiers to march around the walls of Jericho once a day for six days. On the seventh day, they were to blow their trumpets and march around the city seven times. Here, you march around Jericho."

Everyone got to be a soldier. Very quietly, they would march around once and sit down, just like the Israelites probably did for six days. Then they marched around seven times and then shouted. With a little help from the mothers, the town collapsed.

"The battle of Jericho was a very strange battle, wasn't it?" asked Mrs. Jason. "God always wins no matter how he does it. Remember that!"

Sandy and Sammy were excited about sharing their experience with Daddy and Mother. Daddy promised to tell them about some other strange Bible battles.

How God Helps

"The men of Gibeon sent unto Joshua . . . saying, . . . for all the kings of the Amorites that dwell in the mountains are gathered together against us. And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. . . . And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword" (Josh. 10:6-11).

It was during this same battle that Joshua commanded the sun and moon to stand still so that the battle could be finished. "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" (Josh. 10:14).

When Moses was leading the Israelites out of Egypt into Canaan, he met the Amalekites. That day, whenever Moses held up his hands, Israel won. When he lowered them, the enemy began to win. Since holding up his hands made Moses very tired, they found a stone for Moses to sit on. Then two men, named Aaron and Hur, held up Moses' hands for him. This way, his hands were steady until the sun went down and the battle ended.

(Perhaps Christians could win more personal victories if someone were to help them "hold up their hands.")

The Prophet's Work

When Israel was besieged by the armies of another nation, God often told their king, by sending a prophet, what the outcome would be. One time, when Jehoshaphat was king, God sent the Prophet Jahaziel. He told them, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem; fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you. . . .

"And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high" (2 Chron. 20:15, 17, 19).

And so it was. Early in the morning a group of singers went out leading the army, singing and praising God. They sang, "Praise the LORD, for his mercy endureth for ever" (2 Chron. 20:21).

When the people began to sing, God began to fight their battle.

God has not changed. He still helps those who have faith in him. •

Brief Messages . . .

Go for Broke

The expression "go for broke" is believed to have originated in gambling circles, to designate the action of the one who wagers all that he has on one throw of the dice, the fall of a card, a horse race, a football game, or any of the multitudes of other ways that men gamble.

This term is used in a popular news magazine to designate Sadat's action in precipitating the present war with Israel. It explains that Sadat was frustrated over the failure of diplomacy to regain Arab territory lost to Israel, and occupied by that nation since the 1967 war. It is suggested that "The Egyptian leader was willing, therefore, to risk all in a bold gamble to improve Egypt's bargaining position and jolt major powers, particularly the U.S., into forcing Israel to return Arab territory."

In so doing, this Egyptian leader has involved himself in events that neither he, Egypt, the U.S., nor any other world power can control. The Bible assures us that God will eventually enter the conflict personally, with the inevitable outcome that all nations that have fought against Israel shall be subdued or destroyed. This is a gamble that no mortal can possibly win!

Where It Begins

"Today, as the nation is treated to a continuing display of scandal and corruption at every level of public life, it becomes easier for each of us to point the accusing finger at those caught with their hands in our pockets and declare, 'There goes a thief who violates the public trust.'"

The above paragraph is from an editorial by Bob Wiedrich of the *Chicago Tribune*. It appeared under the heading, "Public Morality Begins at Home." His message is worthy of serious thought. After conceding that we have good reason for pointing to our political scandals and accusing all politicians of being crooked, we need to look more deeply into the sources of such corruption. He points out that, in a democracy, every citizen must share the blame for public corruption.

Mr. Wiedrich then lays his finger on a basic fact that we are all prone to overlook. Politicians are not a breed apart, nor the product of any unusual environment. They share their background and training with every American. To put it bluntly, the morals of our politicians reflect our own. Their "attitudes and values have been shaped by the same environment in which we all exist."

Quite justly, he points out that it is unrealistic to give a man a public trust and then expect him to perform with impeccable honesty, while we ourselves feel free to indulge in the "industrial espionage, blackmail, electronic evesdropping, payola, and bribery that mar the landscape of American business." It might also be added, lest we begin to feel self-righteous, that we reflect identical attitudes and morals, even though on a different level, when we lie, cheat, belittle others, use innuendoes, false accusations, and other "respectable" forms of deceit in order to gain personal advantage.

When our children are able to observe these traits in their parents, their schoolteachers, and possibly even in their pastors, we may be training the crooked politicians of the future!

Psychiatry, a Tool of Government

According to Bishop Norderval of Norway: "It is a well-known fact that the Soviet Union over a long period of time has utilized psychiatry as a means of neutralizing those who do not comply with the policy of the government. One of the most outstanding Soviet scientists, the physicist Andrei Sakharov, has officially stated that at least 150 psychiatric clinics for enforced hospitalization of dissidents have been set up. Perfectly sound persons can be interned here and treated with drugs tending to break down and change their character and personality.

"On March 26, 1971, the Supreme Soviet issued a decree which changed the wording of the doctor's oath. The passage stating the commitment of the doctor to work primarily for the healing of the individual has been deleted and replaced by a new one. According to this, the doctor commits himself to follow 'the communist moral principles,' promising to take heed to his responsibility towards 'the Soviet state and the Soviet people.' Under cover of this new oath the authorities can demand the assistance of physicians in treating dissidents in mental institutions."

Back to the Draft?

For months, enlistments in the Army have fallen short of the Army's quotas. This in spite of the fact that the modern recruit is the recipient of many benefits not granted him until recently. The pay has increased from $134 a month in 1971 to $326 a month at the present time. A bonus of $2,500 is granted for service in a combat unit. Other benefits for the care of dependents and for furthering the education of the enlistee are also available.

In an effort to meet the quotas, the Army has been accepting more men of lower mentality. This poses problems of its own.

Whether or not the Army should return to the draft system is being debated pro and con. Some Army officials insist that the Army's needs can be met by enlistments alone. Others fear that without the draft, the size and quality of the Army will be determined by enlistments and not by the defense needs of the Nation.

Trust Him

All God's testings have a purpose
Someday you will see the light;
All he asks is that you trust him;
Walk by faith and not by sight.

—*Brush Creek Bulletin.*

The Infidel's Predicament

An infidel lecturer in England was once asked, "Why can't you let the Bible alone if you don't believe it?" The honest and immediate reply was made, "Because the Bible won't let me alone."—*Sword of the Lord.*

PAST—PRESENT—FUTURE

(Continued from page 12)

Have your garments been washed in the blood of the Lamb? If not, do not let this day pass without repenting of your sins and going into the water for immersion in the name of Jesus Christ, for the remission of your sins.

The Chinese have an old proverb that "the journey of a thousand miles begins with one step." Certainly, the journey to Jesus begins with one step. This is the step of faith which puts our feet down on the path that leads to the realization of the precious promises of the Word of God. This includes the promise that all of our sins will be forgiven and God will grant us, if we are faithful, eternal salvation—eternal life with which to forever enjoy the new heavens and earth. •

LEAD, FOLLOW, or Get out of the Way!

By
Pastor Hollis Partlowe
Bible Church of God
Phoenix, Arizona

A BUSINESS executive had a plaque on his desk. Personnel of his firm could see it as they came into his office. In fact, they couldn't miss it, since it was in large letters. It said: "LEAD, FOLLOW, OR GET OUT OF THE WAY!"

I am convinced that there is a message in this for the Christian. We ought to translate it into church work. It is a sort of sentence sermon that could be used with real benefit. In your church, you should be leading or following. Otherwise, you clutter up the way and become dead weight. You should be a part of the team—active in one of these two roles.

This principle, moreover, is presented in the Bible. I am speaking of the parable Jesus gave, which is recorded in Luke 13:6-9. He told of a man who planted a fig tree. He came again and again for fruit, but was always disappointed. "Cut it down," he told the gardener. "I have waited three years, and not a single fig! Why bother with it any longer? It takes up space that we can use for something else."

Then the gardener interceded: "Give it one more chance. Leave it one more year! I'll give it special attention. I'll fertilize and cultivate it. If we get figs next year, fine; if not, I'll cut it down."

Interpretation of the Parable

Each passage has one interpretation but many applications. In inductive Bible study, we use three steps: Observation—What do I see? Interpretation—What does it mean? Application—What does it mean to ME, and how does it apply to MY life? We have given the observation in the preceding paragraph. The owner of the fig tree had every right to expect fruit and was justly disappointed when there was none.

Interpretation

The fig tree represents Israel, the nation that did not produce fruit for God. In Isaiah 5 God compares his nation to a vineyard. He planted it and cared for it to the fullest extent. "What could have been done more to my vineyard, that I have not done in it?" (v. 4). God expected grapes of his vineyard, but it brought forth "wild grapes." What will God do to his vineyard? "I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel" (vv. 6, 7). Likewise, the fruitless fig tree was symbolic of the Jewish nation. "Cut it down," the owner said. Judgment is the only answer to fruitlessness. Jesus suggested that this nation was having its last opportunity to make good before the judgment of God would fall upon its rebelliousness and fruitlessness. It occupied a place which might more profitably be filled.

Certainly God is the owner of the vineyard, and the gardener represents God's Son. The Gardener asked for extended time, but the nation continued its barrenness and, as was threatened, was cut down. Even John the Baptist said earlier, "The ax is laid unto the root of the trees" (Matt. 3:10). The ax represents the Romans, who destroyed Jerusalem and the temple in 70 A.D. and dispersed the chosen people to the ends of the earth. This was in fulfillment of the prophetic words of Christ (Matt. 21:41-44).

Application

Put yourself in the text of Luke 13:6-9. Are you fruitful, or do you just "cumber the ground"? It takes a genuine commitment and a real effort to take up a cross and follow Jesus Christ every day. "Christianity is a battle, not a dream." Each must present his body as a "living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Someone said: "The sum of the wisdom of the ages is to find which way God is walking and walk with him." Set your face toward Jesus and keep going that way. If you look back very much, you will soon be heading that way. "Remem-

(Please turn to page 18)

The Gift of the Spirit

By F. L. Austin

JUST as God is the Giver of spirit that animates and energizes all mankind for their every life motion, so is God able to increase or decrease the measure of spirit to individuals as he will. That he controls the spirit in man is evidenced by different scriptures. David, in Psalm 104:29, 30, says, "Thou hidest thy face, they are troubled: thou takest away their breath [spirit], they die, and return to their dust. Thou sendest forth thy spirit [same Hebrew word as for "breath" above], they are created." In this passage the Hebrew word for "breath" and the Hebrew word for "spirit" are the same. God takes away the spirit, evidenced to observing man by the cessation of breath, which results in death to the man. God sends that spirit forth again and man lives, resurrection is accomplished. "The LORD giveth, and the LORD taketh away." In Ecclesiastes 12:7 Solomon wrote, "Then . . . the spirit shall return unto God who gave it." Thus we see that man's use of spirit is in God's hand and keeping. God gives, imparts, it to man; man lives, is energized; God withdraws it, man is weakened, dies.

Spirit as thus used is in common measure to all animate beings. The wise man tells us, speaking of beasts and of men (Eccl. 3:19), that "all have one breath [spirit]."

For special services of various kinds, God has throughout the ages imparted to different ones spirit in special, or holy measure to energize the particular individuals, enabling them to accomplish work. Thus, "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). It was only by God's endowing them with ability that they could foretell prophetically the great truths which God revealed to the human race. Likewise, Moses was gifted with added measure of spirit, that is, with Holy Spirit, which enabled him to carry out the great works of God in leading Israel out of Egypt; Solomon was by the Holy Spirit gifted with wisdom; Daniel was in like manner enabled to recall the king's dream and to interpret the same; Jesus was enabled to heal the sick, raise dead ones; the apostles were with Holy Spirit gifted to speak with tongues and perform many works beyond the ability of those who were possessors of only the common measure of spirit, that is, of spirit for the performance of things necessary to the carnal, Adamic life. So the Holy Spirit, which God imparted to one person, gifted or enabled him to perform service along one line while the Holy Spirit given or imparted to another person gifted or enabled him similarly, or differently, even as he was in need, in the discharge of service to his Father.

That Holy Spirit is purposed for all Christians for enablement to rise above the carnal and abide in Christ unto Christian action, is revealed by Peter in Acts 2:38, 39: "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 [Spirit]. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." "Ye shall receive power, after that the Holy Ghost [Spirit] is come upon you" (Acts 1:8). Paul, as though to emphasize the great importance of the gift of the Holy Spirit, charged, in Ephesians 4:30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," and this sealing he previously stated (Eph. 1:13, 14), "is the earnest of our inheritance." "Earnest," that is, an advanced portion. God has promised that every Christian will eventually become spiritual in fact; as an earnest of that promise he has sealed each one with a measure of Spirit, Holy.

The gift of the Holy Spirit may not be the same in one person as in another, nor in one age as in another. This is clearly taught in 1 Corinthians 12. It is clear, however, that certain enablement may be expected by being recipient of Holy Spirit, for in 1 Corinthians 12 and 13 Paul, after stating that some certain gifts would vanish, assures that other certain gifts would continue: "And now abideth faith, hope, charity."

The study of the Holy Spirit is a subject of great importance and one requiring diligent effort. The above and previous articles, written because of repeated requests from different ones, have been written merely to endeavor to clarify the Biblical meaning of "Holy Spirit" and to emphasize that such spirit ought to be expected and recognized by Christians everywhere. The writer does not pretend to claim that the Christian today, being recipient of Holy Spirit, is therefore a miracle worker as were the apostles in early Christian days, nor does he even suggest that the Christian of today should even expect or aim to do any such miracles. He does believe, however, that it is only with the aid of the Holy Spirit that the Christian can rise above the natural, carnal life to live the new life of Christ Jesus by faithful, earnest devotion to God. God enables him by his spirit to put down carnality in self and to stand and work in Christ.

It is God's spirit that energizes all life to the performance of whatever is wrought. To that man who recognizes God as the Giver of life and who in faith serves God therewith and in faith and obedience craves to rise above the carnal and the sinful, God has assured his desire to enable or empower such a man with spirit sufficient to make it possible for him, by faithful perseverance, to rise into such life service as would probably be impossible excepting for such enablement. Such gift of the spirit seems to be waiting at the door of whomsoever, through faith in Christ, rises to serve him and to gain the victory to which Christ beckons his every follower. •

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Nov. 8, 9—Men's Retreat, Epworth Forest Camp, N. Webster, Ind.

LEAD, FOLLOW, OR GET OUT

(Continued from page 16)

ber Lot's wife," Jesus said (Luke 17:32). "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62).

Remember, too, we are but mirrors to reflect the glory of God. A mirror never calls attention to itself unless it has flaws in it. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

How we use the gospel will measure our effectiveness. Some handle it as a mother does her baby; some as a savage does his spear. We must speak the truth in love (Eph. 4:15). Our approach and skill in using the Word will determine, to a large extent, our success.

Doubtless, Jesus is saying to you and me in this remote period, the twentieth century, "Lead, follow, or get out of the way." Any organization has some leaders and some followers. "There's a place for every worker, in the vineyard of the Lord," but it is not easy to get each one in his place. Of course, sometimes we find it necessary to switch roles. One may be a leader in one situation and a follower in another. For example, he may teach a class one Sunday (be the leader) and be a student (follower) the next. Obviously, if one insists on leading when he should be following, he has a problem that will almost invariably create tension. Incidentally, the first prerequisite for a leader is that he be a good follower. If one has not learned to follow, he will probably not do well as a leader, regardless of his other qualifications.

I feel that God is saying to us as a conference, as a local church, and as individuals, "Lead, follow, or get out of the way." Of the fruitless fig tree, God said: "Cut it down! Why cumbereth it the ground?" We must work "while it is day: the night cometh, when no man can work" (John 9:4). Feel the urgency of Jesus' words! He had a mission, and his one purpose in life was to fulfill it. Throughout the New Testament, we find this same urgency, both in coming to Christ for salvation and in doing his work after coming.

Now Not Later

"Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Tomorrow may not come. Jesus may come today! Death may strike tonight! The only sensible action to take is to give ourselves completely to Jesus, once and for all. "Halfway to Christ is a dreadful place," but many stop at that point. They hang onto the world and their carnal habits while trying to serve Christ. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:16, 17).

God did make us, just as the Bible says. We are the special objects of his love. Thank God for that! He has begun a good work in us and will continue the task until it is finished on that day when Jesus Christ returns (Phil 1:6). At the first coming of Christ, he was made like us (Phil. 2:7, 8). At his second coming, we will be made like him (1 John 3:2; Phil. 3:21).

Scripture admonishes: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). Better to do the work that God has given you to do NOW! When death has stilled your hands, feet, and tongue it will be too late. "To day if ye will hear his voice, harden not your hearts . . . but exhort one another daily, while it is called To day" (Heb. 3:7, 13). Speak to each other about these things while there is still time. John Wesley said: "Those Christians who can talk Christianity by the yard but fail to live it by the inch are hypocrites."

Perhaps we've been so concerned about fruits of Christianity that we have forgotten that fruit demands, first of all, a tree with roots. According to John 15, Jesus is the vine and we are the branches. We can bear fruit only if we abide in him, for he declared: "Without me ye can do nothing" (v. 5).

This pastor likes to see things happen. I like to get things done! I like to see fruit

for God, but he won't do it all. He works in us and through us. Moreover, he has given us the Holy Spirit, which is like power steering. Power steering doesn't steer the car for you, but it helps. You still have to control the car. Sometimes the Holy Spirit is like a mighty wind, and sometimes like a gentle breeze.

It was said of Napoleon that he never taught his buglers to blow a retreat. All they were taught to blow was a charge. Apparently, he didn't expect to be defeated. Now that's a good outlook for Christians! Let's think in terms of success! Let's find our God-appointed place in his vineyard, whether it be humble or exalted, and hold it and occupy it until Jesus comes. The end approaches! •

THE ISSUES OF TONGUES

(Continued from page 7)

be expressed in 1 Corinthians 12-14.

d) But what about 1 Corinthians 12-14? Many interpreters feel that ecstatic utterance is clearly implied here. But look again. In 13:1 Paul writes of the "tongues of men and of angels." It is claimed this suggests that tongues are a heavenly or angelic language which Paul spoke. But Paul does not claim to have spoken an angelic language. He says "if" and the usage of *tongues* in this verse actually presumes their intelligibility and viability as languages.

As for 14:2 which is supposed to point toward ecstatic utterance, it need not mean any more than that without translation the value of speaking in tongues is limited to the speaker's emotions since no one, including the speaker, understands (cf. 14:9). For this reason Paul advises the tongues speaker to pray for the gift of interpretation (14:3) and commands him to be silent in the assembly when no one is present who can interpret the tongue (14:28).

It is the absence of an interpreter, not the ecstatic nature of the tongue, which makes the tongue unintelligible. On the Day of Pentecost interpreters were not needed because the audience was cosmopolitan, speaking many different languages. At Corinth, though, the audience was local, and without translation a tongue might appear as gibberish (cf. 14:6-12, 16-18, 23).

Certainly 14:10, 11 should make it perfectly clear that when Paul speaks of the gift of tongues, he refers to miraculous speaking in unlearned human languages. "There are, perhaps, a great many kinds of languages in the world, and no kind is without meaning. If then I do not know the meaning of the language, I shall be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me." Therefore the one who speaks in a tongue should pray that he may interpret (14:13, NASB).

If the New Testament gift of tongues was the gift of speaking in unlearned foreign languages, the implications for today are clear. Since very few tongues speakers claim to be speaking foreign languages, and since there are even fewer instances of speaking in unlearned languages, nearly all contemporary "tongues speaking" fails to qualify as tongues speaking (unlearned, intelligible foreign languages) in the New Testament sense. Most claims to glossolalia could be rejected on this basis alone.

6. *If the contemporary tongues speaking experience is not the New Testament gift of speaking unlearned foreign languages, what is it?*

Here one must exercise extreme care, for once it has been determined that at least most present-day glossolalia are not the same as that exercised in the early Church, Scripture has no more to say. If not the New Testament gift, the nature of the present phenomena must be determined on other grounds. Different studies have been made and all the evidence is not yet in. However, at least five possibilities exist to explain different situations.

In some cases the tongues-speaker may be putting on an act—faking. In others, a demonic influence may be operative. While we would prefer to think that such cases are rare and should leave the judgment to God unless the indications are perfectly clear, it would be naive to refuse to allow these two as possibilities.

In some instances there is reason to think that tongues speaker's experience is self-induced, produced by the verbal repetition of certain formula words or by turning the voice loose until self-restraint is broken and the sought-for speech occurs. Closely related are the expressions of those who may have this verbal response to a spiritual crisis because previous teaching or example has taught them to expect to have this response; in other words, their experience fulfills their expectations.

Perhaps many who have spoken unintelligible utterances in moments of spiritual ecstasy in this manner have attempted to give voice to emotions that seemed incapable of normal rational expression. In such instances the individual should recognize that the occurrence is not the gift of tongues and examine his priorities, not allowing the experience to become an end in itself.

In any case those involved in the tongues phenomena must critically examine their experience and ask themselves the question, "Has an emotional experience that produces a temporary euphoria been allowed to supersede the real work the Spirit desires to do in my life?"

Believers are admonished to "be filled with the Spirit," to "walk by the Spirit," and to "be led by the Spirit" (Gal. 5:16-25; Eph. 5:18). . . . To the extent that the Spirit is given this place in a Christian's life the fruit of the Spirit will be produced (Gal. 5:22, 23).

The Spirit's work does not necessarily come with sensational or highly emotional manifestations. In fact, the expectation of tangible, sensational manifestations of the Spirit's work (such as tongues) may be an indication of spiritual immaturity and a substitute for the real work . . . (1 Cor. 6:19, 20)!

The call that comes to us all, believers, Pentecostalist, and non-Pentecostalist, is to present ourselves to God (Rom. 6 and 12), to be filled and led by his Spirit, not to seek or expect to speak in tongues.

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IN THE BEGINNING

(Continued from page 7)

(Read also Gen. 28:11-22; 32:27-29; 48:3; Ex. 3:1-22; 33:31; Num. 13:1; 14:26-33; 14:37; 16:1-7, 28; Deut. 18:17-19.)

From Abraham, God developed the nation of Israel. This nation was ruled by judges until the people demanded that God give them a king. God met this demand and the history of the kings of Israel began. When the kings were righteous, Israel was blessed, and prospered. When the kings were evil, the people went into the ways of sin, God abandoned them, and they fell into the hands of their enemies. This eventually led to the people of all of the tribes being carried as captives into other nations.

In future installments, we hope to discuss the first appearance of the promised Seed of the woman, and to point out some of the things that the Scriptures tell us must take place before he once again appears upon the earth. •

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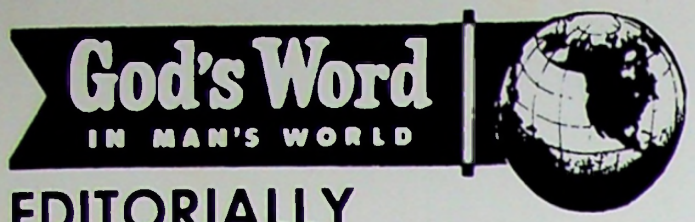

EDITORIALLY

You Can't Fire Nathan!

A cartoon that appeared in the November 23 issue of *Christianity Today* purports to depict the Prophet Nathan standing before King David of Israel. Beside David on the throne, and Nathan standing before him, is a third person, supposedly representing a minister or adviser of David's court. This latter person is saying to David, "With all due respect, your majesty, you can't fire Nathan. He doesn't work for us."

This, no doubt, was intended to remind us of the time when David deliberately had Uriah the Hittite placed in a position on the field of battle where he was sure to be killed. If you are familiar with the story (it may be read in 2 Sam. 11:2, 14, 15), you know that by means of a parable, Nathan persuaded David to pass sentence upon himself. The Scriptures do not record that David ever attempted to "fire" Nathan, or in any way to take revenge upon him for thus confronting the king with his evil deed. But the incident does raise an interesting question for us to ponder today.

When we engage a man to be our spiritual leader, to teach us the Word of God and to guide us in the ways of salvation, to what extent is he responsible to us, and to what extent to God? How much freedom of speech does he have as an employee of the congregation? how much as a servant of God? What happens when, in his role as a servant of God, his words and deeds offend members of the congregation that pays his salary? Should he be fired because he has been too faithful to his role as a representative of God? Is he ever justified in saying plainly to any of the people that he serves, "You are guilty of transgression against the principles of Christianity"? If he does, is he being too personal and interfering in the private affairs of that person?

This is a problem that, sooner or later, confronts every congregation and pastor in their relationship one to the other.

The most common approach to this problem is to assume that if the pastor were more tactful, he could make people face up to the truth about themselves without hurting anybody's feelings, thus risking the loss of their attendance at services and their financial support for the church. Hence, any dissatisfaction with his service is made to appear as the fault of the pastor. The obvious solution is to vote him out at the next election and replace him with another who will be more tactful. This solution may temporarily satisfy and silence the objectors, but in reality it has left the primary problem untouched. Sooner or later, the cycle will be repeated.

This problem has never been permanently resolved in many of our churches. We could discuss the problem at length, but we will stop here by restating what we believe to be a very important truth. You may be paying your pastor's salary but, if he is truly a man of God, he is working for God. *Dismissing him from the pulpit in no way nullifies the truths that he has seen fit to point out!* You *can't* fire Nathan; he isn't working for you!

On Fire for the Lord

Just how the expression "on fire for the Lord" came into existence as another way of saying "filled with the Spirit" is not clear to your editor. One possibility is that some have associated the word "fire" with the word "zeal" in the New Testament. In every case, it is from the Greek *zelos* and means "warmth" or "heat." In a favorable sense, it means "ardor"; in an unfavorable one, "jealousy" or "malice." By associating great zeal and animation with the word "heat," someone may have used poetic license to describe someone who is very zealous as "on fire."

Twice, in the New Testament, fire is spoken of in connection with the Holy Spirit. John the Baptist declared: "He that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost and with fire" (Matt. 3:11). But it is evident that the two were not intended to be regarded as synonymous, for he explained by saying: "He will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12). The fire is not for reward but for destruction.

The other association of the words "spirit" and "fire" is found in the familiar description of the coming of the Spirit on the Day of Pentecost. "There appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2:3, 4). There is no hint here that the disciples were "set on fire" by this manifestation. Simply, they saw "tongues" divided like "tongues of fire" and these "tongues" came to rest upon them—presumably a tongue for each of the disciples. However, there is no suggestion that they were "set on fire" or even "filled with fire." They were "filled with the Holy Ghost."

Unless we have overlooked something, the word "fire" is elsewhere used in the New Testament in connection with either trial or punishment; never as a reward or a symbol of the Holy Spirit.

Certainly, great zeal for serving the Lord is highly commendable, but it is not necessarily associated with great physical animation or other demonstrations in the physical realm. Much of the time the work of the Spirit is quiet, gradual, and unobtrusive. God may use thunder and lightning to make himself heard. But if we are only attuned to such violent manifestations of the Spirit there is a very good chance that we may fail to hear the "still small voice" in which the Heavenly Father speaks to our hearts, telling his will for us as individuals. (Read again 1 Kings 19:9 18).

Error can often display more zeal than does truth. Let's not forget to seek to penetrate the facade of animation and zeal in order to discern the truth or error that is being thus zealously promulgated.

Why They Fear Israel

What men fear, they seek to destroy. The Arabic nations fear Israel, therefore they feel compelled to destroy this comparatively tiny nation. From the point of view that would normally seem to be human and rational, this fear has little to feed upon. Yet the determination to destroy Israel, and to seek the help of the rest of the world in doing so, seems to grow stronger each day. If this fear defies the explanations of reason, how then can we account for it? The answer is to be found in the Word of God.

Consider these words from the writings of the Prophet Isaiah: "In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it. And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be

afraid in himself, because of the counsel of the LORD of hosts, which he had determined against it" (Isa. 19:16, 17). Though it may confound the reasoning of men, the answer is simple. They fear Israel because the Lord decreed that it should be so! The day for the fulfillment of that prophecy is at hand.

If you are curious about the long-range future of Egypt and Assyria, read the rest of the chapter. Evidently, because they shall recognize their punishment as of the Lord, and shall repent and turn to him, the Lord shall heal them and permit them to continue as nations in his kingdom. But they have not yet reached the spiritual condition which will permit them to do this. It appears that their repentance will not come quickly or easily.

If You Have Love

"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).

Do you know what was *new* about the commandment quoted above? Didn't the Lord say to Israel: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD" (Lev. 19:18)? What could possibly have been new about the commandment that they should love each other as he had loved them? How explain it?

For many years, the answer eluded the writer. Then one day comprehension dawned. "Of course. The Old Testament commandment was that each should love his neighbors *as he loved himself.* But Jesus' commandment to his disciples was that they should love each other *'as I have loved you.'"* It was this final, "as I have loved you," that made all of the difference! The law demanded only that they love each other as much as they loved themselves. But Jesus demanded of them that they should love each other *more than they loved themselves.* For he loved them more than he loved himself. He proved it by giving his life for their salvation. This kind of love cannot be hidden or ignored.

It was because of this last fact (that such love must of necessity express itself openly) that the Master added: "By this shall all men know that ye are my disciples, if ye have love one to another." In his wisdom and understanding, the Savior knew that other men could not look into their hearts to judge the sincerity of their convictions, nor into their minds to judge the correctness of their doctrines. But a love that will willingly sacrifice itself for brethren in Christ is a most convincing argument!

The proof, of course, is that it works both ways. The Apostle John recognized this when he wrote: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death . . . 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 . . . My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:14-18).

John was fully convinced that our protestations that we love God are false if we show no love for the brethren. "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?"

No God—No Peace; Know God—Know Peace

The above title was lifted from a Christmas card which Bro. C. E. Lapp received from his sister Ida, and shared with the congregation of the Oregon Church of God. The secret of experiencing peace or conflict in our hearts could hardly be stated more briefly or succinctly. It is in complete harmony with the teachings of Scripture and the fruits of dedicated Christian living.

The Apostle Paul beautifully expanded the positive aspects of this when he said to the Christian brethren at Philippi: "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. . . . Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4:6-9).

The negative aspect (the result of not knowing God) is set forth in 2 Thessalonians 1:7-9: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

No God—no peace; Know God—know peace!

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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

J. R. LeCrone, Editor

Paul C. Johnson, Associate Editor

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LOVE is the Greatest --

- LOVE FOR SELF
  By Pastor Timothy New
- LOVE FOR OTHERS
  By Pastor Daniel Landry
- LOVE FOR GOD
  By Pastor Ronald Macy

Love for Self

IN THE commandments of God we are told that we are to love God with everything that we are: mind, soul, and heart (Matt. 22:37, 38). In the next verse, we find the interesting admonition: "Love thy neighbour as thyself." This commandment assumes that an individual naturally loves himself. This love, or respect, for oneself is normal. To not have some form of respect for oneself is not normal.

Lack of self-respect results in timidity, lack of confidence, and fearfulness. An excessive amount of respect for oneself results in conceit, snobbery, egotism, and boastfulness. The problem to solve is how much to love oneself–neither too much nor too little.

The Apostle Peter has always been an interesting character to me. The New Testament unfolds to us a rather complete picture of this Galilean fisherman. Aside from Jesus, Peter is probably the best-loved character of the New Testament. The reason for this may be that his shortcomings, as well as his successes, are open for everyone to see. We can observe him stumbling through the pages of the Gospels, and note the abrupt change in his record in Acts, as the power of God is manifested in his walk of life.

We see in him a man who had a deep sense of love for God as well as for his fellowmen. We must also recognize that he displayed an excessive amount of love for self on some occasions.

Peter had a problem with egotism. Success swelled his head. In Matthew 17 Jesus acknowledged Peter's excellent confession to be a revelation from his "Father in heaven." Peter proclaimed that Jesus was "the Christ, the Son of the living God." In this same chapter is also recorded Peter's downfall. After Peter's proclamation, Jesus began to inform the disciples that he "must go unto Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and raised again the third day."

Peter had followed Jesus up to this point, expecting him to establish his holy government. He rejected the possibility of Jesus' suffering so fervently that "he began to rebuke him." Only a few moments previously, he had declared Jesus to be "the Son of the living God." This egotistical fisherman proceeded to tell "the Christ, the Son of the living God" what to do! "Be it far from thee, Lord; this shall not be unto thee" (Matt. 16:22).

This earned for Peter the most severe rebuke that Jesus ever administered to anyone except Judas Iscariot and the Pharisees. Later, when he was filled with the power of God, Peter used this confession in preaching the gospel to the Jews (Acts 2), and to the Gentiles (Acts 10).

Peter's excessive love for self caused him to boast on another occasion. The occasion was that unforgettable night when the apostles supped with Jesus for the last time. Warning them of what the near future held for them, Jesus said, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matt. 26:31). This statement was no sooner made than Peter challenged it. He loudly proclaimed, "Though all men shall be offended because of thee, yet will I never be offended." Later, Peter was weeping because he *was* offended and *had* three times denied that he knew his Lord.

Some people do not possess *enough* love and respect for themselves. Because of this, they find it difficult to enjoy success without a feeling of guilt. They are often prone to excessive self-sacrifice as a means of seeking the approval of others. Self-sacrificing is good when it is directed by the power of God. But as a means of gaining attention through self-abasement, it is actually self-serving. People who do this may steep themselves in a bath of

self-pity, allowing it to govern their lives.

Without respect for self, people lack confidence in their abilities, feel inferior, and have no esteem for themselves. They forget that God made them in his own image, thus making them special in their own right.

The excuses that Moses gave to Jehovah at the burning bush provide a prime example of low esteem for self. His questions and pleas reveal his thinking:

1. "Who am I?" (Ex. 3:11). This was another way of saying, "I don't have any talents!" This is often said by people who possess many talents, or great ability in some special field. Moses had the talent for the job at hand. If Moses had not had it, God would not have chosen him for the job. Nevertheless, Moses still had the audacity to argue with God, the Omniscient. He said, "Who am I, that I should bring forth the children of Israel out of Egypt?" In other words, Moses was protesting: "I don't have any talent!" He may have been secretly proud of his talent, but he depreciated his personal ability. He wanted to make himself appear in the sight of God as more inferior than he really was.

All Christians are given the Great Commission (Matt. 28:18-20), but they often convince themselves that they have no ability for evangelism. But the truth becomes evident when an apparently talentless Christian is transformed by the power of God into a filled-with-enthusiasm evangelist.

2. "What shall I say to them?" (Ex. 3:13). In the words of today, Moses' excuse was, "I don't know theology." It is important for Christians to realize that the world doesn't want, or need, incomprehensible gibberish concerning philosophical questions. They want Jesus Christ and the power of God working in their lives. Reluctant Christians often imagine a scoffer, or a skeptic, contriving a philosophical or theological question with which they are not equipped to cope, so they refuse to try to share what Christ has done for them. The most important consideration is not how much we know, but how much we care. It has been said that "the key to success in a Christian life is not ability but availability."

3. "They will not believe me" (Ex. 4:1). Most people fear the possibility of being rejected. It is natural to want to be accepted by men. For an individual who feels already inferior, this would add to his collection of miseries. But such a fear is selfish and unfounded. We are not to be held responsible for the success or failure of our witnessing, only for doing our witnessing in the best way that we can. It is God who "gives the increase" (1 Cor. 3:6). This is his responsibility, not ours!

4. "I am not eloquent . . . but I am slow of speech, and of a slow tongue" (Ex. 4:10). "I can't speak in public." This fourth excuse probably sounds very familiar. We hear it all of the time. Moses expressed his feeling of inferiority at the cost of disregarding the power of God. When God calls us to speak, he is not concerned with eloquence so much as with obedience.

5. "Send . . . whom thou wilt send" (Ex. 4:10). "I'd appreciate it if you would send someone else." Moses really didn't want to do it. When the reasoning of God showed Moses how unfounded his excuses actually were, Moses finally had to tell him how he really felt.

It was through God's persistence and the provision of an assistant that Moses was finally persuaded to make himself available.

The question concerning love for self may be: "Where should we draw the line on the extent to which we love and respect ourselves?" Don't draw the line! Let God's power direct that. Your attitude will be much the better for it.

Just like Peter, we may have been boastful and egotistical, displaying an excessive amount of love for self. Or, maybe, we may have been like Moses, showing lack of confidence in ourselves by being timid, or feeling inferior.

We all need to claim what Paul claimed, as recorded in Philippians 4:13: "I can do all things through Christ which strengtheneth me."

Love for Others

ONE cold rainy night in a predominantly factory town of the midwest, a young white man was beaten, robbed, and left to die on the side of the road. A religious leader of one of the local congregations happened to pass through this same section of town that very night. While driving down the road, he saw the body at the side of the road. Remembering the recent increase of crime in that part of town, the driver kept going.

Several other drivers also saw the body, but each had a reason why he could not stop. Finally, a driver who saw the body by the road began slowing down, and then stopped. A young black man got out of his car and went over to the young white man. He could see that he had been beaten quite badly. He carefully picked up the young man and put him in his car, and took him immediately to a hospital. He did not leave until he was sure that the one beaten would recover.

Can you see any similarity between this story and one that Jesus told to a lawyer? (Read this story in Luke 10:25-37.) By checking this story carefully, we can learn many of the details. Why did Jesus relate this story? The lawyer had asked, "What shall I do to inherit eternal life?"

Jesus replied, "What does the law say?"

The lawyer quoted the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

Jesus replied: "Thou hast answered right; this do, and thou shalt live."

The lawyer, trying to justify himself, asked Jesus, "Who is my neighbour?" It was on this occasion that Jesus related the account of the good Samaritan.

What shall I do to inherit eternal life? Love God first and then love my neighbor as myself! That doesn't seem too hard. But how to love my neighbor as myself is harder than most people realize.

"Brotherly love is love between equals; but, indeed, even as equals we are not always 'equal'; inasmuch as we are human, we are all in need of help. Today I, tomorrow you. But this need of help does not mean that the one is helpless, the other powerful.

"Yet, love of the helpless one, love of the poor and the stranger, are the beginning of brotherly love: to love one's flesh and blood is not achievement. The animal loves its young and cares for them. The helpless one loves his master, since his life depends on him; the child loves his parents, since his life is in need of them. Only in the love of those who do not serve a purpose, love begins to unfold. Significantly, in the Old Testament, the central objects of man's love are the poor, the stranger, the widow and the orphan, and eventually the national enemy. By having compassion for the helpless one, man begins to develop love for his brother; and in his love for himself he also loves the one who is in need of help, the frail, insecure human being."—Erich Fromm, *The Art of Loving.*

If we never show brotherly love, can we say that we are maturing in the Word? No brotherly love, no spiritual growth.

The Apostle John has quite a lot to say on the idea of love. "Beloved, let us love

one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7). If we have opportunity to show this love, and let it pass, or purposely ignore it, are we acting as one born of God? "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" (1 John 3:14, 15).

Our relationship with Jesus is to be one that is different from that of the world. If I say that I cannot show love, I am saying that all things are not possible with 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). John emphatically declared: "He that loveth not knoweth not God; for God is love" (1 John 4:8).

"Thou shalt love thy neighbour as thyself." But who is my neighbor? Anyone who has a need becomes my neighbor and I have responsibility toward him.

The good Samaritan, a complete stranger, a national outcast in the estimation of the Jews, showed loving compassion for one who was in need. He went against that which is natural. He showed that God was abiding in him. If we always respond naturally, we are not different from anyone else. Under this circumstance, our relationship with Jesus is of no value. When we start being selective about whom we should or should not help, we are saying by our behavior, "Moveover, God, I know a better way than you have revealed to us." "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" (1 John 3:17, 18).

Jesus very pointedly came to the crux of the whole matter when he spoke of those who did, or did not, feed him when he was hungry, give him drink when he was thirsty, entertain him when he was a stranger, clothe him when he was unclothed, minister to his needs when he was in prison, or nurse him when he was ill. When none of them could remember either doing or failing to do any of these things for him, he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Love has to be shown and not just talked about, in the same way that faith is shown through action and not just by speech. "By this shall all men know that ye are my disciples, if ye have love one to another (John 13:35). In saying this, Jesus gave us a simple equation: If you are my disciples you show love; if you do not show love, you are not my disciples. How does this equation apply to you?

Love for God

AS WE look through the Old Testament Scriptures, seeking for the texts of greatest importance, we find ourselves sooner or later arriving at Deuteronomy 6:4: "Hear, O Israel: the LORD our God is one LORD." This scripture contains one of the greatest doctrinal truths in all of the world. But it is also followed by another passage that is often passed over in favor of more important thoughts. "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:5).

This verse carries with it one thought that was unknown to other religions during the time of the exodus. Part of the thought is with us in one form or another now, but only part. Love is with us today in many forms. We have the love of pleasure, the love of power, the love of money, and the love of self; to name only a few. What we are told in Deuteronomy 6:5 is to love God.

Other religions have gods, many gods, but these gods never call for love from their followers. These false concepts of God only call for fear and homage that inspire hatred, not love. While it is true that God requires obedience and homage, he does it in such a way that he can also have our love to go with it. It is this ability to love their God that has set Jews and Christians apart in the world of religion. These religions teach that God is a God of love.

When Jesus was speaking to one of the scribes, as recorded in Mark 12:30, he was quoting from this verse in Deuteronomy. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment."

First of all, we notice that Jesus adds one thing to the list of ways that we can love God. To the list of "heart, soul, and strength," Jesus adds "mind." What does he mean by this list? Some suggest that it enumerates the different parts that make up a man. In some respects, I would agree. Let's consider these things.

First we look to the heart. We must love God with all of our heart. We believe that "heart," as used here, has reference to the emotions of man. All men know emotions. Some say that God does not feel emotions as does man, but he does experience the emotion of love. We cannot reserve a part of our hearts for the purpose of hating. The Bible tells us that one who hates his brother is in darkness (1 John 2:9). If we are in darkness, we cannot really love God. Any emotions in our hearts that are not related to love must be evicted.

Second, we look to the soul. We must love God with all of our soul. The word "soul" is translated from the Greek word *psuche.* This word is translated as "life" or "lives" 40 times, and as "soul" or "souls" 58 times. It can simply refer to people as individuals, or it can refer to the emotions, the natural appetites, the mind, or the heart. Basically, it carries with it the thought of life. It is the life of a man that is represented by the word "soul." A man should love God with all of his life. This can be a part of giving your body as a living sacrifice, as mentioned in Romans 12:1. Man should live in such a way that everything that he does is for the love of God. He should give his whole life to God as an offering of love.

Third, the mind must love God completely. The mind represents the intellectual part of man. Man's thoughts must be completely oriented toward God. Oh, there is time for jobs, but even they can be dedicated to God. Many people think that the intellect and love must be completely separated. But Jesus, in this scripture, tells us to love God with the intellect.

The *fourth* thing is strength. Man must love God with all of his strength. Every ounce of his being can be given to God with love. Our jobs, that were mentioned before, can come under this as well. We give much strength to our employment. We can be the best rug salesmen in the service of God, handling each sale as a testimony for God. Each building block that we lay can be laid in God's honor. And after our job hours, we can still work for God by calling on people for the church, or even by doing repair work on the church building if necessary.

As we look again at these items, we can find several similarities in each of them. Soul can mean life; strength can mean life; heart can mean life; and (if we consider it) mind could mean life. It comes

(Please turn to page 18)

NEWS AND PROPHECY

BY JAMES MATTISON

Israel's "Dwelling Safely"

A reader of this page in *The Restitution Herald* recently wrote to me, noting that the Arabs have been at *war* with Israel for the past 25 years–since Israel's beginning in 1948. He contrasted this condition with that of *peace* which Israel is to experience before being invaded from the north in the last days. His question was, "How can we reconcile these two thoughts?"

Our answer is that, obviously, there will have to be a formal peace agreement between the Arabs and Israel before the invasion from the north occurs.

Twice, in the last several years, we have mentioned on this page the period of peace described in Ezekiel 38:8, 11, 14, that Israel will enjoy before that end-time attack from the north. These verses mention that Israel shall "dwell safely" when the evil scheme for taking a rich spoil from Israel is formulated in the mind of the northern power.

The present Israeli-Arab peace talks in Geneva, Switzerland, may pave the way for the fulfilling of this prophecy. It appears that these peace talks will be long and drawn out, with many fierce verbal exchanges before anything definite is worked out. But worked out it may be. This is the first real opportunity that we have seen in the last 25 years for this foretold peace to be agreed upon.

If the Geneva talks do bring about the cessation of war, and a feeling of peaceful security in the Mideast, it will certainly be evidence that the end of this age is very near. The prophecy of Ezekiel 38 and 39 ends with God being known, not only to Israel, but to all of the heathen. The gathering of all Israel to Palestine, and the pouring out of God's spirit on all Israel will obviously be the work of Christ, after his second coming.

If we really are this close to the end of this age, and it certainly seems that we are, how zealous we ought to be! What a motivation this conviction is to proclaim to all that Christ's coming is at the door! We *must* all be ready!

Megiddo and Armageddon

It is on the plain, or valley, north of Megiddo that the armies of the earth will

be destroyed by Almighty God. This will climax "the battle of that great day of God Almighty" (Rev. 16:14).

The above picture, of the beautiful and fertile valley of Jezreel, or plain of Megiddo, was photographed from the tel (mound) of Megiddo by the writer while with Dr. Huffer's tour group last July. The view is seen when one is looking north. The plain is perhaps 11 miles across, with Nazareth overlooking it from the northeast. It runs northwest to southeast, possibly three times that distance. It is a vast plain and fraught with immense prophetic significance.

Description

The ancient mound of Megiddo is about 68 road-miles north, and a little west of Jerusalem, 21 miles southeast of Haifa and 26 miles southwest of the Sea of Galilee.

There are 20 cities in the mound of Megiddo, the ruins of one on top of those of another. Megiddo has been excavated three cities from the top, to number 17, Solomon's city (950 B.C.).

The Mt. Carmel range, 1750 feet above sea level at Haifa, on the Mediterranean, dwindles down to a small hill at Megiddo.

History

The town of Megiddo was of great strategic importance in the past, since it commanded the pass through the mountains, between the plain of Esdraelon (Jezreel) and the plain of Sharon, along the Mediterranean.

It was on the plain of Megiddo that Sisera suffered defeat at the hands of Deborah and Barak (Judg. 5:19). King Ahaziah died here as a result of battle wounds (2 Kings 9:27). Good king Josiah was killed here by Pharaoh-nechoh (2 Kings 23:29).

Future Significance

Of this place it is said: "He [God] gathered them together into a place [spot, location] called in the Hebrew tongue Armageddon" (Har-Megiddon, or mountain of Megiddo, Rev. 16:16).

The battle itself is described in the last part of Revelation 19. There, verse 19 shows the "kings of the earth, and their armies, gathered together to make war against him that sat on the horse [the King of Kings, Christ, v. 16], and against his army." The powerful Son of God shall slay these kings and their armies (v. 21).

One strong force that will journey to Megiddo appears to be the "kings of the east" (v. 12). Verse 14 mentions "the kings of the earth, and of the whole world" are to be gathered to that battle with God.

Verse 15 speaks of the coming of Christ: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

The message to us is clear. God's wrath will be poured out on earth's combined armies at Armageddon. His Son will come at that time. God will fight through his Son. Those who watch and keep their garments of righteousness (19:8) shall be blessed.

How long till Armageddon? We *must* be ready when Jesus comes!

Another Deceiver

"Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh" (2 John 7).

The newest deceiver is fifteen-year-old Guru Jaharaj Ji, from India, who promises to reveal God and achieve world peace. His teachings cannot be communicated in words. But, in essence, he teaches that one reaches perfection through meditation, this meditation to be based on receiving knowledge. It is an experience, a becoming one with the spirit of God. Christ is completely left out. Two years ago he had 7 followers in this country. Today, they number 30,000. •

SEEKERS of TRUTH

By Edward H. Goit, Sr.

Question:

Explain Isaiah 9:6 and the use of the names, "The mighty God" and "The everlasting Father" in reference to Jesus.

Answer:

These descriptive phrases are a portion of that magnificent prophecy of the Messiah in Isaiah 9:6, 7. In my opinion, there is nothing in all literature that surpasses their beauty.

Reviewing the context of these two verses, I note that in the midst of judgment, God's promise of happiness through a new day for Israel was certain. Isaiah also declared that Israel had seen a great light and proceeded to explain. (See Matt. 4:16; John 8:12.)

"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" (v. 6).

A *child* is the subject of this prophecy. If the translators of God's Word had only considered this fact before releasing the manuscripts of the King James translation, there would be no need for your question. The Angel Gabriel foretold the birth of this child: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:31, 32). The angel of the Lord announced this previously predicted birth to the shepherds in these words: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). This verse establishes the fact of the birth of the Messiah. Jesus Christ's birth is fulfilled prophecy and established history.

Isaiah's prophecy declares that "a son is given." The crucifixion of Jesus Christ fulfilled this. The fact that he was given requires a giver, and that *giver* was God (John 3:16). This prophecy has a logical progression from *the child that is born* to *the son that is given* and to *the coming king.*

Continuing, Isaiah said that "his name *shall be called,"* not his name *is."* There is a distinct difference. His *name,* as declared by the angel of God, was "JESUS." He was also known as "Emmanuel" (Matt. 1:21, 23). God was not fully revealed in his creation. He was revealed more fully in the person of Jesus (in his flesh). Jesus was the "express image of his person." He mirrored his Father, the ALMIGHTY GOD. (See 1 Tim. 3:16; Heb. 1:3.)

Isaiah declared that the name of Jesus shall be called "Wonderful." He is indeed wonderful in all respects. He was a wonderful counsellor. Even as a boy of twelve, he was wise in the law and diplomacy (Luke 2:41-49).

The prophet's next descriptive phrase, "The mighty God," is translated more properly "God-like" in the New English Bible. This conveys the meaning of "the strength of God" or "the Son of the Highest" (Luke 1:32). God's Word describes Jesus as Mary's "firstborn" (Matt. 1:25). Jesus was God's "only begotten Son" and therefore his firstborn. Many Scriptures relate strength to one's firstborn. (See Gen. 49:3; Deut. 21:17; Psa. 105:36.) Indeed Jesus Christ is the "strength of God" or his firstborn. When this verse is read in consideration of the progression of a child, and a son, there can be no other meaning.

The term "The everlasting Father" is translated, "Father of future age" (Vulgate); "Father of age to come" (Alexandrine); "Father of the world to come" (Septuagint); and "Father of futurity" (Rotherham). Figuratively, Isaiah prophesied of Christ, speaking of him in a spiritual sense as the Father of the future age planned by God.

Abraham is referred to as the "father of all them that believe" (Rom. 4:11). He is called by the church "the father of the faithful." Likewise, in a spiritual sense, the Prophet Isaiah is referring to Jesus as the Father of the future age. Paul declared, "Now is Christ risen from the dead, and become the firstfruits of them that slept . . . But every man is his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20, 23). Christ's coming will initiate the future age.

Question:

Please explain 2 Corinthians 5:1-9.

Answer:

In this passage of Scripture there are two houses (buildings) under consideration. The first house (v. 1) is "earthly" and can be dissolved (destroyed, RSV). The second house (v. 1) is "eternal" and is "in the heavens." Verse four identifies these houses as "mortality" and "life" (immortality, 1 Cor. 15:49, 53). Notice that the first house is inferior to the second and is not even called life.

This heavenly house (immortality) is now "in heaven." We do not now possess it. When we do receive it, it will be received from heaven.

Paul refers to the burdens which caused him to groan in this tabernacle; but he at once adds, "not that we would be unclothed," to be left naked (without life). He refers to the state of death. That is, his desire was to live rather than to die. The "clothed" state is better than the "unclothed." (Consider Eccl. 9:4.) From this it is evident that he did not regard death, or the "unclothed" state as equivalent to being with Christ.

Paul wrote that he would far rather be "clothed upon" (v. 4) with immortality. Paul's desire was to be changed without dying at the Lord's return. (See 1 Cor. 15:51, 52; 1 Thes. 4:15-17.) This is the "far better" thing he desired (Phil. 1:23).

While we are "at home in the body" (mortality) we walk by faith, not by sight. In this sense we are "absent from the Lord." We cannot be "ever with the Lord" until he comes (1 Thes. 4:17). When we, with Paul, are "absent from the body" (mortality) and are "present with the Lord," we will not be in a disembodied condition. Just as Jesus Christ was clothed upon with an immortal (heavenly) body when God raised him from the dead, we likewise will be clothed upon with an immortal (incorruptible) body when we are raised from the dead, or changed in a moment and caught up to meet the Lord in the air at his coming (Phil. 3:21; 1 Cor. 15:42-44, 51-55). •

Intercom With the Infinite

A native Christian in Africa was seen sitting long under a tree, looking up, and then down. The missionary asked him, "What are you doing?"

He replied, "I am reading my Bible."

"But you were looking up, then down."

"Yes," said he. "I look up to God and talk to him, then down in his Book and let him talk to me."—*King's Business.* •

Part 3—final installment

How NOT to Witness

By D. B. Watkins

IN THE preceding sections we discussed witnessing methods that should not, in most cases, be used by the Christian who wishes to be an asset to his congregation, and to Christ. They were the "Stay-Away Witnessing Method" and the "Negative Witnessing Method." Both of these methods of witnessing, however, can be employed by the Christian, to the glory of God. This may be done by staying away from events and places that would tend to lead astray from the Christian walk. We must be negative in our response to activities and customs that do not edify, or promote spiritual growth.

In this article, we are going to attempt to illustrate for our readers the effects that may be expected when the thoughtless Christian begins tramping down the witnessing trail.

Many a Christian, it seems, holds to the opinion that only the major truths of the Bible are important, and that the small, no less significant truths may be safely ignored. He feels that they need not be expounded or observed. This method of witnessing, we are going to call the "Straining at a Gnat" campaign. In this method, we will see the effects that it has upon those with whom we speak concerning the Word of God.

Now "Fred Better-Than-Average Christian" shows up for almost all of the services of the church. He does his part in the discussion groups and will usually participate in the singing. He accepts as gospel truth all that the minister has to say on Sunday morning. He trusts the preacher completely. He never studies that he may know for himself that what the preacher says is true.

Sunday after Sunday, Fred takes his place in the pew on the right side of the sanctuary, in the third row of pews from the back. Let the minister ask Fred to memorize the books of the Old Testament, and Fred will do so. But Fred just cannot bring himself to grant the request of the pastor that he move up to the fourth pew from the front. Fred balks at this and becomes offended. He invariably stays home the next Sunday, to protest being publicly asked to perform the great and difficult task of moving up five rows. Fred is a splendid example of the working of the "Straining at a Gnat" campaign. Even if Fred didn't stay home the next Sunday, he would still be a great advertisement for this method. He wouldn't budge an inch from the place where he always sits.

Now let's examine for a moment the effect of Fred's attitude on the visitor who was at the church services the Sunday that he rejected the request to move. The visitor may have reasoned somewhat as follows: "Well, if Fred won't move forward, what is going to be said and done cannot be of great interest, so I'll just follow his example and sit in the back too."

Fred had bought tickets to a ball game that same week. When he arrived at the ball park, he found that his seat was toward the rear of the stadium, and that a pillar blocked his view of a part of the playing field. Fred had a fit! He had paid good money for his tickets, and his *favorite team* was playing that day! Grumbling all during the game about the injustice of it all, Fred failed to notice that the fellow sitting next to him was the very same man who had visited his church the previous Sunday. The stranger did not have to be a psychologist in order to understand that getting a good seat at the ball game was more important to Fred than a good seat at the worship service. Fred had choked on the gnat of changing pews, but had easily swallowed the camel as he attributed such importance to a good seat at the ball game.

Cordelia has a beautiful voice, of which she is justifiably proud. She rightly regards it as a gift from God and willingly attends all of the choir practices. She is happy in her place in the choir loft every Sunday—except when someone else is assigned a solo part. This is the signal for Cordelia to pout! She then becomes apathetic and unresponsive to the choir director's suggestions to the singers. After all, she is the one with the solo voice, why should not her talents be appreciated and used? Unwittingly, Cordelia has choked on the gnat of personal pride, while failing to recognize the much more important truth that God gave her the fine voice to be used for his glory, not for her own.

Mr. White is an elder in the church. As one who takes his responsibility for the spiritual welfare of the church very seriously, he keeps a watchful eye over the

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What of the Night?

By Elaine Handspiker

CAN anything be more lonely than the darkest hour of the night? Recently, I was traveling and spending the nights in a camper trailer. During the dark night hours, I saw the glow of an outside light which had been left burning. Perhaps it was the time change, the heat, the fatigue, or the Lord wanting me to fellowship with him. At any rate, I could not sleep and thus was able to observe this sight. In the quiet hours of the night, the words of Isaiah came to my mind: "Watchman, what of the night?" (Isa. 21:11).

Can anyone doubt that we are living in the deepest, darkest night of the world's history? Immorality, spiritual indifference, and decadence are on every hand. Anyone who possesses even the slightest sensitivity to spiritual things must agree that the future cannot possibly be growing brighter. Border clashes, wars, financial difficulties, food shortages, and famines plague the nations of the world. Uncertainty follows uncertainty. Inner strife, abuse of drugs, suicides, depression, and sicknesses plague the world's people. The inner man cries out, "What of the night?"

And yet, amidst all the darkness, there is to be seen the glow of the fire of faith. The message of Jesus Christ still brings peace and hope. Can we not hear, "I must work the works of him that sent me, while it is day, the night cometh when no man can work. As long as I am in the world, I am the light of the world." And then, "Ye are the light of the world." Should we not be convinced that we must work the works of him who has sent us? For "The night cometh when no man can work." Fellow believers, we are the watchmen during this dark night of sin. We have the message that shall turn the darkness to dawning and the midnight to noonday.

In association with this call for workers, cannot we sense the emotional lament of the prophet, as he sobs, "Arise, cry out in the night"? What are we doing to spread the fire of faith to those who are lost in sin? They are the ones who are physically, morally, and spiritually bankrupt because of the spiritual laxity of those meant to be their examples and leaders. Here, fellow believers, is where we must serve as the watchmen of the night, pouring out our hearts for them. They grope in darkness; they cry in vain; they die in despair. Ah, yes, dear fellow watchmen, "What of the night?"

Let us take care that our faculties are sharp and that we are concerned with what is needful for our day. Instead of commenting upon our apathy, may the Lord say of us, "Your zeal has provoked many."

The Harvest is Ready!

By Walter R. Johnson

The following article was submitted by Elaine Handspiker, of Digby, Nova Scotia. The author is an inmate of the Stony Mountain Penitentiary of Manitoba. In spite of some editing, the intensity of the author's feeling is evident in the article.

DOORS slam, locks clang, and a guard leads you into the main prison. What despair floods through you! What loneliness you feel! "What a place to be," you think, "completely cut off from the entire world." For some, this is a welcome scene; for others it is home; for still others, it represents complete disgrace and all hope fails. This scene is typical of that in all of the prisons throughout Canada today, as hundreds and thousands of our young people follow the road that leads to "The University of Crime."

You may well say, "Well, they deserve it. I don't feel sorry for them. They asked for it." This is, in fact, the feeling of society in general toward them. People will carry this attitude with them as they gather together in churches and sing, "Love Lifted Me." As far as I can see, it surely didn't lift them very far. In fact, they are the kind of Christians that Jesus was talking to in his message to the Laodiceans: "I would that you were cold or hot, so therefore because you are lukewarm I'll spew you out of my mouth." They have before them a long way to climb up the ladder to experience the love that they talk about. They have yet to learn the true meaning of the word "love."

In Matthew 25:36 we read: "I was sick and ye visited me, I was in prison and ye came unto me." This is from the mouth of the Lord Jesus Christ himself. He said that he was in prison. Being upon this earth, with all its corruption, must have seemed like a real prison to him. But when his followers asked him when this had happened, he replied: "In view of the fact that ye did it unto the least of these my brothers, ye did it unto me."

Now why should anyone in his right mind want to go into a prison? Let's do some research to determine what a letter, or a visit, can and does mean to a man in a real-life prison. He is locked away from those he loves and who mean the world to him. He is all alone and very lonely. He is a man who has been taken, against his will, into an alien world. This world enforces many codes and ethics. Wrong though they may be, they are ethics nonetheless. This is a world which, by its very nature, is completely negative. Nothing is positive. Each inmate is a prisoner, and therefore not to be trusted. Regardless of his personal convictions or the status of his life, he is involved in a system in which it is considered as wrong to follow God's teachings. This "con" is aware of the weaknesses in the character of his fellow convicts. He also notes that they are often manipulated for the benefit of the administration. His reaction to all of this is frustration and despair. Everywhere he looks, he sees doors closing. There is no place to which he may turn.

He could go to the chaplain and tell his story. But, after all, the chaplain is a trained prison official. Though he may offer the convict pity (something that he does not need, nor necessarily want), it is mingled with suspicion. It often seems evident that the chaplain feels no personal concern for the individual prisoner or his problems.

Now enters the missionary. Here is a person who is genuinely concerned about

the salvation of the convicted soul. He has the deep love of God in his heart. He brings with him a new kind of hope. Here is someone who will trust a convict! This is the first time that anybody has trusted him since he has been in this place! Here is hope that goes beyond the restricted life of the prison community. In the hand of this visitor is the key to complete reformation. He brings the answer to a dilemma that is over four thousand years old. The answer is L O V E, which he gives freely through visits and correspondence.

For a prisoner, a letter may be his only contact with his loved ones. It is the only means by which he can keep in touch with the reality of the world outside the prison. It is the only avenue open through which compassion and love may flow to him. This is diametrically opposed to the hate and corruption that breed in our prisons. Someone has said, and it bears repeating: "The vilest deeds, like poison weeds, bloom well in prison air." How true this is. How sad that trained psychologists, psychiatrists, and sociologists can't seem to see the deceit in the facade of charades that they are allowing to germinate and develop within the prisons.

The answer is so simple—LOVE, THE LOVE OF GOD! The Christian missionary is God's answer to the prayers of prisoners. Such people are sorely needed in prisons. They bring the message that there is hope and there is love, free to all who ask for them. Dedicated Christians are needed to bring the Good News to men who are seeking a new life.

The age-old story of rejection is a very real and very present experience in prisons. Prisoners are human beings. Like you and me, they need attention and affection. They need the assurance that they are loved and wanted. They need to know the story of Christ. They can only receive it when it is offered from a heart filled with love. Visits to a prisoner are a sign to him that there is someone who cares! The negative atmosphere of the prison is replaced with something positive, for a change, and the prisoner who is searching for something better grabs onto that something.

Jesus is no respecter of persons. He is the same yesterday, today, and always. Most important of all, he cares! He has a ready mission field among the thousands of men and women behind bars. He is pleading: "The harvest is ready, but the laborers are few." Won't you offer a helping hand instead of scorn?

We, the prisoners, cry out to you. We need to share your love. We need your love to help us, lest we fall into satan's grasp. We need you, and our Lord needs you! Won't you heed his call? If you will, you can help these gates to slam again and again. This time, they will be slamming behind reborn Christians, who are going out to preach God's Word. We will tell others of the Good News of Christ that we learned in prison through the love of a Christian missionary who cared enough to share. If you are one of these, you may just hear the voice of the Lord telling you, "Enter into the joys of thy Lord which were prepared for those who love and serve him. Well done, thou good and faithful servant." •

GOD LIVES!
God Rewards!
God Punishes!

By Pastor Dale H. Ward

EVERYONE ought to be spending time and effort to prove to himself that God exists, instead of trying to prove that God does not exist. What do you think God's judgment will be on those who have tried to prove that he has no existence? By refusing to acknowledge God, for one reason or another, men shut the door of salvation against themselves.

We, of the Church of God, believe that eternal death (annihilation), will be the punishment of all who ignore God or refuse to obey his commandments. By trying to exclude God from his own creation, they place themselves in a position which demands that a righteous and holy God must, justly, exclude them from his creation. They have dug a pit and fallen into it.

Generally, it is the rich and well-educated who try hardest to prove to themselves that God does not exist. They are wise enough to know that if the universe was brought into existence by a Creator, then he is greater in knowledge and power than they can ever hope to be. In their pride, they cannot tolerate this thought. Are they not wiser and more powerful than their fellowmen? Have they not, through their knowledge, made the universe to serve them in many wonderful ways? An eternal God who possesses an infinite mind is an affront to them. Worldly power and knowledge have often proved to be a stumblingblock which hinders finding God and acknowledging him.

The Psalmist said: "The fool hath said in his heart, There is no God" (Psa. 14:1a). God's Word brands as "fools" some who, according to worldly standards, are among the best educated.

Jesus touched upon this principle when he said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25). By many, the poor of this world are looked upon as gullible because they believe in God as he is revealed in his Word. The worldly-wise scoff at the simple faith of the "common people." They do not realize that these people have found a treasure that will not be mined away for all eternity. In obeying the commandments of God, the faithful have found the guide to the best and most abundant life that it is possible for men to experience. (This abundance will never be apparent to those who judge abundance by the volume of their material possessions.)

Added to this is the hope of eternal life. We do not presently possess it, but the hope that we have puts a different light on many things. Jesus said: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29).

There will come a time when those who have tried to "reason God out of existence" will learn of their mistake. This future judgment is described in Matthew

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GLEANINGS . . .

Planning to Build

The North Hills Church reports that they are progressing with their building plans. "We feel that we are growing so rapidly that we will have to build before we are financially ready. But this 'burden' is only another drop of the 'showers of blessings' that we have already received." –The Northeast Conference *Scroll.*

1,000 Each Day

A thousand people a day commit suicide around the world, and ten times that number attempt it, according to Dr. Anthony R. May of the World Health Organization. Hungary has the highest suicide rate at 33.1 percent per 100,000 population, says the mental health expert. Czechoslovakia is next with 24.5 percent; Austria with 22.3 percent; Sweden with 22 percent; Canada and the U.S. have 10.9 and 10.7 percent respectively. Latin America has the lowest, with 6.8 percent for Chile and 7.3 for Venezuela. Factors most commonly associated with suicide, Dr. May believes, are bereavement, social isolation, chronic physical illnesses, psychotic disturbances, alcohol, and drugs.–*The Bible Advocate.*

The Cause of Alcoholism

The cause of alcoholism is not known, but there are four possible theories: It is a psychological problem; it is a physiological problem caused by enzyme system differences or inborn errors of metabolism; it is a cultural problem caused by ambivalent attitudes toward drinking; or it is a combination of the first three.

You will note that the experts never concede the possibility of alcohol as a cause of alcoholism. If this possibility is mentioned, it is refuted with the totally dishonest and asinine argument that it could not be so because not all who drink become alcoholics.

An objective scientific inquiry would quickly concede that most of the problems we call alcoholism are merely the normal, expected spillover from our great national love affair with this dangerous and destructive mind-bending drug. We know what effects alcohol has on the mind and on behavior and we can logically expect a wide variety of unfortunate consequences when this drug is widely and heavily used. We cannot logically expect much good to come from this drug.

A large part of our inability to impress the youth culture with the folly of their drug use comes from the fact that they recognize our hypocritical refusal to deal with this truth about alcohol.–*The Phony War Against Alcoholism,* by Donald F. Lew, Consultant on Alcoholism.

Israelitish Oil?

A Jerusalem correspondent is said to have reported that geologists have determined that Israel possesses large petroleum deposits in twelve different areas of the country, with good prospects of yielding oil.

If it turns out that Israel is indeed the possessor of large deposits of oil, this will be a very tempting "spoil" for the oil-hungry confederation to be led against Israel by Gog. (Read again Ezek. 38:1-13).

Face Without Works

Yielding to the eager request of his little son for a watch, a man visited Woolworth's and bought the coveted article one Saturday night. The child was delighted, for the face of the watch was very pretty, and it could be wound easily.

Before putting it under his pillow he set the watch to eight o'clock, the usual hour for getting up on Sunday morning. He awoke early to find that his watch showed that it was eight o'clock. He ran to the bedroom door and kept shouting that all had overslept, till his father called, "Get off to bed, you rascal. It's only five o'clock." Greatly hurt, the little fellow got out his knife to find what was wrong with his watch. Disillusion was swift and bitter.

That day at church he paid more than his usual attention. Later his father asked him what the minister was saying. "He was preaching about my watch," was the reply. "Your watch?" "Yes, Dad, he said, 'Face without works is dead.'"

This is a good definition of the walk of many a so-called Christian, the father thought.–*Sword of the Lord.*

Professor (Edward) Deevey supplies terse phrases such as "the species barrier" . . . then confesses bankruptcy: "Some remarkable things have been done by crossbreeding and selection inside the species barrier, or within a larger circle of closely related species, such as the wheats. But wheat is still wheat, and not, for instance, grapefruit; and we can no more grow wings on pigs than hens can make cylindrical eggs."–*Awake.*

The Bible

An old professor of biology used to hold a little brown seed in his hand. "I know just exactly the composition of this seed. It has in it nitrogen, hydrogen, and carbon. I know the exact proportions. I can make a seed that will look exactly like it. But if I plant my seed it will come to naught; its elements will simply be absorbed in the soil. If I plant the seed God made, it will become a plant, because it contains the mysterious principle which we call the life principle."

This Bible looks like other books. We cannot understand altogether its marvelous power. Planted in good ground, it shows that it has the life principle in itself; it brings forth spiritual life; it bears fruitage.–*The Evangel.*

A Prayer

Lord, I would ask of thee today
To take the bitterness away
That surges in me when a wrong
I've suffered. Make me strong
Forgiving it, as I would be
Forgiven in eternity.

Burn out the bitterness today,
Fill me with understanding, pray,
That I with grace may do my part
To cleanse some other bitter heart;
To purge it with my love as thou
Hast purged me with thy love just now.

–*Selected.*

Unchanging Love

C. H. Spurgeon was talking to a farmer who had on his farm a weather vane on the arrow of which was inscribed "God is love." He said to the farmer, "What do you mean by that? Do you think God's love is changeable–that it veers about as the arrow turns in the wind?" The farmer answered, "Oh no! I mean that whichever way the wind blows, God is still love."

Nail Up the Holes

A father tells this story:

"I took my little boy on my lap and told him the story of the lost lamb: how it found a hole in the hedge and crawled through, how it skipped and played in the sunshine, until it wandered so far that it could not find its way back. And then I told him how the wolf chased it, and finally the Good Shepherd rescued it and carried it back to the fold.

"When I finished he exclaimed, 'Say, Pop, did he nail up the hole in the fence?'

"Every unwholesome influence, every tavern, every slum is a hole in the fence that needs to be 'nailed up'."–From *Earnest Worker.*

STORIES FOR THE FAMILY ALTAR

By Ruth Lewis

I Didn't

Sandy and Sammy were very busy. They were writing and coloring on the pads of paper Daddy had bought them. Both of them were enjoying their work.

Mother walked into the kitchen and looked into the cookie jar. "Someone has been eating the chocolate chip cookies. I don't think we'll even have enough for lunch," she said.

"I didn't eat any," said Sandy.

"I didn't," said Sammy quickly.

"Well, I'm surprised. I don't think your father would eat that many without saying something about it."

"Sammy, let's make another book like our Sunday school teacher, Mrs. Jasen, made for us," said Sandy as she scooted down from her chair. She ran to get the booklet she had made in Sunday school class.

"What is it?" asked Mother.

"Oh," said Sandy, "it's a book of life. God has one. He puts the good people's names in it. See, here's my name that Mrs. Jasen wrote in my book. Sammy has one, too."

"Is lunch ready?" asked Dad as he came into the room.

"Almost," explained Mother. "I can't seem to solve the mystery of the missing morsels. It seems some chocolate chip cookies have disappeared."

"Daddy," said Sammy, "does God have an eraser?"

"I don't think God really has any need for one. Why do you think God would need an eraser?"

"To take out names from his book he writes in. I got into the cookie jar." Sammy hung his head in shame, and explained. "When Ray was over here playing with me yesterday, he said he was hungry. I was, too, so we both ate a cookie. Then Ray took a whole handful and told me good-bye."

"That Ray!" exclaimed Mother. "He's *always* hungry! I guess we should feel sorry for him because his mother never takes the time to bake any for him. However, Sammy, the next time Ray says he is hungry, you are to tell me about it and I will decide if any, or how many of anything, Ray can have. Agreed?"

Sammy sheepishly nodded his head.

"God doesn't need an eraser, Sammy," said Dad, "because there's this thing called forgiveness. When you do something wrong to a person or God, you say you are sorry and ask to be pardoned."

"I'm sorry," whispered Sammy as a tear trickled down his cheek.

"You're forgiven," smiled Mom as she kissed his wet cheek.

Times of Change

In the story of the world there have been, or will be, five times of change in the way people live.

1. In the Garden–Out of the Garden.
2. Before the Flood–After the Flood.
3. Before Christ–After Christ.
4. Before the Second Coming of Christ–After the Second Coming.
5. Before the Kingdom Age–During the Kingdom Age.

People who have lived, or will live, through these periods of time know great changes in four parts of their lives.

1. Social changes.
2. Economic changes.
3. Physical changes in the earth.
4. Spiritual changes.

In the Garden

In the garden of Eden, Adam and Eve lived a very unhurried and comfortable life. They were satisfied with the lives that they lived and with the home that God had made for them. Although they had to work the soil, prune the trees, and otherwise tend the garden, their needs were well supplied, and they experienced no troubles. They enjoyed being together. They liked the animals, and the animals liked and trusted them. God himself was their friend and visitor.

No one knows how long Adam and Eve lived in the garden of Eden. Was it several days, weeks, months, or years? It was a wonderful place to live. The weather was neither too hot nor too cold and there was lots of sunshine. Nobody ever became ill.

Then they disobeyed God. Although God told them about a way for them to be forgiven, he made Adam and Eve leave the garden. The garden had a gate. One of God's assistants guarded the gate and wouldn't let them go back into the garden. What was it like on the outside of the garden?

Out of the Garden

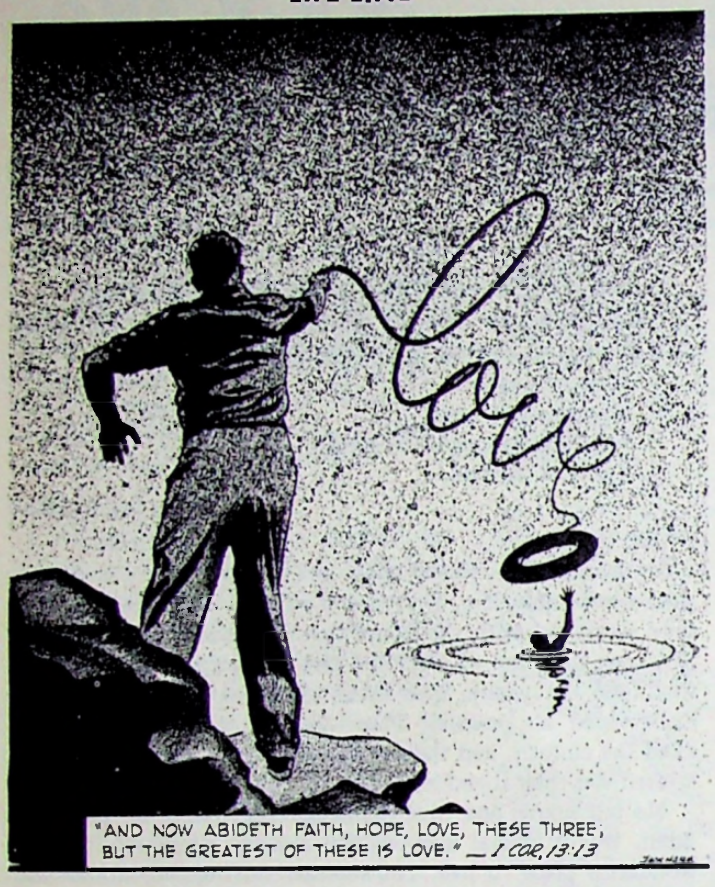
Outside of the garden, Adam and Eve had only each other until their children were born. God didn't walk with them anymore. They soon established a family and became the parents of several children.

Now, Adam had to really work hard at his farming. The earth produced not only good crops, but also thorns, thistles, and many kinds of weeds. These could crowd out the crops that they needed to eat, unless Adam spent a great deal of time and work in cutting them down or pulling them out of his fields. Adam had the job of raising the food for the family. The lives of Eve and the children depended on his skill as a cultivator of the ground and in taking care of the animals.

Eve also had to do more work. She had to do the cooking, keep the house clean, sew clothing, keep it mended, and clean and take care of the children.

The whole world outside of the garden was there for them to explore, but Adam was not free to leave his wife and small children to discover the rivers and mountains and to make maps of them. He was just too busy making a living.

In the garden they had been close friends with God. Now they could only try to please him by sacrificing animals to him. They told their children what happened to them after they disobeyed God, and hoped that someday things would again get better for the people who live on the earth. •



LOVE--

according to First Corinthians 13

By Beth Briggs

SO MUCH has been said and written about chapter 13 of First Corinthians that it seems that nothing more could possibly be said. But the subject of love is so extremely important, especially in these days, that another review may be appropriate at this time.

Jesus says a great deal about love. The earliest churches were so filled with love for God, and for each other, that we sometimes wonder at the seeming coldness in some of our churches today. There doesn't seem to be much love, as far as some members are concerned.

The author knows a sister who has been many years in a large church. Although she is a senior citizen and all alone, only four people have ever called upon her. Seven have invited her to their homes (two of them only once), and only three ever telephone her. She is outgoing and friendly, not at all difficult to get acquainted with. In spite of this, she has never gotten beyond the "Good morning, how are you?" stage with many members. She has not asked for financial assistance, and has helped considerably with the work of the church. The church has cliques--old, middle aged, and young--and each person is expected to stay in his own category. Sad to say, this sister does not feel free to ask for spiritual assistance from more than two, and because they are so busy, she hesitates to bother them.

Now what does the thirteenth chapter of First Corinthians say about this state of affairs?

The first verse tells us that, although we speak with the tongues of men and of angels, if we have not love in our hearts, we are as sounding brass or a tinkling cymbal. That does not sound very encouraging, does it? No doubt, we have heard several brothers who have spoken as beautifully as angels, or any human being, could speak. But they were just passing through, and we don't know how much love they had in their hearts. There are, no doubt, many who have this love if we knew where to find them.

It would indeed be wonderful to have the gift of prophecy and to possess the faith that can move mountains. But verse 2 tells us that we could have these things, but if we had no love, we would still be as nothing. Faith is next in importance to love. Many saints should have much more faith than they do, but even faith, without love, is nothing.

Verse 3 contains a thought that we should consider very seriously indeed. Many of us do give our goods to feed the poor, but still it isn't enough. Nobody wants to be burned, at the stake or otherwise. It takes a tremendous amount of faith to undergo this. But even this sacrifice is nothing without love.

The apostle does not leave us in doubt as to the nature of love. It consists of many elements.

In the first place, love suffers long, perhaps not physically, but mentally. No matter what sin a brother or sister has committed, if he or she truly repents of the sin, the saints should help in every way that they can. If the brother or sister is tempted again, we should still try to help and uphold the one who has stumbled, remembering that we ourselves are far from being perfect. Regardless of what is said or done against us, we should suffer long, forgive, and not retaliate.

Love is kind. That seems simple enough, but is it? Kindness consists of many things, and just being a little kind to someone in trouble, in or out of the church, may change the whole course of his life. It should be easy to be kind.

Love does not envy anyone at all. Those with love in their hearts do not envy anybody with more material blessings than they themselves possess. They know, like Paul, how to be content with the things

that they do have (Phil. 4:11). If a loving Christian is talented in any way, he does not feel "puffed up" or proud about it. He knows that whatever talents he has were given to him by the Lord, to be used in his service.

There are four important characteristics of love mentioned in verse 5. Love "does not behave itself unseemly." In other words, those possessing love not only avoid doing evil, they avoid the very appearance of evil. They do not give anyone an opportunity to justly criticize them. Love seeks not her own. That is to say, our thoughts and acts should be for others and not for ourselves. Love is not easily provoked. Many people "fly off the handle" at the least little thing. Very often, the slights that they imagine that they have received were not meant in that spirit at all. Love not only does no evil, it does not even think evil. "To the pure all things are pure" (Titus 1:15). It is our thoughts that finally lead to our actions.

Verse 6 tells us that love does not rejoice in iniquity, but rejoices in the truth. Many people who would not think of doing evil to others, nevertheless secretly rejoice when evil comes to them. "Ah, ha," they think, "they got just what they deserved."

Verse 7 informs that love bears all things without complaint. This includes even serious injustices that may be done to us. The brother of one of the author's friends stole all of the money that she had invested with him. This left her with a pension as her only means of support. She had helped the brother and his family all her life. Did she report him and talk about his wickedness to others? She did not! She is a Christian. Even though she is now in a rest home and confined to a wheel chair, she has never uttered a word of complaint.

Love does not believe all things, but does believe all things that are good, even though the faith of others who do good is entirely different from our own. We believe in the good things of their faith, and love the ones who follow it. Love lives in hope always: hope in the eternal; hope in the good things of life; hope that evil, in God's own time, will finally pass away; hope that the chance for salvation may come to all.

What wonderful characters we would be if we followed the pattern here laid out for us! All other things, says verse 8—prophecy, faith; all of them but love—will pass away. Love will never pass away, because God is love.

Now we see through a glass darkly (v. 12), but someday we shall "know as we are known." We shall see the Savior, the Savior who is the very personification of love, and shall dwell with him forever. Jesus loved and forgave those who mocked him, even those who crucified him.

Dear ones, do we love as Christ loved? Do our hearts go out in love and compassion to the lonely, the bereaved, and the sick? It isn't easy to have love such as is laid out for us in this chapter. We cannot live perfectly as Christ lived. But we can strive, as the early saints strove, and live in such a way that at the last day we will hear Christ's commendation: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." •

What is Zionism?

By D. Horowitz

THE Security Council . . . was lectured on the true meaning of Zionism when Ambassador Yosef Tekoah—in one of the finest speeches he has ever delivered before the UN organ—took the occasion to rebut a vicious Hitler-like diatribe blurted out by Saudi Arabia's malcontent Jamil Baroody who, in extolling Hitler, threatened American Zionists and their friends with persecution should "anything go wrong in the United States."

Incensed by the fact that not a single member of the Council had been bold enough to interrupt Baroody on a point of order, Tekoah himself intervened, stating that "it is a shame and a disgrace that no one interrupts the representative who is speaking here . . . to put an end to this disgrace." Despite this protest, the Americanized Saudi Arabian was allowed to continue with his filthy anti-Semitic talk.

In rebutting Baroody's falsification of the term by Jewry for their struggle for liberation, Tekoah declared that *"Zionism is the love of Zion.* Zionism is the Jewish people's liberation movement, the quest for freedom, for equality with other nations. Yet, in an organization in which liberation movements are hailed and supported, the Jewish people's struggle to restore its independence and sovereignty is maligned and slandered in an endless spate of malice and venom."

Tekoah reminded the Council that "Hitler, in his drive to annihilate the Jewish people, began by distorting the image of the Jew, by rewriting Jewish history, by fabricating some of the most odious historic and racial theories. The Arab governments, in their campaign to complete Hitler's crimes against the Jewish people and destroy the Jewish State," he pointed out, "have adopted the same method of falsifying Jewish history, and in particular the meaning of the Zionist movement and the significance of its ideals."

With this introduction given, the Security Council then heard something they had never heard before, and whether its fifteen members liked it or not, they were compelled to listen in stunned silence as the dynamic Israeli Ambassador thundered forth in unmistakable tones the one and only true answer that can be given to the question "What is Zionism?"

"When the Jews, exiled from their land in the seventh century before the Christian era," he told them "sat by the rivers of Babylon and wept, but also prayed and sought ways to go home, *that was Zionism.*

"When in a mass revolt against their exile they returned and rebuilt the temple and reestablished their State, *that was Zionism.*

"When for centuries after the Roman conquest they refused to surrender and rebelled again and again against the invaders, *that was Zionism.* When uprooted from their land by the conquerors and dispersed by them all over the world, they continued to dream and to strive to return to Israel, *that was Zionism.*

"When during the long succession of foreign invaders, they tried repeatedly to regain sovereignty at least in part of their homeland, *that was Zionism.* When they volunteered from Palestine and from all over the world to establish Jewish armies that fought on the side of the Allies in the First World War and helped to end Ottoman subjugation, *that was Zionism.*

"When they formed the Jewish Brigade in the Second World War to fight Hitler, while Arab leaders supported him, *that was Zionism.* When Jews went to gas

(Please turn to page 18)

Brief Messages . . .

Oil Crisis: The Other Horror Story

One official, currently running for the Wyoming governorship, but kept nameless, actually made the all but incredible statement: "Maybe the time has come for the United States to destroy Israel in order to safeguard American oil supplies from the Arab countries."

Could this very idea be the impetus to bring about the fulfillment of the statement of Zechariah 12:3? "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered together against it."—*Blood River Bulletin.*

Columbia Station Church Makes the News

What Went Before

About November 1, the fuel tank, which serves both the church and the parsonage at the Columbia Station, Ohio, Church of God, was filled with propane gas by their supplier. They were then told that, due to government established priorities, they could expect no more this winter.

Learning that places of business, including bars, were being promised more, Pastor Russell Magaw sat down and wrote a letter to Congressman Mosher, representative from their district, protesting the distribution of priorities. Included in the letter were these words: "It's time for our lawmakers to realize once again, with our founding fathers, that faith and true religion in a citizen's life will fortify him with sufficient strength to face any crisis with success. Our citizenry will only attempt to evade their responsibility if they are fortified with the spirits of liquor in the face of our energy crisis."

Brethren from the local church, and from other congregations as well, wrote similar letters. Congressman Mosher replied that he would look into the situation. Many prayers were offered to God for his guidance in this crisis. Somehow the local newspaper learned what was happening, and decided to feature the story. The following report, written by Pastor Magaw, tells what happened then.

"On the afternoon of December 5, our church treasurer received a call from our propane supplier with the information that the government had reevaluated the propane priority list. As a result, churches were placed at the top, with residential dwellings, in fuel allocations.

"Shortly before the call, their tank truck had stopped to fill the church's tank. That same afternoon, people of the community read a half-page illustrated article about our plight in the Elyria *Chronicle-Telegram.* The story in the newspaper indicated our displeasure for commercial businesses, like bars, to be rated higher than churches in the mandatory fuel allocation program. (In fact, churches weren't even rated at that time.) Then the next morning the *Chronicle* called again, when they heard that we had received fuel. We explained the priority change, then stated that God had honored the prayers and faith of his people. So, on December 6, another article appeared in the *Chronicle,* explaining the change and repeating our trust in God that prayers had been answered.

"This whole experience, as we can testify, has provided a great boost to our faith in God. We won't speculate as to how it happened that the priorities were reversed. We make no attempt to uncover what actually took place behind the scenes to exalt the churches to the top of the list. We state only what we know by spiritual experience, that God 'changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding' (Dan. 2:21). So, all praise goes to him for all good things. This is only one example of how his justice will be seen in all the earth—one of these days."

Postscript

A later letter from Congressman Mosher reported that, due to the haste with which the program had been instituted and the resultant confusion in Washington, the churches had been overlooked completely. They are now given the highest priority, along with hospitals and nursing homes.

Energy Crisis

We hear a great deal on television and radio, and read much in our newspapers, about the world's energy crisis. As I have watched this developing, there are several things that I have observed.

Perhaps the most significant of these is the way that the Arab nations are using their oil squeeze to pit all nations against Israel. They are making it very clear that other nations will receive Arabian oil only when they abandon their pro-Israel policies. The Bible tells us that in the last times, "All nations will be gathered against Jerusalem to battle" (Zech. 14:1).

As results of the energy shortage, we may see some significant changes in the life-style of the American people. Our hearts go out to, and our prayers go up for, those who may suffer unemployment and scarcity because of it. Still, it is possible that several good things may come out of all of this. The slower speeds will not only save energy, they will also save lives. They will also permit people to observe the glories of nature instead of zooming past them with their eyes on the road. Hopefully, this will lead to a great appreciation of God's handiwork, and more praise for the Creator.

The gasoline shortage may also cause families to spend more evenings together in their home. A strengthening of the family structure would be a great blessing to our nation. It would probably also be good (though not pleasant) for our nation of pampered people to have to "tighten our belts" and do without some of the luxuries that we have so long taken for granted.—*Troy View Bulletin.*

The Countdown

Day by day, the actors are taking their places on the world stage. There is much talk of a permanent peace, while the nations continue to prepare for war. The final struggle is to take place in the not too distant future.

You may put your head in the sand, like the proverbial ostrich, but the fact that you are not seeing world events in their relation to God's Word does not mean that they are not taking place. Wake Up! Open your eyes! The Time of REDEMPTION draws nearer by the moment!

Even though nations are fighting against God, you do not have to do so. Jesus offers peace in your heart if you will only turn your life over to him (John 14:27).—Oregon, Ill., *Bulletin.* •

Americans Get What Americans Want: Dean Martin, Carol Burnett, Maude, and other trivia

By Pastor Rex Cain

YOU have a monster in your living room whose initials are T.V.!

It is evident that mass mailing to network executives is not going to stop the tide of filth that appears in living color on the "big eye."

In case you and your family are not aware of it, there is an on/off switch located somewhere on the set. It appears that censorship must begin and end in the living room at that little plastic knob.

Allow me to quote some material that came across my desk this week from Christian Freedom Foundation, Inc.:

"Modern TV programs have become saturated with sex. Parents hardly know what to allow their children to watch. And Christians, rightly so, are becoming upset over the growing number of sexy programs on TV.

"Here is just a sampling of the sex-oriented programs that have been aired recently:

"On station KCET in Los Angeles, an 'electronic' ballet called The Relay was aired in which dancers in one sequence appeared nude, with no attempt made to disguise their nakedness. A recent episode of Maude literally endorsed abortion when, during a two-part series, the 47-year-old 'heroine' discovered she was pregnant and then, with her husband's encouragement, decided to have an abortion.

"These two shows characterize the rapid downward slide of morality on TV."

The letter goes on to say that Christians can stop this avalanche of filth by . . . and then lists a few ideas.

Personally, I don't believe that we can stop the appetite of most Americans who enjoy this lurid material. Certainly, if that is what Americans want, that is what they will get! Especially is this true if it helps to sell products. You may rest assured that our efforts against this giant will be puny indeed.

An energy crisis that would require the turning off of all TV's would be one of the greatest blessings that could come to our land. Without that advantage, the only way to stop filth would be via a national uprising against it. This can only occur if we have a national spiritual revival. I don't see that in the offing.

We must return to our own living rooms and our own standards! Here is what the Cain family did recently: First, it was decided that the children must do all of their school homework before there could be any TV. Second, after school hours and after the homework is finished, the children will be permitted to view one hour of censored TV before the evening news, and one hour of censored TV in the evening.

There are exceptions in the plan: A Walton special, Olympics, and other specials may be permitted. Saturday's cartoons are regulated. Some of them are horrible! Admittedly, even this is not ideal. I would prefer no TV except for the news, but on a rainy Saturday, the pressure is on.

You say, "Discard the TV?" Good idea! It may well come to that very soon. But we wrestle with the following problem: Would it be better to allow regulated TV at home to appease the curiosity of the young, or to allow no TV which, to be realistic about it, would probably drive them to clandestinely watching TV programs at the neighbor's house. Two firm and unbending a stand could conceivably create more problems than it solves.

I believe that Christian parents must regulate both *their own* TV viewing and that of *their children.* I am convinced that we could glorify God by limiting TV viewing to no more than two hours daily, including time spent in watching the news broadcasts.

Common sense tells us that TV entertainment fare will only become worse as long as the nation tolerates—no, evidently secretly delights in—this material! It will have to be regulated in the home at the on/off switch. This will take a real determination, backed by a conviction that such antichristian material is doing real harm in our society. It will not be easy. TV is almost addictive.

In Christian love, take your family into the living room, turn off the set, and lovingly explain why this electronic monster *must* be controlled! Our children understood, and the quality of our family life has improved. Millions of life-hours are destroyed every day as our nation gets fat and harms its eyes by watching Dean Martin, Carol Burnett, Maude, and other trivia. (Talk about waste of energy!)

My Plea

1) Seriously analyze the effect of TV in your home. 2) Figure up the total man/child hours wasted in your home by staring at the tube. (You'll be amazed.) 3) Determine to regulate in your own home what both *you* and *your children* will see. 4) Explain the new rules in detail, and why they are necessary. 5) Prayerfully ask God to help you to be creative.

At first, you will be appalled by the silence! You'll think that a loved one has passed away. (By the way, there is still radio, with interesting talk shows, excellent music, and religious broadcasts.)

What we allow ourselves and our children to view on TV today would, ten years ago, have required us to load up our family in the car to search out a "dive" in some shady part of the city!

Question: Who, or what, in your home, is influencing the minds of your children the most? Parents? The Bible? TV? What about *your own mind?* Allowing the TV to entertain you and your children hour after hour is the lazy and harmful way out! And that is an understatement.

My Prayer

Lord, forgive us for wasting scores of hours every week in our home. Instead of every eye watching the tube, we could be showing interest in each other! Forgive us for weakening the fiber of our own family and that of our nation. Forgive us for being so weak that we do not have the character to get up and turn off the TV when we *know* that the show about to begin appeals to absolutely nothing but the lust of the flesh.

P.S.—On your first evening of "regulated TV," study *together* Romans, chapters 7 and 8, as a beginning.—R.C. •

LOVE IS THE GREATEST

(Continued from page 6)

to me that this is the thinking of a poetic mind. Hebrew poetry uses the repetition of a single thought, repeated in different words. The heart can be one's entire being. The soul can be one's entire being. Our life can be expressed by the strength that we expend. And our life can be expressed by the thoughts that we entertain.

"Christ's purpose here in enumerating different parts of one's being is simply another way of saying that love for God, if truly present, will permeate every aspect of the being."—*Seventh Day Adventist Bible Commentary* .

The writer had one thing in mind, and used three or four different words for emphasis. God wants us to love him completely.

Jesus said, in John 15:10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Jesus points out that our love for God can be expressed by keeping the commandments of God. We don't earn anything by keeping these commandments, but keeping them expresses our love for God. Paul said, in Romans 13:10, that "love is the fulfilling of the law." The fulfilling of the law is brought about by the same means by which we have salvation. We can have salvation only by the grace of God, through Jesus Christ.

Let's go back to Deuteronomy 6:3: "Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey." We can carry this thought to the loving of God. Jesus came to give us a more abundant life. I think that he meant for us to have it here and now. The more we love God, the more we will want to keep his commandments as an expression of that love. The more we love God, the greater will be our prosperity.

Hebrews 11:6 says: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We believe in God. If we love God we will seek him. And, as Jesus said, we must seek him and love him with all of our heart, soul, mind, and strength. We must seek and love God with every part of our being. As we live and show our love for God, he will reward us, not only in the kingdom to come, but now. God gives blessings to those who love him. •

WHAT IS ZIONISM?

(Continued from page 15)

chambers with the name of Jerusalem on their lips, *that was Zionism.* When in the forests of Russia and the Ukraine and other parts of East Europe, Jewish partisans battled the Germans and sang of the land where palms are growing, *that was Zionism.*

"When Jews fought British colonialism while the Arabs of Palestine and the neighboring Arab states were being helped by it, *that was Zionism.*

"Zionism," Tekoah proclaimed, "is one of the world's oldest anti-imperialist movements."

In concluding his historic rebuttal to the Esau-Ishmael-inspirited Baroody before proceeding with his main statement on the question of the cease-fire, Yosef Tekoah let it be known that "Zionism was not born in the Jewish ghettoes of Europe, but on the battlefield against imperialism in ancient Israel. It is not an outmoded nationalistic revival," he stated, "but an unparalleled epic of centuries of resistance to force and bondage. Those who attack it attack the fundamental principles of the United Nations Charter."—*Behind the Scenes at the United Nations,* Issue of Nov. 2, 1973.

GOD LIVES

(Continued from page 11)

13:37-43, where we find Jesus explaining the parable of the sower. "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Among those who will wail and gnash their teeth will be the "fools" that have said in their hearts, "There is no God." Their doubts will then be gone. They will find themselves face to face with the very God that they tried to deny or destroy! God shall not have been harmed in the least by their efforts.

The condemned sinners will also see the "gullible" rewarded for their faith in God. They will see their own world perish. Too late, they will understand that the wisdom (?) of their world was foolishness.

How much better for all men to seek God, rather than to seek, by some means, to hide from him. God has given us an abundance of evidence of his existence. Millions have come to believe in him. They have accepted his Word as true and a dependable guide for their faith. What about you? Where do you stand on this issue? Will you wail and gnash your teeth in the time of judgment? Or will you be one of the fortunate ones that will shine forth as the sun in the kingdom of your Father. God will help you to find and exercise the faith that you need. God's people are interested in your welfare! •

HOW NOT TO WITNESS

(Continued from page 9)

doctrines and practices of the church as a whole and each member as an individual. This is in keeping with the requirements of his important position—except that it is not mixed with love and compassion. He has made his position a showcase for displaying his own righteousness and infallibility. He very quickly loses his temper if anybody dares to imply that he may be a bit deficient in either. Yet he often betrays confidences, indulges in gossip, and belittles the convictions of other people. It never seems to occur to him that these latter activities are out of keeping with the dignity and responsibilities of his office. Can you separate the gnats from the camels in his life? Do you suppose that the members, and prospective members, of the church are able to observe them?

This is a process that could be continued indefinitely. We could speak of the Sunday school superintendent who will go to almost any length to win an attendance contest, and yet who shows little or no interest in following through with the prospective members who have been contacted by means of the contest. Or the teacher who concentrates on the teaching of Bible doctrines to the members of his class, but fails to recognize and minister to their need for love, understanding, and Christian fellowship.

We might also give a nod in the direc-

tion of the person who fears that going to church in bad weather might give him a cold, but who would think nothing of going to his place of employment in the same kind of weather; or the correct person who will note and comment upon an error in English or pronunciation in the sermon but who misses its message completely; the mother who cannot possibly bring her young children to church, but who somehow manages them when it is time for her bridge club, PTA, or lodge meeting; the young person who seizes upon the weakness or shortcoming of one or more of the older members of the church, and makes them his excuse for disobeying the Lord; or the pastor who preaches that "having food and raiment [we should] be therewith content," while at the same time displaying resentment over the fact that some of the members enjoy luxuries that he cannot afford.

No doubt all of us strain out the gnats in our lives at times and then ingest the camels. The answer is not to give greater attention to the gnats, but to learn to recognize the camels, and remember that such spiritual camels are not for swallowing! Swallowing such animals is very bad witnessing, and serves as examples of how *not* to witness.

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WMIX 940 AM, 94 FM Mt. Vernon, Ill.
7:15 a.m. Sundays, "Words of Life"
WHME 103.1mc FM South Bend, Ind.
7 a.m. Sunday, "Chapel Time"
WTCA 1050 AM Plymouth, Ind. 9 a.m. Sundays, "Pathway of Light"
WSIG 790, Mt. Jackson, Va.
7:45 a.m. Sundays, "Voice of Tomorrow"
WKAI 1510 Macomb, Ill.
8:15 a.m. "Words of Life"
KLFD 1410 AM, 95.3 FM, 8:35 a.m. Sunday, "Springs of Living Water" Litchfield, Minn.
WPEG 97.9 FM Concord, N.C.
7:45 a.m. Sundays
WZKY 1580 AM Albermarle, N.C.
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WSVM 1490 AM Valdese, N.C.
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WJJJ 1260 AM Christiansburg, Va.
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WHHV 1400 AM Hillsville, Va.
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WJRI 1340 AM Lenoir, N.C.
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WILO 1570 AM; 99.7 FM Frankfort, Ind.
8:00 a.m. Sundays, "Bible Truth"
WPET 98.7 FM Greensboro, N.C.
8:00 a.m. Sundays
WIRC 1340 AM Lenoir, N.C.
9:00 a.m. Sundays
WNNC 1230 AM Newton, N.C.
6:00 p.m. Sundays

The above represents our effort to update the Radio Log. If your program is not included, or the information is not correct, please send in your correction. *Editor.*

CALENDAR OF EVENTS

Mar. 15, 16—Southern Illinois Conference, Peoria.

Mar. 22, 23—Northern Illinois Conference, Lombard.

Mar. 25-31—Seventy-fifth Anniversary of Oregon Church of God and dedication of the new educational addition. Vernis Wolfe, guest speaker.

June 21, 22—Annual Illinois Conference, Lake Bloomington.

Aug. 12-17—General Conference at Riverview Park, Cedar Falls, Iowa.

Oct. 4, 5—Women's Retreat, Epworth Forest Camp, N. Webster, Ind.

Nov. 8, 9—Men's Retreat, Epworth Forest Camp, N. Webster, Ind.

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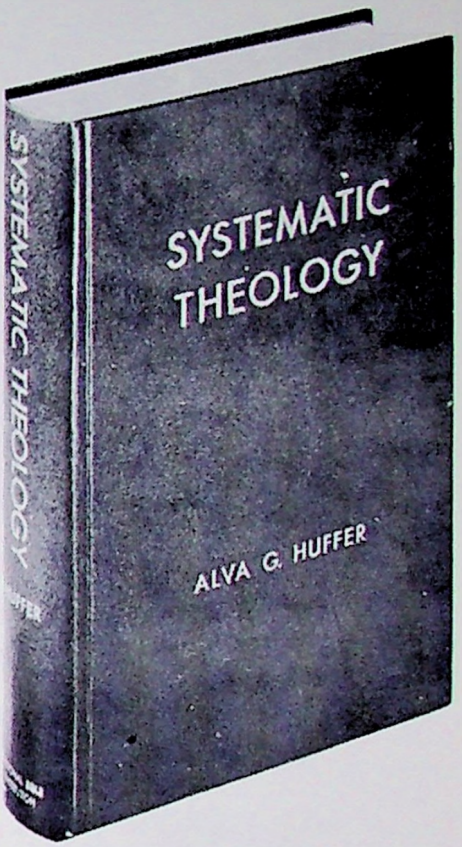

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MARCH, 1974
Vol. 63, No. 6

The Restitution Herald

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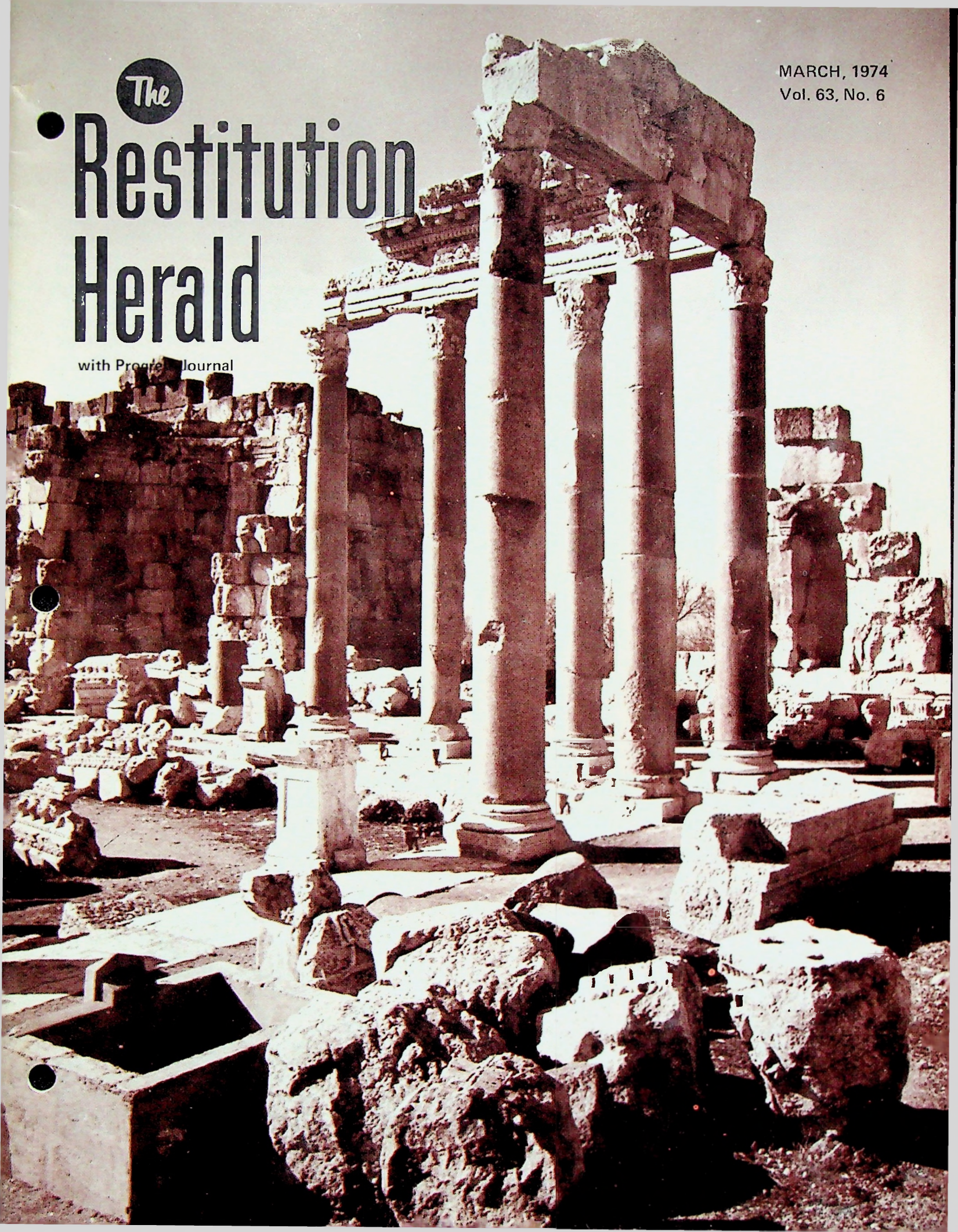

EDITORIALLY

HEART TROUBLE

Whatever Happened to Sin?

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

The word "sin" is used no less than 107 times in the New Testament. One would suppose, therefore, that it would be a much-used word in the vocabulary of the church. Yet it is seldom heard, even from many pulpits, and the indications are that comparatively few Christians would ever think to apply the word to any of their own activities, or to make their prayers an occasion to seek forgiveness for specific sins.

One reason for this may very well be that they are so certain that they are "saved" that they are no longer conscious of the havoc that sin can bring into their lives—in both the spiritual and physical realms. Believing that all of their sins are forgiven, even before they are committed, they find it easy to put the consequence of sin out of their minds. Why worry about a disease that has been forever healed? Immunity to the effects of sin protects one from the consequences of exposing oneself to it, doesn't it?

This attitude is, in itself, sinful. Why? Because those who assume it are thus "missing the mark" (the literal meaning of the word most commonly translated as "sin" in the Bible). Those who have repented, and been baptized in the name of Jesus for the remission of sins, have not thereby received a license to continue sinning! The very word "repent" implies a permanent change of attitude, a reconsidering of sin and its consequences. To be baptized for the remission of sins and still continue in our old sinful ways is to deny the very repentance that we confessed when we believed in Jesus and were baptized.

Even though they were baptized members of the church, Ananias and Sapphira paid dearly for the sin of lying to Peter about their financial condition. As a result of this sin, both of them fell down dead. (Read the story in Acts 5:1-11.)

Simon the sorcerer was a newly baptized Christian at the time that he offered money to Peter in exchange for the ability to bestow the Holy Spirit upon others. Peter immediately pointed out to him that his baptism was powerless to save him unless he repented of this new sin. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:22, 23).

It was to Christian people that the Apostle John was writing when he wrote, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:8-10).

Popularizing Sin

Sin is being deliberately promoted among the people under a different and more appealing name. It is being called "the new morality," or "situation ethics." Walking according to the dictates of these new codes is not called sinning. That term is considered as old-fashioned and out-moded. The fatally destructive consequences of deliberate sinning are cleverly camouflaged behind the euphemism "moving with the times." The entire list of "works of the flesh" listed in Galatians 5:19-21 is being promoted as harmless, and probably actually beneficial, both spiritually and physically. Check them one by one, and see for yourself. "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 which things Paul declared that "they which do such things *shall not inherit the kingdom of God.*"

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

"Woe unto them that are wise in their own eyes, and prudent in their own sight!

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him.

"Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel" (Isa. 5:20-24).

Surely it is time that the word "sin" be restored to the vocabulary of God's people, and its evil consequences be given more recognition and emphasis. The wages of sin unconfessed, unrepented and unforgiven, is still death!

We Need it All!

One of the cornerstones of the Church of God is the conviction that all of the Bible is inspired of God, and that every word of it is for that reason important. God does not play games with his people. He gives them nothing that is designed to confuse, trick, or deceive them. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16, 17).

We all have our favorite passages of Scripture, which seem to minister to some special need in our lives. It is right that this should be so. But we must also remember that if that one passage were all of the revelation that we need, God would not have bothered with the rest of the Bible. The person who wishes to be "throughly furnished unto all good

works" will make it his business to develop his knowledge of "all scripture."

Consider, as an example, that most familiar of all Bible verses, John 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is a beautiful and comforting passage and, like all of the Holy Writ, it is absolutely true. But Scripture modifies Scripture. The Lord never intended that we should claim this one verse as our own, and ignore all of the rest of both the Old and New Testaments. To declare that we believe in Jesus, and love him with all of our hearts is highly commendable, and may, under certain circumstances require a great deal of courage. Jesus did not hesitate, however, to point out some very practical tests which will gauge for us the depths of our love and the sincerity of our belief.

For instance, he pointed out that believing his teachings is closely associated with believing the prophecy of Moses concerning him. "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47).

John, in speaking of Jesus, unhesitatingly declared, "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).

We submit that in order to walk as Jesus walked, it is necessary to know *how* he walked. In order to keep his commandments, we must be familiar with those commandments. Keeping his commandments and walking in his footsteps are the only acceptable proofs that our belief in him and love for him are genuine.

There is no substitute for love and obedience in proving our claim to salvation through him. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). These are the words of Jesus himself. We can quote no higher authority.

Day of Humiliation Proposed

Senator Hatfield, of Oregon, recently presented a bill in the Senate, asking Congress to call upon all Americans to humble ourselves as we see fit before our Creator, to acknowledge our final dependence on him and to repent of our national sins. April 30, 1974, is the day of the proposed national observance. The bill was, surprisingly, passed by the Senate, but was not expected to get favorable action in the House. This proposal has been almost completely ignored by the news media.

Every thoughtful Christian will heartily agree that nothing could possibly be more beneficial to America than a repentance from sin and return to the Lord.

Reflect a Bit

Is the time that you spend in worship of the Lord increasing or decreasing? How much time do you spend in reading your Bible? How much in prayer? Are you too busy to attend church services on Sunday night? What is your reaction when the services of your church run ten minutes beyond the normal closing time? Do you constantly plug for shorter and shorter sermons?

If you answer these questions honestly in your own heart, you may get a clue as to how much you actually do love the Lord and his Word. Are the things that you allow to interfere really more important than your fellowship with the Lord? Is that television program that you cannot bear to miss on Sunday night, or the night of your midweek prayer service, of more vital importance to you?

The Lord knows, and so do those who look to you for an example of the testimony that you give when you speak. Who do you suppose is being fooled?

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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

J. R. LeCrone, Editor

Paul C. Johnson, Associate Editor

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Article 1*

BAPTISM WITH WATER

By Pastor Emory Macy

THE study of baptism is of prime importance to the Church of God. We understand the Scriptures to teach the necessity of baptism by immersion as a *must* if one wishes to become heir to the eternal blessings.

The word "baptism" is not an English word. It is a Greek word, carried over into English versions because there is no English word that can convey the correct meaning.

Today, we are confronted with the problem of defining the true meaning of the word. Often, we have heard ministers give long explanations of the words "baptize," "baptizo," and "baptismo" to prove that the word means immersion in water. True as it is, we can find no religious bodies who dispute or disagree with the interpretation.

Many are the controversies that have gathered about the rite of baptism. Questions have been raised as to the mode of administration; the proper age and spiritual condition of acceptable candidates for baptism; etc. Some have even asked concerning the privileges that they may enjoy after they are baptized. Questions of this nature arise for one of three reasons: 1) the candidate failed to listen to the sermons; 2) the pastor failed to make it clear in his sermons; 3) the pastor did not know the answer in the first place. Again it is my observation that the latter may have the greatest effect. Pastors must face it. We just do not know all of the answers.

Baptism, beyond the shadow of a doubt, carries in its meaning the act of *immersion* or *dipping.* But immersion, in itself, does not constitute a baptism. In its Biblical sense, diving into the water does not constitute baptism. A submarine that remains under the water's surface for hours, or days, is not baptized, even though it has fulfilled every detail of the common interpretation of the word. The understanding of the word "baptism" is hampered by the one act of its usage in classic Greek. If we are to arrive at a proper understanding of its meaning, we must go to the source of the word.

The word "baptize" originated in the trade of dyeing. It is a dyer's word, signifying *to dip so as to color.* The act of dipping or immersing is only a part of the meaning. The result of the immersion is the most important. Baptism in water is for the purpose of washing out an undesirable color, to the end that the material may be saturated with a dye or stain that will be colorfast, "unmoveable." This is the type of baptism that will separate genuine Christians from those who are merely baptized sinners. Jesus spoke against the common usage of the word when he denounced the Pharisees for their ceremonial washings, or baptizing, of their "pots and cups" (Mark 7:4). Jesus condemned them and their practice because the Pharisees, in their self-righteousness, would not baptize an earthen cup or other vessel.

The Pharisees reaped the harsh words of John the Baptist when they wanted to be ceremonially baptized in the River Jordan. John said: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matt. 3:7, 8). John continued with the assertion: "I indeed baptize you with water *unto repentance."* John's baptism was coupled to repentance–dyed, saturated through and through with repentance.

When we study the Scriptures' usage of the word "baptism," we must also study the "color effects" or, as in the Christian baptism, that which is associated with the word. As was the case with John, it was repentance. Peter (Acts 2:38) associated repentance from sin with baptism "for the remission of sins." Saul (Paul) was commanded to be baptized "and wash away thy sins" (Acts 22:16). Baptism is not simply for the purpose of washing us clean, but to remove all impurities in order that the baptism *into Christ* can have its effect. The "newness of life," or the "Spirit of Christ" must be in us and through us before *baptizing becomes baptism.*

The validity of a baptism cannot be measured by the depth of the water into which the candidate was immersed, but by the extent of his saturation with Christian principles and doctrine. Paul wrote, "As many of you as have been *baptized into Christ* have *put on Christ"* (Gal. 3:27). Here the emphasis on baptism is the putting on of Christ. In the same letter, Paul wrote that it was Christ who lived in him. In the Roman letter he wrote: "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). "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). If these things are connected with water immersion to make true baptism, then many have risen from waters of baptism with *only saturated clothing.*

When our Lord was baptized, it was not because he needed cleansing from sins, but because he also learned the art of obedience and humility before he arrived at the cross. Because he was willing to be saturated with obedience, he received an acknowledgment from the Father, who said: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17); plus sending the "Spirit of God descending like a dove, and lighting upon him" (Matt. 3:16).

Jesus was the beneficiary of his own baptism. We feel that it is a dire sin to say that Jesus was only baptized to be an example for us. He was baptized. He had to forsake all to be obedient to his Father's will, even to the cross. Even though we have been ceremonially dipped, many of us never learn to be submissive to the Father's will. The Gospel writers do not record that Jesus ever said that his first thirty years were years of perfect living. He had not yet served God to the fullest extent. He did not submit his all to God until after his baptism. Water baptism is not for the hardened sinner only, but for anyone who wills to submit his life in service. Jesus' baptism in the River Jordan is an example of the mode and method of the administration of baptism. His life of service after his baptism is a perfect example of *fulfilling all righteousness.*

*This is the first of a series of three articles on baptism. Articles 2 and 3 will be: "Baptism by the Holy Ghost," and "Baptism of Fire."

Ashamed of the Gospel

By Pastor Dale Harshman

TWO boys moved into a small southern town. Billy moved in first. Billy started telling the other boys in town all about himself. He told them where he came from, why his family had moved, and what his father did for a living. Billy wasn't ashamed of the past.

Later, Dan moved into town. Dan wasn't like Billy. He didn't want to talk about his past. When the other boys asked where he came from, Dan would just say, "From the North." When they asked why they had moved, Dan would keep silent.

You see, Billy's father was a well-respected man in the town from which they came. Dan's father had been a robber and was now an ex-convict. He wanted to leave his former life behind, and to build a new life in a new location. Dan was ashamed of his past. Billy was not.

Everyone of us is like these two boys. We do not wish to talk about the things of which we are ashamed. We speak freely concerning the things of which we are proud. As an example: I wouldn't point out the dent in the side of my car to a friend. I'm not very proud of that dent. In fact, I find myself being very ashamed of it. I should be happy if I could blame it on someone else, but I put it there myself. If, on the other hand, someone had visited our home during the summer, I would most likely have found some excuse to make a trip to the garden, with the visitor in tow. I wasn't ashamed of the garden. In fact, I must confess that I was very proud of our beautiful, lush, green, weedless garden.

The point that I am seeking to get across is that people are usually silent about the things of which they are ashamed. Conversely, they enjoy calling attention to those accomplishments that reflect credit upon them.

The Apostle Paul made a very outstanding claim in the Book of Romans—a claim that I wish all of us could truthfully make. Said Paul: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). The gospel wasn't like my dented car to Paul. To him, the gospel was a prized possession, to be shared with others.

Just what was this gospel of which Paul was so unashamed? Of what did the gospel consist, according to the teachings of Paul? Was this the same gospel that Peter preached? What was, and still is, the gospel?

Jesus commissioned his followers to go out and preach the gospel to every creature. When they were filled with the Holy Spirit, the apostles stood up to preach the gospel. Peter presented the gospel to the Jews on the Day of Pentecost. He proved to them that Jesus is the Christ, the anointed of God, the Messiah. When the Jews believed this, they knew that they had made a big mistake. They asked what to do. In Acts 2:38 we find Peter telling them what to do. He said, "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." That is the gospel—repent from sin, believe, and be baptized in the name of Jesus Christ. When we repent, believe, and are obedient by baptism into Jesus Christ, the blood of Christ covers our sins before God.

There is another part to the gospel of which Paul declared himself to be unashamed. Luke 9:2 tells us that Christ sent his disciples out to preach "the kingdom of God" to the people. This, too, is the gospel that was to be preached to the world—the kingdom of God and the things concerning Jesus Christ. The kingdom of God will fulfill the "promises" referred to on the Day of Pentecost (Acts 2:39). Peter preached about an age which he likened to a treasure city. The key to the city's gates is Jesus Christ. The kingdom of God, and the things concerning the man Jesus Christ have constituted the gospel from the very beginning of time.

Was this the same gospel of which Paul so forcefully asserted that he was not ashamed? Was Paul's message the same as that of the gospel at the very first? Look at Acts 28:31: "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Sure enough! Paul preached the same gospel as Peter, the gospel that Jesus told his followers to preach. It was the very same gospel that is preached today, the kingdom of God and the things concerning the Lord Jesus.

Now that we have established the nature of Paul's good news, we ask ourselves this question: Was Paul telling the truth when he said that he wasn't ashamed of the gospel? Was Paul, or was he not, ashamed of this teaching about Jesus Christ and the kingdom of God? Many claims are made, but few are proven. Can Paul's claim be proven? I say yes.

Acts 14 records a portion of Paul's first missionary journey. Paul and Barnabas came to the city called Iconium. They went into the Jewish synagogue and presented the gospel to the Jews who met there to discuss the law, the prophets, and the rest of the Old Testament. Some believed that Jesus was the Messiah, and that through him their sins could be forgiven, and the kingdom would eventually be realized. Others did not believe. Acts 14:2: "But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." The unbelieving Jews turned the native people of the region against Paul and the gospel that he preached. These Jews disliked what Paul was showing them from their own Scriptures, the Old Testament. "There was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them" (v. 5). They got so much resentment going against the apostles that they stirred up a riot. With slogans, chants, and lies, they roused the people to the point of trying to stone the proclaimers of the gospel.

Of Paul and Barnabas, it is said: "They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about" (v. 6). Paul and Barnabas were told what was brewing, and they ran. If we stopped here, we might possibly say that Paul was ashamed of the gospel. When the heat was on, he

(Please turn to page 17)

The Blood Bank of the Bible

By Pastor Don Needham

IT IS a fact that every day more than 18,000 pints of blood are transfused in the United States. With advancing medical knowledge, the demand for blood has nearly tripled in the past ten years. It is estimated that over 3 million Americans give blood each year, to meet an annual demand for 6.5 million pints. Blood may be donated every eight weeks, and some have been known to donate up to 15 gallons of blood in a lifetime without harm to their own health.

The first blood bank in the United States was established in Cook County Hospital, Chicago, in 1937. To supply an ever-increasing demand, blood banks, centered especially around highly populated areas, have proliferated. If we have not ourselves given blood, most of us know a friend or relative who has.

Though collecting and storing blood has become a common occurrence, we must not overlook or forget the Eternal Blood Bank, which has been functioning for centuries, according to the Word of God. Before we explore the subject in the Bible, let us consider for a moment the supernatural fact of our own existence.

A common opinion among many Christians is that miracles occur rarely, if at all, today. I question this opinion, for I believe that our day-to-day existence is little less than miraculous. When the workings of the human body are studied and understood, the student cannot help praising the omniscience of our Creator.

"Not sickness, but health is the greatest of medical mysteries," a famous physician once remarked. Every day our bodies are assailed by billions of germs, capable of producing illness, or even death. In spite of this, *we usually stay well!* Countless bacteria and viruses gain entry into our body through the food we eat; the air we breathe, and through breaks in our skins. Consider how we are protected from these constant assaults.

What happens when a fleck of germ-laden dust floats into our eye? The eyes are constantly bathed with a bacteria destroying antisceptic called lysozyme. It is so powerful that a single teardrop diluted with a half gallon of water can still kill a certain species of germs.

A dysentery bacteria placed on the palm of the hand will die in twenty minutes, while on a glass slide, it will survive for hours. The destruction comes as the result of special germicidal powers in the skin.

Germs entering through the mouth are attacked by chemicals in your saliva, known as leukins, lysins, and plakins. For those which survive to enter the stomach, powerful digestive juices lie in wait.

Bacteria entering through the nose must pass through the maze of air-filtering nasal passages. The surfaces of these passages are kept moist by a fluid which acts like flypaper in catching germs. These germs are sneezed or flushed out. If they should reach the lungs, they are caught in mucous and pushed back toward the nose and throat by millions of hairlike cilia.

When germs enter through a break in the skin, where normal defensive systems do not cover openings, it would seem to be a little more serious. A germ enters the system and divides in twenty minutes. If this went unheeded, the body would be host to 1 million germs in seven hours, and to several quadrillion by the next day. Without help quickly, the body would be overwhelmed. Instead, inflammation begins and the blood's defensive system takes over. White blood cells, resembling amoeba, immediately attack invading germs, gobbling them up and destroying them by means of a fascinating and unexplainable method. Millions congregate from all over the body. Reserve systems release them and the bone marrow goes to work producing more.

When the skin is broken, a chemical called fibrinogen is responsible for clotting the opening. It also serves another purpose. It quickly solidifies a network of strands, surrounding a battlefield and trapping the infection to make sure that it does not spread.

If germs should get past these defenses, the bone marrow, liver, and spleen filter the invading particles out of the blood. Yet another defense of the blood is composed of antibodies, which circulate in the blood plasma and act as immunization against certain diseases.

One must certainly agree that the circulatory and defensive systems of the blood in the human body are little short of miraculous. Now let us consider the miracle of blood in the Scriptures.

Blood in History

As in Christianity, blood has also played a major part in most pagan religions. It has been estimated that at the height of their culture, the Aztecs sacrificed as many as 20,000 people a year as atoning blood sacrifices. Certain islands in the South Pacific have, as part of their unique history, a record of casting people into volcanoes to appease the "bloodthirsty" gods.

The average man has about twelve pints of blood in his body. We can only speculate as to how much blood the earth has soaked up during mankind's existence upon it. This would include: the blood of millions killed in wars; that of hundreds of thousands who have been involved in blood spilling accidents on our highways; the shedding of blood resulting from the many atrocities that men have committed upon men; all add up to an enormous amount.

It has been said that there is meaning in the Russian symbol of the Red Star; each point representing a continent, and the color red indicating the blood which must be shed to conquer the world.

Blood in the Bible

The subject of blood, in the Word of God, extends from Genesis to Revelation, appearing over 400 times. It is found in 42 of the 66 books. The word is first found in Genesis 4:10, in the account of the killing of Abel by his brother Cain. It can be found, by implication, in Genesis 3:21, which relates that God slew animals to make of their skins clothing for Adam and Eve. It is last found in Revelation 19:13, where it speaks of the clothing of Christ being dipped in blood.

Throughout the Bible, many of the best-known stories include incidents in-

volving blood. In the first of the ten plagues that came on Egypt, Aaron smote the river with his rod and all the waters in Egypt turned to blood. When the final plague came, the Israelites were spared a visit from the death angel because they had killed lambs and sprinkled their blood upon their doorposts.

God ordered the establishment of six cities of refuge where, if someone had accidentally shed the blood of another, he could go and live in safety.

In his pre-crucifixion prayer in the Garden of Gethsemane, Jesus "sweat . . . great drops of blood." Doctors have discovered this to be medically possible. When the body is under great strain, capillaries can actually burst and cause blood to ooze through perspiration glands.

Potter's Field, the cemetery purchased with Judas' betrayal money, means literally, "The Field of Blood."

One of the heavenly signs which is to signal the second coming of Christ is to be the moon turning to blood (Acts 2:20).

Without question, the most important blood that was ever shed belonged to Jesus Christ. On the cross of Calvary, he shed it willingly for our salvation. Through this act, the door was opened that we might be saved. "Without shedding of blood is no remission" (Heb. 9:22b).

Arteriosclerosis is a breakdown which affects many elderly people. It is a condition brought on by a buildup of cholesterol in the arteries. This prevents the proper flow of blood throughout the body. This illness comes about when the blood can no longer do its job. Praise God that the blood of Christ will always be able to do its job by washing the stain of sin from those who accept it!

A story is told of a father who worked a railroad drawbridge. One day his young son, who was playing nearby, slipped and fell into the water below. The father knew that he could jump in and probably save his son. But by saving the boy he would allow a trainload of people to be killed because the bridge was open and a train was approaching. He chose to save others at the price of losing his son. Fictitious though this story may be, it is an excellent example of what our Heavenly Father allowed to happen to his only begotten Son. One died in order that many might live!

The blood bank of the Bible is not one at which blood may be acquired for a transfusion. It is, however, a place where blood has been freely given, to remove the guilt from sin-stained souls!

Have you come under the blood of Jesus?

Introduction to Galatians

By Michele Gaspar

THE EPISTLE of Paul to the Galatians is one that deals with the topic of Christian liberty. This letter has much in common with the letter to the Romans. Both epistles emphasize salvation, the believer's freedom from the bonds of the law, and the removal of the differences between Jews and Gentiles before God. The epistle is referred to as the "Magna Charta of Christian Liberty."

Galatia is located in central Asia Minor. It was the region visited by Paul on his first missionary journey. The area designated by this title has varied from time to time. Originally, it was an area in northwestern Asia Minor, settled by the Gauls, who gave the area its name. Galatia was then taken over by the Romans, who incorporated some of the territory to the south, bringing it into their empire. It is not certain which of these territories is the one addressed by Paul. Luke uses the term "Galatia" only when describing the progress of missionary journeys beyond southern Galatia. However, the fact that he does not refer to churches in northern Galatia, but only to disciples, seems to favor the southern Galatian theory. Paul usually uses the names of Roman provinces rather than those of the original geographical territories. This also favors the southern Galatian theory. Further evidence is that the familiarity with Jewish religion, which is assumed in the letter, seems to fit the southern Galatians better. Another important consideration is that the Book of Acts gives us a full account of the establishment of the southern churches, and only scant information concerning those in northern Galatia.

Paul's work in Galatia had been very successful. The church was largely made up of Gentiles who had accepted Christ. After Paul left, Jewish teachers came along, teaching that Gentiles could not be Christians without keeping the law of Moses. These teachers were called "Judaizers." They stressed the law of Moses above the grace of God. They pointed to the church at Jerusalem, where the Christians were observing the Mosaic law. In addition to this heretical teaching, they challenged Paul's qualifications for the office of an apostle. Paul rose to the challenge. He urged the Galatians to expose errors and to defend the gospel that he had been preaching. He had heard that the church was taking heed to the Judaizing teachers and had begun to practice circumcision, which was the initial act of one who was coming into Judaism. Paul knew that this could quickly spread to other churches in the area, so he felt that it was essential to correct this error immediately. He explained to them that, although circumcision had been a necessary part of Jewish life, it was not a part of Christianity and had nothing to do with salvation. This countered the false teaching that salvation depended not only on Jesus Christ, but on abiding by the Jewish law.

Paul began, in the first two chapters, by setting forth the true nature of his apostleship. This was extremely important to Paul's gospel. If the opposition could show that he had not been commissioned of God, the gospel that he preached would not have a firm foundation. He, perhaps painfully, went into a description of the personal experience which led to his conversion and commission. He stated that his commission came directly from the Lord, and not through another man. He insisted that his apostleship was on the same level as that of the original twelve.

He then continued, in chapters three and four, to explain exactly what the gospel is. It is a message of grace that calls for faith. He stated that law does not produce faith, but rather works a curse.

(Please turn to page 18)

GLEANINGS . . .

How to be Miserable

Think about yourself. Talk about yourself. Use "I" as often as possible. Mirror yourself continually in the opinion of others. Listen greedily to what people say about you. Be suspicious. Expect to be appreciated. Be jealous and envious. Be sensitive to slights. Never forgive a criticism. Trust nobody but yourself. Insist on consideration and the proper respect. Demand agreement with your own views on everything. Sulk if people are not grateful to you for favors shown them. Never forget a service you may have rendered. Be on the lookout for a good time for yourself. Shirk your duties if you can. Do as little as possible for others. Love yourself supremely. Be selfish. This recipe is guaranteed to be infallible!—Selected, *The Phoenix Bulletin.*

Satanic Philosophy

Speaking on behalf of the San Francisco-headquartered Church of Satan, founded by her father, Anton Szandor LaVey, Karla, 22, recently expounded a part of the philosophy of that group. Speaking at the United Methodist related Wofford College in Spartanburg, S.C., she is reported to have said: "People should be kind only to those who deserve it, instead of wasting it in the name of Christianity, and that they should seek vengeance when necessary, rather than turning the other cheek. Each person should put himself first and worry about others later. The so-called seven deadly sins (greed, envy, gluttony, pride, sloth, lust, and anger) are actually life's motivating forces; they are natural to man and not wrong, she contended."

Miss LaVey is a self-proclaimed witch.

Salary Gap Widens

In spite of the efforts of the Women's Lib movement—or perhaps because of them—the difference in the figures on the paychecks taken home by men and women continues to increase. It is reported that for every dollar a man worker earns, a working woman earns, on the average, only 58 cents. This figure is down from 64 cents in 1957.

Could it be that the best place for a woman to serve God, her family, and her country really is in the home?

Desalting—Answer to "Water Crisis"?

More than 330 plants for removing salt from water are now in operation in the United States. They produce about 60 million gallons of fresh water daily.

According to *U.S. News & World Report,* Mac C. Adams, vice president and general manager of Avco Corporation's Systems division, gave this warning to a house committee: "At the present time . . . our water withdrawal needs amount to over 400 billion gallons per day, and many of the potential water supplies are not readily accessible to the user, thus, paralleling the much more publicized energy crisis, we find an equally severe water crisis."

It is estimated that by the year 2,000 the United States may use as much as 1 to 2 trillion gallons per day.

Like a Watch

Conscience is like a watch—it may look right, and you may go by it on the assumption that it is right, and find that you have missed your train because it is all wrong after all. The watch must be regulated by the heavens; even so the conscience. Conscience is like a sundial. When the truth of God shines on it, it points the right way.

To illustrate what I mean when I say conscience needs to be educated as to what is right and wrong, I refer you to the life of the beloved Paul before his conversion to Christianity. He had a good conscience even when he was doing wrong. He testifies of this in Acts 26:9-11. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."—*The Advocate of Truth.*

The Time That You Own

The clock of time is wound but once,
And no man has the power
To tell just when the hands will stop,
At the late or early hour.
Now is the only time you own.
Live, love, toil with a will;
Place no faith in tomorrow, for
The clock may then be still.

—*Selected.*

Safe in the Rock

Spurgeon used to tell this true story: A Welsh lady, when she lay dying, was visited by her minister. He said to her "Sister, are you sinking?" She answered him not a word, but she looked at him as if she could not believe her ears. He repeated the question, "Sister, are you sinking?" With a supreme effort she raised herself a little in the bed, and then she said triumphantly, "Sinking! Sinking! Ah, no! Did you ever know a sinner to sink through a rock? If I had been standing on the sand, I might sink; but, thank God, Pastor, I am on the Rock of Ages and there is no sinking there."

—Henry Bosch, *Our Daily Bread.*

Moody's Creed

Dwight L. Moody was asked up to London to meet a group of clergymen. Some four hundred had gathered. In his quiet, quick, keen-witted fashion, Moody answered questions for about an hour. Then someone asked the question always asked, "What's your creed, Mr. Moody?" Quickly came back the answer, "My creed's in print."

Oh, in print! Nobody knew of Mr. Moody's having written anything. And the question came at once: "Where? What's the title of the book?" And four hundred hands reached for four hundred pencils to write down the unknown title. Very quietly, Mr. Moody said, "Isaiah 53:5."—*Moody Monthly.*

"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" (Isa. 53:5).

Answer

In a recent *Newsletter* we printed a request for information regarding a petrified tree discovered in England which was found running through rock layers supposedly laid down over millions of years. Mrs. Dayton Young of Fort Smith, Arkansas, sent a paragraph excerpt from Donald Patten's essay in "A Symposium on Creation." We quote:

"In a quarry in England a tree was found, about 100 feet long, and at a 40° angle, going through stratum after stratum, each supposedly laid down millions of years apart. At the top, the tree was about one foot in diameter. At the bottom it was five feet in one diameter and two feet in the other diameter, as though it had come under immense pressure. Obviously if the strata were laid down millions of years apart, the top would have long since rotted. This is but one of thousands of inexplicable items for uniformitarianism to explain."—*Bible-Science Newsletter.*

"The stuff of Christian living is not euphoria, but quietly and consistently doing one's duty and fulfilling the task God has appointed."—*C. Stacey Woods.*

SEEKERS of TRUTH

By Edward H. Goit, Sr.

Question:

Does the scripture, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5:42) mean that we must give to every begger that we meet?

Answer:

Christ's Sermon on the Mount is positive in its teaching. On another occasion Jesus taught, "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again" (Luke 6:30). The sense of unreasonable asking is inferred here. Jesus added, "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil" (Luke 6:35). As Christians, we must be ready to give if we have the ability. We must consider a request an opportunity to give.

Ancient Israel was exhorted to have a generous spirit. "If there be among you a poor man of one of thy brethren . . . thou shalt not harden thy heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth . . . For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut. 15:7, 8, 11). Israel obeyed this command. They gave to their brother with an open hand, and they still do.

John the Baptist taught: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise" (Luke 3:11). Paul advises us to labor that we may have to give to him who is needy (Eph. 4:28). As Christians we *should give* to the needy.

Question:

Is cremation wrong for Christians?

Answer:

I know of no scripture explaining how to dispose of the body, but the prevailing example in the Bible is burial. Consider the examples of Abraham, Isaac, and Israel in the Old Testament, and Lazarus, Stephen, and Jesus in the New Testament. Burial not only suggests respect for the body, but implies acknowledgment of a resurrection. "It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (1 Cor. 15:43, 44).

Sometimes, and increasingly so, persons will their bodies to be cremated. As time goes on, a shortage of available burial space is compelling localities to legislate cremation. Are those who choose, or those who are required by law to be cremated, wrong? I believe not! To my knowledge, there is no scripture which is violated in such cases. God's Word does not command man to bury his dead. If it did, serious questions might be raised concerning any who did not receive proper burial. What of the martyrs who have been burned at the stake, those destroyed by acts of war, and others, who, for various reasons, could not have a burial?

While the Bible does not give direct guidance regarding cremation, it does teach respect for the body. I believe this respect can be shown through cremation as well as in burial. Cannot God, who created man from the dust of the ground, raise the dead whether buried or cremated? "With God all things are possible" (Matt. 19:26). The decision between burial and cremation is one of personal choice.

Question:

Did the Lord create evil as it states in Isaiah 45:7?

Answer:

When we consider how great God is, and how infinitesimal man is, we do well to think twice before questioning what God did and did not do. God said, "I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things" (Isa. 45:7).

One can take a text out of its context and prove almost anything. This passage of Scripture pictures Jehovah enduing Cyrus with power to subdue nations and to release God's people Israel from captivity. Cyrus was the leader of the Medes and Persians, whom God used to punish Babylon and to free Israel. He was a scourge in God's hand, testifying to God's sovereignty. In this sense God did create evil (calamity, judgment, punishment) to come upon a wicked people. (See Dan. 5:1-6, 17-31.)

Evil and darkness in this scripture portray God's judgment. God brought peace (national well-being) to Israel through this act of judgment. Evil (moral) proceeds from the will of man. Evil (calamity, judgment) proceeds from the Lord. One of the meanings of the Hebrew word *ra* carries the thought of adversity or calamity, and it is evidently the meaning intended in this verse. The evil here is in contrast with "peace," not "righteousness." It conveys the sense of "adversity" (punishment), not the evil of "sin." Consider Moffatt's translation.

> "I form light and I make darkness,
> I bring bliss and calamity;
> I the Eternal, the true God,
> I do it all" (Isa. 45:7).

God is not the author of sin. (See Hab. 1:13; 2 Tim. 2:13; Titus 1:2; Jas. 1:13; 1 John 1:5.) Evil (sin) is abhorrent to God. God causes his purposes to come to pass, regardless of man's sinful acts. The natural order of God is good, very good (Gen. 1:31). *God did not cause man to sin!* He created man with a free will. Man chose to disobey God, thus causing the curse (judgment of God) to fall not only upon man, but upon his world.

Question:

What is the meaning of a child dying when a hundred years old and a sinner being accursed at that age?

Answer:

Isaiah foretold: "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" (Isa. 65:20).

These conditions will prevail during the millennial kingdom of Christ. Longevity will be restored during this age. Infant death shall be no more. One who dies at one hundred years of age will be considered a mere child.

A man will not die before he lives his allotted time, except as a result of God's judgment. The Psalmist prophesied, "I will early destroy all the wicked of the land; that I may cut off wicked doers from the city of the LORD" (Psa. 101:8). The marginal rendering of this verse translates the word "early" as "morning by morning." Every morning God's judgment will be executed on the sinner during this millennial kingdom. A sinner being a hundred years old shall be accursed (judged) of God. •

Building New Sunday Schools and Churches

By Robert G. Petry

FIRST of all, we feel that we must encourage you to not only give this article careful consideration, but also all of the splendid articles previously written by Church of God leaders and pastors on the same subject.

Second, most of the information found in this article is based upon the actual experiences of a brand-new Sunday school and church which is now approximately one year old.

A brand new work can begin (and generally does) when one or two people, eager to see a new work started, begin fanning the Holy Fire that God so fervently wants us all to keep burning.

Almost all new works spring from established churches. Any *spiritually healthy* church will recognize such an internal growing pain and will nurture it with much loving care.

The best way we know to begin such an endeavor is to have an announcement made in Sunday school or church, inviting anyone interested in any way in starting a new work to come to a special meeting. Preferably, this will be held in the church the following week. Hopefully, you will begin holding these meetings each week, to lay the groundwork for the Lord's new work.

We *strongly recommend* that you try to start your new work with both *Sunday school and church* services. They go hand in hand, each feeding the other. We feel that growth will come much faster if this is done.

We recommend the following guidelines:

1. Your first meeting should be an informal, open discussion type of meeting. All interested persons should be given ample time to voice their thoughts. Your meeting, though informal, should give attention to the following areas:

A. Begin with a season of prayer. Pray for a vision of things to be done; pray for workers to accomplish them; pray for a place to begin the work; pray for the work of the present church; pray for God's guidance and blessing on each decision that is made.

B. Closely examine your motives! Why do you want to start a new Sunday school and church?

C. If you are ready to start a new work and are leaving an established church, what is the general feeling of that congregation about this new work?

D. Are you beginning with their blessing and their promise of help, physically, financially, and spiritually.

E. How much time and effort have you spent investigating the new area in which you plan to work?

The above five areas, carefully considered, should prove adequate food for thought to get your first meeting off the ground. Subsequent meetings should consider the following areas:

2. People Involved.

A. Are the people involved in this new work experienced and dedicated individuals who are willing to step out on faith and work harder than they have ever worked before?

B. How many people will you have with which to begin work? We feel that four families could start a new work. It has probably been done with less, but it will be much easier with more.

C. Can you locate a pastor, or qualified layman, who will seek outside work to support his family until such time as the church can pay him an adequate salary?

D. Do you have someone in your group who is knowledgeable in music, to play the piano and lead in singing? Singing praises to our Lord is *a must.*

E. Do you have teachers, a superintendent, a treasurer, elders, deacons, deaconesses, and trustees within your group, just waiting to go to work? It is quite possible that one person may have to do three or four jobs until new workers are found.

3. New Area and Meeting Place.

A. Will this new location work out reasonably well for all the people involved in starting this new work?

B. Are there plenty of people in the new area from which to draw?

C. Is there a building in which to meet temporarily? (schoolroom, office building, lodge hall.)

D. Is there presently existing a vacant church building in the area? If it is vacant, why is it vacant?

E. It is possible to begin meeting in a home, but you will find it difficult to get new people to attend services in a home.

4. How Soon Can New Work Begin?

A. Your first concern must be for the church you will be leaving. Undoubtedly, some of the people leaving presently hold offices and are teaching Sunday school classes. We feel that you should allow at least two or three months for new personnel to be trained and assume their positions. Letters of resignation should be given to the church board by officers leaving.

B. Appoint a committee to locate a suitable meeting place.

C. Appoint temporary officers (election takes place later) to the following positions and responsibilities.

Secretary. He or she should begin taking notes on your very first meeting, so that accurate information is available at a later date. Also, a list of names of the people leaving should be compiled. Each should be contacted, to see if he is willing to transfer his membership to the new Sunday school and church.

Sunday School Superintendent. He or she must begin planning the number and ages of the students who will be involved in the new Sunday school. Your class structure may be similar to this:

Nursery—up to 3 yrs. old
Beginners—4 and 5 yrs. old
Primary—1st through 3rd grade
Junior—4th through 6th grade
Teen-age—7th through 9th grade
Senior Hi—10th through 12th grade
Adults

Depending upon your particular needs, classes must be organized and qualified teachers found to teach them.

Treasurer. He or she should open a bank account for the new work, and make it known, loud and clear, that a Building Fund has been begun. Also, accurate records must be kept of all monies received and all expenditures.

Trustee (and whomever he can get to

The Truth Shall make you FREE

By Renee LaMattina*

I'D LIKE you all to turn to Romans, chapter 3, verses 19 to 24. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 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: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

Now I think that these verses say it all! Everyone of us on the face of this earth is a sinner. There is not one who can honestly claim that he is sinless. This is because God did not create us that way. He did not create us as perfect human beings. He created us with a will and a way of our own. He gave us the intelligence to make a decision. Will we go his way or ours? Sometime during our lives we are naturally going to make some wrong decisions. We will do things that, at the time, we think are right, but sooner or later we end up paying for our wrong decisions. I think that one of the most common and painful ways of paying for a wrong done to someone else is suffering the feeling of guilt that follows.

For this reason God gave us Jesus to set us free from sin and free from its guilt! The theme for our Youth Week was, *"The Truth Shall Make You Free."* I know that some of you are saying to yourselves, "Well, what is the truth? and where do I find it?" Turn to the Book of John, chapter 14, verse 6. Here you will find the answer: "Jesus saith unto him, I am the way, the truth, and the life, no man cometh unto the Father except by me."

Jesus *is* the truth. He is the truth that sets you free. Your part is to go to him and believe that he will forgive you. Admit your guilt to him and ask him to forgive your sins. You will feel a sense of freedom if you really believe. Jesus reveals to you the truth, and there can be no guilt where truth really abounds.

Jesus bears our sins so that we can stand before God. This makes it possible for God to use our lives for his glory. We can't go into a dirty house and live in it in the manner in which we wish to live. We wouldn't feel comfortable or happy in it, and we would be ashamed to bring other people into the house. So what do we do? We muster all of our strength and determination and get busy cleaning that house! We don't sit and think or brood about it, we get right in there and *do something!*

If our lives are filled with sin, God can't use our lives for his service in the way that he would if our lives were clean. If you want God to use your life; if you want to feel his presence and know that you're a part of his great service; go to Jesus with faith in your heart and admit that your house is dirty. Ask his help in cleaning it up.

We have the tools we need to clean the house in which we live, but we do not have the tools to clean the house in which God wishes to dwell if we fail to begin with Jesus! He is the beginning of everything. If he is not the beginning of your every thought, word, and action, you are missing something terribly important to your life. You're missing life itself! Life is the gift that God gives us when we believe in his Son and follow his way. What we have to do is to break away from sin, realize how much God and Jesus love us, and then come to them for a new way. If you *seek* the truth, *live* the truth, and *share* the truth, you will be free from guilt and all of the worldly hangups that plague you now.

You've got to begin sometime, WHY NOT NOW?

About the author: Renee LaMattina, now 19 years of age, became a member of the Columbia Station Church of God as a result of the work of the young people of that congregation. She was baptized into Christ October 24, 1971, by Pastor C. Jesse Pestle. As a result of this, her family is now very much interested in the work of the church. Renee has written a short book of poems (unpublished) which her present pastor, Bro. Russell Magaw, characterizes as "an expression of her everyday faith, yet containing good spiritual depth."

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help). He should begin looking for and obtaining the following (your particular needs may vary):

1) Communion table and pulpit; 2) attendance board; 3) bulletin board; 4) chairs and sunday school benches; 5) song books; 6) piano; 7) collection baskets; 8) chalkboard; 9) attendance books; 10) curtains to divide classrooms.

D. After all these seemingly insurmountable problems are solved one by one, with the Lord's help, set up a target date for your first services to begin.

5. Operating Procedure.

A. What will be the name of this new church? Ask for any and all suggestions and vote on it. Remember, it is your church and you are going to have to live with this name for a long time, should the Lord tarry.

B. Appoint a committee to study and prepare a workable constitution (to be approved later by the congregation).

C. Have someone check on and secure liability insurance.

D. It is also conceivable that you might want to consider incorporation in the near future.

E. An attractive pamphlet of some kind should be printed, for distribution in the new area in which you plan to work. It should tell who you are, why you are there, what you intend to do, when you intend to do it, and where you intend to do it.

F. Someone must at once set up a visitation file and oversee a calling campaign. Everyone must constantly be on the lookout for new prospects and report them to the Visitation Director.

G. Someone should compose an article about your new work and ask the local newspaper to print it. The newspaper will probably print your weekly schedule without charge. *(Please turn to page 18)*

NEWS AND PROPHECY

BY JAMES MATTISON

The Time of Jacob's Trouble

Inside the Arch of Titus in Rome is carved in stone the story of Israel's destruction by the Roman Empire in 70 A.D. On the one side are Jewish captives; on the other, Titus riding into Rome in triumph. This is symbolic of the terrible times of trouble God's people of Israel have gone through for the past two thousand years.

The hope of Christians for resurrection, eternal life, and inheritance in a new earth is linked inseparably with the hope of Israel, which is also resurrection, eternal life, and inheritance in *Canaan.* Israel is God's timetable, to show us when our salvation shall come. It shall be just before the time of Israel's salvation.

Blessings and Cursings

Deuteronomy 28 records God's proposition to his people Israel: obey and be greatly blessed; disobey and be terribly cursed.

Unfortunately, most generations of Israel never sympathized with God's plans for their spiritual growth and future glory. Hence, terrible curses from God have come upon them, especially since Christ's death. Everything imaginable, in the line of trouble, was predicted, even to parents eating their own children (28:53-57) in time of siege. Every one of these curses has come upon Israel because of her sins against God.

Jesus' Curse on Israel

Jesus came to seek and to save the lost (Luke 19:10). His personal mission was to "the lost sheep of the house of Israel"; that of his apostles was mainly to the Gentiles.

After Jesus had done all that he could to bring Israel back to God, and they refused to come, he pronounced this curse upon them: "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).

Israel was, and is, to be "desolate" until Jesus comes the second time. She is now in the "dry tree" stage. When Jesus was carrying his cross to Golgotha, he told the women following him, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." He told them that the days were coming when Israel would say to the mountains, "Fall on us." Then he told them that if they did "these things [reject God, kill him] in a *green* tree, what shall be done in the *dry?"* (Luke 23:28-31).

2,000 Years of Anti-Semetism

Read any Jewish history concerning the past two thousand years. They all record the indescribable horrors the Jews have suffered at the hands of all of the nations whither God has scattered them. Israelites for centuries were second-class citizens in every country in Europe. They were not permitted to own land, nor, for a long time, to compete with Gentiles in business.

Anti-Semetism has invariably developed wherever Jews resided in "sufficiently large numbers to make their neighbors aware of their presence" (Arthur Kac).

Real Christians, instead of hating Jews, love them for at least two reasons. One is that our salvation came from and through the Jews (John 4:22). The other is that the Jews have a special place in God's plan of salvation, and the remnant of them, too, shall be saved (Isa. 10:20-22).

Jacob's Final Travail Pain

To bring forth a child, labor pains start with light pains far apart, gradually becoming more severe and more frequent, until there is one final intense pain at birth.

In Jeremiah 30:5-7, God likens the time of Jacob's trouble to travail, or labor. God said, "Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

By carefully reading Jeremiah 30 and 31, we see that God speaks of these things happening to Israel "in the latter days" (30:24). She was to return to her land (which she has). She is to come from the north country (3 million Jews are still in Russia). God will make a new covenant with Israel (31:31-34).

Daniel foretold that just before the resurrection, there would be a "time of trouble" such as never before (12:1). Upon whom, especially? The subject matter had just been "the children of thy people."

Zechariah speaks of two-thirds of Israel being killed, and one-third calling on God's name and becoming God's people (13:8, 9). Possibly this is the ratio of those killed and those converted during the past two thousand years, but we rather think that God was referring to the time of Jacob's trouble "in the latter days."

The Nazi holocaust under Hitler, 1939 to 1945, saw 6 million Jews destroyed in Europe, out of a world population of 18 million. We wonder if this was not part of Israel's final travail pains? It is apparent that a still future death awaits millions of Jews during and after the time of the fearful northern invasion. The labor pains are to continue until they say, "Blessed is he that cometh in the name of the Lord."

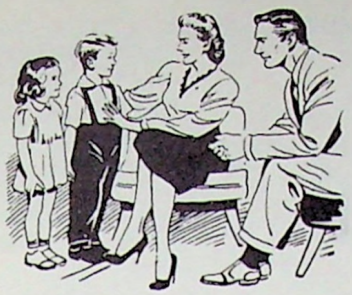
At least one final intense pain awaits Israel. Jacob's "time of trouble" is to be "such as never was" (Dan. 12:1). The Nazi holocaust was part of it. More is yet to come. After that time, upon looking on him "whom they have pierced" and repenting, Israel's spiritual birth shall become reality, and the nation truly shall be God's people (Zech. 13:9; Ezek. 36:28; 37:27).

We, today, are seeing the final travail of Israel. A time of *seeming* peace awaits them, then the final intense pain, and birth. Christ's coming is that near! •

CHRISTIANS TOO

After he had been stoned for his faith, and left for dead, the Apostle Paul went among the brethren "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14:22).

Our faith may yet be severely tested. Outward defenses may crumble. Only those of the spirit will endure.



STORIES FOR THE FAMILY ALTAR

By Ruth Lewis

Look What's Following Me

"What a beautiful day!" exclaimed Mother.

"Let's take a walk," suggested Dad. "The air is brisk, but the sun feels warm. We can have a regular inspection tour and check on everyone's progress."

They discovered Mrs. Flellows out digging in her flower bed. Mr. and Mrs. Smith were getting ready to set out their mirlitons, and all of the neighborhood children were skipping rope and riding bikes.

Because he often stopped to talk to his friends, Sammy strayed farther and farther behind the rest of the family. Sandy, Dad, and Mother rounded the corner of the block.

"Don't you think we should wait for Sammy?" asked Mother. "We don't usually walk this direction. He's apt to get worried when he can't see us."

"He's just so pokey," said Sandy in a superior way. "He could just say 'hello' to people and keep walking like I do."

"Look what's following me! Look what's following me!" Sammy was calling, and Sammy wasn't walking, he was running. Behind Sammy was a brown pup. He had a tail with a white tip. His paws were white too.

"He's a frisky fellow, isn't he," said Dad. "Where does he belong?"

Just as Dad asked the question, a man who was raking his lawn looked up and spoke. "That pup doesn't belong to anyone. He's been hanging around my dog and eating his food for the past two weeks. Sure like to get rid of him. One dog for me to feed and care for is enough. Sure would make me happy if you'd take him."

Dad looked at Mom and Mom looked at Dad and Sandy looked displeased. "It's just an ugly old dog."

"He needs a bath," said Mother.

"He'd have to have all his shots at the vets," said Dad.

"I want him," said Sammy.

Whether anyone else wanted him or not, the puppy knew that Sammy loved him, so he followed Sammy all the way to his back door.

"He has a white tip on his tail and white paws. I could name him Tippy," a hopeful Sammy said. "Besides, God loves all of the animals as well as the people. You said so yourself, and Tippy needs a home. He's lonesome."

"And hungry," added Mother, as she put a bowl of milk with some bread cubes in it down on the floor.

From that time on, Tippy had plenty of food and love.

God's Decision

Although God loves all living creatures, there are times when he must decide things that will benefit not only the people who are concerned now, but also those who are yet to live. God decided what to do about a wicked world, and told Noah what he was going to do.

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD" (Gen. 6:5-8).

God had promised that from Shem's family line would come the Messiah, the Savior of the world. By saving Noah's family, he made sure that the birth of Jesus would keep the promise.

Before the Flood

Not only had the people disappointed God, but the earth itself had become "corrupt." It had gone from good to bad. When God made the world, he declared that it was "good." But he could no longer say this about the earth. Perhaps it no longer produced enough food; it may have become unclean because it was uncared for by the people. Its blessings were not properly appreciated and used.

Noah was told to prepare an ark with which to save himself, his family, and the animals. God "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (2 Pet. 2:5). It took Noah 120 years to build the ark.

After the Flood

There they were, the only family alive in the world. Although they had condemned the actions of their neighbors, surely they missed being neighbors to them. The world must have felt to them like a huge, lonely, strange place. They knew that they had pleased God, yet they realized that they, too, were sinners. These eight survivors could have felt very guilty about their love for God.

Great changes were made in the earth. Since it had not rained before the flood, this water must have been held above the earth. Scholars call this the "canopy theory." When this water fell, something in the sun's rays may have caused fermentation, something that had not happened before. This was probably why Noah's sweet grape juice was turned into wine. In all probability, there were also larger bodies of water on the earth. People also began to live much shorter lives (Gen. 6:3). Noah himself lived 950 years. Genesis 10:25 seems to suggest that soon the earth itself divided into different land areas.

Although Noah and his family had to adjust to all of these changes, yet with God's help they were able to endure.

"This is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace by removed, saith the LORD that hath mercy on thee" (Isa. 54:9, 10). Start now to be prepared for the time of stress that is going to come to our generation! •

The Work of the Spirit

By Pastor Hollis Partlowe

THE Bible teaches that each believer in Jesus Christ is indwelt by the Holy Spirit. Think of it! The indwelling of the Spirit in the Old Testament was not universal; neither was it permanent, but was spasmodic, or intermittent. However, the Day of Pentecost (Acts 2) signaled a change in the old economy.

In this article, I should like to make you aware of the following terms used in the New Testament, define each, and show how they relate to each other.

1. Birth of the Spirit (John 3:1-8)

This passage of Scripture contains Jesus' discourse to Nicodemus, a ruler of the Jews. Nicodemus was a religious man, but one who had not experienced Christian conversion. Consequently, he could not discern spiritual truth (1 Cor. 2:14). Jesus explained to Nicodemus that he must be born again; born anew; born from above. In my opinion, this new birth is an *illustration* of what takes place at Christian conversion. In other words, Jesus, in John 3, teaches exactly what Paul teaches in 2 Corinthians 5:17: "If any man be in Christ, he is a new creature [creation]; old things are passed away; behold, all things are become new." Each believer becomes a new person in Christ. How? By *a process that is like* being born again. Before one is ready for baptism, he must die to himself, then be buried in the watery grave and rise to "walk in newness of life." Paul explains this experience in Romans 6:1-12. Jesus illustrates this experience by the new birth in John 3.

Moreover, Paul calls this same process "the washing of regeneration and renewing of the Holy Ghost" (Tit. 3:5). "Regeneration" means "re-creation." When one experiences spiritual regeneration, he is a new creature in Christ Jesus. Hence, this passage in Titus teaches the same truth as John 3.

God's Word provides proper content for belief. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. 1:23). Faith is the human requirement which, when met, enables the Lord, through his Spirit, to impart newness of life. The new Christian, furthermore, has a new nature, with a capacity to serve righteousness (Rom. 6:18, 13).

This work of regeneration is performed by God through his Spirit, which, like the wind, is unseen, as Jesus explained to Nicodemus (John 3:8). Sometimes, we see branches waving on a tree and say: "See how the wind is blowing." But we didn't really see the wind. We only saw the evidence of the wind. Likewise, we can see the evidence of the Spirit working in one's life, but we never see the Spirit. I am confident that that is what Jesus was trying to get across to Nicodemus. "Wind" and "Spirit" both come from the same Greek word, *pneuma.* This pastor is equally confident that, in John 3:8, Jesus was not focusing on the resurrected body and its ability to go and come as the wind. We err when we read that idea into this passage. We have many wonderful passages that deal with the resurrection, but John 3 is not one of them.

2. Indwelling of the Spirit

When the believer is regenerated, Christ takes up residency in him. This is a basic distinction of this age. The Lord lives in us by his power, and we enter into his redeemed family. Jesus taught that our Father delights in giving "the Holy Spirit to them that ask him" (John 14:23). Here is one of the greatest truths in all of Scripture. God and Jesus Christ will come to live inside the believer when invited. "Know ye not that your body is the temple of the Holy Ghost which is in you . . .?" (1 Cor. 6:19). Make no mistake! Each genuine Christian is indwelt by the Spirit of God. "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9b).

3. Baptism of the Spirit

The only text that defines Holy Spirit baptism is 1 Corinthians 12:13: "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit."—*NASB.* This baptism of the Spirit did not occur in the Old Testament, but is unique to this age. It refers to the work of God which unites the believer with Christ, and places him in the church, the body of Christ. This is not a second work of grace. Moreover, *it relates to position rather than practice.* It occurs at conversion, which may be a rapid or gradual experience, depending on the individual.

We are nowhere told to seek the baptism of the Spirit. Paul does not say that one should seek it, or that some have experienced it, but that *we were* (past tense) *all baptized by one Spirit.* So this is an accomplished work, which places us in a position in Christ to receive power. As believers, "We are members of his body, of his flesh, and of his bones" (Eph. 5:30).

Futhermore, baptism of the Spirit for the first disciples occurred on the Day of Pentecost, and is recorded in Acts 2. It was a fulfillment of the promise of John the Baptist (Matt. 3:11), and the promise of Christ (Acts 1:5). The miracle of Acts 2 was never repeated. The filling with the Spirit was later extended to the Samaritans (Acts 8), and to the Gentiles (Acts 10). Filling with the Spirit was often repeated, but not baptism of the Spirit. Baptism of the Spirit is not the filling, as is commonly but erroneously assumed. Pentecost doesn't teach a so-called "second blessing," erroneously called baptism of the Spirit. There are many fillings, but only one baptism. For the early church, it occurred on the Day of Pentecost, when God's power was poured out on it. All of the fragments, or individuals, were united in one Spirit-animated body. This was, in a real sense, the birthday of the church. Now, you can't go back to Pentecost anymore than you can go back to your own birthday. For the believer today, the baptism of the Spirit takes place when he is converted, and God adds him to his church. In this pastor's opinion, this is

the only way that baptism of the Spirit is applicable today.

4. Filled With the Spirit (Eph. 5:18)

The idea is to be filled, and keep on being filled, with God's power. It has to do with the degree that God's Spirit works in one's life, which in turn depends on the submissiveness and yieldedness of the individual, i.e., his obedience. Of course, one has to ask for the Spirit (Luke 11:13), and have faith that God will give it (Matt. 21:22).

Doubtless, the evidence of being filled with the Spirit is the fruit of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). When one produces these nine works, he may be assured that he is Spirit-filled. The fruit of the Spirit is in contrast to the works of the flesh—the old nature (vv. 19-21). We cannot produce the fruit of the Spirit ourselves, but only as Christ lives and works in our lives.

5. Sealed With the Spirit (Eph. 1:13, 14)

Paul says that after believing we have been sealed with the Spirit, "which is the earnest of our inheritance, until the redemption of the purchased possession." The earnest is the down payment, with assurance of more to come. A seal suggests ownership, security, and authority. God has bought us with the blood of his own Son, and has set us apart for his very own. Moreover, he has given us authority and is empowering us to speak for him in our time. Have no doubts! God can fill us, seal us, and keep us until Jesus comes. The Spirit itself is the guarantee of a completed redemption. God is the Sealer; the Spirit is the seal (2 Cor. 1:21, 22).

6. Grieve Not the Spirit (Eph. 4:30)

Since the Spirit is the impersonal power of God, how can it be grieved? When the New Testament says that the Spirit does something, it is equal to saying that Christ is doing it through his Spirit, or power. Let's illustrate. We use the four following terms interchangeably: Washington, D.C.; the White House; the Administration; and Richard Nixon. When we talk about the condition of our country, we place the blame on Washington, the White House, the Administration, or Mr. Nixon—all meaning the same thing. The first three are neuter in gender, and require neuter pronouns when referring to them; the latter is masculine and requires a masculine pronoun. In the same way, when we grieve the Spirit we grieve the Lord Jesus, who is working in our lives by his Spirit. We obviously grieve Jesus when we turn away from him into paths of our own choosing, and so disobey his gospel.

7. Gift of the Spirit . . . Gifts of the Spirit (Acts 2:38; 1 Cor. 12-14)

We can only touch on this big subject here, but we plan to treat it more fully in later articles. In the meantime, I highly recommend that you read Systematic Theology, by Dr. Alva Huffer, pages 316-319, 410-412.

The gift of the Spirit is the Spirit itself, and is bestowed upon each believer from Pentecost till the second advent of our Lord (Acts 2:38, 39). The work of the Spirit was not limited to the early church. Christ is still very active in his church.

However, the gifts (plural) of the Spirit were temporary and external. God empowered these first disciples with supernatural powers to perform signs (miracles) in order to confirm the Word they were preaching, since the New Testament had not yet been written (Mark 16:17-20; Heb. 2:3, 4). Some called these miracles "bells to call the people to worship."

For examples: Peter raised Dorcas from the dead (Acts 9:36-43); Peter and John healed a man lame from his mother's womb (Acts 3:1-11); the poisonous viper that bit Paul did not harm him (Acts 28:3-6). These miracles were essential to their ministry, since they had only the Old Testament Scriptures. However, we have God's complete revelation today, which includes the New Testament. Consequently, no one has to confirm the Bible to this minister. I am convinced beyond doubt that the Bible is the Living Word of God, and I hope that you are too. •

DEATH vs. LIFE

By F. O. Sapp

WHAT is death? If I understand the meaning of words in the English vocabulary, the word "death" in Romans 6:23 literally means the extinction of life. Webster's Dictionary says that death means "cessation of life; that state of being in which all vital functions cease; total extinction; cessation and destruction." It then adds that "in theology, death means separation from God, or alienation from God." To this, this author agrees, but affirms the fact that death means the extinction of being (soul). (Please read Ezek. 18:4, 20; Jas. 5:20; Cp. Gen. 2:7.) From these scriptures you will learn that the body that God created out of the dust of the ground was made a living soul. Adam did not receive a living soul; he received the "breath of life" and BECAME a living soul. The body that was created out of the dust of the ground was first an inanimate object. After the breath of life was breathed into its nostrils, the created body became an animate, or living, creature.

When the breath of life no longer enlivens the body (or soul), the body becomes inanimate, or dead. It then returns to dust. When that happens, the person is dead.

Death or extinction is the only means by which a living soul, or creature, can be separated from God's presence. God is omnipresent. It is impossible to deny this, and to prove otherwise from the Holy Scriptures.

David said of God: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there" (Psa. 139:7, 8). To closely examine the word "hell" is to find that it means "grave" or "state of death." Who would think of God as being present in fire and brimstone. If God is in both heaven and hell, how can either the saved or the lost possibly be separated from him, apart from the extinction of life?

The Bible definition of death, according to Robinson's Greek Lexicon, is "extinction of life." Strong's English and Greek Lexicon says that the English word "death" is translated from the Greek word *thanatos,* and means, literally or figuratively, "death." (Read Job 4:17.) Death is the opposite of life. Nowhere in the Bible does it say that man has an immortal soul. (Please read Eccl. 9:5; 3:19-21.) •

Brief Messages . . .

To Lure You to Church

To lure some people to church takes a dynamic speaker. For others, the requirement may be a stately church, air conditioning, a gimmick, a padded pew, or their own occasional convenience.

What *should* be the motivating force is your own desperate awareness that you are far, far, from being what God would have you to be! Knowing that God will soon audit your spiritual inventory, "What manner of persons ought ye to be?" (Read it in 2 Pet. 3:8-18.) If a fellow-Christian, by his facial expression, a good deed, or energetic testimony stimulates such motivation in you, well and good!

We all plan for retirement (a few years at the most), but we seldom get around to planning for eternal retirment (eternity at the least)!

Actually, no one should ever *have* to lure you to worship! It should be your natural response, once you understand your desperate situation. But isn't that the crux of the whole problem? If we "forsake the assembling of ourselves" (Heb. 10:25), we are *rarely if ever* going to be prodded, motivated, stimulated, or made to understand that we must prepare our lives for ETERNAL RETIREMENT! *—Pastor Rex Cain.*

Your Job and Religious Freedom

If a bill which was recently introduced in the United States Senate should pass, a person whose religious convictions prevent him from joining a labor union could not be refused employment for that reason. Senator Peter H. Cominick, chief sponsor of the bill, explains: "There are people who belong to religious denominations which believe that membership in or support of a labor organization is wrong. Members of these denominations are forced to violate their religious conscience and join labor unions or suffer the economic consequences. My bill would protect the religious freedom of these people by allowing them to work for an employer without being required to join or financially support a union organization." Under this bill, such people would be permitted, instead of paying union dues, to contribute a like amount to any nonreligious charitable tax-exempt fund.

This bill should be of great interest to Christians who do not like the use that the unions make of the money that they are forced to pay them as dues.

Growing Church

I praise God for the blessings that we are experiencing here at Bedford [Ohio]. Two more young people are studying for baptism. Mark, my second son, is one of them. Sunday, the parents of one of our Sunday school children came to the worship service and declared that they would indeed return. This coming Sunday, two more new families, whom I met at the hospital, plan to be in the worship service. Praise God for his love and mercy. *—Pastor David W. Cheatwood.*

What Have You Done Lately?

What have you done lately that was helpful in building you up spiritually? Have you read the Bible? or discussed salvation? Have you prayed lately? Have you been in the company of people who talk about God?

It is very difficult to keep from drifting away from spiritual things. The things of the present have a way of crowding out the things of eternity, unless we take action to prevent this. It takes a definite act of will to do those things that keep one healthy in a spiritual sense. It takes determination!

Church attendance involves a number of activities that help to keep one spiritually healthy. God has told us to assemble ourselves together for our own spiritual benefit. This is a good time to make a resolution that you will be faithful in church attendance. It is good for us to be brought to the realization each week that we owe something to God, who made us, and gave us all things that pertain to this present life. He made eternal life possible for us also. Praise him!*—Pastor Dale H. Ward.*

Don't Be Caught

Whenever your adversary pours in upon you like a flood, suggesting all kinds of impossibilities and improbabilities, how are you to go forward?

Take down your Bible and read the promises of the prophecies. Don't be like unbelievers. Don't get caught in the whirlpool and sink into the swirling waters of doubt and despair.

We can thank God for the assurance of divine guidance; and pray that we can stand in the right relationship to all of the impossibilities and improbabilities.

—Pastor Kenneth Milne.

Tract Distribution

To keep the mission and message of the church flowing in and through your home, we will be including tracts of differing nature in the bulletin. Read your copy, then share it with someone else. In that manner, the tract will get double coverage.

The tract in this week's bulletin, which is entitled "How Your Pastor Can Help," is a reminder of the services that your pastor wants to render to you. Always feel welcome to ask your pastor for assistance when you have need.*—Pastor John Carr.*

Stewardship Defined

Stewardship is . . .

Dedication of life and possessions to the Lord.

God lays claim to both life and goods. From earliest times, men have recognized this and made offerings.

God lays claim to all our possessions, but asks that a worthy portion be returned to him. That "worthy portion" begins with the tithe—10% of all that we receive.

Why 10%? Because it is the Biblical basis for the minimum support of the Lord's work. From there the Christian grows in giving according to ability—"as God prospers him."

Stewardship is . . .

Sharing for the spread of the gospel throughout the world.

An essential part of this sharing is to help build congregations of believers in our own land. It follows that all missions must emanate from strong churches in a home base. Building strong congregations where we live, and in the next town, the next county, the next state is perhaps the most crucial challenge facing Christians today.

"Bring the whole tithe into the storehouse . . . and put me to the test, says the Lord of hosts, and I will open to you the windows of heaven, and pour out a blessing, that there shall not be room enough to contain it" (Mal. 3:10, Paraphrased). *—Advent Christian News.*

Soviet Jews to Israel

According to information that was brought to the attention of the public when Bucharest, Rumania, was forced by Arab commandos to agree—at least temporarily—to close its Jewish transit center, this closes the main route by which about 70,000 Jews have left Russia and gone to Israel since 1971.

Israel's Arabian enemies do not wish to permit any increase in the population of Israel that will contribute to the build-up of Israel's armies. They are willing to take almost any risks in order to prevent this.

Still in Russia is an estimated Jewish population of 2.3 to 3.5 million.

God's Answer

Much that perplexes us in our Christian experiences is but the answer to our prayers.

We pray for patience, and God sends tribulation; for "tribulation worketh patience" (Rom. 5:3-5).

We pray for submission, and God sends suffering; for we learn obedience by the things which we suffer (Heb. 5:8).

We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our lives for the brethren (Phil. 2:4; Matt. 27:42; 1 John 3:16).

We pray for victory, and the things of the world swoop down upon us in a storm of temptation; for "this is the victory that overcometh the world, even our faith" (1 John 5:4).

We pray for strength and humility, and some messenger of satan torments us until we lie in the dust crying for its removal (2 Cor. 12:7).

We pray for union with Jesus, and God severs natural ties, and lets our best friends misunderstand us and seem indifferent to us, and calls us to walk "alone" (Isa. 51:2; 63:3).

We pray for love, and God sends peculiar sufferings and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for love suffers long and is kind, love is not impolite, love is not provoked, love bears, believes, hopes, and endures all things. Love never fails (1 Cor. 13:4-8).

We pray for likeness to Jesus, and the answer is: "I have chosen thee in the furnace of affliction. Can thine heart endure or can thy hands be strong? Are they able?" (Isa. 48:10; Ezek. 22:14; Matt. 20:22).

And in the furnace he melts us into something of his own tenderness and gentleness and teaches us how to bear one another's burdens and how to live to make intercession for the sick and the sorrowful (Gal. 6:2; Heb. 7:25; Eph. 6:18).

But this is only the transitory side. There is an everlasting reward of praise and honor and glory at the coming of Jesus Christ (1 Pet. 1:17). "For our present trouble, which is only for a short time, is working out for us a much greater weight of glory; while our minds are not on the things which are seen but in the things which are not seen; for the things which are seen are for a time, but the things which are not seen are eternal" (2 Cor. 4:17, 18).—*The Truth.*

Ten Rules for Happy Living

1. Keep busy. One cannot always work strenuously, so have a hobby.
2. Never indulge in self-pity. Maybe you did not have opportunities as a child, but you can make them now.
3. When you go out, prepare to give a smile to everyone who will take it. "No one is properly clothed unless he wears a smile."
4. Cultivate a cheerful disposition and a sense of humor.
5. Put yourself out to help someone every day.
6. Fill your life with worthwhile things. Then, should the light go out, you will have something to think about.
7. Appreciate people. Nothing gives more pay than appreciation.
8. Children are the hope of the world. Make at least one child happy daily.
9. Refuse to be discouraged. What should be done, can be.
10. Read your Bible and talk to God about your affairs.—*Selected.*

Is it Optional?

A popular news magazine quoted an evangelical pastor as saying: "Many of the establishment churches present Jesus Christ as a kind of nice option in a multiple-choice system. And they see the Bible as something that just contains some spiritual thoughts—but you can pick and choose what suits you."

Another pastor is quoted as saying: "We believe the Bible is the written Word of God and that Jesus Christ is the living Word of God. If you don't hear them, you can't know anything absolutely."

We of the Church of God agree wholeheartedly with this concept of the place of Jesus and the Bible in the Christian Church. •

ASHAMED OF THE GOSPEL

(Continued from page 5)

ran. Paul didn't stand and fight. He turned and ran!

We must bear in mind, however, that believers in Christ receive the Spirit of God, and the Spirit of God gives them a sound mind. The sound mind says, "When people are throwing stones, it is time to run." At this point in Paul's life and journey, one may not be too impressed with his boldness in preaching the gospel. But let us look at more of Paul's adventures.

"There came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead" (v. 19). Paul had been getting along fine in this new field. Then these Jews, from several miles away, came to give him a rough time. Telling lies, they caused people to hate Paul. They got a murderous mob together, and smashed the life from Paul with stones, or so they thought. Then they dragged the great man of God out of the city like a dead dog, and left him to rot in the dirt. They thought that he was dead. They thought that the trail of his blood from the city marked the last that they would see of him.

"Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again unto Lystra, and to Iconium, and to Antioch" (vv. 20, 21). Luke, the writer of the Book of Acts, goes on with the story of Paul's journey. Left for dead by the murderous mob, Paul rose up from the pool of blood that seeped from his broken skin. He wasn't dead! He got up and returned to the city of Lystra, to the very people who had left him for dead. He didn't hide in the hills. He didn't head for the nearest seaport and start home. He limped back into the very city whose inhabitants had almost put him into an early grave.

And that's not all. Paul left the next morning for the next city in the line, Derbe, and preached the gospel there. As though this wasn't enough, he returned to Lystra, the city whose people had stoned him to what they thought was death, and then on to Iconium and to Antioch, the cities from which those who had incited the stoning had come.

Paul could have continued down the

highway from Derbe, about two hundred miles, and have come to the safety of Tarsus, his own hometown where he was born and reared, and where he was an honored citizen of the Roman Empire. (See a map which shows Paul's first missionary journey.) Instead of going to the relative peace and safety of his home, Paul went back to the danger of the cities from which he had just come. He knew where he was needed. He knew that he couldn't rest at home and preach the gospel at the same time. He knew where the body of Christ needed help. "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (v. 22). Paul wanted these babes in Christ to grow in the knowledge of God. He wanted the brethren to be in the kingdom of God. To this end, he returned to them. He placed his life in great danger, but he returned to the places where the believers most needed strengthening.

Paul was telling the truth! He *was not* ashamed of the gospel of Jesus Christ and the kingdom of God. Paul was bold, even in the face of death. He was like little Billy in our illustration, who was proud to tell his story. To Paul, the gospel was like a prized possession which he wished to share with others. He was being truthful and candid when he wrote, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Four types of people will read this article:

1) Those who believe the gospel, testify that they believe it, and are not ashamed of it;

2) Those who believe the gospel, and at one time openly confessed their belief, but are now ashamed of it;

3) Those who believe the gospel but are ashamed to even admit that they believe it;

4) Those who do not believe God's Word.

You who do not believe God's Word at all, feeling that you cannot trust the gospel message as divinely given truth, are of all men most miserable. Even though you could attain to the most complete knowledge that science has discovered, you would still be a fool. If you could possess all of the wealth of the world, you would still be poor and dressed in filthy rags in the sight of God. You may dine on the earth's richest foods, but you will always have an empty feeling inside, a longing for God's fullness. If you could win every contest, every game, every prize, and every honor that the world has to offer, you would still be an ultimate loser, a loser inside. You must read, and heed, God's Word.

You who believe but are ashamed to confess your belief are in the same position as those mentioned above. You also should take God's Word to heart.

You who believe, and at one time confessed Christ before men, but are now ashamed to take the name of Jesus with you, are missing out on great blessings from God. You are like poor little Dan, afraid of ridicule and persecution. The gospel of Christ is like a dent in the side of your car. It is something that you do not like to talk about. You are ashamed and afraid. Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." You are blessed for not being ashamed.

You who are not ashamed of the gospel are like Paul, always ready to tell of the hope that is in you. You will soon hear, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." •

INTRODUCTION TO GALATIANS

(Continued from page 7)

From this curse, Christ came to redeem men. Salvation is more than just receiving the gospel; it is also living it. He also pointed out that the gospel is a revelation from God which rests on a promise given to Abraham long before the law was given. He then contrasted the position of a "child" under the law with that of a "son" under grace. For this purpose he used the illustration of the child of Hagar the bondwoman and the child of Sarah the free woman. It saddened him to think of the Galatians putting themselves under bondage to the law.

The emphasis of the Galatian letter is on the significance of the law. The function of the law is to bring transgressions to light. The gospel that Paul was preaching was that there is salvation for men despite these transgressions.

The unanimity of opinion with regard to the authorship and the unity of the epistle is due to the character of the letter itself. It is filled with such intense personal feelings that it could not have been the work of a forger or an editor. The internal evidence is convincing.

Paul founded the Galatian churches about A.D. 45-48. He revisited them as he was starting his second missionary journey, about A.D. 54 (Acts 18:23).

The commonly accepted date of the writing of this epistle is A.D. 57, at the close of Paul's third missionary journey, while he was at Ephesus, Macedonia, or Corinth. It was written shortly before the epistle to the Romans and is thought to be Paul's earliest epistle.

Some think that it was written in A.D. 49, from Antioch, soon after Paul's first return from Galatia. This would have been before the Jerusalem Council in A.D. 50. This council determined that circumcision is not necessary. This decision was communicated to the Galatian churches. It would seem that if Paul had written the letter after this event, he would have referred to the Jerusalem Council and this decree. This may not be a valid argument because the purpose of the decree was not to lay down terms for Gentiles entering the church, but to facilitate relations between Jews and Gentiles. Thus, the decree would not bear directly upon the purpose of the letter.

Some feel that an intermediate date of A.D. 53, early in the ministry at Ephesus, is favorable. They feel that a reasonable time interval between the letter to the Galatians and the letters to the Corinthians and the Romans is needed, to account for differences in tone and treatment.

The Galatian letter has carried much impact. It contains an emphatic statement of the way of salvation. It revolutionized Martin Luther's thinking and played a large part in the reformation. In fact, he called this letter his wife, or his "Katherine." The truth that man is justified, not by law but by faith, has revolutionized Christianity; but most of all, it has transformed the lives of people. •

BUILDING

(Continued from page 11)

6. Thoughts for Contemplation. As your new work begins to take shape, you are almost sure to entertain some of the following thoughts:

A. I wonder if we are really doing the right thing? After all, when you stop to think about it, we will be leaving a nice, comfortable, organized Sunday school and church. Also, we have been attending here for years and have grown to know and love everybody here very much. It's going to be rough walking out and not coming back.

B. When our new work begins, there probably won't be too many people there. We won't have nice pews to sit in or an organ to accompany us when we sing. Will we really be able to worship and function properly under these conditions? Our answer to this question, and others just like it, is a resounding YES.

C. In the first few weeks and months after your new work begins, you will begin to experience several things: a greater dependence on God and his Son Christ Jesus than you have ever felt before; a closer bond of fellowship with those who came with you than you have ever experienced before; a much keener awareness of the work to be done and a newfound vigor with which to do it.

D. Our pastor tells us that this new work will grow in direct proportion to the extent that we are willing to work, sacrifice, and live yielded lives.

We ask you, is there an opportunity to begin a new work in your area? If there is, step out on faith and let the Lord lead the way. •

CALENDAR OF EVENTS

Mar. 10—Dedication of Rockford, Ill., Church at 2:30 p.m. S. O. Ross, guest speaker.
Mar. 15, 16—Southern Illinois Conference at Peoria.
Mar. 22, 23—Northern Illinois Conference at Lombard.
Mar. 22, 23—Virginia Missionary Conference, Front Royal, Va.
Mar. 24—BYF International Prayer Day.
Mar. 25-31—Seventy-fifth Anniversary of Oregon Church of God and dedication of the new educational addition. Vernis Wolfe, guest speaker.
Mar. 28, 29—Junior-Senior Weekend, OBC.
Apr.-May—BYF Coins for Christ Campaign.
Apr. 29-May 3—Annual Ministerial Association Meeting at Oregon, Ill.
May 22-26—Annual May Meeting. Glad Tidings Church of God, Fonthill, Ont. Guest Speaker: Pastor Z. B. Duncan. Write for accommodations.
May 24—Oregon Bible College Commencement, Oregon, Ill.
June 6-9—Minnesota State Conference Centennial Celebration, Long Lake Campgrounds.
June 7-16—BYF Senior Caravan to Arlington, Tex.
June 14-20—Minnesota Junior Youth Camp, Long Lake Campgrounds.
June 21, 22—Annual Illinois Conference, Lake Bloomington.
June 23-29—Indiana State Family Camp, Camp Mack
June 23-29—Minnesota Senior Youth Camp, Long Lake Campgrounds.
July 21-27—International BYF Youth Conference.
Aug. 12-17—General Conference at Riverview Park, Cedar Falls, Iowa.
Sept. 27-29—Minnesota Fall Conference, Long Lake Campgrounds.
Oct. 4, 5—Women's Retreat, Epworth Forest Camp, N. Webster, Ind.
Nov. 8, 9—Men's Retreat, Epworth Forest Camp, N. Webster, Ind.

RADIO LOG

Don Needham
WCEN 1150 AM; 94.5 FM Mt. Pleasant, Mich. 9:30 a.m. Sundays, "Words of Life"

Dennis Baldwin
WMIX 940 AM, 94 FM Mt. Vernon, Ill. 7:15 a.m. Sundays, "Words of Life"
WEBQ 1240 AM Harrisburg, Ill. 9:45 a.m. Sundays, "Words of Life"

James Graham
WHME 103.1 FM South Bend, Ind. 7 a.m. Sundays, "Chapel Time"

Darrell Maddock
WTCA 1050 AM Plymouth, Ind. 9 a.m. Sundays, "Pathway of Light"

James Mattison
WSIG 790, Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

John Carr
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

John Railton
KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

Z. B. Duncan
WPEG 97.9 FM Concord, N.C. 7:45 a.m. Sundays "Now"
WZKY 1580 AM Albermarle, N.C. 8:00 a.m. Sundays "Now"
WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays "Now"
WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays "Now"
WJJJ 1260 AM Christianburg, Va. 9:30 a.m. Sundays "Now"
WHHV 1400 AM Hillsville, Va. 12:15 p.m. Sundays "Now"
WEGO 1410 AM Concord, N.C. 12:45 p.m. Sundays "Now"
WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays "Now"
WNNC 1230 AM Newton, N.C. 6:00 a.m. Sundays "Now"

Paul Holden, James Minyon, Paul Duncan
WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

Roger Denchfield, Z. B. Duncan
WILO 1570 AM; 99.7 FM Frankfort, Ind. 8:00 a.m. Sundays

Rex Cain
WBZI 95.3 FM Xenia, OH 8:30 p.m. Mondays, "Bread of Life"

THAT THE BLIND MAY KNOW

The following consists of excerpts from a letter which Bro. Rex Cain wrote to Bro. S. O. Ross.

As you may have noticed in a recent bulletin, our church (Glad Tidings, of Dayton, Ohio) bought Bro. Ralph Childs a braille machine. He is turning his attention toward the blind now, but not away from the deaf. He is preparing the Home Bible Study Course, complete with its questions, for the blind. Since he is just learning, not all 29 lessons are complete. When they are complete, all 29 lessons, with their questions, could be boxed and mailed as a whole . . . and free for the blind. When completed, they would be returned . . . for the next user. More copies could be made if the demand warranted. . . . I suspect that there are more contacts with the blind among our churches than we might at first suspect.

For now, Bro. Childs would grade the lessons . . . unless you can read braille.

Bro. Childs would also provide any of our tracts in braille, if we can generate a mailing list of blind people who are sympathetic to our interest in them.

MISSION BUILDERS APPEAL NUMBER 31

Quezon Church of God, Philippine Islands

The Church of God in the Village of Quezon was the first church organized when the Church of God General Conference began mission work in the Philippine Islands. The present building is very crude and needs to be replaced.

A building like the one at right will be built with funds from this appeal. It will be 25 by 50 feet, including a sanctuary 25 by 40 feet and a study room-classroom in the rear. It will be of concrete with a galvanized roof.

If you are not a Mission Builder, and agree to send at least $5.00 for each church designated for assistance (two per year), we urge you to enroll now.

NEW MISSION BUILDERS

870 S. T. Messick
871 Littlefork Church of God
872 Mrs. Laura B. Morse
873 Mr. & Mrs. Larry Parks
874 Busy Bees S.S. Class
875 Pastor & Mrs. Timothy New
876 Lawrenceville Missionaries
877 Mrs. Marguerite Betts

Please enroll me in the Mission Builders League.

Name_____

Address_____

City, State, & Zip_____

(Mail to Church of God General Conference, Box 100, Oregon, Ill. 61061.)

Oregon Bible College

CHRISTIAN WORKERS' SEMINAR

FIVE COURSES INCLUDED IN SEMINAR PACKAGE

1. **Christian Personal Development**—John R. Lewis, Instructor
2. **Successful Church Organization**—Stanley O. Ross, Instructor
3. **Effective Teaching Methods**—Eugene E. Stilson, Instructor
4. **Principles of Public Speaking**—John R. Lewis, Instructor
5. **Visitation and Evangelism**—Stanley O. Ross, Instructor

CHRISTIAN WORKERS SEMINAR is a package of five courses which have a practical approach and a strong how-to-do-it emphasis. The seminar should be of interest to adults as well as young people and to workers in all departments of the local church.

TUITION charge for the entire Seminar: $20.00. Oregon Bible College credit of one hour will be given if at least three of the five subjects in the Seminar course are completed. It is hoped that each one enrolled will take all five courses. Each session will be 50 minutes in length; each class will be taught for five days.

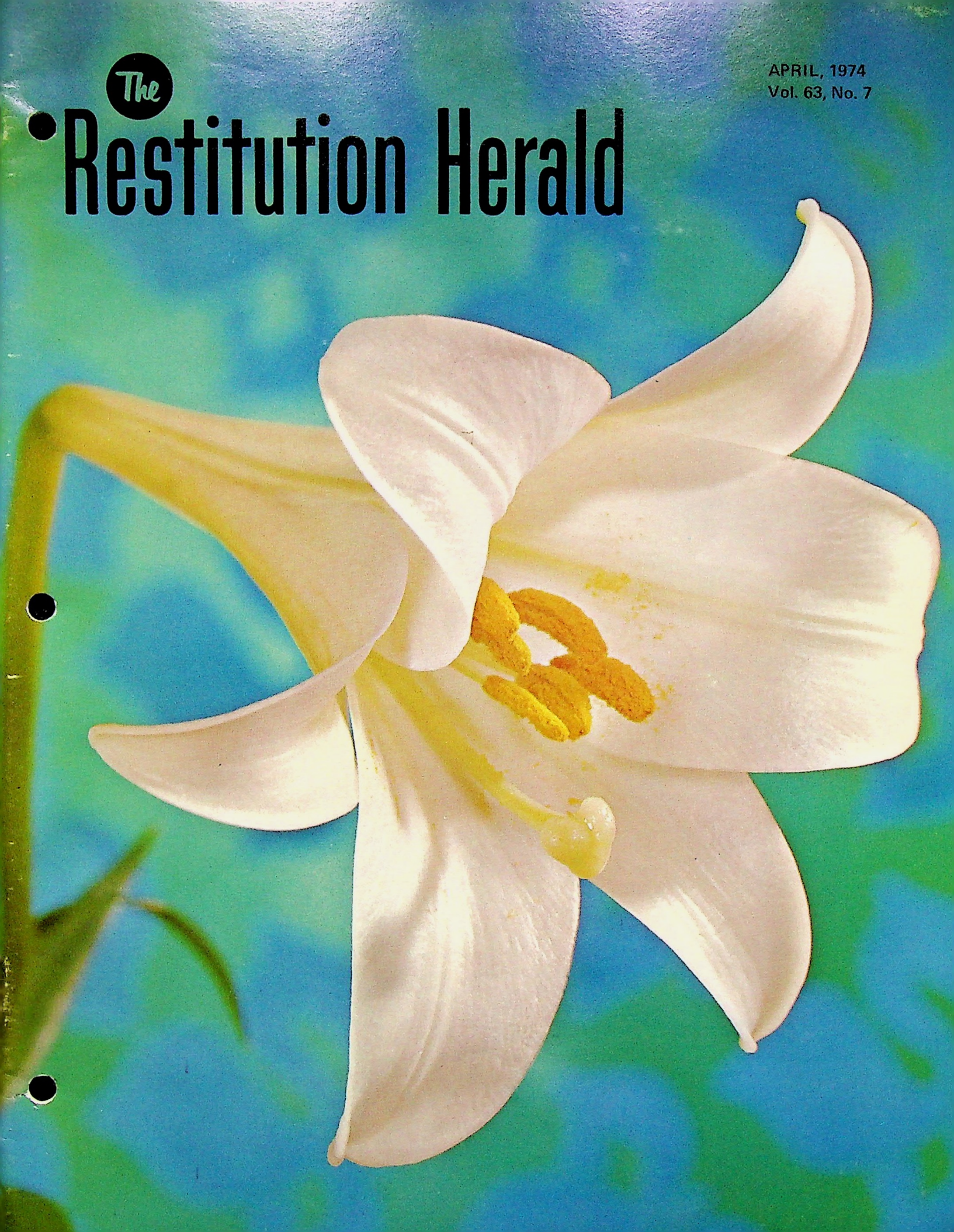
ENROLLEES will make their own arrangements for housing. Camper-trailer sites are available at Lowden Park one mile east and north of Oregon and White Pines Park seven miles west of Oregon. There is a motel one mile north of Oregon on Illinois 2.

Meals could be arranged for in the OBC dining room by paying the current prices.

See your Sunday school superintendent or pastor for more details.

APRIL, 1974
Vol. 63, No. 7

The Restitution Herald



God's Word
IN MAN'S WORLD

EDITORIALLY

Return From Hell

Some 1,000 years before the resurrection of Jesus, the inspired Psalmist wrote the following words: "I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:8-10).

If you find the language of this Psalm a bit puzzling, let us pause for a moment to consider a few facts. There is only one Hebrew word in the Old Testament that is translated as "hell" in the King James version of the Bible. It is the Hebrew *sheol.* This word is translated as "grave" 33 times, and as "hell" an equal number of times. In addition, it appears as "pit" 3 times. Several times, we find the translators pointing out, in the margin, that one of these words is an acceptable alternative translation for the other.

The root meaning that runs through all of the uses of *sheol* appears to be "that which is covered over, or hidden from view." Though various authorities seem somewhat vague concerning the literal meaning of *sheol,* we do have the explanation of Peter, an Israelite by birth and, of course, thoroughly familiar with the Hebrew tongue. On the Day of Pentecost, he pointed out that this particular passage from the Psalms clearly refers to the burial and resurrection of Jesus. On that day, he assured the Hebrew people gathered at Jerusalem that the passage meant that God would not permit the flesh of the Messiah to corrupt, nor would he allow his body to remain in the grave.

Speaking of Jesus, Peter declared that God has raised him up, "having loosed the pains of death; because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption" (Acts 1:24-27).

In the next few verses, we find Peter pointing out that David could not possibly have been speaking of himself. Let us listen to his explanation of the meaning of these words: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (vv. 30, 31).

Did you ever wonder why Jesus never recounted any of his experiences during his three days and three nights in hell? The reason is obvious. During this time he had no consciousness. "The living know that they shall die: but the dead know not any thing" (Eccl. 9:5). Or, as David explained when cautioning about putting faith in men, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4).

If we believe that Peter was speaking by inspiration of the Spirit of God, we can hardly escape the conclusion that the future existence of Jesus depended on his resurrection. He knew that he would not be left in the grave. Had not the Prophet David declared that God would not permit this?

Do not err, my beloved brethren.

Strange Friendship

Have you ever noticed that every new religious cult seems to feel that it is necessary to start by weakening Christianity, either by direct frontal assault or by a process designed to weaken the spiritual and moral influence of Christ's church? Christianity in its pure form seems to be the only religion that they fear.

The latest report of such an attempt came to this office in the form of a clipping from a Buffalo, New York, newspaper (unidentified), sent to us by Bro. Edward Goit. According to this report, a group that calls itself "The Process-Church of the Final Judgment" is busy spreading the "gospel" that Jesus and Satan are in reality friends. This is the recurrent theme in the literature that they hand out. It goes as follows:

"But CHRIST said: Love your enemies. CHRIST'S enemy was SATAN and SATAN'S enemy was CHRIST. Through Love, enmity is destroyed. Through Love, saint and sinner destroy the enmity between them. Through Love CHRIST and SATAN have destroyed their enmity and come together for the END; CHRIST to Judge, SATAN to execute the Judgment. The Judgment is WISDOM; the execution of the Judgment is LOVE."

There is no need that you should be reminded that this is completely contrary to the teachings of the Holy Scriptures. The occasional glimpses that we are given of Satan and his works indicate that he is motivated by no such noble emotion as love. Even the name "Satan" means "the accuser." Jesus declared: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

To misapply Scripture as a means of inducing men to serve evil is an old and well-tested tactic of the accuser. He tried to use it against Jesus, when he counseled the Lord to throw himself from the pinnacle of the temple, saying to him, "Cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But Scripture is modified by Scripture, and Jesus was able to detect the deceit. "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God" (Matt. 4:6, 7).

Jesus' relationship to the Devil and his works is spelled out in 1 John 3:8. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

The ultimate fate of Satan is revealed in Revelation 20. First he is to be bound in the bottomless pit for 1,000 years. After that he shall be loosed, and shall deceive the nations of the earth into fighting against Jerusalem, with the result that they are all destroyed by fire from heaven, and the Devil himself is to be cast into the lake of fire, which is identified as the second death.

Nowhere in all of the Bible is there even the slightest hint of an alliance between Jesus and Satan for either good or evil. But in this scripturally illiterate world the movement will undoubtedly gain followers.

Faith and Feelings

It requires no special education to be able to understand that the Bible places a great premium on faith. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "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).

It is clearly evident that the only acceptable basis for Christian faith is the Word of God. It naturally follows that our attempts to please him must be based upon what that Word has revealed to us concerning the Heavenly Father and which of our attitudes and acts are pleasing to him.

To the best of our knowledge, the only feeling that is actually commanded is love. When the Pharisees put to Jesus the question, "Which is the great commandment in the law?" his reply was directly to the point. "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. 22:36-40). But this love is the third link in a chain. Linked in order, they are "hearing," "faith," and "love." True, there are other feelings (emotions) besides love that Christians may expect to experience, among them joy and peace. We all agree that these are pleasant feelings that we may legitimately desire.

It is only when we attempt to reverse the order of the links of the chain that binds us to God that we experience spiritual and doctrinal difficulties. True faith comes by hearing the Word, and love has its roots in our faith. To bypass the teachings (doctrines) of the Word, and to seek to base our faith upon our feelings (emotions) reverses the order of these three links of Christian experience and results in frustration and confusion.

Our faith is not to be judged by our feelings, but our feelings are to be judged by our faith. And to retrace our chain one link further, the Word is not to be judged by our faith. The Word must be permitted to sit in judgment on both our faith and our feelings. Feelings, when separated from hearing and faith, may be good, but this one link will not bind us to God, and assure us of salvation. When patiently assembled in the proper order, these links bind us closely to the Heavenly Father, through Jesus his Son, and assure us of eternal life.

Truth, not government grants, is the source of hope for the future.

Who Controls Your Life?

At a time when private schools and colleges (including those that are church owned and operated) are facing what appear to be insurmountable financial difficulties, the prospect of governmental aid seems to offer a very tempting solution. How convenient it would be to have a paternalistic government underwrite all of the financial obligations of private as well as public institutions of learning! After all, why not?

But this solution overlooks, or ignores, two very pertinent facts. First, the only funds that government, at any level, has to work with must be the result of taxation. The government produces nothing and earns no money. Nothing that it gives away is actually free. Someone has to pay for it. Second, government funds are always accompanied by governmental control. That institution which accepts financial support from government will never again be free to conduct its own business as it sees fit. Either it spends the funds as the government directs, or it may be prosecuted for the misuse of government funds.

If we desire to keep our church and our college free from political control, there is only one solution—make the sacrifices which will enable us to pay our own bills. To attempt to shift the financial burden to others is to court spiritual disaster.

Jesus has the answer: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). The brethren of the Church of God are doing just that!

The Restitution Herald

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Attractive display racks are available at Headquarters for use with Heralds that are used in connection with the Free Literature Crusade.

The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

J. R. LeCrone, Editor

Paul C. Johnson, Associate Editor

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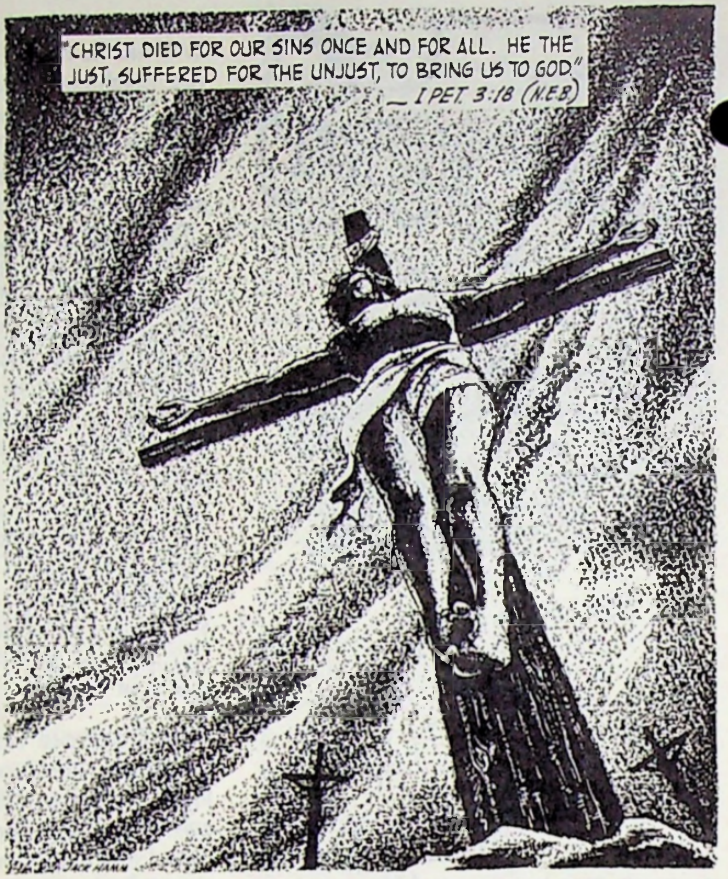
IF JESUS COULD DIE AGAIN . . .

By D. B. Watkins



DO YOU know who it was that killed Jesus, and why he was crucified, other than that it was the plan of God?

Who killed Jesus? "The Romans," you say. No, it wasn't the Romans. "The Jews?" It was not the Jews either. Who was it, then, who slew Jesus by nailing him to a cross, subjecting him to a slow death which was accompanied by such pain that insanity usually preceded death? Who treated him with the "justice" usually accorded the most vile and hardened criminals?

"It was Pilate!" No, it was not the Roman governor, even though he did have authority to grant life or sentence to death. Pilate did not willingly sentence Jesus to death, for he had not found him guilty of any offense (Luke 23:14). He yielded to political pressure, exerted by the religious leaders of the time. We are told in Matthew 27:20 that it was the chief priests and elders (officers of the church) who influenced the people to cry out for the crucifixion of Jesus.

The leaders of the church were directly responsible for hanging Jesus on a cross. But why? Didn't they know who he was? Didn't they understand his words? Yes, the evidence indicates that they understood his sayings and had been given enough information about him to clearly indicate that he was doing the works of the promised Messiah. It was because of his pronouncements with regard to their own morality and deeds that they wished to have him dead. Nicodemus, at least, confessed to Jesus, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2).

The works that Jesus did do not appear to have disturbed the members of the Sanhedrin unduly. It was the words that he spoke to, and concerning, them that infuriated them. To silence him, they plotted to take his life. But what was in his words that caused them to burn with such hatred against them? No doubt it was the bluntly undiplomatic way in which he unveiled their hypocrisies that made his death seem essential to their own future. (Read Matt. 23:13-39.)

All of this causes us to wonder how many leaders (and lay members) of the church that bears his name would tolerate having their own hypocrisies thus publicly discussed. Would we feel the same urge to silence the voice of this "man sent from God"? Do we love the brother or sister who has the courage to speak thus critically to us in the name of Christ? Do we seize upon any pretext to cry out against this courageous disciple of Jesus, "Crucify him, crucify him"? Of course, we would never employ those words, but let us examine the intent of our hearts, remembering that Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

If Jesus walked our roads and preached in our cities, would he preach again the same blunt, critical words that he spoke concerning the spiritual leaders of Israel? Would the people still try to silence him?

Would he say, to those who use their jobs as an excuse to ignore the demands of their Christianity, some words that they would not like? Suppose that he stood before them and said: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of

(Please turn to page 13)

"HE IS RISEN . . . . !"

By J. R. LeCrone

WHY should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). With these words, the Apostle Paul challenged the thinking of King Agrippa, after Agrippa had granted him permission to speak in court on his own behalf.

The original charge against the apostle had been made in the court of Governor Felix by the high priest and the elders of the temple, through the mouth of "a certain orator named Tertullus, who informed the governor against Paul" (Acts 24:1). The substance of their accusations against the apostle were: "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; who also hath gone about to profane the temple" (vv. 5, 6).

After denying the charges brought against him, Paul declared that those charges were merely to hide from the governor the real issue: "I . . . have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust . . . Touching the resurrection of the dead I am called in question by you this day" (Acts 24:15, 21).

So moved was Felix by Paul's presentation of the facts of the case that Felix trembled, but refused to face up to the issue. "As he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (v. 25).

Felix was succeeded in the governor's office by Festus, who would have agreed to do the Jews a favor by sending Paul to Jerusalem, ostensibly to appear in the court of King Agrippa, there to again answer the charges brought against him. Secretly, however, the Jews planned to ambush the travelers along the way, and to slay Paul before he could reach Jerusalem. But King Agrippa foiled their plans by saying that, instead, he would come to Caesarea and hear Paul's case there.

So effective was Paul's defense, and so convincing his proof that Jesus had actually risen from the dead that Agrippa responded by saying, "Almost thou persuadest me to be a Christian." His verdict was: "This man doeth nothing worthy of death or of bonds" (Acts 26:28, 31).

Many religious leaders had their own reasons for opposing Christianity. It would seem, however, that most individuals found that the greatest test of their faith lay in the fact that Jesus had actually risen from the dead. This is understandable when we consider all that this fact implies. If Jesus was actually dead for three days and three nights and then rose again, this truth must of necessity have a tremendous impact upon the thinking and behavior of those who believe it. The implications of such an event are limitless—reaching even to eternity!

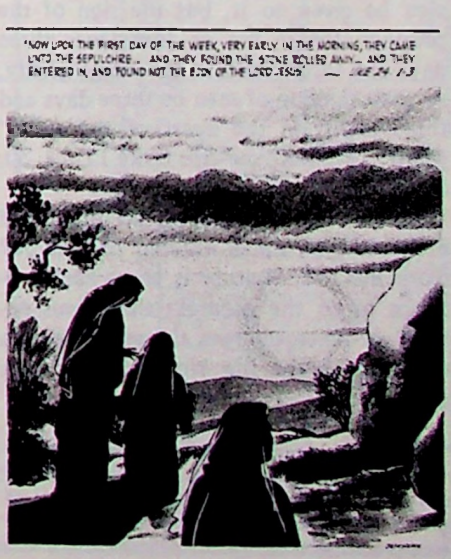
Apart from the fact that Jesus was actually dead (all of him, not just his body) and rose again, many of the doctrines of Christianity are vain and its promises are beyond the realm of possibility.

When Saul, following his personal encounter with Jesus (Acts 9:1-9), became not only a Christian but an apostle of Jesus, he was henceforth called Paul. He was quick to recognize the vital significance of Jesus' resurrection. If Jesus had indeed risen from the dead, it inescapably followed that the teachings of Jesus were not a misleading heresy, but a glorious reality. It was hope for himself, his fellow Israelites and for the Gentiles.

Paul used the strongest language possible in pointing out this vital truth to the Corinthians. Hear him: "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" (1 Cor. 15:14-18).

In declaring that if there is to be no resurrection of the dead, those who have fallen asleep in him (died as Christians) have "perished," Paul used exactly the same word as did Jesus in the familiar and oft-quoted John 3:16: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In both cases, the word "perish" is from the Greek word *apollumi,* which Strong's *Greek Dictionary of the New Testament* defines as meaning "to destroy fully," i.e., to be completely destroyed, with no hope of restoration. To put it as bluntly as did the apostle, we would have to say that a belief that Jesus actually died and rose again is fully as important as believing in Jesus in the first place. The penalty for failure to do either is the same. Those who will not believe will be completely and finally eradicated! There is no alternative.

Separated from the hope of resurrection from the dead (for ourselves as well as for Jesus) "we are of all men most miserable" (1 Cor. 15:19). Here is another interesting and instructive word, for the word "miserable" is defined by the same authority quoted before as meaning "pitiable." Without the hope of a future resurrection from the dead, Christians are pitiable objects—they have based their hope of the eternal future on a losing cause. We are to be looked upon with compassion for the deceived, and not to be admired and emulated. *(Please turn to page 13)*



"Three Days and Three Nights"

By George E. Davison*

IN view of the various claims relative to the time that Jesus remained in the sepulcher, the following remarks are offered for your consideration. We will first consider the witnesses and their testimony upon the subject, and follow with evidence to support our findings and the reason for each fact cited.

The Witnesses and Their Testimony

A. Jesus, answering the Jews, said: "Destroy this temple, and in three days I will raise it up" (John 2:18-20).

The false witnesses said: "This fellow said, I am able to destroy the temple of God, and to build it in three days" (Matt. 26:60, 61; Mark 14:57, 58).

The multitude said, in passing the cross: "Thou that destroyest the temple, and buildest it in three days" (Matt. 27:39, 40; Mark 15:29).

B. Jesus told his disciples that he must "be killed, and after three days rise again" (Mark 8:31, 32).

The chief priests and Pharisees went to Pilate, saying: "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again" (Matt. 27:62, 63).

Jesus gave a specific time—"After three days" from his rejection and death.

C. When the scribes and Pharisees requested a sign, Jesus said, "There shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:38-40; see also Luke 11:29, 30; Jonah 1:17).

There is no evidence as to the exact moment that Jonah entered or emerged from the fish. Neither is there such evidence as to the moment that Jesus entered or emerged from the sepulcher. So we must accept the Word of God that they were in their places of seclusion for *three days and three nights.*

In view of the foregoing evidence, we will use the period of three days and nights and, starting with the first day of the week when the sepulcher was found void of the body of Jesus (Matt. 28:1; Mark 16:1; Luke 24:1; John 20:1), we will figure back to the day that Jesus was entombed, and follow up with other evidence to support this procedure.

The start of the first day of the week was at sunset Saturday, the seventh-day Sabbath. Using this sunset as a datum point, and figuring back three days and three nights, we arrive at sunset on Wednesday. Jesus must have been entombed near sunset on Wednesday and, according to the record, Wednesday would have been the *Day of Preparation,* the fourteenth day of Nisan, and Thursday would have been the Day of Passover. Then Saturday would have been the day of resurrection, the seventeenth of Nisan.

Upon this basis, we assign the days of the month to their respective week days, going back to the 14th day of Nisan. The reason for this will be evident from the information that follows:

14th	15th	16th	17th	18th
Wed.	Thu.	Fri.	Sat.	Sun.

Wednesday—14th—Day of Preparation

Jesus ate the Passover with his twelve apostles, and established the memorial table of the New Covenant (Matt. 26:17-29; Mark 14:12-25; Luke 22:7-20).

The keeping of this Passover by Jesus and his disciples on the 14th of Nisan (i.e., on the evening of the 13th) was premature, and not according to the original commandment (Ex. 12:6; Lev. 23:5). However, due to certain extenuating circumstances, God granted a departure from the stipulated timing. (See Num. 9:9-12; 2 Chron. 30:1-3, 13.) Since Jesus had the authority of God vested in him and he was, and is, Lord of the Sabbath (Matt. 12:8; Mark 2:28; Luke 6:5), he had the right to deviate from the normal timing due to the dire circumstances confronting him.

After supper they went out to the Mount of Olives (Matt. 26:30; Mark 14:26; Luke 22:39).

During the night, and the following morning, Jesus was betrayed, tried, denied thrice by Peter, and was crucified (Matt. 26; 27; Mark 14; 15; Luke 22; 23; John 18; 19). He died at the 9th hour (3:00 p.m.) (Matt. 27:45-50; Mark 15:34-37; Luke 23:44-46; John 19:30).

He was laid in the sepulcher before sunset on the 14th of Nisan (Matt. 27:57-60; Mark 15:42-46; Luke 23:50-55; John 19:38-42).

Thursday—15th—Passover Day

This was the Jewish High Day (John 19:31) and the Feast of Unleavened Bread (Ex. 12:15-20; Lev. 23:4-7). It was the morning following the Day of Preparation when the chief priests consulted Pilate and arranged to seal the sepulcher and place guards at the tomb for three days (Matt. 27:62-66). This was the first day that Jesus was in the sepulcher.

Friday—16th

There is no record of this day. It was the second day that Jesus was in the sepulcher. Since he had instructed his disciples of his three days' sojourn in the heart of the earth, there was no reason for any action to be recorded.

Saturday—17th

This was the seventh-day Sabbath, a day of rest. It was the third day that Jesus was in the sepulcher. Sometime between the 9th hour (3:00 p.m.) and sunset, an angel of the Lord rolled away the stone, as this time would be *three days* and *three nights* from the time of Jesus' entombment, as testified by the Lord, and is the *third day* referred to by Jesus in his testimony.

This occurred before sunset Saturday and preceded the arrival of the women, who came the following morning. Then verse 1 of chapter 28 would fall into its proper place, preceding verse 5, in which case, Matthew would be in accord with the other Gospels.

*This article is a condensation of a longer article received from the author. The condensation is with his knowledge and consent. The rest of the article is scholarly and helpful, but too long to be presented here.

Sunday—18th

This is the first day of the week, when the women arrived early in the morning at the sepulcher (Matt. 28:1; Mark 16:1, 2; Luke 24:1; John 20:1) and found the stone rolled away from the tomb. They were informed by the angel that Jesus had already risen. None of them witnessed the removal of the stone and Jesus emerging from the sepulcher. However, he was seen by many of his disciples on this day. In the evening, when the disciples were gathered in a closed room, Jesus appeared in their midst and showed them his hands and feet (Luke 24:36-43). He said to them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and the prophets, and in the psalms concerning me . . . Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke 24:44-46). Here Jesus testified to the fact that he arose on the third day. This agrees with the evidence given by the witnesses. So the only conclusion we can reach is that Jesus was in the sepulcher for three literal days and nights, as testified; i.e., from just before sunset Wednesday the 14th to just before sunset Saturday the 17th.

Author's note

May 8, 1972: Since writing the above, the following information was furnished me by Bro. French, of Australia:

The United States Naval Observatory, according to the *Mount Zion Reporter,* certified in a letter written by the Observatory superintendent, on November 23, 1920, that "in the year of Christ's crucifixion, the first full moon after the spring equinox came on Tuesday, March 27th."

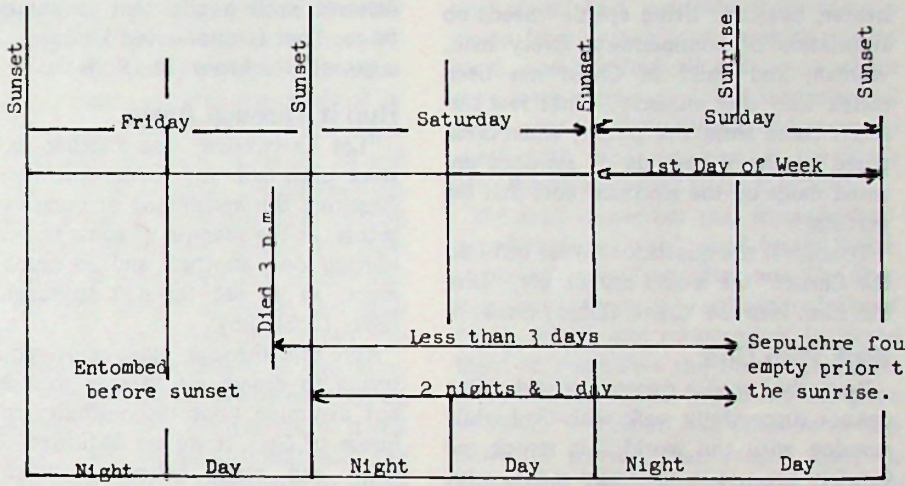
Tuesday night of the Gregorian calendar is the nighttime of Wednesday of the Hebrew calendar. Since the first full moon after the spring equinox set the time for the Jewish Passover, and the 14th of Nisan is the beginning of the Passover (Lev. 22:5; Num. 9:1-5), then the 14th of Nisan of that year was Wednesday, the day Christ was crucified. •

CHRIST IN THE TOMB

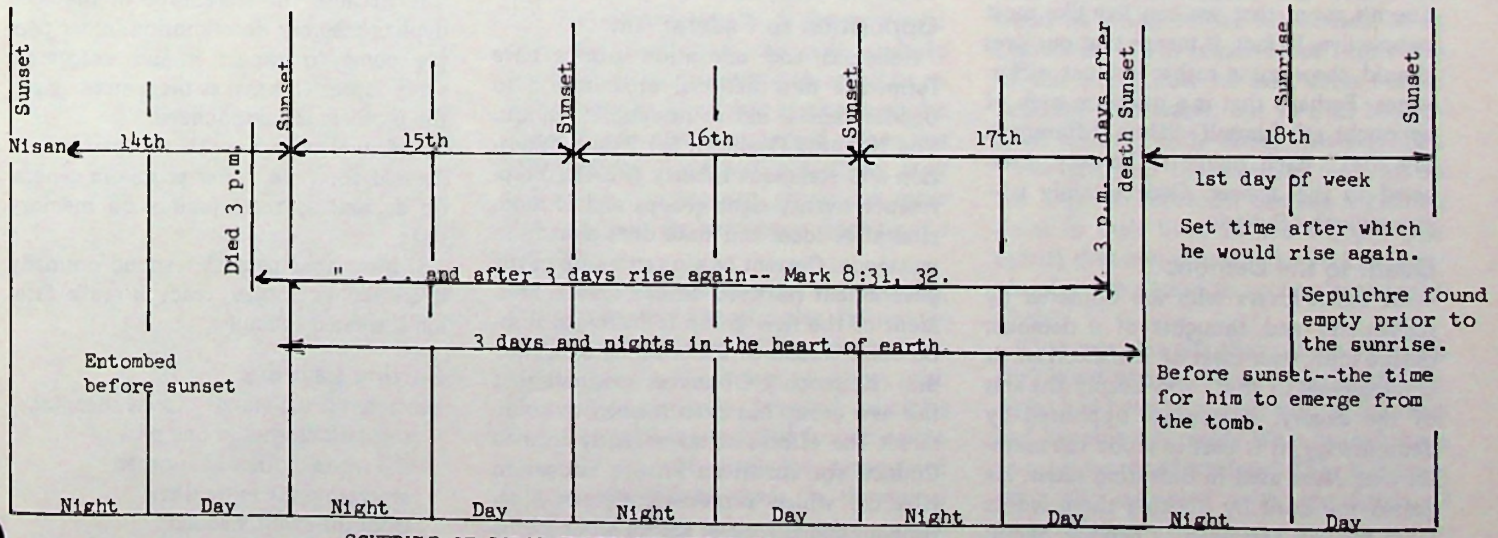
Christendom claims that Jesus was crucified on Friday and rose again on Sunday, which cannot possibly meet the conditions as stipulated by God and Jesus (Jonah 1:17; Matt. 12:38-40); nor the time limit set by Jesus between his death and his rising again (Mark 8:31, 32); neither the period of time he was in the heart of the earth.

Compare the two charts.
Chart No. 1 omits the 3rd night.

GED 4/12/72



SCHEDULE OF POPULAR OPINION OF THE
3 DAYS & NIGHTS IN THE HEART OF THE EARTH
CHART NO. 1



SCHEDULE OF GOD'S TESTIMONY WHICH IS EXACTING AND INDISPUTABLE
CHART NO. 2

GLEANINGS . . .

Real Eloquence

Very few people possess the gift of real eloquence. This is the eloquence of speech when every word is not only heard but savored by the listener. But every earnest follower of Christ can attain a great deal of eloquence in character and conduct. This is the most effective witnessing that we can do. The spoken word is sometimes not clear to the understanding or impressive to the conscience of the hearer, but the "living epistle" needs no translation or commentary. Every man, woman, and child in Christ has been called into this ministry. What few sermons come from the pulpit, when compared to the thousands of sermons enacted daily by the eloquent acts that we perform!

To answer the question: "What can I do for Christ?" we would say simply, "Live for him."—*Brush Creek* (Ohio) *Bulletin.*

Walk With God

Recently I read a quote that said, "One cannot successfully walk with God while running with the world." It struck me forcibly because it obviously makes a lot of sense. Just as obviously, it is ignored by many people who want to believe that they are real Christians.

God has asked us to be a "peculiar people, zealous of good works." Now that doesn't mean that we can live like most people live. In fact, it means that our lives should show some rather evident differences. Perhaps that is a question each of us ought ask himself—"How different is my life?" Each ought to be very interested in the answer. God certainly is!—*Pennellwood Bulletin.*

Death to the Demons

All movie-lovers who are bothered by nightmares and thoughts of a demonic nature must steer clear of *The Exorcist.* It is dangerous to study too deeply the arts of the enemy. If you are oppressed by demonology, it is best to study the method that Jesus used in defeating satan. He defied the devil by quoting these words from the Old Testament: "Begone, Satan; Scripture says, 'You shall do homage to the Lord your God and worship him alone' " (Matt. 4:18, NEB). Practical religion, like that preached by James, will deal a death blow to the devil: "Be submissive then to God. Stand up to the devil and he will turn and run. Come close to God, and he will come close to you" (Jas. 4:7, 8, NEB).—*Columbia Station Bulletin.*

Grace is a Gift

When a man works an eight-hour day and receives for his efforts eight hour's pay, that is a wage.

When he competes with an opponent and receives a trophy for his superior performance, that is a prize.

When he receives something in recognition for his meritorious service or achievement, that is an award.

But when a man can earn no wage, can win no prize, and deserves no award—yet receives such a gift—that is unmerited favor. That is undeserved kindness. That is grace!—*Rockford* (Ill.) *Bulletin.*

Run it Through Again

"Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:24, 25).

Run this through again when you are trying to dream up another excuse for not assuming your responsibility at the house of God. If we are dedicated to his work and really believe in what the church stands for, there should be no debate when the time for services is at hand. Go to church on the Lord's day and feel better all week.—*Blood River* (La.) *Bulletin.*

Opposition to Federal Aid

Religious and education groups have formed a new national organization to oppose federal aid to nonpublic schools. The National Coalition for Public Education and Religious Liberty (PEARL) represents twenty-eight groups and is modeled after local and state ones already in existence. Current headquarters are in the government relations office of NEA. President of the new group is Suffragan Bishop John Walker of the Washington Cathedral (Episcopal). Observers speculate that the new group has been formed to counteract the efforts of the recently formed Council for American Private Education (CAPE), which represents sixteen independent and parochial school groups. One of CAPE's purposes is to "provide information" to Congress on the needs of nonpublic schools.—*Education U.S.A.*

Fervency in Prayer

It is not the arithmetic of our prayers, how many they are; not the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they may be; nor the music of our prayers, how sweet our voices may be; nor the logic of our prayers, how argumentative they may be; not the method of our prayers, how orderly they may be; or even the theology of our prayers, how good the doctrine, which God cares for. Fervency of spirit is that which availeth much.—*Eden Valley* (Minn.) *Bulletin.*

How to Listen to a Sermon

Do not be a criticizing listener. The minister makes mistakes as well as you.

Do not be a sermon fitter, trying to fit the sermon to someone else. If the sermon does not fit you, let your neighbor fit it to himself.

Do not be a sermon taster. The sermon is not intended to be pleasing to your aesthetic nature or your hobbies, but to leave you a better person.

Listen with a mind prepared by prayer and expectation.

Listen with an open mind. You may disagree with the sermon, but remember that one of the functions of a true sermon is to disturb your complacency.—*Selected* from a bulletin.

Not Too Old

A report of the findings of Robert L. Kahn of the University of Chicago makes the following points.

Memory loss among the elderly is more likely to be a result of anxiety and depression than lack of mental vigor. Tests show:

1. Because the stereotype of the aged depicts memory deterioration, older people come to expect it and exaggerate every lapse. This makes them anxious and the problem is compounded.

2. Actual tests show that if they are not pressed for time, older people in general do as well as their juniors on memory tests.

3. Most aged persons respond normally if treated as normal, react in senile fashion if treated as senile.

Sorting Laundry

I sorted out the laundry today, heaping
the dark clothes in one pile,
the white clothes in another,
separating the extra dirty
from the slightly soiled,
and there among the Monday mountains
I thought of God.

—*Patricia W. Hiscock.*

Baptism by the Holy Ghost

By Pastor Emory Macy

JOHN the Baptist insisted that he could baptize with "water unto repentance," but could do no more. He was authorized to receive for water baptism those who bore the fruits of repentance. He specified that only the Christ could baptize people "with the Holy Ghost and with fire" (Matt. 3:11).

The question arises: Is the baptism of the Holy Ghost the same as the baptism with fire? Are they different in time and effect?

Time and space prohibit me from giving an extended study of the Holy Spirit. The expression "Spirit of God," or its equivalent, is found in nearly every book in the Bible. The "Holy Ghost," the "Spirit of God," or the "Spirit" (each referring to the same thing) is the power of God—the influence of the Heavenly Father as it works in various ways. The Holy Spirit can create or destroy. It can lead to righteousness or it can leave one to his own fate. It will bring eternal life or it will withhold life. These, and many more, are the workings of the Holy Spirit. For the moment, we are concerned only with the time when Jesus is to baptize some with the Holy Spirit.

John the Baptist declared that the descending of the Spirit upon Jesus at the time of his baptism set him apart from all people as "he which baptizeth with the Holy Ghost" (John 1:33). Again we read (John 7:37-39): "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" In the passage just quoted, John insisted that Jesus' invitation to drink was to be interpreted as receiving something of the Spirit.

Later, in his farewell discourse, Jesus said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall *teach you* all things, and bring all things to your *remembrance,* whatsoever I have said unto you" (John 14:26). Read with me, please, John 15:26, 27: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall *testify of me: and ye also shall bear witness,* because ye have been with me from the beginning." Again, quoting the words of Jesus in the same address: "Howbeit when he, the *Spirit of truth,* is come, he will *guide you* into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and *he will shew you things to come.* He shall *glorify me:* for he shall receive of mine, and shall *shew it* unto you" (John 16:13, 14). The description and workings of the comforter, or Holy Ghost, can be summed up as follows: It is the *Spirit of truth:* it will *guide you unto* all truth; it will recall the *teachings of Jesus;* it will *testify of things* to come; it speaks not of itself, but *glorifies Christ;* it enables *Christians to testify of Christ.* Jesus did not promise anything that would enable the Christian to perform miracles by the "Spirit of truth." The disciples already had the power to raise the dead, heal the sick, and do countless other wonderful things. The receiving of this Spirit was to give them the added power that they lacked. When the power of the Lord was with them, they received a blessing and power far more effective than the temporary healing of a sick body.

Whatever was included in the promise, it is certain that the disciples did not receive it immediately. They could have used it during the hours of Jesus' trial. Those supernaturally invested disciples forsook their Lord and fled from his presence. It was not until the resurrected Christ appeared to them in the upper room that Jesus said, "Receive ye the Holy Ghost" (John 20:22). Even here, the blessing of the Holy Ghost is associated with the forgiveness of sins, of which the disciples were still in need. They went fishing.

When the disciples reassembled at Jerusalem, they were assured, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). This pointed to a definite event that was soon to happen. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all *filled with the Holy Ghost,* and *began to speak* with other tongues, *as the Spirit gave them utterance*" (Acts 2:1, 2, 4).

We must remember that whatever happened that day was limited by the Spirit, because IT gave them utterance. The Spirit assisted them in testifying of Jesus' death, burial, and resurrection. It caused them to remember the teachings and instructions that Jesus previously had given to them. The Spirit had given Peter that powerful sermon that caused many to ask, "Men and brethren, what shall we do?" (Acts 2:37). The Spirit, working through the disciples, caused a great revival on that day. "About three thousand" were baptized "for the remission of sins." This same Spirit was with Peter when he stood before the household of Cornelius. "Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:16).

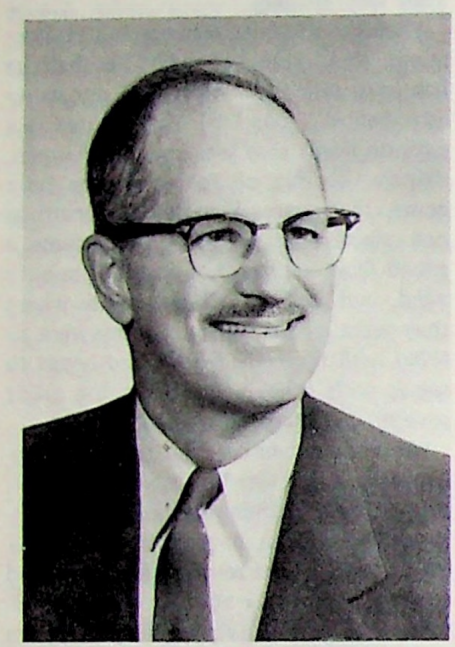
The gift that the disciples received on the Day of Pentecost became a turning point in their lives. It was this gift (the Spirit) that *convinced* and *convicted* people of every nation to accept Jesus as the Christ.

What was this gift that caused so much stir? What was this thing in which the disciples had been baptized; with which they had become saturated? What caused them to utter words of wisdom? They had been *baptized; saturated with the Spirit of knowledge.*

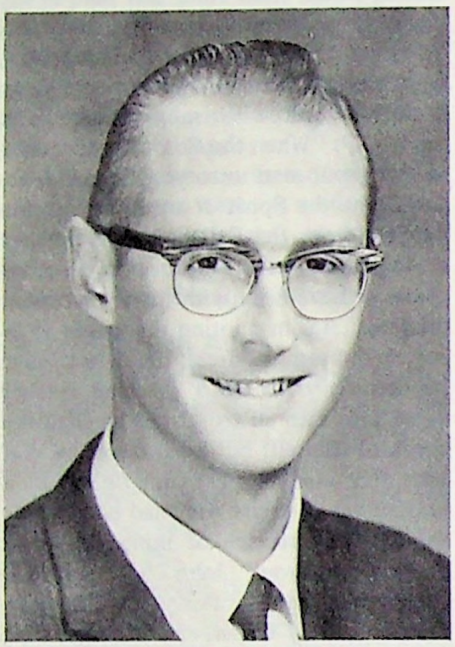
They spoke the tongues of other nations without previous education or train-

(Please turn to page 18)

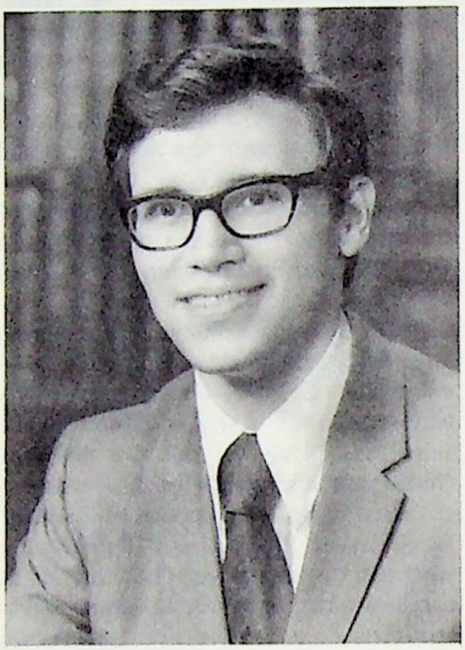
We are pleased to honor
Faith Community Church of God
Minneapolis, Minnesota



John Denchfield
First Pastor



Richard Dick
First Full-Time Pastor



Stephen Bolhous
Present Pastor

BRIEF HISTORY

By Secretary Phyllis Button

THE congregation was started in 1944 by Pastor John Denchfield, who conducted a Bible study class in his home. About ten people attended these classes.

The following have served as our pastors:

John Denchfield, our first pastor.

Harry Goekler, who was then pastoring the Church of God at Hector, Minnesota, preached for us once a month and conducted weekly Bible classes in homes, from 1948 to 1951.

Arnold Johns, who came to us in September of 1951. The first organizational meeting was held at that time, and church officers were elected. The first church board consisted of: Joe Lawrence, president; Gertrude Bennett, vice-president; Phyllis Johnson, secretary-treasurer.

Morning worship services were held at the downtown YMCA.

James McLain, served us a few months in 1953.

E. E. Graham, filled in for us from time to time through the years.

William M. Wachtel, while pastoring the Church of God at Litchfield, preached for us each Sunday evening and conducted a Bible class on Tuesday evenings at a rented Baptist church from 1953 to 1957. A constitution was adopted in 1954.

Emory Macy, who was then pastoring the church at Litchfield, preached for us on Sunday evenings and conducted Tuesday Bible classes, from 1957 till 1962.

Robert See preached at the morning services at the YMCA from 1962 to 1964.

Richard Dick, our first full-time pastor was with us from 1964 to 1968. The church building was erected in 1964.

Donald Needham was our pastor from 1968 to 1973. The parsonage was built in 1968.

Stephen Bolhous, who came to us in the fall of 1973 is our present pastor.

Additional Information

In October, 1961, three lots were purchased in the North Minneapolis suburb of Brooklyn Center. We were grateful to be the recipients of Mission Builder aid. The first service in our own church building (constructed largely by church members) was held October 18, 1964. A dedicatory service was held December 6, 1964.

Active membership, reported to our General Conference in 1964, was 22. By 1973, it had increased to 50. Our current attendance averages are: Sunday school, 53; worship service, 58. In the last few months, five people have been baptized.

ORDER OF SERVICES

Sunday School . . . . . 9:30 a.m.
Worship Service . . . . . 10:30 a.m.
Wednesday Bible Class and
Junior Berean Class . . . . . 7:30 p.m.
Senior Berean Activities
Abigail Dorcas Society meets monthly.
Vacation Bible School, one week.

Why Faith Community Church Is Succeeding

By Elder William J. Gaspar

HOW is the success of a church measured? There are probably as many definitions of success as there are churches. Some may say that a church is successful if it has a large membership that is involved in many civic and social activities. Others think of a gigantic and beautiful church building that is the social center of the community as the distinguishing mark of a successful church. Degree of success depends upon the goal set and how well that goal is being attained. What is regarded as success by one congregation may be considered as failure by another. Success is hard to define.

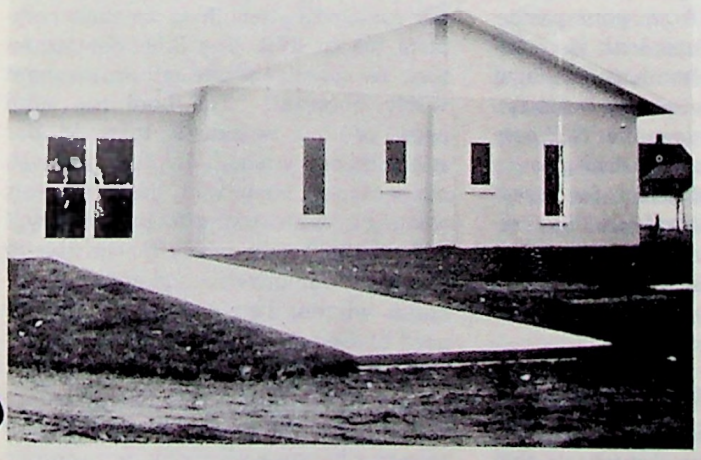
Several factors must be present if a church is to grow and reach the goal of success for which it is striving. These are a few of the more important factors: 1) Remembering that the Bible was inspired by the Spirit of God, the work of the church must be directed by that Holy Spirit. We must realize that our own efforts are futile if we attempt anything on our own. Success can be accomplished only when we let the Holy Spirit work through us. 2) Members, and potential members, must realize that the church is a place where we go to gain strength for successful everyday living, and to find the way to everlasting life through Jesus Christ. Any social activities of the church must remain a secondary consideration. To be successful, a church must have a nucleus of strong, hard-working people, who are eager to do whatever is necessary to the attainment of established goals. 3) A church must never be contented with the progress that it has already made.

We, of the Faith Community Church of God, feel that we are successful to the extent that we are a growing church, with the potential for greater growth in the future, which will make it possible for us to even more effectively spread the Word of God to the community around us. We have not yet attained the goals that we have set for ourselves. The Lord has blessed us with the elements that are necessary for church growth. We have a group of zealous members, and our pastors have had the foresight and dedication to guide the work as it progressed from services on Sunday evenings in a rented church building, to regular Sunday morning services in the Minneapolis YMCA, to our present building, located in the Minneapolis suburb of Brooklyn Center. Without the dedication of these people, the work could not have progressed as it has. We think of our church as a light, shining in the community.

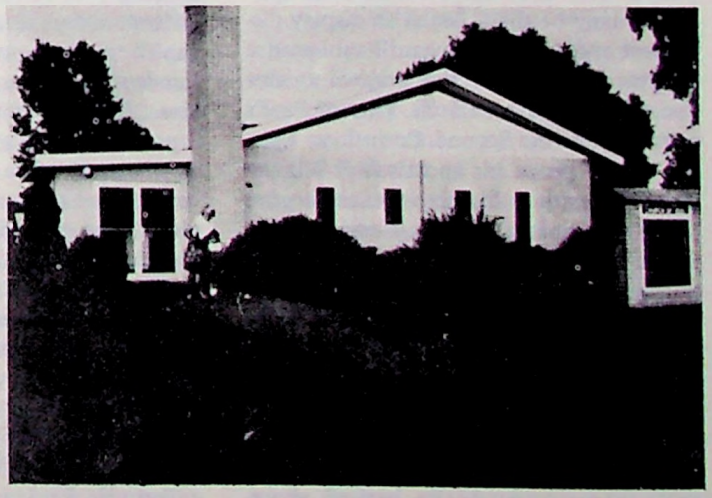
The Lord is leading us, and we are confident that residents of the community can find Christ and all of his blessings at Faith Community Church of God.

We are progressing toward our goals, but we have by no means reached them. We have truly been blessed by an expanding Sunday school, which has doubled in size during the last five years. Increased attendance and membership from the surrounding neighborhood have brought us the happy challenge implied by facilities that are insufficient to meet our current and future needs. Our faith that these blessings will continue is leading us to embark upon a building program, designed to accommodate the growth with which the Lord is blessing us.

Through the will and guidance of God, Faith Community Church of God will continue to grow, and to spread the Word of God to those around us.



The Church as Built



The Church Now

I ENJOY MY WEAKNESS

By Pastor Stephen Bolhous

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. 12:9, 10).

Weakness is a character deficiency that is scorned and condemned in our culture. In the armed forces, a man who is weak is not considered as really a man. In the civilian world, human frailty, though not openly condemned, is viewed with contempt. Because of these attitudes on the part of society, a person who possesses weaknesses usually tries to keep them well hidden from others.

The Apostle Paul, however, displayed the opposite reaction. In writing to the Corinthians, he said, "I take pleasure in my infirmities . . . I enjoy my weakness!" (2 Cor. 12:9, 10). Let's investigate Paul's meaning.

My Grace is Sufficient for Thee

The church at Corinth was made up of people who were more carnal than spiritual. Many of them began to display disrespect and disbelief toward Paul because he was not one of the original twelve apostles chosen by Christ. One of Paul's purposes for his Second Corinthian Epistle was to prove his apostleship. This he did by relating his experience in the Christian ministry which is recorded in chapter 11. In chapter 12, with the same purpose in mind, he related a vision that God had given him of paradise, the beautiful kingdom age yet to come.

In that experience, he heard marvelous things which could not even be translated into human speech. To maintain his humility, Paul was given a thorn in the flesh. "Lest I should be exalted above measure through the abundance of 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" (2 Cor. 12:7).

This "thorn in the flesh" was a physical infirmity, possibly a problem with his hearing, or his vision. Later he would say, "I enjoy it"; but he confessed to them that "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." Perhaps Paul felt that he could be a much better missionary for the Lord if God would just remove his weakness. But God did not grant his request. He answered, "My grace is sufficient for thee."

People have changed little since the time of the Apostle Paul. They still are afflicted with weaknesses. They still experience "thorns of the flesh." These fall into two categories: physical weaknesses and ability weaknesses.

Think for a moment about the latter. How often have you heard others say, or perhaps you yourself have said, "I can't." "I can't teach a Sunday school class." "I can't write articles for *The Restitution Herald.*" "I can't witness to other people." The list of "I can'ts" seems to be endless.

How many times have you said "I can't" to a request from your pastor, Sunday school superintendent, or a fellow Christian? How often have you used a personal weakness, an ability weakness, as an excuse? The message that God gave to Paul is also the message that he gives to you: "My grace is sufficient for thee." The fact that God has spoken this message to us should be all that we need to know; but our loving Heavenly Father has gone on to explain *why* his grace is sufficient for us.

My Strength is Made Perfect in Weakness

God told Paul, and he also tells us, that his power is perfected in our lack of power (2 Cor. 12:9b). Our inadequacies are opportunities for God's power to work in our lives. You have often said "I can't" because of a physical weakness, or more probably, because of an ability weakness. Your weakness is not an excuse. Recognize it for what it really is; an opportunity for God's power to work in you.

Try to remember when you were first learning to drive a car, ride a bicycle, or perform any task that required skill. The first time you tried it, you made a mistake. The person teaching you guided you by correcting your error. There was a real need for the teacher to help you to overcome your skill deficiency. God's grace is like that of the teacher. He supplies the strength that is needed to enable us to overcome our lack of skill.

In 1953, a Christian woman, Mrs. Jane Withers, was afflicted with rheumatoid arthritis and completely paralyzed. She asked her doctor if she would ever be able to walk again. His response was that perhaps she could get around a little bit in a year or two if all things went well. Because of her faith in God's grace to work through her and overcome this weakness, she was walking and caring for the needs of her family within nine months. Mrs. Withers is a TV star; she is most commonly known as Josephine, the Lady Plumber. God's strength was made perfect in her life through her weakness.

It is important to remember that when God exercises his grace, the perfection of his strength is being manifest through our weakness. He does not always choose to eradicate the weakness. He did not remove Paul's "thorn in the flesh," but he did help Paul to overcome it, and to render meaningful Christian service in spite of it.

The Lord may very well work in the same manner in our lives. It would appear that human weakness is necessary in order for God's strength to be made complete in our lives. The Bible commentators, *Jamieson, Fausset and Brown,* have wisely observed: "The Lord has more need of our weakness than of our strength; our strength is often his rival; our weakness his servant, drawing on his resources, and showing forth his glory."

If we were totally self-sufficient, able to overcome our physical and ability weaknesses without help, we would have no need of God. We aren't able to solve our problems and overcome our weaknesses by our own strength and determination. We are weak. Therefore, the Lord is able to make his strength visible through our weakness.

When Paul wrote the Philippian Letter, he again spoke of divine strength which is able to offset our lack of human strength. He declared, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). When you get out of bed each morning, repeat this verse about six times. It is easy to realize that we cannot do all things through our own might; but with the help of Christ, we can do all things. We can overcome both our physical and ability weaknesses.

I Enjoy My Weakness

Paul gloried in his infirmities. So should we! Our physical and ability weaknesses provide occasions for the power of Christ to rest upon us (2 Cor. 12:9d). A look at the original language of this verse shows that the Greek equivalent to the English word "rest" means "to overshadow like a tent." When one is in a tent, he is surrounded on all sides. When Christ's power rests upon us, we are surrounded by it. We enjoy its shelter, protection, and safety.

Notice how Paul spoke of the contrast between our weakness and divine power. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7). As frail human beings, made from the dust of the ground and afflicted with weaknesses, Paul properly labeled us "earthen vessels." As Christians who experience God's all-sufficient grace, we have within us the treasure of his divine power. The excellency of that divine power is not attributed to us (for we are weak) but to God. He is its source. When we consider the blessings afforded, it is no wonder that we find Paul glorying in his infirmities and enjoying his weaknesses. Because of them, he received divine power.

This can also be your experience. The Lord will give you divine power when you learn to accept your weaknesses and enjoy them for what they really are—opportunities for God to work in your life.

Beside taking pleasure in infirmities, Paul also took pleasure in reproaches and distresses (2 Cor. 12:10). No one could ever really enjoy these things, except it be for Christ's sake, and in consideration of the end result. The end result was that when he was weak, he was made strong. When, through his human frailty, he experienced physical or ability weaknesses, he became strong because power from on high was at work in his life.

During his lifetime, Paul carried the gospel throughout the Roman Empire. The secret of his great accomplishments lay in his weaknesses. The power of the Lord worked through them to make him strong. If you and I want to be like Paul, we will have to learn to apply his secret.

Have you a fault in your character makeup? Do you lack a necessary and earnestly desired skill? Do not look at your insufficiencies with dismay. Enjoy them for the opportunities that they are, for the power of God to work in your life. The same grace of God that brought you salvation is also sufficient to guide you, and to help you to overcome your weaknesses. If you believe that the grace of God was able to save you then, show in your daily living that you believe that this same grace is sufficient to help you to overcome your weaknesses now. Learn to say with Paul, "I enjoy my weakness."

IF JESUS COULD DIE AGAIN

(Continued from page 4)

these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:25-30). For these words alone, many would seek to beat him, if not by physical blows, then by verbal ones. We would feel sure that he was talking about things that, not having been in our place, he could not possibly understand. We would deeply resent being told that we are overly concerned about the things of this world.

There is much in our everyday lives that Jesus would challenge. Being well-dressed is certainly not evil. Unhappily, our reasons for dressing as we do are not always righteous. Too often, our clothing is chosen for the express purpose of arousing sexual interest in members of the opposite sex. We may not actually contemplate promoting adultery; it may simply be a bid for attention, but this does not prevent it from arousing lustful desires in others. Evil actions spring from evil thoughts. "I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Do these words of Jesus make you angry?

How do you suppose that Jesus would react to the comfortable, even luxurious, convenience that many of us enjoy in our homes, when he compared it with the border-line, make-do-with-what-we-have condition of some of our churches? Would he approve the policy of permitting the church to share what is left over after we get everything that we want? Would it make us resentful if he were to tell us that our churches clearly indicate that we love ourselves more than we love him?

His reaction to the policy (announced or unannounced) of joining his church because we enjoy its social life, or because membership will help our business, would certainly draw disapproving comment from the Master. Would he be accused of "poking his nose" into things that were none of his business?

It seems quite possible that if Jesus were to confront many supposedly religious leaders of our own day, and to say to them the same things that he said to the religious leaders who plotted his death, his words would elicit the same response now that they did then. "We must get rid of him. He is interfering too much in our personal lives and, by his outspoken comments, is making us look bad in the eyes of others." Under those circumstances, even the idea of contriving to have him put to death might not seem intolerable.

When Jesus comes again he will, of course, not be subject to death. He will, however, still be able to read the hearts of men and judge them according to their intentions rather than according to what meets the eye. Does this certainty bring you peace and contentment or fear and frustration? In your inner consciousness, do you regard him as a dear and trusted friend or as a perceptive enemy, who must not be permitted to expose what you really are?

If Jesus could die again, would you be among those screaming "Crucify him, crucify him"? •

HE IS RISEN!

(Continued from page 5)

Keeping all of this in mind, we can readily understand that the eternal destiny of every Christian hung in the balance as the women approached the tomb on the first day of the week. They were intent on anointing the crucified Jesus, and apparently entertained not the slightest hope that he had risen from the dead. But though they did not at the time realize it, if they had been permitted to carry out their objective, it would sound the death knell of mankind's hope for eternal life. It would have meant that there is no resurrection of the dead—that there is no future for those who have died!

"In the end of the sabbath, as it began

(Please turn to page 18)

STORIES FOR THE FAMILY ALTAR

By Ruth Lewis

Friends of Jesus

Easter is an exciting time. Next to Christmas, the twins regarded Easter as the most beautiful time of the year. Beautiful flowers again bloomed, people looked happy, and there were special things to go to and to do at church.

On Easter Sunday, the Sunrise Service impressed Sandy. It was early for her to be so wide awake, but when she heard the choir sing, and the young people tell about what Jesus meant to them, she couldn't help but shed a tear.

"What's the matter, Sandy?" asked Mom.

"Poor Jesus! I feel so sorry for what the people did to him."

"Don't be sad. Be thankful that Jesus was willing to do what he did. He made the choice to die for us, you know. He could have escaped his responsibilities, but he didn't. And, oh, I'm so thankful he didn't. Because he died for us, we can have eternal life by trusting in him."

"But his friends left him."

"Yes, many of them did go away from him. Some stayed nearby. When he was crucified, he had several friends there in the crowd. Jesus wasn't alone.

"What is most important Sandy, is that you are his friend now. Jesus still wants friends."

"I want to always be Jesus' friend, Mother," whispered a tearful Sandy.

"I'm sure that you will, Dear, and he'll always be your friend, too."

Times of Transition

Adam and Eve sinned, and they were immediately put out of the garden.

Noah was a "preacher of righteousness." He took one hundred twenty years to build the ark as a witness to the world.

Jesus Christ was born in Bethlehem and died in Jerusalem thirty-four years later.

The first two changes were painful. Violent changes occurred. Those who survived had to adjust to them and change their way of living. Such eruptions did not occur when Jesus was born and lived. The changes were subtle.

Before Christ

Many of the world's people existed in a hand-to-mouth fashion. Cultures were developed in such a way that the poor served the wealthy as slaves. Human life was of little value. It was felt that people were to be used. Either you were a conqueror or you were the conquered.

At this time, the world was ruled by two kingdoms. The countries of India, China, and Japan had a flourishing culture at the time of Christ. They did not, during this time, interfere with the Roman rulership of the rest of the heavily populated world. These two kingdoms established their own rules for commerce and industry. Nations were beginning to be influenced by people who lived in other parts of the world.

The Jewish people, although then living in several settlements both inside Palestine and outside, still sacrificed to keep in contact with God. Idolatry flourished in the Roman and Chinese cultures. Unfortunately, even the worship of God had become only an exercise, with little meaning for most people.

After Christ

Subtle changes began to occur. Families sometimes became divided. Religion came out of the category of ritual and into the realm of life itself. People began to change their attitudes about other people. Life took on a new meaning. Yes, there were still wars and violence—man's madness for getting his own way. But guilt feelings now accompanied such actions. Instead of becoming slaves, conquered people were resettled, or treated kindly, as their conquerors tried to indoctrinate them with their own philosophy.

As people began to recognize their own worth, the great kingdoms of the world broke into smaller parts, which were ruled by groups of people who could work together. To replace the two large cultures that had controlled all of the people, many new nations emerged. Individual differences gained in popularity. Conformity was not always necessary. People had thoughts of their own, and they began to record them for their descendants.

After a number of years, a middle class of people began to develop in the world. It became possible for people who were poor to become wealthy. People who were wealthy could suddenly find themselves in poverty. Work skills became specialized, and families were no longer self-sufficient. Ties to the land became weaker, as people sought the companionship and closeness of others. They built cities, which grew larger and larger.

Jesus' teaching of love began to have an effect upon the world. Not everyone accepted it as a way of life, but it certainly influenced everyone's life. We do not worship because we *have* to. We serve God because we love him. We help others around us, because God loves them and us. So, even if we do not know them, we love them. People who had cared for each other out of responsibility now cared because of love.

The changes which took place during other transition periods were accompanied by great physical changes. The changes brought about by the life of Christ were just as earth-shaking in a spiritual way. The age started by Christ is called "the age of grace." Many people have become convinced that Christ's message and his way of life are for them. They have become his disciples, and try to reach others with the message.

Spiritual or moral changes cannot be forced on people. All people do not accept them. Because of this, when the time appointed comes, Christ, with God's help, will start a time of great physical changes in the earth. This will be his final effort to convince the world that God's way is best. Those who will not follow Cod's way will meet the same fate as those who would not believe Noah's message.

"Behold, I come quickly: and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). •

Brief Messages . . .

Pray for One Another

We hope and trust that you have been praying this week for our president and other government leaders, for the sick, for each other, for your pastor, and even for your enemies. Such prayer should be offered in love, and it will cause our love to grow. It should be offered persistently and specifically. There is great power in intercessory prayer.

My prayer for you, based on Ephesians 3:14-21, is: "For this cause, I, your pastor, bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant this congregation, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in each one of your hearts by faith, and that each of you of this church, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that each of you might be filled with all the fullness of God.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in each of us, to him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—*Troyview Church of God Bulletin,* Troy, Ohio.

Better Than Expected

"It was a lot more fun than I expected!" That was one youth's honest evaluation of Columbia Church of God's Wake-A-Thon! By just taking a look at the fellowship that thirty-one youth and adult helpers enjoyed, it is easy to see how much Christian fun they had. But this youth was also speaking about the very good spiritual benefits they enjoyed that night.

The highlight of greatest spiritual worth was the continuous prayer time held throughout the night. About twenty-eight special requests were phoned in, one from as far away as Peoria, Illinois. All of these requests were brought before the throne of grace at least once during the night. Many other requests and prayers of praise strengthened the youth, and they were also bound to have an effect in the lives of those for whom they prayed. The impact of this portion of the Wake-A-Thon may never be fully known, but God's blessing was known through prayer!

In the Bible reading portion, the youth read about one third of the New Testament. They got as far as Luke 20:19. Many ideas about the reading, and questions concerning it, were discussed in each reading period. This was an important time of learning for each young person.

The singing and sharing time proved to be an exuberant blessing for all! The great golden oldies and the recent tunes of the Christian hit parade were all enjoyed. In addition, several Bible passages were set to music and sung.

We praise God for the success of the Wake-A-Thon, and we thank all who helped with it in any way. About one hundred thirty-five dollars was promised for the Berean Youth Fellowship camp fund by a long list of sponsors.—*Columbia Station* (Ohio) *Bulletin.*

Translations and Paraphrases

Which translation of the Scriptures shall I use as I study the Bible? or should I choose a paraphrase? New versions are causing confusion—a bit of chaos. One can't follow the reading in the pulpit. What shall we do about memorizing? Then, too, there is the question of interpretation.

Most new translations and paraphrases have been undertaken for the purpose of making the Bible easier to understand. For this we should be glad. Ken Taylor, in his *Living Bible* preface, says: "To paraphrase is to say something in different words from what the author used. It is a restatement of an author's thoughts, using different words from what he did. Its purpose is to say as nearly as possible what the writers of the Scriptures meant, and to say it simply, expanding where necessary for a clear understanding by the modern reader . . ."

The paraphrase, then, is a brief commentary and translation in one book. The paraphraser faces the danger of saying more or less than God intended. Needless to say, when we use a paraphrase, we must recognize it for what it is. It is not a literal translation of original Hebrew or Greek. The paraphraser has a tendency to confuse translation with commentary by altering the text to improve, in his judgment, Biblical harmony. Consequently, his product is less than the ideal Bible for general use or doctrinal discussion. Do you want words in Scripture that you say that you can understand, but are not the words that God said? Which is more important in your opinion?

It is popular to push a paraphrase, but I think that it is a mistake. A paraphrase should be used alongside of, and not in place of, Scripture itself. I can't get very far away from the *King James Version.* Beside being a reliable translation, it is a work of beautiful English and literature. This is not to say that other translations and paraphrases should never be used. Let us compare them, but keep our balance.

As Bible-believing Christians, we should want the best and most literal translation of the Hebrew and Greek texts as our authority.—*Pastor Hollis A. Partlowe.*

Senator Hatfield's Resolution

In our time of national crisis and political scandal, Senator Mark Hatfield is trying to get the country to observe a "National Day for Humiliation, Fasting, and Prayer" on April 30. Just before Christmas, the U.S. Senate unanimously passed such a resolution. The House of Representatives is now considering it.

Senator Hatfield is following an example set a century ago by opposing Civil War presidents. Confederate President Davis had appointed June 13, 1861, as "a day of fasting and prayer throughout the Confederacy." On April 30, 1863, President Lincoln issued a similar resolution, stating the belief that "only through the acknowledgment of our corporate guilt and confession of national sins" could the country regain its national purpose and unity.

By law, the President of the United States is required to proclaim a national day of prayer each year. We support Senator Hatfield's resolution and agree with his proposition: "Our government and other institutions of our society would all cease business as usual, as I envision it, so that we all would be free to consider actions appropriate to a time that would symbolize national repentance."—*Columbia Station* (Ohio) *Bulletin.*

NEWS AND PROPHECY

BY JAMES MATTISON

Receiving Not God's Word

Amos, the shepherd prophet, foretold that Israel would experience a famine of hearing the Word of the Lord because they refused for so long to hear God. This is recorded in Amos 8:11-14: "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 [not to the south, where Judah's prophets were], they shall run to and fro to seek the word of the LORD, and shall not find it."

This, the greatest tragedy that could come to any people, has come to Israel. For two thousand years they have had no prophet, no communication from God. They who received the oracles of God (Rom. 3:2), have now felt the severity of God (Rom. 11:22) since Jesus, their greatest prophet, pronounced the curse of desolation upon them (Matt. 23:37-39). They still reject the gospel and the ministers who preach it. They wish to once again have their own prophets, but the kingdom of God has been taken from them and given to another people (Matt. 21:43).

They have wandered to and fro, wondering if there is any hope, any encouragement. But blindness in part has happened to them until the fullness of the Gentiles be come in (Rom. 11:25).

When Amos prophesied, they had line upon line, precept upon precept. Many were the prophets that God sent to the people in that era. When the oracles of God were taken from them, they lost both their beauty and their glory. This was the token of God's greatest displeasure with them—to take his Word from them. Until they look upon him whom they have pierced, God will no more reprove them for sin and call them to repentance. He has abandoned them to ruin for these past 2,000 years. Could there be any greater curse than for God to bring a famine of his Word upon them?

This makes all other calamities seem small by comparison. A famine of the Word of God, especially in a time of serious trouble, is the sorest of all famines, the heaviest of all judgments. This has come to pass.

A Different Famine Now

There is no famine for *Bibles* in these last days, except where the Bible is banned by law. The Word of God is everywhere. Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). God's Word is to be a witness to this age until the age comes to its close.

There is now a different kind of famine of the Word. The famine is a famine of God's Word in the hearts of men. This is not caused by a lack of prophets (plenty of them in the Bible) or from no Bibles, but from:

1) Turning ears from truth to fables (2 Tim. 4:4);

2) Departing from the faith (1 Tim. 4:1);

3) Not enduring sound doctrine (2 Tim. 4:3). (The opposite of sound doctrine is defined in 1 Timothy 1:9, 10.);

4) Receiving not love of truth that they may be saved, and taking *pleasure* in unrighteousness (2 Thes. 2:10-12);

5) Loving self (2 Tim. 3:1-5).

Self Murder

Men who will not believe God and obey him actually commit suicide. They oppose their own best interests. They intentionally destroy their own hope of eternal life by loving the sin which brings death.

It seems logical to suppose that everyone would long to possess eternal life. Perhaps they would—on their own terms. But mortal flesh cannot bargain with the Almighty. The one who is the source of eternal life is the one who sets the conditions under which men may receive it.

Paul said that these conditions are "reasonable" (Rom. 12:1). We think so too. Why should it be thought too difficult to give up sin and put ourselves completely into God's keeping? The reason that men think it to be too hard is because they are so firmly set in their sinful ways.

Today, the majority of men turn their ears away from God. We thank God for the few who listen. Most men do not love the ways of God whereby they may be saved. For this reason, *evil* men shall wax worse and worse, and few shall find salvation. This is not because the ways of salvation are so well hidden, but because of greater interest in the temporal lusts of the flesh. The whole world lies in wickedness (1 John 5:19). We are sent to bring them light through Christ.

The famine of God's Word results in starvation of the heart. Spiritual nourishment is not received. There is a scarcity of righteousness.

Coming Time of Abundance

The opposite of a famine of God's Word is an abundance (plenty) of God's Word. The time will come when "the earth shall be *full* of the knowledge of the LORD, as the waters cover the sea" (Isa. 11:9).

God will make a new covenant with the remnant of Israel. "This shall be the covenant that I will make with . . . Israel; . . . I will put my law . . . in their hearts . . . they shall all know me, from the least of them unto the greatest of them, saith the LORD" (Jer. 31:33, 34).

God said, "As truly as I live, all the earth shall be filled with the glory of the LORD" (Num. 14:21).

This age will pass away, but God's Word shall never depart. Today serves as a witness, or evidence, to the people of earth. Tomorrow, when earth's trial takes place, every man will be judged by that evidence (John 12:48). Jesus is part of the evidence in the case for salvation. Woes will be the lot of each one who neglects to consider well that evidence.

How precious will be the Word of God in the kingdom of God! "Out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isa. 2:3). God's Word is precious to him. Is it equally as precious to you?

The present world population of Jews is 14 million. About 3 million of these are in Israel. Ezekiel 39:28 shows that in the kingdom *all* Hebrews then living will be "in their own land." •

"The word of God is quick, and powerful, and sharper than any twoedged sword . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

SEEKERS of TRUTH

By Edward H. Goit, Sr.

Question:

Shall we recognize our loved ones in the kingdom of God?

Answer:

I believe that we shall. Paul instructed, and encouraged, the Thessalonians not to sorrow as others who had no hope, for whether dead or alive, if in Christ, they would be "caught up together" to meet Jesus at his coming. (1 Thes. 4:13-18.) The basis of this exhortation is that when we are "caught up together" we shall once more be united.

The apostles, and many other witnesses, identified Jesus after his resurrection as the same Jesus who was crucified, dead, and buried. Since Jesus was recognized and identified after his resurrection, we have the assurance that we will recognize our friends and loved ones. (See 1 Cor. 15:1-8.)

Question:

Is Jesus Christ the Creator of the heavens and the earth?

Answer:

No! God Almighty is the Creator of the heavens and the earth. Eighteen writers in more than fifty instances in God's Word proclaim that *GOD alone* is the Creator. (See Job 9:8; Isa. 44:24; 45:18.)

Jesus Christ is the only begotten Son of God. He was created by his Father. Jesus is the CHRIST (the anointed one of God). This is the basis of our Christian belief, that we may have life through his name. (See Matt. 16:15-17; John 20:30, 31; Acts 4:12.)

Trinitarians assert that Jesus is God, basing their proof on the ascription to him of creation in the King James Version of the Bible. This proof is based almost wholly upon the use of the preposition "by" in the following Scriptures: John 1:3, 10; 1 Cor. 8:6; Eph. 3:9; Col. 1:16, 17; Heb. 1:2. The Authorized Version is misleading in each instance where the word "by" occurs in the aforementioned verses. The revisers of the King James Version have retranslated this word "by" in these verses.

The Revised Standard Version translates the word "by" as "in" in its first appearance in Colossians 1:16. In all other appearances in the scriptures under consideration, the revisers have translated the word "by" as "through." This proper translation defeats the argument that Jesus Christ is the Creator of the heavens and the earth.

It should also be observed that the phrase "by Jesus Christ" does not appear in the original manuscripts of Ephesians 3:9 and has been deleted in the Revised Standard Version, as well as in other translations. First Corinthians 8:6 and Ephesians 3:9, with these revisions, are strong, positive texts teaching that GOD Almighty is the Creator.

Question:

Zechariah 14:2 says that all nations shall gather at Jerusalem for battle when God fights (Joel says in the Valley of Jehoshaphat), while Revelation 16:14-16 says that this will be at Megiddo. How can we reconcile the two?

Answer:

These three scriptures cover the following events, which occur during the Day of the LORD, a period of time of more than 24 hours. Zechariah 14:1-5 states that the Lord God shall gather the nations to battle against Jerusalem.

In Revelation 16, when the sixth angel poured out his vial upon the great river Euphrates and the water was dried up, the way was prepared for the kings of the east. An eastern army of two hundred million will come down this highway. (See Rev. 9:16.)

John continues, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." The dragon (Satan, Rev. 20:2) and his henchmen will stir the nations to a frenzy, culminating in the battle at Armageddon (Rev. 19). This location is generally interpreted to mean Mount Megiddo, located on the north side of the Plain of Jezreel.

Joel, describing *judgment* during the Day of the LORD, pictures the Lord God summoning all nations to the Valley of Jehoshaphat (Joel 3:2). The Valley of Jehoshaphat, better known as the Valley of Kidron, is between the Mount of Olives and the old city of Jerusalem.

Jerusalem, the focal point of the battle of Armageddon, is approximately sixty miles from Megiddo. This war of wars will embrace all the land of Israel with its multitudes in the Valley of Decision. These armies will overflow a country of only one fourth the area of the State of Illinois. When Satan and his henchmen gather the armies of the world for *battle,* the Lord God will summon them for *judgment* at the city of the King, with his Son's return to the Mount of Olives (Zech. 14:4).

Question:

Are there guardian angels?

Answer:

Yes! Every Christian has a guardian angel. Old Testament characters had their guardianship. When Abraham sent his eldest servant to secure a wife for his son Isaac, he said, "The LORD God of heaven, which took me from my father's house . . . shall send his angel before thee, and thou shalt take a wife unto my son from thence" (Gen. 24:7).

The Lord God promised that an angel would go before Israel, to guide them to the Promised Land. God said, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared" (Ex. 23:20).

When Daniel was cast into the den of lions, Darius the king arose early the next morning to see if God was able to deliver Daniel from the lions. Daniel said, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me" (Dan. 6:22).

In speaking of angels, the writer of Hebrews exclaimed, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14). This same writer wrote, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2).

Little children also have protection. Jesus said, "Take heed that ye despise not one of these little ones [Christians]; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10).

The Psalmist assures us that, "The angel of the LORD encampeth round about them that fear him, and delivereth them" (Psa. 34:7).

For further study, consider the following: Num. 20:16; 1 Kings 19:5-8; Psa. 91:11, 12; Isa. 63:9; Acts 5:19; 8:26-29; 10:2-6; 12:7-10; 27:21-25. •

BAPTISM BY THE HOLY GHOST

(Continued from page 9)

ing in those tongues. They regained the memory of all the teachings of Jesus. They were able to speak forcefully and boldly before the governor and the high priest about things concerning the kingdom of God. They could reason of righteousness, temperance, and judgment.

The baptism of the Spirit was a *must* to the early Christians. The eleven received it on the Day of Pentecost. Peter was "filled with the Holy Ghost" (Acts 4:8). The disciples were "all filled with the Holy Ghost, and they spake the *word of God* with boldness" (Acts 4:31). The seven so-called deacons were "full of the Holy Ghost and wisdom" (Acts 6:3). Stephen was "a man full of faith and the Holy Ghost (Acts 6:5). Paul received it after his baptism and was "filled with the Holy Ghost" (Acts 13:9). The early Christians needed something more powerful than the power to heal. They needed the *word and understanding of it* to stand firm in the face of death.

We all agree that the eleven received the baptism of the Holy Ghost. They had supernatural abilities and knowledge for their day. They served their generation and served it well. But is this the baptism of the Holy Ghost that is promised to "you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39)?

The *spirit-saturated Christians* are mentioned in many ways in the Scriptures. They who have the spirit belong to Christ (Rom. 8:9). "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). The Spirit is received "by the hearing of faith" (Gal. 3:2). "Hope that maketh not ashamed" comes by this Spirit (Rom. 5:5). The Spirit filling of the Christian does not come by daydreams or wishful thinking. It can only be obtained from the source of truth and knowledge, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

The Christians who have been *baptized, saturated, filled* with the words of truth, are the ones who can withstand the temptations of life. They are the ones who can produce the fruits of the Spirit. They understand how the Word will be used to cut off the unrighteous. They will be called the "sons of God" (Rom. 8:14). •

HE IS RISEN!

(Continued from page 13)

to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it . . . And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen as he said. Come, see the place where the Lord lay" (Matt. 28:1-6).

Surely, the announcement of the angel at the tomb would have to be ranked among the most significant and hope-filled words ever to be spoken. "He is not here: for he is risen as he said."

All of the significance of the words of the angel are triumphantly summed in the words: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20-23).

In closing, let us carefully note that our own resurrection, should we be dead when Jesus returns, is inseparably connected with his resurrection and his returning. The one is as sure as was the other. One day an angel may say of the place where you and I slept in death, "They are not here, for they have risen, as Jesus said!" •

CALENDAR OF EVENTS

Apr.-May—BYF Coins for Christ Campaign.

Apr. 29-May 3—Annual Ministerial Association Meeting at Oregon, Ill.

May 22-26—Annual May Meeting. Glad Tidings Church of God, Fonthill, Ont. Guest Speaker: Pastor Z. B. Duncan. Write for accommodations.

May 24—Oregon Bible College Commencement, Oregon, Ill.

May 26—Spring Rally Day at McGintytown, Ark.

June 6-9—Minnesota State Conference Centennial Celebration, Long Lake Campgrounds.

June 7-16—BYF Senior Caravan to Arlington, Tex.

June 14-20—Minnesota Junior Youth Camp, Long Lake Campgrounds.

June 21, 22—Annual Illinois Conference, Lake Bloomington.

June 23-30—Arkansas Youth Camp, Benny Mattison, guest speaker.

June 23-29—Indiana State Family Camp, Camp Mack

RADIO LOG

Don Needham
WCEN 1150 AM; 94.5 FM Mt. Pleasant, Mich. 9:30 a.m. Sundays, "Words of Life"

Dennis Baldwin
WMIX 940 AM, 94 FM Mt. Vernon, Ill. 7:15 a.m. Sundays, "Words of Life"
WEBQ 1240 AM Harrisburg, Ill. 9:45 a.m. Sundays, "Words of Life"

James Graham
WHME 103.1 FM South Bend, Ind. 7 a.m. Sundays, "Chapel Time"

Darrell Maddock
WTCA 1050 AM 94.3 FM Plymouth, Ind. 9 a.m. Sundays, "Pathway of Light"

James Mattison
WSIG 790, Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

John Carr
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

John Railton
KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

Z. B. Duncan
WPEG 97.9 FM Concord, N.C. 7:45 a.m. Sundays "Now"
WZKY 1580 AM Albermarle, N.C. 8:00 a.m. Sundays "Now"
WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays "Now"
WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays "Now"
WJJJ 1260 AM Christianburg, Va. 9:30 a.m. Sundays "Now"
WHHV 1400 AM Hillsville, Va. 12:15 p.m. Sundays "Now"
WEGO 1410 AM Concord, N.C. 12:45 p.m. Sundays "Now"
WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays "Now"
WNNC 1230 AM Newton, N.C. 6:00 a.m. Sundays "Now"

Paul Holden, James Minyon, Paul Duncan
WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

Roger Denchfield, Z. B. Duncan
WILO 1570 AM; 99.7 FM Frankfort, Ind. 8:00 a.m. Sundays

Ronald Macy
WOHN 1440 AM Herndon, Va. 9:15 a.m. Sundays "Messages of Eternal Hope"

C. E. Lapp
WRHL 1060 AM Rochelle, Ill. 12:30 p.m. Sundays "The Bible Speaks"

Rex Cain
WBZI 95.3 FM Xenia, OH 8:30 p.m. Mondays, "Bread of Life"

"In darkness there is no choice. It is light that enables us to see the difference between things; and it is Christ that gives us light"—*J. C. & A. W. Hare.*

June 23-29—Minnesota Senior Youth Camp, Long Lake Campgrounds.

July 21-27—International BYF Youth Conference.

Aug. 12-17—General Conference at Riverview Park, Cedar Falls, Iowa.

Sept. 27-29—Minnesota Fall Conference, Long Lake Campgrounds.

Oct. 4, 5—Women's Retreat, Epworth Forest Camp, N. Webster, Ind.

Nov. 8, 9—Men's Retreat, Epworth Forest Camp, N. Webster, Ind.

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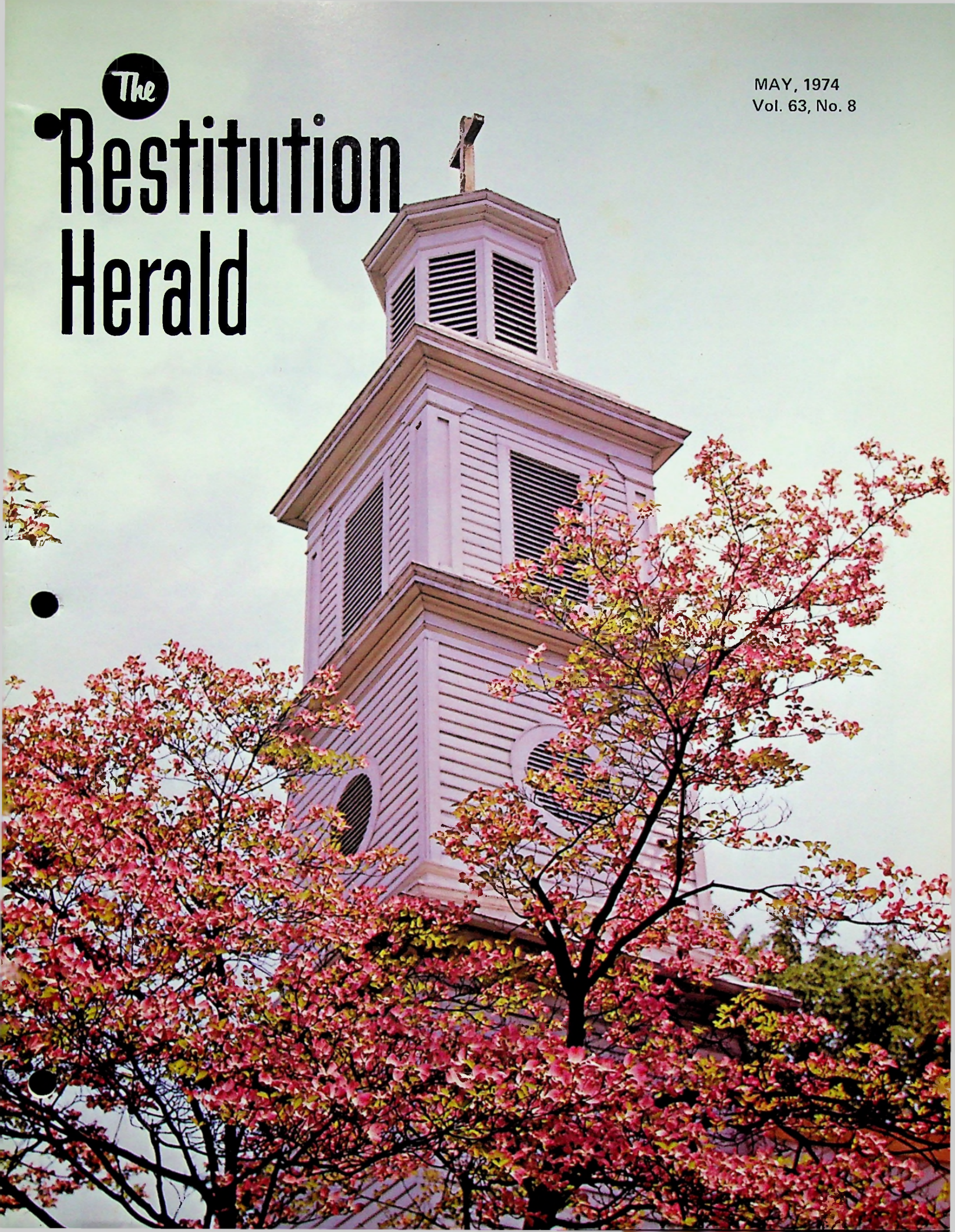
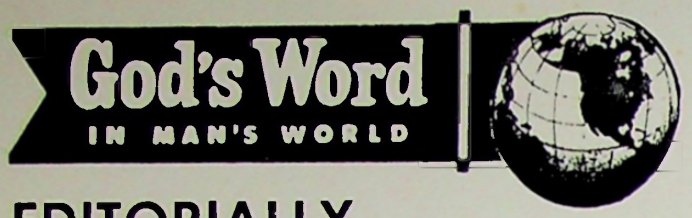
MAY, 1974
Vol. 63, No. 8





EDITORIALLY

What's Right With the Church

At a time when revelations of corruption and wrongdoing in almost every area of life are commonplace, it is easy to become cynical. The temptation is to conclude that *nothing* is right and dependable anymore. Even when we look at the Church of God we can detect weaknesses and shortcomings among its membership. We may even know of some who, in spite of having once repented of their sins and been baptized, are now following practices in their lives that they *know* are wrong in the sight of God. Others may have embraced doctrinal errors. If we concentrate on this knowledge, we may reach the hasty conclusion that there is *nothing right* with the church.

How comforting and encouraging it is to remember that there are some features of the Church of God that are *eternally right!* They will never change! We can depend upon them! May we briefly remind our readers of some of these?

Its Foundation is Solid

Whatever imperfections men may have built into the superstructure, the foundation of the church is solid and secure. When Peter confessed to Jesus his conviction that "Thou art the Christ, the Son of the living God . . . Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven . . . upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:16-18). Here are two certainties. The church is built upon the truth revealed by God, that Jesus is both his Son and the Messiah, and that under the leading of this Son, the church shall eventually triumph over the grave itself.

In building upon the foundation of these twin truths, the church is undeniably right.

Its Aims and Purposes are Right

In his famous Sermon on the Mount, Jesus used two metaphors which set forth aims and purposes for the church of this age. He spoke of its faithful members as "the salt of the earth" and "the light of the world" (Matt. 5:13, 14).

Even though the Apostle Paul was not present to hear the Sermon on the Mount, he clearly interpreted its import to the brethren at Philippi, when he admonished them, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:14-16).

As long as it is guided by these principles, we can be sure that the church is right in its aims and purposes.

It is Right in its Attitudes

In Jesus, the church has a perfect example for its attitudes toward and relationship to the world. The church understands that in teaching the gospel of salvation it is not condemning those who reject it. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:17).

Jesus himself summed and applied the principle of compassion and service implied in the above statement when he said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28).

As long as the church adheres to these principles and practices, it is right.

It is Right in its Relationships

Jesus clearly indicated the proper relationship between the church and God when he taught its membership to begin their prayers with the words "Our Father which art in heaven." There can be no doubt that he included his church in his own relationship with the Heavenly Father, as his children.

Paul recognized this relationship, as did other leaders in the early church, by referring to its members as "brethren." We can be sure that in recognizing and acting upon these relationships, the church is right. It is right that we shall wholeheartedly love this family.

Its Commission is Right

In appropriating to itself the commission that Jesus gave to his disciples, and seeking to spread the gospel in all of the world, the church is right. For Jesus plainly commanded and promised, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, 16).

Since launching into sacrificial, devoted, and vigorous missionary work, both at home and abroad, the Church of God has experienced blessings that we scarcely imagined before. Our love for each other and our joy in serving the Lord have increased. We have grown both in spirit and in numbers. We may be sure that our missionary efforts are right.

Conclusion

Someone has wisely counseled: "Let us not be overly discouraged by the faults of the church. The church, as such, has no faults. Faults belong to the members." Whatever there is in the Church of God that is in harmony with the teachings of Jesus and the apostles is right. We can safely base our eternal future upon this certainty!

Doctrinal Barriers Removed

In the course of one week, two significant bits of news from the religious world came to the desk of your editor. They are straws in the wind, indicators of the direction in which the ecumenical movement among the denominations is moving.

The first was in the form of a clipping from the *Plain Dealer,* a Cleveland, Ohio, newpaper. It reported that "a joint commission of Roman Catholic and Lutheran theologians issued a study [March 3] declaring that papal primacy—a major issue in the Protestant reformation of the 16th century—need no longer be a 'barrier to reconciliation' to their churches."

The article went on to comment that this may become a major ecumenical landmark. It is not binding on the two churches, but seems, at least on the theological level, to remove an obstacle to unity. The scholars hope that within three years they can reach an agreement on the doctrine of papal infallibility.

The other such indicator appeared under an EP dateline in the "Signs of the Time" section of *Bible Advocate.* It reports that "representatives of the earth's 600 million Roman Catholics and 45 million Anglicans (Church of England) moved their constituencies closer to re-

union with a tentative agreement on the second of three principal issues dividing them."

The first such principal issue was the doctrine of the eucharist, which deals with belief on what happens in holy communion. The agreement just reached deals with the doctrine of the ministry. Just what was spelled out in these agreements was not reported, but the theologians representing the two churches are said to have reported, that "they believe the new statement on the ministry contains the seeds of solution to the third question between them—the nature of authority in the church, especially the role of the pope."

Both of these steps are in harmony with the avowed aim of the ecumenical movement to "build bridges instead of walls" between the various Christian denominations." Presumably, the breaking down of doctrinal "walls" will lead to bridging the gap between the denominations, and lead to worldwide peace and harmony.

This purpose sounds most noble, and is very appealing to a great many people. The subtle insinuation is that specific Biblical doctrines are unimportant, and should either be compromised or done away with altogether if they stand in the way of unity. It is hinted that, once these doctrinal barriers are removed, a flood of love will overwhelm the united, worldwide church, and will "bring the kingdom of God to earth."

It is true that a World Church could conceivably be able to silence objectors by force, and so bring about an outward show of unity. But it will no more be able to make all its members love and cooperate with each other than the United Nations is able to bring about loving cooperation among the nations. Both are promising something that only the Christ will be able to bring about when he returns to establish the kingdom of God upon the earth.

Where essential doctrines are concerned, walls are important. Let us not be deceived into helping to build bridges that will unite us with others who ignore, deny, or oppose the doctrinal truths taught by Jesus. "Only let your conversation be as it becometh the gospel of Christ . . . that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God" (Phil. 1:27, 28). The walls of a sheepfold are for the security of the sheep.

What do Pastors Want?

We cannot, of course, presume to answer for all pastors. It is well, however, to remember that almost nobody enters the ministry for the financial gain that it affords. The man who possesses the education and personality traits which make it possible for him to be a successful pastor could inevitably command a higher salary in the realm of business or industry. If the salary is not the primary consideration, what is it that induces young men to aspire to be pastors?

Quite often, at least a part of his motivation springs from his admiration for some pastor who has played an important role in his own life. He envisions himself as being loved and respected by the members of the congregations that he will serve, just as he loved and respected his pastor.

Unfortunately, it sometimes happens that members of certain congregations appear to regard their pastor, not as a loved and respected leader, but as a sort of "hired hand," whose duties are to perform all of the services and chores of the church, with which the members would prefer not to trouble themselves. He receives the impression that they consider his often inadequate salary as ample pay for the sacrifices of possessions and conveniences that he made in order to serve God in the ministry. His willingness to serve under such conditions meets with thinly veiled contempt. If he is unfortunate enough to serve two such congregations in succession, he may very well conclude that the ministry is not for him.

To the best of our knowledge, there is no Christian doctrine that implies that the golden rule enunciated by Jesus does not apply to the relationship between pastor and congregation. This rule dictates that each shall treat the other as they would wish to be treated if their roles were reversed. Each is under a spiritual obligation to be understanding and kindly affectioned toward the other. Your pastor needs your love and respect quite as much as you need his. Whether or not this is freely granted or withheld may affect the spiritual development of many people.

Do you want to help to provide more pastors? Love your pastor! Show him respect! When he falters, offer him compassionate advice rather than harsh criticism! Seek ways to encourage him! In so doing, you will both help your church and provide an increasing supply of available pastors! •

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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

J. R. LeCrone, Editor

Paul C. Johnson, Associate Editor

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The MIRACLE of PENTECOST

UNREPEATED and UNREPEATABLE

By Pastor Hollis Partlowe

THE word "pentecost" means "fifty." The Feast of Pentecost occurred fifty days after the Feast of Firstfruits. The Feast of Firstfruits reached its prophetic fulfillment with the resurrection of Jesus Christ to immortality. He became the firstfruits of the resurrection (1 Cor. 15:20). The Day of Pentecost, as recorded in Acts 2, came fifty days after Jesus was raised from the dead, and ten days after his ascension.

This festival was also called the Feast of Weeks, but because it occurred fifty days after the Feast of Firstfruits, it was called Pentecost. It lasted only one day, and came on the first day of the week. The Jews were to count seven Sabbaths (seventh days) "unto the morrow after the seventh sabbath shall ye number fifty days" (Lev. 23:16).

In a real sense, the church had its birthday on Pentecost, when the early believers were formed into one body (Acts 2). We want to deal with verses 1 through 21 in this article. Read these verses now!

The early believers were gathered "with one accord in one place" (v. 1). Here was real unity! It is not difficult to get one hundred twenty people in one place at once, but it is humanly impossible to get that many who are of one accord.

Let us observe three things in these verses: WIND, FIRE, and TONGUES. If Pentecost is to be repeated today (as some claim), all three should be in evidence. We must be fair and honest with God's Word. Let's observe carefully what is here. This historic event is as unrepeatable as the events of Christmas, Easter, Calvary, or your own birthday.

A Rushing Mighty Wind

Notice that this was the sound, or noise, "as of a rushing mighty wind." The Greek word *pneuma* can mean either "wind" or "spirit." Sometimes the Spirit comes as a mighty wind; sometimes as a gentle breeze. God doesn't cast all of his conversions in the same mold. Neither do all grow at the same rate.

Cloven Tongues Like as of Fire

Observe that "it sat upon each of them." Pentecost is an event that is unrepeated and unrepeatable, like the creation of the world, or the birth, death, and resurrection of our Lord. Jesus Christ, by his Spirit, took up residence in the church. He has continued with the church ever since. This event occurred on a specific day—Pentecost; at a specific place—Jerusalem; it concerned a chosen few—the ones gathered at that time; for a specific purpose—to introduce a new order. What happened here we might well call a reversal of the events at Babel (Gen. 11).

What happened at Pentecost should not be taken as the norm for believers today. The reason is that they were being introduced into a new order—a new age. They had been regenerated under the old age in which they previously lived. When we compare the tongues movement of today with that recorded in Acts 2, we see a huge gulf between the two. I sincerely doubt that Peter would feel at home in the modern Pentecostal movement.

Believers are brought into union with other believers and given a position in the church (the body of Christ). This is called baptism of the Spirit. "For by one Spirit *WE WERE ALL BAPTIZED* into one body, whether Jews or Greeks" (1 Cor. 12:13, NASB). Notice the past tense. Every genuine Christian has experienced the baptism of the Holy Spirit. This means that he has been united with the rest of Christ's body. This work is performed by Jesus Christ himself. John the Baptist declared him to be the baptizer with the Holy Spirit (Matt. 3:11).

The early church received the Spirit on the Day of Pentecost. This historical event is recorded in Acts 2. Paul the Apostle gives the doctrinal explanation of this in his epistles. The church is made up of Jews and Gentiles, united in one body and fitted together "for an habitation of God through the Spirit" (Eph. 2:19-22). Nothing similar existed in Old Testament times.

The supernatural phenomena of fire, wind, and languages introduced a new economy. They were the visible outward signs of the new age being inaugurated. The Mosaic age was introduced with fire, smoke, and an earthquake as Mount Sinai was wrapped in flames (Ex. 19:18). Obviously, these phenomena did not continue throughout the Jewish dispensation. The Jews did not say: "I want to go back to Sinai, to see the fire, smoke, and earthquake!" Neither did God keep calling them back to Sinai! They were to move on through the wilderness to Canaan, their destination. Sinai was to the dispensation of the law what Pentecost is to the church dispensation.

Similarly, the future day of the Lord, which introduces the kingdom age, will be opened with signs of fire, smoke, and celestial commotions, plus an outpouring of the Spirit (Joel 2:28-32; Acts 2:16-21). In the ado about tongues today, much is said about tongues, but little or nothing about wind and fire. Why do we not have the audible wind and visible tongues of fire in the modern-day tongues movement?

Doubtless, Pentecost is unrepeatable! It was a public demonstration for the purpose of establishing the fact that a new age was beginning. The blessings of this age were not to be confined to the Jews, as were those of the Mosaic age. The gospel was to be heralded to every kindred, tongue, and nation. This was important, since Pentecost was a wholly Jewish feast. The Gentiles were not admitted until later. (See Acts 13:46.) The mongrel Samaritans (mixed race) received the Spirit (Acts 8:14-25); the racially pure Gentiles did not receive it until the event recorded in Acts 10.

The keys to the kingdom were given to Peter on his confession of faith in Christ as the Son of God (Matt. 16:16-19). Keys were symbols of the authority delegated to Peter for the purpose of opening the door of salvation to the Jews, Samaritans, and Gentiles—in that order (Acts 2; 8;

10). Note carefully that Peter was not given the keys to the church. Only the Lord adds to the church (Acts 2:47b; 4:12).

"All filled . . . Began to Speak With Other Tongues"

Notice that the Spirit fell on all of them. No one was passed over because he had failed to meet some condition beyond that of simple faith. What were these tongues? It should be obvious to any careful student that they were languages (v. 6b). In 1611 (when the KJV was translated) tongue meant language, not religious ecstasy.

Who were the people in Jerusalem at that time? They are listed in verses 5-11. There were two classes of Jews in Palestine then: Southern Palestinian Jews, called Judeans were there. Considered as the aristocrats, they spoke at least three languages–Latin, Greek, and Aramaic. The other class, the Galileans of Northern Palestine, were the uneducated peasants. They spoke only one language–Aramaic. They didn't know any Gentile language, yet they received this spiritual gift (vv. 7, 8).

Jews from all parts of the dispersion–India, Asia Minor, North Africa, and the Mediterranean world–were in Jerusalem to keep the feast. Many of them no longer spoke Hebrew, since they had been living in other countries for hundreds of years.

According to Peter, baptism of the Spirit is what these disciples received on the Day of Pentecost (Acts 11:15-17). It was the fulfillment of the promise of John the Baptist (Matt. 3:11; Luke 3:16). Jesus also promised them: "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). The promise was fulfilled a few days later–ten days, to be exact (Acts 2). This was indeed a real miracle! These men, whose accent showed them to be Galilean Jews, were capable of speaking many foreign languages.

Modern Pentecostalism

It seems that Pentecostalists have set up two levels of the Christian life. Simple faith in Christ is supposed to admit one only to the lower, inferior level. Any teaching that gives that impression is unscriptural and wrongly formulated. To assert that speaking in tongues is either indispensable or a highly desirable evidence that one has received the coveted baptism of the Spirit is to add to the Scriptures. The movement is theologically misdirected at this point. It is doctrinally wrong. It ignores dispensational truth.

The New Testament says much about an encounter with Jesus Christ, but nowhere does it make the gift of tongues a sign of such an encounter. To call God "Abba, Father" is evidence that his Spirit is at work (Gal. 4:6, 7; Rom. 8:14-17). How wonderful it is to know that we are God's children–his heirs, and joint-heirs with Jesus Christ! The Spirit in us is from the God of history and the Christ of Scripture. That should be sufficient!

This insatiable desire for tongues often seems to be an attempt to *prove* God's promises, when we should be content to simply believe them. Isn't God's Word enough? Can we go wrong if we walk by faith and not by sight? Consider doubting Thomas. He said that he would not believe that Jesus was raised from the dead unless he saw and felt the nail prints. Eight days later, he looked upon the resurrected Jesus and believed. Our Lord said to him: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:25-29). Consider also the sign seekers of Jesus' day. To them he said: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39, 40).

Many today, as then, are seeking a sign instead of simply believing in the lowly Nazarene. They insist that the only acceptable sign is tongues. The impression is often given that we should engage in two movements: one for salvation, and one for a "second blessing" that we should seek. This "second blessing" is regarded as a post-conversion experience. This is erroneously called baptism of the Spirit. It is taught as being necessary in order to prove oneself, and to obtain charismatic gifts.

Partial Fulfillment of Joel's Prophecy

Understandably, the episode on Pentecost is confusing. Some doubted and some mocked, and said: "These men are full of new wine" (Acts 2:12, 13). It was not alcoholic spirits, but the Holy Spirit at work.

We defintely see a partial fulfillment of Joel's prophecy on the Day of Pentecost. Peter said: "This is that which was spoken by the prophet Joel" (v. 16). He then quoted from Joel 2:28-32.

To arrive at the Day of Pentecost, we must move 600 to 800 years down the corridors of time from the time of Joel, to about 32 A.D. On that day, the sign was announced in only one place–Jerusalem, the headquarters of the Jews. In the next twenty-five years, however, it was to spread to the Samaritans (Acts 8); to full-blooded Gentiles (Acts 10); and to about twelve "certain disciples" (Acts 19:1-7).

Remember that Peter's text for his Pentecostal sermon was Joel 2:28-32. The latter part of Joel's prophecy was not fulfilled in Peter's day. It is focused on "the day of the LORD" (vv. 1, 31). This period, in contrast to man's day, is called "Jacob's trouble" (Jer. 30:7). It is probably seven years in duration (Dan. 9:27), and is called the "great tribulation" by Jesus (Matt. 24:21). Moreover, the church will escape this period when God's wrath is poured out upon an unbelieving world, and especially upon Israel.

Notice that Joel said "afterward" (2:38). After what? After the invasion of the northern army and the deliverance of Israel from it (v. 20). Consequently, we should look for neither a continued fulfillment during the church age, nor for a coming fulfillment toward the end of the church age. The rest of the prophecy will be fulfilled after the church has been caught up to meet the Lord, and God turns to, and works with, Israel again. Notice also that Peter adds "last days" (by inspiration, of course), when he quotes Joel. The term should be understood as it is used in Isaiah 2:2. Notice too that the "REMNANT" of Israel is in view (Joel 2:32). The prophet is not speaking of the Gentiles of the church age, but of the *remnant of the Jews,* after the New Testament church is completed. (See Rom. 11:25-27.) This, clearly, has not yet come about.

Certainly the earnest, or down payment, is seen in Acts 2, but there will be a more complete fulfillment in the Day of the Lord (great tribulation), and in the Millennial Kingdom, during which the restoration and conversion of the remnant of Israel is to take place. (See Zech. 12:10-14; Rom. 11:1-27; Ezek. 39:28, 29.)

Yes, the fulfillment of the rest of Joel's prophecy is still future. It will be fulfilled in the Day of the Lord and in the Kingdom Age with an outpouring of God's Spirit. This will usher in the kingdom blessings. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1).

God be praised! •

Darken the Corner Where You Aren't

By Hazel Cramer

THE catchy energy-saving instruction which appears as our title was recently suggested by efficiency illumination experts, to be followed in offices and homes. Most of us are conditioned to think in terms of opposites. We immediately recognize the instructions as a parody derived from the lyrics of the hymn by Charles H. Gabriel, "Brighten the Corner Where You Are." It is an inspirational hymn, asking only that each one brighten a small portion of the world —just a corner, so to speak. A song of humbleness, it reflects the Christian principle that the spiritual works expected of us are in proportion to the talents of each.

Sad to relate, there are well-meaning, good-living people who regard themselves as Christian, but are suffering from their own private energy crisis. They lack spiritual energy. Far too many are afflicted with a common malaise which occurs, peculiarly, only on Sunday mornings. Sometimes it appears, in the dire self-diagnosis of the victims, as "need for more sleep"; "need for more rest"; "nothing to wear"; "I'm not needed"; "I don't understand what the pastor says"; or some other equally serious disease.

This is sometimes true of those who do indeed have a legitimate excuse for darkening the corner where they aren't—in church. A housewife who also holds a job outside of her home and is often overworked, overtired and needing a day of rest, may fall into this category. Men also are continually subjected to stresses, pressures, and long and sometimes harrowing hours of work which cause them mental anguish and physical fatigue. They too deserve a much-needed day of rest.

Can we blame them for staying home from church? Yes, we can, and should! If they are well enough to work five or six days a week for that which is essential for this present life, they are also well enough to attend church on most Sundays, to gain what is essential for the life to come! If they do not wish to go for their own sakes, or for their own eternal well-being, they should consider the consequences of their action, or rather their non-action, on the spiritual welfare of others.

The old adage: "Absence makes the heart grow fonder" is no more true of love of the church, the brethren, and Bible study than it has proven to be of carnal love. It has been rightly said that the absence of a member from church services is a vote to close and padlock the building.

Funny, how the stay-at-homes always expect the church building and their brethren to be right where *they* should be, if the desire to attend should strike them. Picture the consternation on their faces if, upon arriving at their chosen church, they should find it securely bolted and padlocked! Perhaps even the windows would be boarded up! The vandalized bulletin board might proclaim: "Closed."

"But this couldn't happen to *my* church," you confidently and exasperatingly assert. "My church has too many good and loyal members. Its many loyal supporters wouldn't let a dreadful thing like that happen."

What if everyone had the same attitude as you stay-at-homers? Who would teach in Sunday school? Who would listen and grow in grace through study of the Holy Scriptures? Who would support, financially and physically, the many facets of church life: provision for a knowledgeable and spiritually minded pastor; an adequately large building that is also warm and comfortable?

A real Christian does not base his Christian service on the attitude expressed by the phrase, "Let John do it." He feels equally responsible. He does what he can. He gives what he can.

When matters are going well in their personal lives, many Christians, or pseudo-Christians, feel that they can get along fine without the church, or fellowship with others of like precious faith. Involvement in church activities seems to mean to them that precious time is being used that could better be expended by watching television, sleeping, or engaging in other equally worthwhile projects.

But just wait until they become ill, or need spiritual uplift, or the services of the pastor. They then expect the beloved brethren to "jump" at their command! They are selfish Christians, taking advantage of the essence of Christ's parables concerning the prodigal son, and the straying hundredth sheep. Some martyr-like Christians loudly complain: "The brethren don't care about me, or my problems. I never did anything to hurt them." (They probably never did anything to help them either.)

We are commanded by Christ to love our neighbors as ourselves (Mark 12:31). This certainly includes our brethren in Christ.

Said the Apostle Paul to the Thessalonians: "As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another" (1 Thes. 4:9). In verse 10 he urged them concerning this love to "increase more and more."

Peter likewise affirmed, in 1 Peter 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Suppose that a wayward child ran away from home, and seldom, if ever, returned. Do you think that his parents and brothers and sisters would believe his assertion that he really loved them? Even extravagant gifts, or money, wouldn't make up for his bodily presence.

Families should share the work, especially if "Mom" too holds a job outside the home. The whole family should serve each other. Paul, in Galatians 5:13, affirms that the brethren should serve one another: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." He enjoined the Jewish brethren likewise in Hebrews 10:24, 25: "Let us consider one another to provoke unto love and good works: *not forsaking the assembling of ourselves together, as the manner of some is;* but exhorting one another: and so much the more as ye see the day approaching."

I am sure that you are familiar with the trite little story which illustrates the above verse: A piece of brightly burning coal jumped out of a fireplace, only to be extinguished by its very lack of contact

(Please turn to page 18)

GLEANINGS . . .

If Ye Continue

The word "disciple" signifies a taught or trained one. Disciples are those who gather around this Teacher [Jesus] and are trained by him. They are seekers after truth, not merely in the abstract, but as a life force. The condition of discipleship was clearly declared by the Lord himself; "If ye continue in my word, then are ye my disciples indeed" (John 8:31).—*G. Campbell Morgan.*

I Was a Visitor

I was a visitor at church. I never complained, nor did I create a scene. I did not complain when I heard whispering. I did not complain when no one spoke to me, and all ignored me after services. I was just a visitor. I just won't be back.—From a selection in the Omaha, Neb., *Bulletin.*

A Bargain With God

A certain man was in need of quite a sum of money, so he prayed, saying, "God, if you will see that I get $3,000, I will give $1,000 to the poor, $1,000 to the sick, $500 to you, and keep $500 for myself."

A short time later, a rich uncle died, leaving the man $3,000. The man again talked to God, saying, "Thank you, God, for the money. I promised to give $1,000 to the sick. Well, I haven't been feeling so well lately. I said I'd give $1,000 to the poor. Well, I'm pretty poor, or I wouldn't have had to ask you for money. I already have the $500 for myself, and as for the $500 that I owe you, well, I'll give that to you when I see you next."—*Selection.*

No Man is Useless

So long as we love, we serve. So long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend.—*R. L. Stevenson.*

Value of Education

Perhaps the most valuable result of an education is the ability to make yourself do the things that you have to do when they ought to be done, whether you like it or not. It is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson he learns thoroughly.—*Thomas Huxley.*

The Long and Short of It

I was wondering about long meetings—
Our minister ran overtime at church today—five minutes!
He preached a twenty-eight minute sermon—
Which is too much, so some people say.
And if our preacher doesn't watch out
They'll be handing him his hat and asking him
What's his hurry!
Because one hour and five minutes in church
Is an outrageously long time.

I was wondering how those folks stood it
To sit three hours at the movies,
And two and a half at the theater!
I never heard of a dance only one hour long,
Or a sixty-minute card party.
People seem to want to get their money's worth
When they go to shows and things.
Well, perhaps that's why they want only one hour in church.
That's all they've paid for! I never thought of that.

—Southlawn *Bulletin.*

Improving

Such as do not grow in grace, decay in grace. There is no standing at a stay in religion, either we go forward or backward; if faith does not grow, unbelief will: if heavenly mindedness does not grow, covetousness will. A man that does not increase his stock diminisheth it; if you do not improve your stock of grace, your stock will decay. The angels on Jacob's ladder were either ascending or descending; if you do not ascend in religion, you descend.—*T. Watson.*

The Rope Holders

Down beneath the mighty ocean
Divers plunge for treasures rare.
But men hold the ropes above them
So they breathe the upper air.

Seeking pearls of richest value,
Braver hearts have dared to go.
But our hands must every moment
Hold the ropes that reach below.

So, amid the heathen darkness
There are heroes true and brave
Shrinking not from death and danger,
Bearing all to help and save.

But they cry, "Oh, do not leave us
'Mid these dreadful depths to drown.
Let us feel your prayers around us;
Hold the ropes while we go down."

—Fonthill, Ont., *Bulletin.*

Too Helpful

"After church, a woman remarked to her pastor, 'I found your sermon so helpful.' 'I trust you do not find it as helpful as the last one,' he replied. 'What do you mean?' she asked. 'That one lasted you three months'."—Phoenix, Ariz., *Bulletin.*

Voice From the Past

Someone said to a great preacher of yesteryear: "I can be a Christian and not go to church." The preacher replied: "You can go to England without a boat or an airplane. The swimming is fine, but there are many sharks along the way." A good way of making a good point, don't you think?—*Hollis A. Partlowe.*

What's in Your Heart

Never be afraid to say what is in your heart and release the spark, for sometimes it becomes a flame at which someone you hardly know can warm his hands for months to come.—Faith Baldwin in *Woman's Day.*

Progress Involves Risks

Progress always involves risks. You can't steal second base and keep your foot on first.—*Frederick B. Wilcox.*

Enlightenment

The Bible as a book stands alone. There never was, nor ever will be, another like it. As there is but one sun to enlighten the world naturally, so there is but one Book to enlighten the world spiritually. May that Book become to each of us the man of our counsel, the guide of our journey, the inspiration of our thought, and our support and comfort in life and in death.—*A. Galloway.*

Why Do People Drink Intoxicants?

A young man recently said to me: "Judge, why do we young people have to take a drink every time we go out for a date or a pleasure trip?"

My answer was that many young persons are too lazy to become real conversationalists. They do not train themselves to be quick at repartee. They live too fast and sleep too little to study modern and ancient history, with its marvelous link-up to life. So they take a few drinks that they may laugh at things that are not funny; imagine they are gay and sparkling when they are in reality silly and noisy; deceive themselves into being entertained by stupidity and imagine they are having a marvelous time. They trade a glow for a glare—wit for slapstick comedy.—*Camille Kelly,* Judge of the Juvenile Court, Memphis, Tennessee. •

SEEKERS of TRUTH

By Edward H. Goit, Sr.

Question:

Do John 1:1-14 and John 8:58 prove that Christ preexisted?

Answer:

These scriptures do not prove that Christ preexisted. *Preexistence of Christ is not taught in God's Word.*

Webster's Collegiate Dictionary defines preexistence as, "Existence in a former state, or previous to something else; esp., existence of the soul before its union with the body." Jesus Christ did not exist in a former state before his birth. He came into existence when "God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). He was sent forth as the promised "seed" (Gen. 3:15) when he was born of the Virgin Mary. (See Isa. 9:6, 7; 11:1, 2; Micah 4:2; Luke 2:11.) Prior to this birth Jesus was a prophecy to be fulfilled in the *plan* of God. He was a *thought* of God.

When he was born, he was given life from God and was dependent upon God for this life. Jesus was mortal (capable of death) and proved this when he "poured out his soul unto death" (Isa. 53:12; Luke 23:46.) When raised from the dead, he became the "firstfruits" of those to be raised incorruptible. God gave him immortality (life in himself) so that he no longer depended on an external source for life. (See 1 Cor. 15:3-5, 22-24, 42-54; John 5:26.)

Christ is the principal character in the Bible. He is the Alpha and Omega of God's plan and the focal point around which God's purposes revolve (Eph. 1:9-11). Jesus is first, or before all, in this plan. Jesus said, "Before Abraham was, I am" (John 8:58). The Greek words *ego-eimi,* translated "I am he" (John 8:24, 28), and "I am" (v. 58), have a clear reference to the Messiah, not God. Jesus was the beginning of a new creation, while Abraham was still sleeping in death. While Abraham rested in hope, Jesus was alive, the "firstborn" from the dead. (Rom. 8:29; 1 Cor. 15:23; Col. 1:18; Rev. 1:5.) Jesus was the promised Messiah, the "anointed one" of God.

The Apostle Paul wrote, "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). Abraham, receiving the good news, rejoiced to see not only Calvary but the promised kingdom of God. He realized that Jesus, as King, was preferred before him. He rests in hope, awaiting the call to be made perfect (complete). (See Zech. 14:9; Heb. 11:13, 40.)

When studying John 1:1-14, it is well to note that John's Gospel was written in the language of a well-known school of religious philosophy (Philo's). Gnosticism had entered the early church with its teaching that an overall God had overseen the creation of the universe and that a secondary deity had performed the labor. John's purpose was to counteract this false teaching.

In the beginning Logos was with God. (See John 1:1.) LOGOS! What does it mean? It appears 317 times in the Bible. It is translated "word" 215 times; "speech" 50 times; "account" 8 times; and by 20 different English words in the remaining 36 times. It means a word spoken, speech, doctrine, reason, thought expressed, and wisdom.

In the Septuagint, the Hebrew word for "wisdom" is rendered logos. This being so, logos is not personality. Logos was with God in the beginning as wisdom. It was an attribute of God and not a person, though it is personified (Prov. 8:1-30). In the creation story God's word (speech) created. God said, "Let there be light, and there was light" (Gen. 1:3). God's wisdom founded the earth (Prov. 3:19, 20). Proverbs 8:22-30 pictures wisdom from everlasting, before the earth came into being. She was with God in the day of creation.

Jesus is called the "Word of God" in the Bible; not God, the Word. There is a distinct difference! (See Rev. 1:16; 2:12, 16; Eph. 6:17; Heb. 4:12.) That the Word was "with God" cannot be denied, for the spoken word cannot be separated from the speaker. In John 1, Logos refers to God's purpose to enlighten mankind with his purposed salvation. This was to be accomplished by means of a manifestation of himself in a Son, begotten by him and born of the flesh common to mankind. This would be the *logos* (thought of God) or "word made flesh."

God expresses his plans, purposes, and doctrine through the attributes expressed in logos. He expressed his thought or plan when he sent Jesus Christ, born of a virgin. All things, save God, have a beginning and proceed from God's will. Christ existed from the beginning as the *thought of God,* the Logos. He came into being by the begettal of God's power.

John 1:1 refers to the creation and is progressive in successive creative acts as described in Genesis 1:1-5, but goes no further than the reference to "light." In John 1, the "Word," or thought of God, progressed, became flesh, and dwelt with mankind. This was accomplished in God's due time as he willed it in his plan of the ages.

On the surface, John 1:3 appears to be in direct opposition to John's statement, "Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of water" (Rev. 14:7). The use of the pronoun "him" in John 1:3 is contrary to all grammatical precedent, for in its context there is nothing stated which calls for its use. The pronoun "it" is a proper translation. (See Psa. 33:6, 9; Matt. 13:19-23; Mark 4:14; Luke 8:11.)

John 1:10-14 pictures the first advent of Jesus. In verses 10 and 11, the word "by" in the AV is changed in the RSV. The Greek word *dia* is translated "for" 117 times in the New Testament. It is also translated "on account of," "because of," and "for the sake of." All that God has done for man has been "through" or "on account of" Christ. When God developed his plan of the ages, the completion became the cause of everything that God did. In this sense, everything from the beginning to the completion was done "through" or "because of" Christ.

Preexistence of Christ is not taught in God's Word. The Logos existed as an attribute of God. These attributes were with God. They were God. These same attributes of God were given to Jesus and manifested in his life. He possessed all these attributes and manifested them as the completed thought (plan) of GOD. John 1:1-14 simply tells us that *the thought of GOD became a man, even Jesus Christ, the only begotten Son of God.* •

Sorry, We Are Sold Out!

By Harold J. Doan

ONE of the dramatic changes that we are experiencing is a shortage of asic commodities. In a nation which has ecome accustomed to surpluses, to tockpiles of goods, and to throwing way or trading in goods that are still use-ul, this shortage comes as a traumatic low. Not only are goods becoming carce but, as a result, they are also be-oming expensive. The days of great vari-ty—an overchoice of competitive prod-cts—may be numbered.

The energy crisis has placed the empha-is upon the shortage of fuel. Oil, and its erivitive products, are in scarce supply n a worldwide basis. Lumber and its roducts, paper in all forms, some metals, nd even various kinds of food now add o the list of items that are hard to get.

We hear of the meat shortage, and real-ze that the price is high. In the East, in pite of bumper crops, rice is in short upply. A great drought in Africa has left illions of people starving. An American abor leader, later denounced as using care tactics, warned of bread at $1.00 er loaf in 1974, unless exports are topped.

There are many natural reasons for this orldwide shortage of basic commodities. he increase in world population means nat more people are using natural re-ources. The development of higher stan-ards of living in more parts of the world reates a greater demand for goods which ere formerly used by only a few ealthy nations. Bidding is brisk in the orld market for oil, coal, lumber, met-ls, paper products, and food. Agricultur-l lands are being taken for cities and oads. Land is being used up in some na-ons by wasteful farming practices. There re changing ideas about the value of pro-uctive work. There are proportionately ewer people producing, and more people ving off the production of others. All of nese are causes of what appears to be a udden shortage of basic commodities.

Of greatest interest to us is the fact that nis shortage of materials was foreseen as ne of the problems of the last days, and was mentioned in various passages of the Word of God. The situation which we now see developing is one of the "birth pangs of the new age."

When asked about signs of his coming and of the end of the world, Jesus replied, "Nation will make war upon nation, kingdom upon kingdom; there will be famines and earthquakes in many places. With these things the birth-pangs of the new age will begin" (Matt. 24:7, 8, NEB). Famines in many places—not just in India, China, and Africa, which have often experienced famines, but in many places—will be part of the troubles which will precede the second coming of Jesus.

In revealing the conditions of the great time of trouble that will come upon the earth at the time of the Lord's return, the Book of Revelation graphically portrays a time of scarcity, inflation, and famine. "I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. . . . And behold a pale horse . . . And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger" (Rev. 6:5-8). Here is a vision of worldwide scarcity. Food is rationed on scales. A whole day's wage is required to buy food for one day. Hunger and death consume a fourth of the population.

As an apparent result of this worldwide scarcity and the need to allocate goods, the beast, who is pictured in Revelation 13, will exert great economic power. He will be a world energy czar, determining who can buy and who can sell (vv. 16, 17). This is an idea whose time has come.

Economics are already controlled, to a great degree, within most nations, including the United States. Every crisis becomes a reason to establish a board, or a council, or a committee, to create jobs for non-producers, who will regulate those who do produce. The fact that goods now flow freely between nations carries the politician to his next great step forward—the regulation of trade on a worldwide basis. The greatest problem associated with the beast of Revelation is that when he exercises such great economic and military power, he begins to think that he is God—which is easy to understand, as we view world governmental leaders.

The scarcity of material resources, which we seem to be experiencing in the world today, is one of the birth pangs of the new age. This problem is only one of the many indications that these are the times that Jesus promised. Since we, who look for the return of Christ, also experience at least the "beginning of sorrows," it is well to remember the words of the Apostle Paul, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:35-37). •

CALENDAR OF EVENTS

May 17-19—Iowa State Berean Spring Retreat, Camp Hartman, Cedar Falls.

May 22-26—Annual May Meeting. Glad Tidings Church of God, Fonthill, Ont. Guest Speaker: Pastor Z. B. Duncan. Write for accommodations.

May 24—Oregon Bible College Commencement, Oregon, Ill.

May 26—Spring Rally Day at McGintytown, Ark.

June 6-9—Minnesota State Conference Centennial Celebration, Long Lake Campgrounds.

June 7-16—BYF Senior Caravan to Arlington, Tex.

June 20-22—Iowa State Berean Camp, Holiday Lake.

June 21, 22—Annual Illinois Conference, Lake Bloomington.

June 23-29—Indiana State Family Camp, Camp Mack

June 23-29—Minnesota Senior Youth Camp, Long Lake Campgrounds.

June 23-30—Arkansas Youth Camp, Benny Mattison, guest speaker.

July 14-20—Minnesota Junior Youth Camp, Long Lake Campgrounds.

July 21-27—International BYF Youth Conference.

July 27-Aug. 7—Junior Caravan, Southeast Youth Camp.

Aug. 7-11—Iowa State Conference, Hollis Partlowe, Guest Speaker, Raymond and Doris Brown, Workers.

Aug. 12-17—General Conference at Riverview Park, Cedar Falls, Iowa.

Sept. 27-29—Minnesota Fall Conference, Long Lake Campgrounds.

Oct. 4, 5—Women's Retreat, Epworth Forest Camp, N. Webster, Ind.

Nov. 8, 9—Men's Retreat, Epworth Forest Camp, N. Webster, Ind.

We are pleased to honor

The Church of God

Blanchard, Michigan

The church as built

The church as remodeled

A BRIEF HISTORY

Compiled By
Pastor Michael Mattison

What is now the Blanchard, Michigan, Church of God was organized at Millbrook in 1864 by Elder John Bowers. There were eight charter members. By 1899 there were one hundred forty-two members.

The roots of the church go back to a movement that swept the country in the 1840's, proclaiming the Bible prophecies of Christ's second coming. Our secretary's book refers to a National Conference in 1864 as of the "Age-to-Come Brethren." This name sprang from the belief of the brethren that God's covenant with Abraham will be fulfilled by Christ's returning to this world to restore it to perfection.

The church was served by circuit preachers, who traveled the entire Midwest. These included B. W. Woodward, Mrs. Mary Woodward (who preached here about forty years, until 1928), James Patrick (first President of our National General Conference), S. J. Lindsay (first editor of *The Restitution Herald* magazine and founder of our vacation Bible school work). Other early preachers included Huggins, Reed, Maple, Blakely, and Allen.

In 1929, Oscar Allen became our first resident pastor. Ministers since then have been: Cecil Smead, 1933-1939; Vivian Kirkpatrick, 1944; Ellsworth Routson, 1945-1953; Darrell Maddock, 1953-1958; Dean Moore, 1958-1962; Billie Kennedy, 1962-1968; Michael Mattison, 1968-1973; and Donald Needham, who came in September, 1973. The last three mentioned are from the same home church, Blood River, Louisiana.

Today's ministers link us with the past. Michael Mattison is a great-grandson of S. J. Lindsay, who held Bible schools and preaching services here between 1910 and 1917. Donald Needham is a son-in-law of Vivian Kirkpatrick, who not only preached here, but also taught in our public schools.

Public school buildings served as our first meeting places. Known locations were the Allen School on route M-66, the Shepherd School (No. 9 Schoolhouse), on the corner of Monroe Road and 10th Avenue, southwest of town, and the Decker School. In 1912, meetings were held in the Blanchard Odd Fellows Hall.

Construction of a church building was started in 1914, the 50th anniversary of the congregation. Pews were purchased the following year, and in 1917 a bell was acquired and a sidewalk laid. The basement was developed into Sunday school classrooms in 1934. An educational wing, with a pastor's office, was added in 1960. In the last ten years, the entire building has been remodeled, from the kitchen to the sanctuary. During 1973 a new entranceway, which includes coat racks and access to the basement from the rear of the auditorium, was added.

The church has always had a well-rounded ministry. The earliest records mention regular youth work, Sunday school, socials, Sunday evening services, and prayer meetings. The Ladies Aid Society may be said to have begun by providing meals for the workmen when the church was being built. The younger married ladies serve through the Dorcas Society, which "adopted" a missions child in the 1940's.

Missions became a part of our church work in 1920, with the providing of financial assistance to a native worker in India. In 1949 we became involved with the U.P. Indian reservation in L'Anse, and participated in an annual summer Bible school. A mission work opened up in Mexico after our church did evangelistic work among migrant pickle workers in this area. Miss Alice Aldrich helped to develop the church in Mexico until 1972. Our Missionary Society also helps to support churches in Nova Scotia, Nigeria, and the Philippines. We have been privi-

(Please turn to page 18)

JESUS CHRIST--
Door - Good Shepherd - Son of God

By Pastor Don Needham

A FEW years ago, an assistant to the Postmaster General found himself in an unusual situation. He received a call from a man who asked that a special stamp be printed to commemorate the second coming of Christ. The official responded with the challenge: "If you will tell me the exact time and place, I'll be ready with the issue." He thought that he was safe, but a newspaper picked up the story. It was not long until he received twelve letters, each supposedly answering his challenge.

Of course, not one of the answers was correct. Jesus himself said, "No one, not even the angels of heaven, but my Father only knoweth the time."

There are some things about Jesus which we do not, and cannot, know. On the other hand, there are some statements that he made concerning himself about which we can be *very certain.* We shall consider three such statements.

"I am the Door of the Sheepfold"
(John 10:7)

When Jesus made that statement, he was not suggesting that he is a literal door. He was using a metaphor which illuminates one of his functions. In talking about sheep, shepherds, and sheepfolds, Jesus was dealing with a subject which was as important and vital to the members of his audience as would be the automobile today. The animal most often mentioned in the Bible is the sheep. They were a vital part of the daily life of the people of that time. From the sheep came meat and milk for food, wool for clothing, and horns for storing oil and for use as trumpets. They were also used as sacrificial offerings.

In discussing a sheepfold, Jesus was speaking of a project upon which many of them had probably spent time and effort. The sheepfold was usually a small structure, built with but one room, and having only one entrance, a *door.*

Jesus said, *I am The Door* to God (not one of many doors). One of the things which often disturbs me is that churches, and individuals, often behave as though they have a monopoly on God. Their attitude suggests that they have him in their own box, and if you'll jump through their hoop, and sign on their line, they will introduce you to God! Such thinking usurps the mission of Christ. However, not all "Christian" denominations provide a saving knowledge through their erroneous teachings.

Salvation through Jesus is the only way to find eternal life. Acts 4:12 reads: "There is no salvation in anyone else at all, for there is no other name under heaven granted to men, by which we may receive salvation" *(NEB).* Non-Christian religions may be doing much to improve race relations and morals, but they have no power to provide life after death. Jesus is the only mediator between God and men (see 1 Tim. 2:5).

In talking about the sheepfold (John 10), Jesus spoke of "thieves and robbers" who enter the fold for the wrong reasons, bearing the wrong teachings. These minimize the person, work, and uniqueness of Christ. Those who reduce Jesus to the status of merely a great teacher, and preach salvation by works, belong in this classification. One can only wonder how many of them the Lord would "throw out of his house" if he were physically with us today—those who find it good to have a church affiliation for social reasons? those who get involved with a "business-like church" because it offers a lucrative future? denominations more concerned with how their stocks are doing than about how many of the lost they are reaching? The sheepfolds need a good purging!

As the door to God, Jesus offers a refuge from the overwhelming problems and burdens of the world. It is said that when a raging storm causes twenty-foot high waves on the Atlantic, one can go fifty feet below the surface of the water and there find calm and tranquillity. This provides an illustration of the peace experienced by those who are living in the Master's house. We are not promised that we will be taken away from a troubled, topsy-turvey world, but we are promised a place of refuge. We shall "go in and out, and find pasture" (John 10:9b).

Years ago, during a Latin-American revolution, an American citizen was sentenced to die before a firing squad. An American officer took an American flag and draped it around the man. He said, "If you shoot him you will incur the wrath of the whole nation, for you must *shoot through the flag.* The prisoner was released! This gives us some comprehension of the security which we can find in Jesus. It illustrates what should be our relationship with God and our church. Through this fellowship, we may find security, help in time of trouble, a place of unity and calm, and a place to refuel our lives with spiritual energy.

"I am the Good Shepherd"
(John 10:11-13)

The audience to which Jesus was speaking knew that shepherds often sleep in the door of the sheepfold at night. A good shepherd will defend his sheep (as did David by killing wild animals). He will not run away and leave them unprotected as will one who has no love for the sheep.

Jesus said, "I know my sheep by name, and they know my voice." This calls to

Pastor Donald Needham

Part One

EXPERIENCING JESUS

By Ivan Veach*

HE fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Acts 9:4).

The chief character in this study is Saul, a Pharisee. He was born in Tarsus, while Jesus was still helping Joseph in the carpenter shop. Young Saul received an excellent education, which included the teaching of strict obedience to the laws of Moses and Elijah. Punishment for disobedience to the law was severe, and sometimes demanded the death sentence. Saul also learned to be a tentmaker. As a part of his education, he learned that the law provided stern retribution for anyone who sought to tamper with it.

The talk of a "suffering Savior" and a "crucified Son of God" irritated him. Did not the Scriptures say, "He that is hanged is accursed of God"? (Deut. 21:23). Had not Jesus been put to death in just that manner? As a Pharisee, Saul was convinced that the law should be defended from such vagrancy.

Jesus had been teaching the way of salvation and God's mercy to publicans and sinners for about three years. His disciples were telling about the Messiah, who had come to be a friend to the lowly. He taught that whosoever should believe on him would gain eternal life. This, he would have them believe, was possible because of the love of God (John 3:16). Having been reared as a zealous Pharisee, Saul deeply resented this affront to the righteousness of the law.

Though Saul himself threw no stones at Stephen, he stood by while other Pharisees stoned Stephen to death. Saul consented to this stoning because the Jesus whom Stephen was preaching had denounced the Pharisees for their continual rejection and persecution of himself and his disciples. This tragic event scattered the disciples to other lands, where they continued to preach the gospel (Acts 8:4).

When Saul heard about the spiritual conflicts being caused by some of the disciples of Jesus in Damascus, about two hundred miles from Jerusalem, he set out with a few zealous companions to seek them out. He intended to arrest them, and bring them back to Jerusalem, to stand trial for heresy, and perhaps for insurrection as well. As Saul and his companions traveled along the road, a blinding light drove Saul to his knees. He heard a voice saying, "Saul, Saul, why do you persecute me?" When Saul said, "Who art thou Lord?" he answered, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

Saul, trembling and astonished said, "Lord, what wilt thou have me to do?" By means of this momentary experience with the Christ, Saul was made aware that the crucified Jesus was alive, and that he, Saul, was a sinner. He heeded this experience and, as a result of this encounter, became Paul the apostle, instead of Saul the persecutor.

This experience is one of many in Bible history which shows changes wrought when sinners who persecute Jesus become aware that he lives, and is alive forever. •

The author urges the reader to study this article, because there will be more writings under the same title. They will be chiefly based upon the Book of Acts, and will focus on the true believer's experience with Jesus. They will discuss what happens in life of the individual, and of the church, as a result of such encounters.

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mind a shepherd who cares. He has given his sheep each a name, and can recognize that sheep on sight. The Bible tells us that God knows about the falling of a sparrow to the earth. He also knows the number of hairs on the head of each faithful Christian. Since this is true, surely he knows our needs, problems, and weaknesses, and will grant us help.

Jesus said also, "My sheep know me." Is there a difference between knowing the "Word of God" and "The God of the Word"? Is your relationship with him a dry, doctrinal, factual obedience to the Scriptures, or does it include a real personal relationship with him? Do you get enthused about going to church, and excited about being involved in his work? Do you "know the Shepherd" or only "know of the Shepherd"? There is a difference!

The parable of the ninty-nine sheep safe in the fold, and one lost sheep (Luke 15:4-7) is one of the most moving stories in the Scriptures. It centers upon a "Shepherd who cares." He leaves the ninety-nine and searches until the lost one is secure. He walks, calls, climbs, and looks *until* that lost one is found. Is this a picture of a Heavenly Father and his Son, free of emotion? Hardly! There is joy in heaven when one person is converted and becomes committed to Christ.

D. L. Moody told the story of a shepherd's problems in mountainous, craggy Scotland. Sheep will often jump down ten or so feet to get to a grassy spot on the mountainside. Then they are unable to get back up. If the shepherd goes down to them immediately, the frightened sheep will jump over. He must wait until the sheep is exhausted. Then it can be rescued. This is much like some people. Before they will finally let God take over, they must get right up to their necks in trouble, and have exhausted every other means of help.

Jesus is the Son of God
(John 10:36)

We recently read of a Christian fanatic who clubbed his wife to death at four in the morning, and tried to kill his children "to save them from satan." There are a lot of religious fanatics on the loose. Jesus is either one of them or he is who he claimed to be, the Son of God. He was speaking in metaphors when he said that he is the Door and the Good Shepherd. He was speaking literal truth when he claimed to be the Son of God. The fact that he was not a fanatic is proven by the empty tomb.

John 10:11 tells us of the Good Shepherd who laid down his life for his sheep. Have you given him your life in return? •

STORIES FOR THE FAMILY ALTAR

By Ruth Lewis

Star Bright

Although it was very cloudy, the day had been warm, and a gentle breeze was blowing. Sandy and Sammy asked if they could take a blanket out into the yard so they could lie on it and watch the stars come out.

"I don't think you're going to see any stars tonight, Sammy," said Dad. "It's just too cloudy. You may go out and watch the clouds, though. Soon Mother and I will join you."

The sky grew dark. The moon was nowhere to be seen. Only billowy clouds floating around in the sky reflected some light.

"Why did God make the stars?" asked Sandy.

"In Genesis, it says God made them to be lights. When you see the stars, you know that it is night because you can't see them in the daytime.

"God also said that they were made for seasons, days, and years. Ancient people watched the stars and made charts which showed their positions at different times of the year. The stars told them when a new season of the year was approaching. They also could tell by the stars when it was time to plant seed, and when it was time to harvest their crops.

"The stars were also for signs. When Jesus was born, there were special signs in the stars that brought the wise men from the East to worship Jesus. Before Jesus comes again, there will be more signs in the heavens."

"Will we see them?" asked Sammy.

"I hope so," said Mother. "Jesus should return to the earth soon. Before he returns, these signs will be in the heavens."

"Before Jesus comes, many things will happen that ordinary people will not be able to explain. People who have studied their Bibles will know why these things are happening."

"Look! The clouds are moving away from the moon. I can see a star!" shouted Sammy. "Let's make a wish."

"Mother and I have a wish about you," said Dad. "We wish that you will both be ready for Jesus when he comes again, and will live in his kingdom with us."

"That's a good wish, Daddy," said Sandy. "Sammy and I wish that, too."

Sudden Change

During the past 2,000 years, man's knowledge and ability to control his environment have been increasing, recently very rapidly. This has lulled the majority of people into thinking that they can control their own fate. They are not prepared for the sudden changes that are going to take place.

There are two key texts that should be kept in mind. Acts 3:21 states, in speaking of Jesus, "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" (italics inserted). This phrase has far-reaching implications! Just what were things like at the beginning? Does this mean that there will be physical changes in the earth that will cause pre-flood conditions in the climate and social life on the earth? Does it mean that people will rebel against Christ's teachings and revert to disdain for human worth? Will there be changes in the form of the governments under which they now live? How will these changes affect the church?

The other key text is Matthew 24:37-39: "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."

The changes that took place in the earth at the time of the flood were extensive, but the unsuspecting populace had disregarded Noah's witnessing. As a result, they faced a sudden upheaval for which they were not prepared. It will be the same for the people living in the world immediately preceding the second advent of Christ.

Unsettling Events

What will be the events that will so disturb the people? What will happen that the inhabitants of the earth cannot control by legislation?

1. "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire" (Heb. 12:26-29). Man knows about earthquakes, but heavenquakes? Surely they will startle those who do not expect them!

2. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound" (Isa. 30:26). This passage is not meant as a curse, but as a blessing! If *suddenly* the sun became this hot, everything on the earth would be burned. What changes in the earth will be caused by the fulfillment of this prophecy?

Obviously, believers must be prepared for sudden physical changes in the earth. We must not be taken by surprise when the attitudes of men toward each other change. We will not fear the hardships that these changes will bring about. It will truly be a time when men must trust the God whom they claim as their Father, and his Son, their expected Redeemer. This may be a time when Christians can reach many with the truths of the Bible, and convert them to God's way.

Yes, the times in which we are now living constitute an age of transition. We must not worry, but be adaptable to changing conditions, that we may endure until the end. •

NEWS AND PROPHECY

BY JAMES MATTISON

The following article from *Present Day Events* by The Gospel Publicity League, Epping, N.S.W., Aust., we feel is worthy of study.

Oil Crisis and the Bible

Our Contention

The oil crisis is a vital link in the chain of events that leads to the establishment of the kingdom of God on earth!

Your Possible Reaction

How on earth can you substantiate that?

The Good News

The basic hope of the gospel of Jesus Christ is an ideal life in the kingdom of God. Kingdoms have kings and thrones and geographical locations—the kingdom of God is no exception. Jesus will be the King (Luke 1:33; Rom. 15:12) and his throne will have a geographical location with which we are all familiar—Jerusalem (Luke 1:32; Micah 4:4). But Jerusalem now is far from being the center of God's peaceful kingdom. So . . . the oil crisis—and a chain of events that finally does bring God's kingdom to Jerusalem.

Some links in the Bible chain of prophecy have already been made. Here are a few samples of many Bible passages about these links already forged.

- Israel to be nationally restored (Ezek. 37:21, 22). Fulfilled.
- New Israel's location to be on old Israel's territory (Amos 9:11-15). Fulfilled.
- Israel's people (scattered for 19 centuries) to return home (Isa. 43:5-7). Fulfilled.
- Israel's rebirth to bring international problems (Zech. 12:3; 14:2). Fulfilled.
- Arab nations round about her to be her main enemies (Zech. 12:6-9). Fulfilled.
- Russia to be the strength behind Israel's enemies (Ezek. 38:3, 15). Fulfilled.
- All Israel's supporters eventually to be unable to help her (Isa. 63:3). Being fulfilled.

The Oil Crisis is the means whereby Israel's friends are forced to desert her. A major reason that triggers the return of Jesus to the earth to take up his kingship is to save a completely isolated Israel from destruction. This isolation of Israel is what the oil crisis is all about.

What is so Important About Israel Anyway?

After the flood of Noah's time, God chose an especially faithful man called Abraham and built a nation of specially chosen people out of a particular line of descent. Their continued existence and what happened to them was to be, and is, proof of God's existence.

- Israel is specially chosen of God (Isa. 44:1; Deut. 7:6).
- They witness to the existence of God (Isa. 43:10).
- Jesus was and is an Israeli.
- Israel rejected him and were punished (Jer. 30:11).
- Punishment over, Israel will be restored.
- They will then accept Jesus (Zech. 12:10).
- They will be the focus of God's kingdom on earth (Micah 4:4).

The real challenge and warning to the world about Israel is summarized in Zechariah 2:8, "Thus saith the LORD of hosts, After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye."

Nations of the world—take warning!

How the Oil Crisis Works

1) God has provided the Arabs with a weapon to rivet all the world's attention on the Middle East. The restriction of oil and the resultant loss of world trade have every corner of the world in fear of the disasters that may come. The world's interest is fixed on the conflict between Arab and Israeli—a conflict 4,000 years old that began with Isaac and Ishmael that has its roots firmly fixed in the ancient pages of the Bible. Understanding this world crisis is to understand the BIBLE.

2) God is bleeding away Israel's support and tipping the neutrals in the Arab's favor. The Bible shows that Jesus comes when Israel's very existence is threatened and it is he who saves "the apple of God's eye." The Bible sees Israel completely isolated and no one else will be able to take the credit for the salvation of Israel—for the LORD AND THE LORD ALONE will save her and her salvation brings the beginning of the kingdom. . . .

Future Links to Add to the Bible Chain

The Bible has more links for the future however. If the chain has been reliable and dependable in the past, why not for these events which the Bible foretells for the future?

- Israel is to be invaded by a group of nations named in Ezekiel 38.
- This invasion is not against heavily fortified positions.
- The most that other nations can do about it is to question the invader's intentions.
- The invaders are destroyed on the mountains of Israel by the LORD.
- Jesus returns from heaven visibly and bodily.
- He comes to Jerusalem—the same place from whence he departed.
- He is accepted as King and Savior by many Israelis.
- He establishes Jerusalem as the center of the true worship of God.

That Bible chain, with the rebirth of national Israel as its beginning, the literal return of Jesus as its center, and the kingdom of God established on earth as its conclusion, provides the framework of a better hope for the future.

But the framework has to be filled with real living people. Those people will be those who are Christ's at his coming—those who have accepted him, have confessed their utter dependence on him, and have identified themselves with him now by baptism in water; completely immersed into his death and resurrection, and have set their lives on a better course dedicated to seeking God's ways by understanding the Bible.

Only then will the waiting for Christ have a real meaning. The fortunes of Israel have an intense interest. The fuel crisis has a great significance. For those who live in the hope of the kingdom through the return of Jesus, the fuel crisis is a critical link in a vital chain of events. •

Brief Messages . . .

The Morals of TV

Why, oh why, don't people do something about TV programs? There are few that do not depict the serving of alcoholic beverages as social drinks. Even worse, sometimes drunks are made to seem harmless and amusing. Beer, wine, and whiskey are advertised on TV, but shouldn't be.

The U.S. Government has done a good job in keeping cigarette ads off the air. Many have been influenced to stop smoking.

Now, since the energy crisis has become a factor in our lives, more liquor is being sold than ever before. What an example for our youth! Smokers chiefly harm only themselves. A drinker harms himself and others as well. Strong drink was early forbidden in such scriptures as Leviticus 10:9; Numbers 6:3; Judges 13:14; and many others.

Many Christian people permit their children to watch TV programs which are unfit for them. Why, oh why, must the words "sex" and "sexy" be used to sell articles ranging from tooth paste to automobiles? It is both senseless and vulgar. What *can* children think amidst such foolishness? Children should have the right to grow up in a wholesome atmosphere.

Proverbs 22:6 tells us to "train up a child in the way he should go, and when he is old he will not depart from it." The children of today are the men and women of tomorrow. They deserve better examples than they are getting.

America, wake up!—*Mary L. Hale.*

Go Ye

We live in a world of gadgets, all of which fail at one time or another. A new car, washing machine, or house look beautiful when first we see them. But eventually each will need repair.

By contrast, the gospel of Jesus Christ never breaks down. We proclaim a message that never fails, a gospel that always works. This is why Paul could say, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

We are told to go into all the world and preach the gospel. Where do we begin? Born-again Christians must begin on their knees, in prayer. Only when we have given every area of our lives over to Jesus will God be able to use us.

Let God lead you to the person to whom you are to witness each day. Let God direct the conversation. I am often told, "It is easy for you because it is expected of you." Let me tell you that, for me it does not come easily. When God's power is flowing through one, he can't ignore it and still be happy. It isn't necessary to preach a complete sermon. Often, just a word or two will suffice. How much more adequate are a few words with God's power filling us than a complete sermon which is composed of someone else's thoughts.

We are given the advice: "Do not worry about what to say or how to say it. Give the entire situation over to Jesus, and he will give the proper words at the proper time. Simply trust Jesus."

In Philippians 4:13 we find Paul declaring: "I can do all things through Christ which strengtheneth me." We are promised in Matthew 28:20, that Jesus will be with us always, even unto the end of the world. That means today, tomorrow, and forever! How can we lose? We have everything to gain!

In closing, let me repeat: "Only one life, it will soon be past. Only what is done for Christ will last."

When we are weighed in the balances, will we be found wanting?—*Shirley Denchfield.*

Times Change

Last week I read an interesting statement from the *Wesleyan Methodist* that said, "Our great-grandfathers called it the holy Sabbath; our grandfathers, the Sabbath; our fathers, Sunday; but today we call it the weekend."

Times change, don't they? But isn't it just possible that they've changed too much away from standards that ought not to change? Sunday, the dedicated day in which to worship God, has become so important commercially that stores claim that they would fail if they closed on Sundays.

Somehow, our priorities have become "all fouled up." When we cannot leave one day for God, perhaps he will not have time for us either. We can't come to church Sunday evenings because we are too tired, or too busy, or have too much shopping to do, or need to get rested up for the week ahead. It then is evident what occupies first place in our lives. It is not God!—*Pennellwood Bulletin.*

Second Fiddle

A friend once asked a great conductor of a symphony orchestra which instrument he considered the most difficult to play. After thinking a moment, he replied, "Second fiddle. And if we have no second fiddle, we have no harmony."

Perhaps this was one of the facts of church life that the Apostle Paul was talking about in 1 Corinthians 12. Comparing the church with the human body, Paul emphasized the thought that each member of the body is important. The attractive and exposed parts are no more important than the less attractive parts. There really are no "second fiddles" in the church—no members who are unimportant—for each has an important part to play.—*East Oregon Bulletin.*

Use the Bible

The Bible is not a thing to be worshiped. A savage might bow down to a telescope, but an astronomer knows better. It is not to be looked at but to look through. To bind a Bible beautifully, to lift it reverently, to speak of it with admiration, to guard it with all care is not at all to the point. Look through it. Find God with it. See what God was to the men of the Bible, and then let him be the same to you. See the proofs of his power, and prove that power for yourself in yourself. Search the Scriptures for the testimony of Jesus, and honor them by being an honor to the one they reveal. —*Evangelical Visitor.*

Inspiration From Others' Success

We are a very small Church of God group in Beaumont [Texas], but we have many brothers and sisters in Christ throughout the country. We received word recently that the Sunday school attendance at the Church of God at Blanchard, Michigan, went over two hundred on their Rally Day. Blanchard is our home town. We have attended church there a number of times when the attendance was less than twenty. God has been good to help a church in a town of less than five hundred to attain such growth. It inspires us to hear of the progress of the work in Blanchard, and in many other places. Let us continue to work and pray. —*Pastor Dale H. Ward.*

Introduction to Philippians

By Denise Pearson

WHEN Paul selected a place where he could work and teach the gospel, he always viewed it through the eyes of a strategist. He chose a place of importance, the focal point of an entire area. Many of the localities in which Paul preached and ministered are still important trade routes. It was at Philippi that Paul founded the first European church.

In response to the Macedonian call, Paul and his friends sailed across the Aegean Sea from Troas to Neapolis and followed the Egnatian Way to the city of Philippi. This city was famous for its gold mines and its favorable location. It was the entryway to Europe. It was a small Roman colony and free from taxation. Architecturally, it was a replica of the capital of the Roman Empire (Rome).

The church began with the conversion of Lydia, a slave girl, and of a jailer (Acts 16). Soon after converting these two, Paul moved on to Thessalonica. He left Luke in charge of the young church at Philippi. This letter reflects the love and confidence that Paul felt for his friends of the church in Philippi. They, in turn, gave themselves freely for their beloved friend in Christ.

Except by a few German critics, the authorship of the Epistle to the Philippians has never been questioned. Paul identified himself as the author of the epistle in Philippians 1:1. Throughout the letter, one can recognize Paul's style and vocabulary. External evidence of his authorship is both early and consistent. His authorship of this letter was recognized by Clement of Rome. In the middle of the second century, Polycarp wrote these words to the Philippians: "Paul . . . when he was absent, wrote letters to you."

It is accepted by most scholars that the letter to the church at Philippi was written near 61 A.D. (possibly between the years 61-63), as was also the letter to the Colossians and that to the Ephesians. His personal letter to Philemon is also believed to have been written during this same period.

That this epistle was written from a prison is quite evident. The location of the prison is another matter. Rome is most widely regarded as the place of Paul's imprisonment. This assumes that Luke mentioned all of the places where Paul was held a prisoner. One of the other possibilities is the city of Caesarea. Since Paul was contemplating a speedy release, Caesarea would seem to be ruled out. The references to the praetorian guard and to Caesar's (Nero's) household seem to support the choice of Rome as the place of imprisonment and of the writing of the epistle. The city of Ephesus is also regarded by some as the place of Paul's imprisonment. Inscriptive evidence of the presence of the praetorian guard and members of Caesar's household tend to support the possibility that Ephesus could have been the city where Paul wrote the letter to the Philippians. No irrevocable conclusion can be reached concerning the place of writing, even though most of the available evidence seems to point to Rome. Though the point of origin of the letter is of interest, it makes little difference in the depth of knowledge revealed in the letter to the church at Philippi.

Paul addressed this warm and loving letter to the church at Philippi. He made special mention of the bishops and deacons of this church. This was probably because they were most prominent in relation to Paul's ministry there. This church had sent a gift of money to Paul by Epaphroditus, their messenger. Epaphroditus had fallen ill while in Rome. The news of his illness caused great alarm among the Christians at Philippi. The primary purpose of this letter appears to have been to acknowledge the gift and to explain Epaphroditus' return. Sent to be Paul's personal servant, Epaphroditus became ill and homesick. As a result, Paul had to send him home. He besought the Philippians to "receive him in the Lord with all joy, and hold men like him in high regard: because he came close to death for the work of Christ, risking his life to complete what was deficient in your service to me" (Eph. 2:29, 30, NAS).

This letter was to encourage the church and strengthen its members for the trials that they were undergoing. He wrote to correct disturbances caused by his own continued imprisonment, the lure of the Judaizers, and the endangering of peace within the church caused by quarreling between two of its women. The letter contains an appeal for unity in the church at Philippi.

Upon reading the Book of Philippians, one may assume the theme to be that of rejoicing. It is true that the letter contains the words "rejoice" and "joy" many times. When studying the book more closely, one is impressed by the theme of unity which is repeatedly sounded. The appeal was for Christian unity. Such unity is experienced when Christ Jesus enters into the lives of Christians. This is one basis for continually rejoicing.

Little of doctrine is contained in this book. The stress is upon the unity that one experiences in Jesus Christ. The first chapter deals with the victorious experiences of those who follow Christ. Chapter two gives the examples of Timothy and Epaphroditus, who were conquerors in their battles to gain unity with Christ. The last two chapters (3 and 4) point out practical applications of the Christian life —how one can become unified with Christ, the church, and fellow Christians.

In Philippians 3:2 there is a sudden change of tone and subject matter. Up to this point, the tone of Paul's letter had been one of peace. Because of this break, many believe Philippians to be a combination of two letters. They consider Philippians 3:2 through 4:3 to be a letter of thanks and warning that was sent to the church as soon as Epaphroditus arrived in Rome. Chapters 1:1-3 and 4:4-23 are thought to be a second letter, sent back with Epaphroditus when he returned home. One difficulty with this theory is that no one knows exactly where each letter begins and ends. The sudden break can best be explained in one of two ways. Paul could have been interrupted in his writing of the epistle by new developments in the Philippian church, then returned to his writing and started a new subject. A simpler explanation for the

break is that Paul was writing a personal letter. Such a sudden change of tone in it would not be unusual. Paul was writing a letter to his friends, not composing a formal document.

The Book of Philippians resembles the Roman letter in its vocabulary and style more than do the other epistles (Ephesians, Colossians, and Philemon). The letter was intended for a church that was more European than Asian. For this reason, it had not been affected by legalism to the extent as was the church at Colosse. There were few Jews in Greece and Rome. It is a joyous book, quite unlike the letters to the Galatians and Colossians, who were fighting against false teachings. The words "joy" and "rejoice" occur fourteen times in this letter. Also, the word "gospel" appears in the text nine times. Seventy times, the Lord is mentioned by name or pronoun. There were no errors to correct and no real issues to debate. The greatest concern of which Paul wrote was for the unity of his Christian brothers and sisters. This unity could only be attained by knowing Jesus Christ as their personal Savior and Friend. Paul not only exhorted the Philippians, but through them all Christians, to walk worthily of their heavenly citizenship while waiting for the return of Christ (Phil. 3:17-20). •

Two Divisions of Society. *There are two methods of human activity—and according to which one of these two kinds of activity people mainly follow, there are two kinds of people: one use their reason to learn what is good and what is bad and they act according to that knowledge; the other act as they want to and then they use their reason to prove that that which they did was good and that which they didn't do was bad.*—Leo Tolstoi.

Baptism of Fire

Article Three

By Emory Macy

THE word "fire" is associated with the word "baptism" in only two of the Gospels (Matt. 3:11; Luke 3:16). Both quote the words of John the Baptist. It is interesting also to note that the other Gospel writers mention only the baptism of the Holy Ghost. Matthew and Luke continue with an explanation of when the baptism of fire will have its effect. "Whose fan is in his hand, and he will throughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12). The baptism by fire has been delegated to the Christ. It is a part of his office and work.

If we apply the definition of the word "baptism" given in the first section of this series, then the baptism with fire will be rather severe upon those who are "saturated" or "immersed" in it. "When will these things be?" may be your question. Paul wrote, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thes. 1:7, 8). In the same letter, he wrote that some will be destroyed with the "brightness of his coming."

One only needs to read such texts as Isaiah, chapters 24, 25, and 26, to understand the reality of the baptism of fire upon the earth's wicked inhabitants at the time of his coming. However, his work as the baptizer with fire is not completed at his coming. Then he deals only with those wicked ones who oppose his coming to reign. His final act of baptizing with fire will be when he purges the wicked from *out of the earth.* "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" (Rev. 20:13).

Recently, our attention has been called to the text of 2 Peter 3:10, where Peter wrote: "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Archibald Thomas Robertson, in Volume VI of *Word Pictures in the New Testament,* states that "fervent heat" is a *"medical term for fever* and nearly always is employed for fever temperature." If this is true, then the effects of a baptism with fire will begin within the very roots of sin. It will continue until the whole is consumed.

The baptism with fire will be quite revealing, because it will not consume the things of righteousness and truth. Only the "works that are therein shall be burned up." The phrase "burned up" carries the thought of "discovered" or "found." After the saturation with fire has taken its toll, the things that remain will reveal just how much of our effort was genuine. Then "if any man's work abide which he hath built thereupon, he shall receive a reward" (1 Cor. 3:14).

Baptism by water is for salvation from the consequences of sin. It is for those who wish to accept Christ as their personal Savior. It is strictly on a voluntary basis, but it is a must if we want to be saved from the baptism of fire.

Baptism of the Holy Spirit is for those who seek to know the Lord's will. In the words of Proverbs 1:7: "The fear of the LORD is the beginning of knowledge." "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God" (Prov. 2:4, 5).

Baptism with fire will be delivered upon *all* who have neglected to seek for the grace of God. From this baptism, I cry out like sinking Peter, "Lord, save me." •

DARKEN THE CORNER

(Continued from page 6)

with the other warmly burning coals. A Christian who has forsaken his attendance at church is comparable to that piece of coal. He usually quickly ceases to be "on fire" for Christ.

I've heard many a talented brother or sister say, after being asked to return to church, or to start attending: "Oh, you don't need me. Besides, I don't have any talents." It is not enough when our mouth alone confesses Christ. The confession is good, but our life itself must also show forth Christ. We must make certain that men can see something in our lives that they do not have in theirs. Only then will they glorify our Father which is in heaven. We need to be lights, and we need to be diligent, to insure that these lights are kept burning throughout this dark world.

"If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin" (1 John 1:7, RSV). "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8).

Come to church. Brighten that dark corner by your presence, don't darken it by your absence.

"God grants each life a garden spot
of opportunity
Whether it will bloom or not
Depends on you and me.
For God provides the garden, plus
Abundant seeds to sow.
But leaves it up to us
To make the flowers grow."

–W. R. Bridge.

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A BRIEF HISTORY

(Continued from page 10)

leged to have visits from the native leaders in these places.

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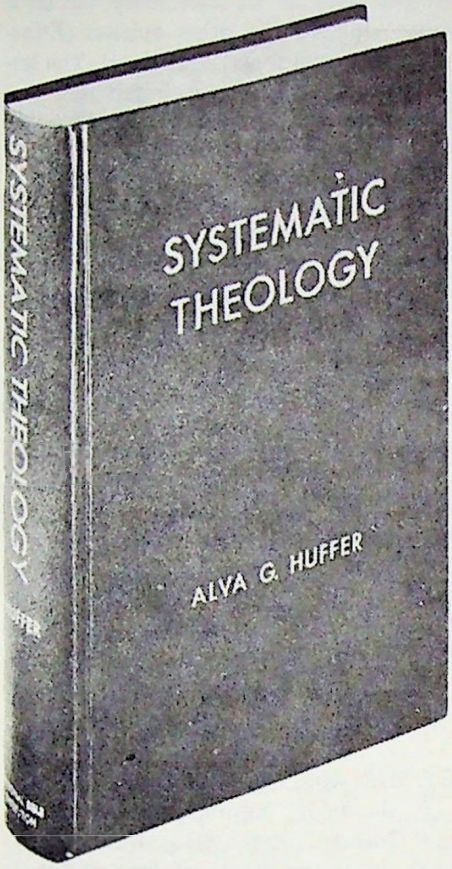

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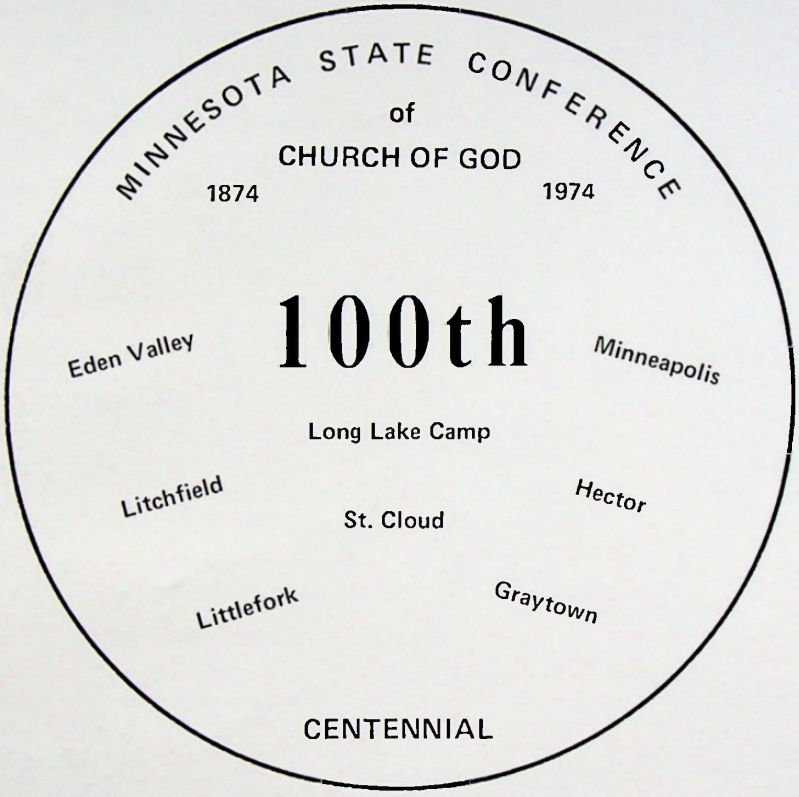

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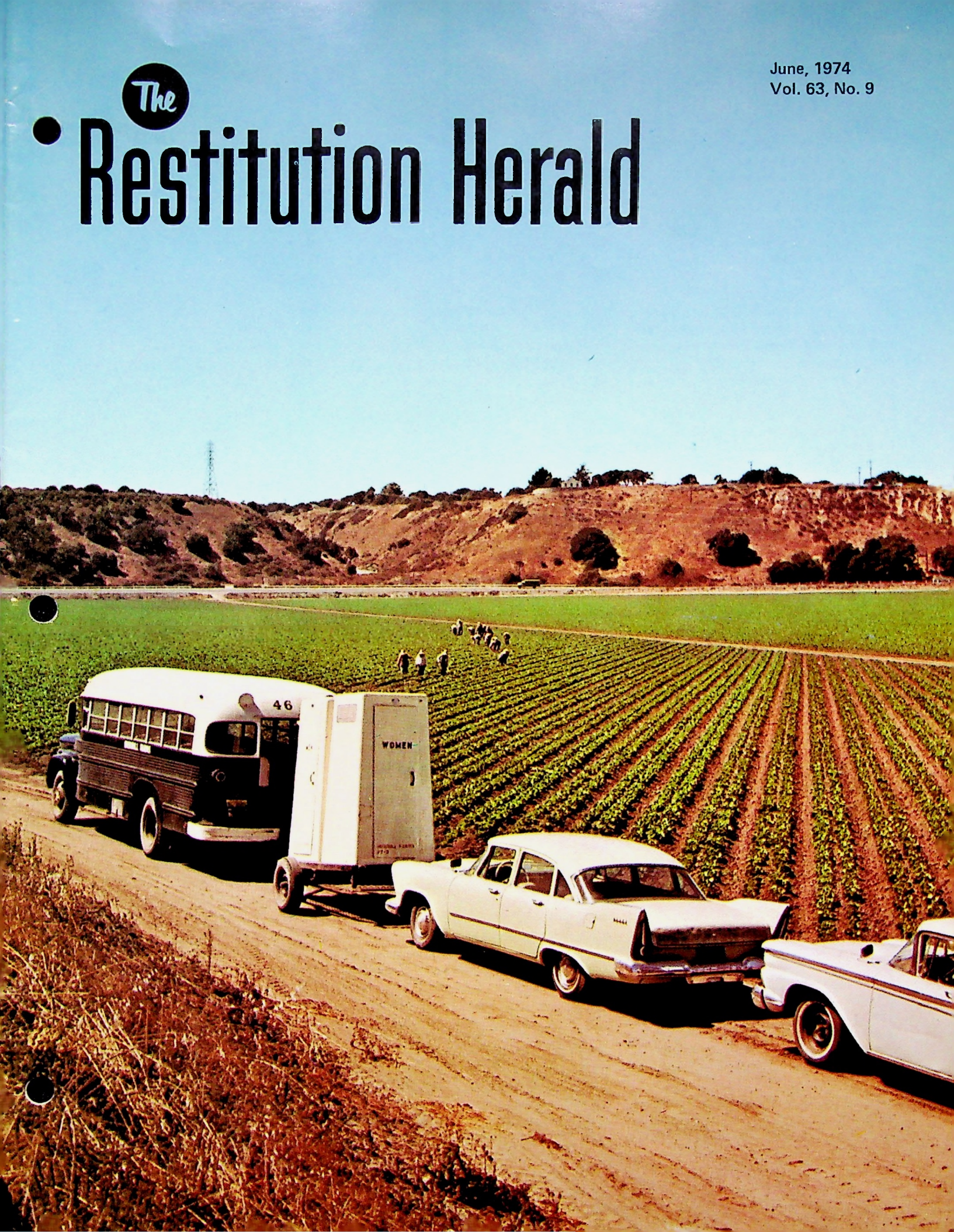

God's Word IN MAN'S WORLD

EDITORIALLY

The Cover Picture

The picture on the cover of this issue of *The Restitution Herald* shows migrant field hands, at work in the Salinas Valley of California. They follow the crops from place to place, taking employment where they can find it. Since their own education (or rather lack of it) prevents them from gaining permanent employment and settling in one location, they must be constantly on the move. Since this prevents their children from ever becoming established as pupils for any length of time in a school, their education is apt to be sketchy and incomplete. This tends to perpetuate their economic condition.

Christian witnessing by the Blanchard Church among such workers as these, who were employed in the cucumber fields of Michigan, opened the door for the present missionary work in Mexico. What the Blanchard brethren have done can be repeated elsewhere.

The cover is also unique in its own right. It represents your General Conference's first venture into producing its own four-color covers for *The Restitution Herald.* It was made from a color transparency made by Bro. Robert E. Ennis, of the Church of God at Omaha, Nebraska. Good color printing starts with a color transparency (slide) of not less than 2¼ x 2¼ inches in size, of the highest quality.

If this venture into producing our own color covers works out well, photographs taken by our own photographers could become a regular feature of *The Herald.* We will be interested in learning your reactions to this venture.

How Long is a Pastorate?

When you call a man to be pastor of your church, how long do you expect to keep him? What limit should be set as the maximum number of years that he can expect to stay on the job, even though he may prove himself to be a good pastor? Which are likely to be more beneficial to the church served, long or short pastorates? What about those on which no limit is set?

According to a report in *Christianity Today,* "A recent study by Allen Nauss at Concordia Seminary (Springfield, Illinois), statistics show that ministers who remain in a pastorate for less than a four-year stay are less effective in virtually all areas: pastoral care, counseling, interpersonal relations, evangelism, religious education, preaching, conduct of worship, and administrative activity. Moreover, pastoral tours longer than twelve years apparently do not diminish effectiveness, contrary to what is often alleged."

No doubt, excessively long pastorates can lead to problems when once-powerful leaders have ceased to be effective. But this is comparatively rare. From a statistical point of view, the church has more of a problem with short pastorates than with long ones. It takes time to get to know people, to build relationships, to win confidence. Both the congregations of the Church of God and the ministers should give careful and prayerful thought to this. We need to give consideration to the value of stability in the pastoral ministry.

Blame Society

In recent years we have heard a great deal about "society dropouts" who blame all of their physical, moral, and financial shortcomings on the society in which they were reared. We have been somewhat baffled by the logic which permits them to repudiate all of their loyalty and responsibility to that society, and at the same time to demand that the same society guarantee and protect their rights and privileges equally with those of the people who are loyal, faithful members of the community and nation.

The everybody-has-done-this-to-me alibi is delightfully ambiguous. It can be freely employed without making anybody responsible, or making the dropout feel obliged to do anything constructive to help to remedy the situation. He would much prefer to leave this to others.

Blame it on the Church?

This same syndrome can often be observed among church dropouts. They may have very real reasons for being dissatisfied with the services rendered by their church, or by the spiritual and moral condition of some of its members. Therefore, they feel that they are justified in severing their relationship with the church until "somebody" does something about it. If they become spiritual and moral delinquents, they flatly refuse to accept personal responsibility for their deplorable condition. They insist that it is the church that has failed, not they. They hide behind the "the-church-has-made-me-what-I-am" alibi.

It never seems to occur to these delinquents that when they became members of the church they made a commitment to conduct themselves as members of the body of Christ. There is nothing either in the Bible or in the church constitution that indicates that their obligations toward Jesus Christ and his church are canceled by the failure of others to meet their obligations. Indeed, the Bible is quite specific on the subject. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:1).

Let the spiritual dropout, or potential dropout, be assured of one truth: if he chooses to separate himself from the church, at that same time he separates himself from both the discipline of church membership and the promises that Jesus has given to his church. Jesus simply cannot be intimidated by threats, nor will he buy the church-members-did-this-to-me alibi. It may be to the dropout a perfectly acceptable excuse, but salvation does not come by way of excuses. It is a gift to those who by faithful, loving service to the Lord have qualified for it.

Meeting Individual Needs

Every small church aspires to be a large church which numbers its membership in thousands, instead of hundreds or fractions thereof. Denominations love to boast of the millions that have been brought under the denominational banner. This ambition for growth is commendable, but sometimes it gets out of hand. Numbers become the goal, and the individual is lost in the shuffle. He becomes only a name on the membership list, and no effort is made to minister to his individual needs. The churches that have permitted this to happen are losing membership. The zest has disappeared from their spiritual outreach thrust.

Whether or not preaching to over five thousand people at one time was a common occurrence in Jesus' ministry, we are not told. We do know, however, that he very frequently ministered to individuals,

and he did so with fully as much compassion and attention as he bestowed upon the multitudes. He was keenly aware of the fact that people are not saved in masses. Each must find salvation as an individual.

It is reported that among many of the so-called "main-line churches" a new emphasis upon the needs of individual members is to be observed. This movement is beginning at the local level, among the congregations and pastors, and is working its way up to the top ranks.

The more people there are who attend our churches services, the more people we must have involved in meeting their spiritual needs. This means that we *must* get to know each of them personally, and to become familiar with their problems, burdens, sorrows, and frustrations, as well as with their joys, satisfactions, and opportunities. To do this effectively requires that each worker must spend much time in reading his Bible, in prayer, and in meditation before attempting to help others to solve their spiritual problems. They will sense our detachment if we approach them in a coolly professional manner, and will react unfavorably to our message. Only when the love of Christ shows in our appearance and manner can we meet them "where they live" and help them to find in Christ the answers and help that they need.

No Energy Shortage

With the Arab nations once more selling oil to the United States, the energy shortage has abated somewhat, though we are told that it is not yet over. Some think that the oil shortage was artificially induced by the large oil companies in order to increase their profits. The recently announced profits of these companies would seem to support that theory, though we have no proof that it is true.

However that may be, there is no reason for an energy shortage among Christians in relation to their service to the Lord. The Apostle Paul joyously announced the source of the energy that he used so freely in spreading the gospel when he declared, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). He had found an abundant source of energy. Indeed, this energy is absolutely unique in that the more of it we use, the more we find available to us. And, so far from in any way polluting the environment of the people who use it, it actually contributes to cleaning it up! It is the ideal source of energy. There is no need or room for improvement!

On the other hand, any attempt to serve as a Christian is a losing battle unless this source of energy is tapped. It was Jesus himself who dramatized this truth, by saying, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

As is often the case, this statement of Jesus tends to explain and emphasize another. We find ourselves meditating upon the gracious invitation of Jesus that we find recorded in Matthew 11:28-30. "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."

Sometimes it seems a bit difficult to understand how wearing another yoke, and carrying another burden, however light, can bring us rest. Then the light dawns, and we say, "Why, of course! When we take the yoke of Jesus upon us, he supplies the power that makes all of our burdens seem light and endurable. We find that, like Paul, we "can do all things through Christ which strengtheneth us."

Though he has motivated and strengthened multitudes of people over the past two thousand years, his power shows no sign of being exhausted. Of course not. He is "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8)!

If we believe that Jesus really is providing us with the power that we need to serve him, dare we say "I can't" when confronted with an opportunity for service? Wouldn't it be more honest to say, "I can't, and I don't believe that Jesus can help me?" Think about it. Is this what you really want to say?

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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

J. R. LeCrone, Editor

Paul C. Johnson, Associate Editor

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The MIRACLE of PENTECOST

UNREPEATED and UNREPEATABLE

By Pastor Hollis Partlowe

IN PART One of this series, we studied the Day of Pentecost (Acts 2), and learned that it was the birthday of the church. It introduced a new order. It is unrepeated and unrepeatable. It was a partial fulfillment of Joel 2:28-32. We further observed that the three basic evidences of the Spirit's work on the Day of Pentecost were wind, fire, and tongues (languages). If Pentecost is to be repeated today, the wind, fire, and ability to speak in foreign languages (without learning them) should be evidence.

Pentecost, recorded in Acts 2, was perhaps also a fulfillment of Isaiah 28:11: "For with stammering lips and another tongue will he speak to this people." It was the Jews in Jerusalem on Pentecost who heard the good news in other languages. Of course, the disciples were responsible for telling the gospel to the Jews, but when this prophecy would be fulfilled, the good news would be given to them in Gentile languages. Perhaps this doesn't mean much to us, but to the Jews of Isaiah's day, it was a great insult. The Jews reasoned: "Imagine Gentiles coming to us with God's Word—we Jews, the custodians of God's revelation, who have the law, the covenants, and the promises." (See Rom. 9:4.)

Then, too, imagine Isaiah (not a popular preacher anyway), telling his people that the lowly Gentiles, who do not even have the law, are going to instruct us. It was so strange and foreign to their thinking that they could not, or would not, accept it. This was a sign that God would set Israel aside. The Jews, who should have been declaring the gospel in their beautiful Hebrew language, would hear it in the hated Gentile languages.

Incidentally, the verse from Isaiah is quoted in 1 Corinthians 14:21, a passage that we shall treat later in this series. I just want to say here that Pentecost signaled a change—that God's revelation would be carried to all peoples of the earth, including the Jews, who for many centuries were the custodians of God's truth.

In this article, we want to study Mark 16:15-20, which sets forth certain external gifts given to the apostles. These gifts of the Spirit, these signs (a sign is a miracle) were to confirm the Word that they were preaching (v. 20). Incidentally, the word "word" is from the Greek *logos.* Since the New Testament had not yet been written, the purpose of these miracles was to convince all who heard the disciples that the living Jesus was with them, in them, and working through them. Through them he was carrying on his ministry, from God's right hand. The Book of Acts has rightly been called "The Acts of the Ascended Christ." Our Lord spent his earthly ministry in preparing his disciples for this very thing, to carry on his work in spite of intense rejection and persecution.

What Mark foretold in the closing verses of his Gospel is confirmed in the Book of Hebrews. This message "first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (2:3, 4). Notice again that these signs, wonders, and miracles were for the purpose of confirming the Word, and that this ministry was carried out "by them that heard him." They were the ones who lived during the earthly ministry of Christ and the days immediately following. This clearly eliminates the so-called "miracle workers" of our day. The Book of Acts is an inspired history of the fulfillment of the commission that Jesus gave to his disciples. Observe, too, that they had the "gifts [plural] of the Holy Ghost," referring to the miraculous, external working of miracles. The "gift [singular] of the Spirit" is the Spirit itself, which abides in the church (each believer) today, but the gifts of the Spirit were limited to the early church, the dispensation covered by the apostles.

Some Gifts Would Cease

Scripture makes it clear that some of these gifts would cease after the New Testament was written, and became the authority for the church throughout the church dispensation. Let us consider three examples: PROPHECY—the giving of prophetic truth directly from God to man, as John, on the Island of Patmos, received the Revelation, the final book of the New Testament; KNOWLEDGE—the giving of divine knowledge directly from the Lord to a man like Paul, who wrote more New Testament Scripture than anyone else; TONGUES—what happened on Pentecost: people were gathered from many countries (Acts 2). One spoke and they all heard in their own language. Listen to Scripture, given by divine inspiration: "Whether there be prophecies, they shall fail [be done away]; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (1 Cor. 13:8). Here is conclusive evidence that these external gifts of the Spirit would end with the coming of the New Testament.

Moreover, the early church had power to raise the dead. For example, Peter raised Dorcas, or Tabitha (Acts 9:36-43). Is this gift still operative in the church today? I think not! Evidently, some of the gifts possessed by the early church are not possessed by any Christians today, including the ones who claim to have all of the gifts of the early church.

What are some other signs (miracles) of the early church before the New Testament was written? Mark 16:17, 18 lists the following:

Cast Out Devils (v. 17)

I'm not sure what is meant by this term. Perhaps it means a mental disease, or some kind of illness. Today, if one is mentally ill, we may say that he is insane, has paranoia or schizophrenia. In the same way, if one is physically ill, we may say that he has pneumonia, or cancer. In Bible times, for any of these illnesses, the people would probably have said that he had a devil, or an unclean spirit. For example, we read that "unclean spirits, cry-

ing with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed" (Acts 8:7; see also Acts 5:16).

Speak With New Tongues (v. 17)

This probably has no reference to speaking in tongues, as such. A new creature in Christ has a new tongue with which to praise God. In other words, he has a tongue that is new and different in character.

The gift of tongues is the least desirable gift, while love is the most desirable gift, the "more excellent way" (1 Cor. 12:31). "The best way of all" *(NEB)* is the way of love, which Paul expounds in the next chapter. First Corinthians, the epistle in which Paul deals with tongues, is one of his earlier epistles. He never mentions tongues in his later epistles, because this gift was probably no longer in use, even then. He had said that tongues "should cease" (1 Cor. 13:8). The cannon of Scripture would be completed, and would take the place of prophecies, knowledge, and tongues. It is significant that the love chapter is between the two in which Paul deals with spiritual gifts.

Speaking in tongues, moreover, is childishness, compared to knowing doctrine. In fact, it has this serious danger: it keeps the believer from getting into doctrine, because he becomes more interested in ecstatic experience than in learning the Word. The just do not live by feeling, but by faith (Rom. 1:17). But some have to experience a certain feeling, or talk in tongues, or see a miracle every day in order to get along. If you are living by feeling, you are not living by faith. For years, we didn't say anything about feelings. In fact, we (especially the men) shied away from them. Now some want to go overboard on feelings, at the expense of facts and faith. The conviction seems to be that "if it feels all right, it must be all right." Feelings can be terribly deceiving!

In all honesty, let me say this. I've talked to many, many persons who claim the gift of tongues, and I've always found them to be honest, sincere people, who love the Lord and his Word. They don't have a spiritual problem, but they do have a doctrinal problem. When one does not know doctrine, he reverts to rationalism, ritualism, or emotionalism. Did you ever notice how one who is shallow, or unlearned in the doctrines finds expression in one of these three areas? Emotionalism has a great appeal today, perhaps as a reaction against the ritualism of cold Christianity. The two extremes in Christendom today are ritualistic churches and emotional churches. Significantly, the tongues movement has raised its head in both, while, generally, it has skipped the middle, Bible-based churches. To the Corinthians, tongues had become their criterion. Consequently, Paul said of them: "They measure themselves by themselves, and compare themselves with themselves, they are without understanding (2 Cor. 10:12, *NASB*). This attitude is typical of people today who claim the gift of tongues. If one has a certain experience, another has to have the same experience –same words, same feeling, same behavior, etc.

Caution

Beware that you are not led around by your emotions. Beware that your desire for an emotional experience does not lead you into false doctrine. Talking in tongues, and the emotion that goes with it, often becomes a hobby. The difference between a hobby and a horse is this; you can get off of a horse. The attempt to have an ecstatic experience generally is nothing more or less than ignorance of the Word. The power is in the Word, not in experience (Heb. 4:12). The power is in the Holy Spirit, not in emotion (Acts 1:8). There is a trend today, even among those who acknowledge the Bible as authoritative, to ignore or minimize Bible doctrine, and to emphasize experience. True, experience is important. To have Christ is to have new life–a changed life. But how can one know that an experience is genuine, apart from authority. Bible doctrine provides the test for experiences.

The gift of tongues (like the wind and the fire) was connected to the inauguration of a new age, an age that was characterized by preaching the gospel to every kindred, tongue, and nation. This is in contrast to the Jewish age, which was confined to Israel only.

The tongues movement today is experience oriented rather than Biblically oriented. This writer feels that if the gift of tongues (as was in evidence at Pentecost) is operative today, the place to use it is on the mission field, where it would do some good. Ironically, the ones who claim this gift for today train their missionaries in the same way that all of the rest of us do.

Take up Serpents (v. 18)

Paul was bitten by a "viper . . . venomous beast," and the barbarians who witnessed it thought that he would surely drop dead. However, he was unhurt (Acts 28:3-6). When Jesus commissioned the seventy, among other things he said: "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10:19). The fact that Paul and the seventy could do these things is no indication that we can do them. Some in the southeastern part of our country handle rattlesnakes, to test their faith. They believe that if they have enough faith, the bite will not hurt them, as was the case with Paul. Some have died; others are in trouble with the law. This kind of activity is based on a misinterpretation of Scripture, as is the modern tongues movement.

Drink Any Deadly Thing (v. 18)

Some, like the snake handlers, have tempted God by drinking poison, saying that if one has enough faith, it will not harm him. Some of them have died; the law is after others. They simply misunderstand Scripture. Such behavior brings reproach upon the name of Christ, and shows a terrible ignorance of God's program. Once emotions, or experiences, become enthroned in one's heart as authoritative, the Bible, and God, are dethroned, or at best, relegated to second place. This leads to nothing but confusion.

Lay hands . . . They Shall Recover (v. 18)

Peter healed a man crippled from birth by simply saying: "In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:1-10). Read about the two healings brought about in like manner by Paul's ministry (Acts 19:11, 12; 28:8, 9). Is this gift operative today? I believe in miracles. I believe that God heals today. I do not believe in "divine healers." I doubt that anyone today has the gift exercised by Peter and Paul.

An eleven year old boy, in Barstow, California, had diabetes. A "faith healer" declared him healed a few months ago, but he died shortly thereafter. Medical authorities concluded that his death was caused by insulin being withheld from him. His parents are being charged with voluntary manslaughter. This kind of thing has happened many times in our generation.

Jesus performed miracles while here in his earthly ministry. This gave man a foretaste of the coming kingdom. He also gave the apostles these external gifts.

(Please turn to page 19)

Don't Blame it on God

By Walter Johnson

IN an article taken recently from a Christian publication, I noticed something which did not sound right to me. It went like this: "Why does God allow wars, riots, and criminals to kill and plunder so many who have tried to live respected lives? Where is the illusive answer?"

The questions should have been: Why do wars occur? What causes riots? What makes a criminal? Who are these respected people? The answers are by no means illusive. They are answered directly in God's Word (Psa. 120:7; Isa. 2:4; Jas. 4:1, 2).

Remember that the Bible teaches us: "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" (Gal. 6:7, 8). "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:34). "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Rom. 12:20). "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" (Matt. 6:5). "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. 20:26, 27). "Many that are first shall be last; and the last shall be first" (Matt. 19:30).

The article went on to say, "It makes us wonder where God is." I don't wonder where God is. I wonder where I am in relation to his divine plan. Where do you and I, as Christians, stand in his book of life. If our names are not there, don't blame it on God. Jesus 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" (Rev. 3:20). God will not force his will upon us. It does no good to put on an act for the benefit of God. He knows all. You and I are powerless to deceive our Father. He knows our every thought.

It takes great courage to live as a true child of God in this world. It takes a sincere man or woman to denounce the tempter with all of his works. His helpers are legion. Yes, it takes deep courage to be in the world and yet live apart from the ways of the world. It is most assuring to note in 2 Corinthians 12:19: "My grace is sufficient for thee: for my strength is made perfect in weakness." This concept of living as Christians must be practiced. We must be able to live in the world without becoming a part of it.

Why Do Wars Occur?

First and foremost, they fulfill some of the prophecies of God. The early apostles fought a constant battle against the leaders of Judaism. The apostles taught only faith in the teachings of Jesus, the promised Messiah. The most prominent religious leaders of that day rebelled to the point of nailing their own Messiah to the cross.

Today, there is a ceaseless war of the flesh against the Spirit of God. Paul said, "The good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom. 7:19, 20). Why do we have wars? The answer is simple. Men have not sufficient faith in God. They have returned to their own devices in the same way as did the children of Israel while Moses was on Mount Sinai. Men have turned to their lustful pleasures, hate, envy, and jealousy.

What Causes Riots?

Peter, tells us what caused riots then and is still causing them today. "Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Pet. 2:2). The Bible tells us not only that these things were present in New Testament times, but in those of the Old Testament as well.

What Makes a Criminal?

Here I can speak with some authority. As I sit writing this article, I am in segregation in a Canadian prison. Where the prison is does not matter. I put myself here. No one else did it to me. The fault is my own.

As I write this article, however, I ask what the prison system is doing to alleviate the causes of criminal activity. Nothing has been done. Many and varied programs have been launched, but all are tied up in bureaucracy and statistics. Nothing ever comes of the good that has been proposed. Many times, the people who are talking the loudest about reform are the same people who are hindering progress along this line.

This does not all come from outside the prison. Some inmates refuse to cooperate with a decent program. They are defensive because the system makes them so. But we may be sure that it is not God's fault. Think for a moment and you will see where the fault lies. Look closely into a mirror and see what that person has to say.

No, don't blame any of your misfortunes on God, because you are dealing unjustly when you do. God only wants the best for you. We must remember that we are the temple of God. We have trouble because we do not treat that temple with the respect due to it.

Who Are the Respected Citizens?

Let us go back for a moment to Jesus and the time when he lived and taught on earth. The leaders of the Jews were surely respected citizens. Yet, they had Jesus nailed to the cross.

In our own times, I would have dared anyone to say in 1972 that Spiro Agnew, then Vice President of the United States, could do anything that a respectable citizen would not do. Yet he now has a criminal record.

What about the political filth that was thrown when the Prime Minister was running for office. And yet I wonder if anyone would dare to say that the Prime Minister of Canada is not a respectable citizen.

My Bible teaches me that Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33). *(Turn to p. 19)*

GLEANINGS . . .

Tremendous Power

The tremendous power available to the believer is the same power that raised Jesus from the dead. If your life is a struggle, and you are wrung-out, exhausted, and unable to reach your goals, read Romans 7:1-25. Don't divorce God and go it alone. If you do, you will be in even greater trouble. Paul could have blamed God for his trouble and disappointments, but he depended upon God to supply the strength to continue in life. Paul wrote that there was sin dwelling in him, but with the mind he served God.—*Omaha bulletin.*

On Any Street

People on any street appear to be upon trivial errands, but their looks are misleading. For in the jostling throng there is a boy headed for his draft board, another for a physician's office, to learn the results of a medical test; there is a new widow, and next to her a woman seeking a divorce; there is a lonely girl meeting a stranger downtown; there is a couple trying to borrow money for the down payment on property, and another family is picking out a casket.—*Harlan Miller; Tempe bulletin.*

The Rose

It is only a tiny rosebud—
A flower of God's design;
But I cannot unfold the petals
With these clumsy hands of mine.

The secret of unfolding flowers
Is not known to such as I—
The flower God opens so sweetly
In my hands would fade and die.

If I cannot unfold a rosebud,
This flower of God's design,
Then how can I think I have wisdom
To unfold this life of mine?

So I'll trust in him for his leading
Each moment of every day,
And I'll look to him for guidance,
Each step of the pilgrim way.

For the pathway that lies before me
My Heavenly Father knows—
I'll trust him to unfold the moments
Just as he unfolds the rose.

—*Christian Endeavour Reporter.*

The Song of Time

Today is the full bloom of life. The petals of yesterday have shriveled into the past: tomorrow is an unbroken bud that may be blackened by the frost of fate. The future is but a seed, not yet planted, of unknown quality. But today is a gorgeous blossom of beauty and fragrance.

Today is a new page in the book of life. Upon it, you can write a record of your accomplishments. But once turned, it is gone forever.

Yesterday is a page turned. You cannot add one line to it. Your mistakes and fears of yesterday need not be carried forward in the ledger of life. The past holds no mortgage on today.

Today is yours, an unmeasurable treasure-house of golden opportunities, a sea of unfathomed possibilities, a forest of building prospect. Today is the clear note in your song of time.—*Selected in Omaha bulletin.*

A Heartbeat Away

Actually, each of us is in reality but a heartbeat from the return of Christ though many calendar leaves may be turned before he appears in the clouds. When a person draws his last breath, time ceases for that person and the next instant of consciousness he will know he will be at the end of time and outside of it. So the return of Jesus, whether it be soon or centuries removed by the calendar, cannot be far away for any of us.—*Selected.*

Guidance

In the daily events of life we mistake the Divine for the human. You may cross a street, and not know the reason why, and in that very crossing you may unconsciously be obeying a Divine suggestion. You may hold over the letter box a letter, and suddenly you may say, "I'll not send it by this post," and your not sending it may occasion you a blessing that you never thought of. You cannot account for these things. You say, "I thought just at that moment I would not do so"; but that is a fool's explanation of life. I rather believe that God's angels are just overhead, or just by our side, and that we do things by Divine impulse without always knowing what we are in reality doing. You say, "Yes, but don't let us be superstitious." I answer, I am more afraid of people losing veneration than I am afraid of their becoming superstitious; and it is a poor life that does not begin in veneration, and continue in worship to the end.—*J. Parker.*

Acknowledge Him

Professor Morse, inventor of the telegraph, was asked, "When you were making experiments, did you ever come to a stand, not knowing what to do next?"

"Oh, yes, more than once," said he.

"And at such times what did you do next?"

"I will answer you in confidence, but it is a matter of which the public knows nothing; I prayed for more light."

"And the light generally came?"

"Yes, and may I tell you that when flattering honors came to me from America and Europe, I never felt I deserved them. I had made a valuable application of electricity, not because I was superior to other men but solely because God, who meant it for mankind, must reveal it to someone and was pleased to reveal it to me."

In view of these facts, it is not surprising that the inventor's first message was, "What hath God wrought!"—*Sword of the Lord.*

Too Personal

Recently I came across this news item: "The editor of a small weekly newspaper in a town out here in the west was hard put to it one week for matter with which to fill his columns. So he had his print man set up the Ten Commandments. Three days after the paper was published, he received a letter, saying: 'Please cancel my subscription. You're getting too personal!'"

The commandments are both personal and social in their implications. Come to worship!—*Southlawn bulletin.*

Fractured Scripture

When a ten-year-old boy came home from Sunday school, his mother asked him what he had learned that day. "Well," said the boy, "our teacher told us about how God sent Moses behind the enemy lines to rescue the Israelites from the Egyptians. He brought them to the Red sea, and then Moses ordered the engineers to build a pontoon bridge. After they all crossed over, they looked back and saw the Egyptian tanks coming. Quick as a flash, Moses grabbed his walkie-talkie and asked the Air Force to send bombers to blow up the bridge and save the Israelites."

"Bobby!" exclaimed his mother. "Is that really the way the teacher told the story?"

"Well, not exactly," Bobby admitted, "but if I told it her way, you'd never believe it!"—*Henry R. Luce.* •

We are pleased to honor

Columbia Church of God

Columbia Station, Ohio

Columbia Church of God

Cecil Patrick, Jesse Pestle, Russell Magaw
First, second, and present pastors

A BRIEF HISTORY

Our congregation was started by a group of people who were members of the Golden Rule Church of God in Cleveland. They were traveling twenty-five to thirty miles to attend services. One family, from Ashland, had much farther to go. We decided that we could serve the Lord better if we had a church closer to our homes.

While still attending Golden Rule on Sunday mornings, we met in homes on Sunday evenings, and held Bible study and prayer services. We also made plans for starting a new church. Through prayer, we were able to purchase five acres of land at Columbia Station.

On September 22, 1963, twenty-two charter members met at the Bronson Elementary School in Columbia Station for our first service. Our church building was erected on our property, which was adjacent to the school. We dedicated our new house of worship to the Lord December 12, 1965.

Bro. Cecil A. Patrick became our first pastor. He donated his services to the church, to help us to get started. He, Mary, and Gayle drove from Ashland, until they moved to Berea. Bro. Patrick served as pastor until he became convinced that the church needed, and could afford, a full-time minister.

The Pestle family moved here in August of 1967. Bro. C. Jesse Pestle was our pastor from September of 1967 through July of 1972.

The Magaw family came in August of 1972, and Bro. Russell Magaw took over as pastor in September. Bro. Magaw is our pastor at the present time.

We consider the work of our church as successful for several reasons:

1. We have felt God's presence with us through answered prayer and his blessings upon us.

2. Those starting the church have been able to devote more time to the Lord's service, since travel time and cost have been greatly reduced.

3. We started with twenty-two members. That number has increased to fifty-one active members at the present time.

4. We have established a church in an area that had no church, and are giving the people of this community an opportunity to know and serve the Lord.

The parsonage, which was added in 1967, was moved thirty miles, from a location where a highway was being built. Men of our congregation and neighborhood put in the basement and added a double garage to the house. The church and parsonage are located at 11388 Root Road, Columbia Station, Ohio 44028.

As of April 1, 1974, plans are proceeding for the addition of a 40x64 foot educational and social wing to our present facilities.

Ethel Swartz, clerk.

What the Truth Means to Me

By Pastor Russell Magaw

DID you know that man's knowledge has been doubling every six months since 1970?" With these words, my friend proceeded to show the swift and massive increase of knowledge that man has accumulated in today's world. Our great-grandfathers never dared to dream of men walking on the surface of the moon. Today's earth dwellers dare to dream of visits to Mars by the 1980's.

In the six months that Skylab has been flying around the earth, with three different crews, man's knowledge of the sun alone has doubled. Also, many valuable facts concerning the earth have been discovered. These include the discovery of a large body of cool water in the middle of the warm Caribbean Sea, a find that will revolutionize the fishing industry. New fields of oil in the midwestern part of the United States, and large areas of water, thousands of feet beneath the Sahara Desert, have been visualized. This age of runaway knowledge may tend to make many modern men heady and high-minded because of their mind-bending learning. But how do our astronauts feel about the new knowledge that they have acquired?

Astronaut Pogue, one of the astronauts flying Skylab III, said, "I finally came to the realization that I am a fallible human being. I have now a new orientation of almost a spiritual nature, and my attitude toward life is going to change." Astronaut Pogue's humility on the threshold of this knowledge illustrates the truth of Isaiah 40:28: "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." We can never learn all that God knows. Still, untold volumes can be printed to contain new learning, regardless of how many Skylab operations we may put into space.

Commander Carr, who was in the same spaceship as Pogue, had similar thoughts as he finished his mission. He said: "People in our line of work, a very technical type of work, are inclined to move along with blinders on. This mission is going to change me."

When a national news magazine representative interviewed project director Dr. Berry, who has been with NASA ever since it was founded in 1968, he asked him this question: "Why are the astronauts coming back from space with a desire to change their life-style?" Here is what he said: "There is no question in my mind that when you get away from earth and see it as a small globe, from out there in space, it changes the way you perceive things. The astronauts are basically machine oriented men, they tend to be narrowly focused on their technical capabilities and their technical training. Then suddenly they find themselves looking at the earth in an entirely different way than they'd ever had an opportunity to do before. Each man has a different way of expressing his feeling. One turned to para-psychology; it was for another a deeply religious experience; others focused on earth's problems. They realized after seeing the earth from space how everything in the universe is linked together, that people must get along better, and that the environment must be protected."

What is the great truth that our astronauts have discovered because of their space travel—a truth that changes their lives? I feel that it may be the truth that we find recorded in Proverbs 1:7: "The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction." The astronauts have found a new reverence for God as the source of knowledge. As a result, they are searching for the wisdom wherewith to use that knowledge rightly.

If we want to find wisdom and knowledge in our lives, we search for it in his Word, and find it in God. How will this newfound truth about God affect the lives of the astronauts? We really don't know. We can only wait and see. But they have touched a truth that you and I have had in our Bibles all of these years.

The same truth touched the heart of a poor country boy in this nation in the early eighteen hundreds. Because he accepted the truth about God in his life, he was able to lead this nation through the most stormy times of the century. That country boy became President of the United States. His name was Abraham Lincoln. He left with us a creed which begins: "I believe in God, the almighty ruler of nations, our great and good and merciful Maker, our Father in Heaven, who notes the fall of the sparrow and numbers the hairs of our heads." Abraham Lincoln was ruler of the United States, but he believed in a higher Ruler —one who ruled all nations.

It was the Prophet Daniel who first proclaimed this dynamic truth to the mighty Nebuchadnezzar: "Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding" (Dan. 2:20, 21). It is easy to contrast this truth with man's meager attempts at energy saving, as illustrated by our yearlong daylight saving time.

God is not only concerned with the great big picture of this universe, "but the very hairs of your head are all numbered" (Matt. 10:30). Only God is capable of such love and concern for both the huge and the minute. The astronauts viewed the earth as a small ball, but were incapable of seeing each individual, not to mention each hair!

The second statement of Abraham Lincoln's creed reads: "I believe in his eternal truth and justice." Compare this with the statement of Isaiah 33:22: "For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us." God did not make the universe, wind it up as a clock, and forget it. He is concerned about insuring that the universe functions. As a king may enact laws for the good of his domain, so God has established physical and spiritual laws for the good of his creation. Even as a king pronounces judgment upon his subjects, and

(Please turn to page 18)

OUR GREATEST PRIVILEGE

By C. Chilver

FELLOWSHIP with God is our greatest privilege today. Knowing his companionship each day gives us the deepest joy.

Yet, not every Christian takes this privilege seriously. Many do not enjoy God's companionship as a normal experience. Fellowship with God is not an optional extra, reserved for an honored Christian. Nor is it a spiritual luxury reserved for monks, nuns, pastors, and other Christians who seem to have more leisure hours than we.

John the Apostle spoke of our fellowship "with the Father, and with his Son Jesus Christ" (1 John 1:3) as a familiar experience. Fellowship is one person sharing with another something that they have in common. This communion, as Dr. H. Allon has said, "is reverence without dread; confidence without familiarity; awe without coldness; warmth without passion. It haunts us with a presence of constant grace and power."

The truest of fellowships must depend on similarity of nature and outlook. Although we are sinners by nature, while God is holy, we can have God's companionship because we have been begotten of him. Through this new birth, we have a new nature; we are partakers of the spiritual nature. This change makes the companionship of God possible for every Christian.

God, by seeking our companionship, encourages us to seek his. This is not because he is lonely in heaven. Perfect fellowship exists between the Father and the Son. Perfect love is shared between them, yet the Lord seeks human beings who can share this love.

The Father has already shown his longing for human fellowship. To restore the original fellowship that sin had disturbed, he sent his Son into the world that he might die to atone for our sins. His sending the Holy Spirit to dwell in us underlines God's desire for human companionship. By the Holy Spirit, he seeks to create in us a reciprocal desire to draw near to him. The Spirit also works to remove the blocks to fellowship that exist in our lives.

Jesus stressed the value of this fellowship when he chose the twelve apostles. He separated them from the other disciples, he explained, that they might be with him; might spend more time in his company. True, they were to teach and heal. Yet, primarily and as a preparation for service, they were to enjoy the Lord's fellowship.

He emphasized the value of his companionship with others when he visited the home of Martha and Mary. While Martha chose to prepare the meal for Christ, Mary chose to spend her time in fellowship with the Lord. When Martha asked the Lord to break it, and send Mary into the kitchen, he refused. He pointed out that Mary's choice of communion with him was better, and he would not rob her of it.

Serving the Lord is essential for every Christian. Yet this service is never a substitute for fellowship with the Lord. This fellowship will enrich our inner lives and will strengthen, not weaken, our Christian service. It will give it impetus, direction, and power. Martin Luther once explained that he had so much work to do that he needed three hours with the Lord that day, to complete it.

This fellowship with God produces the deepest joy. Indeed, John says that he wrote of it that we might be filled with joy. This joy is no sudden enthusiasm, but a deep-seated, permanent experience. A Christian can know no joy that is fuller and deeper than that which comes from the companionship of the Lord. All of life is transfigured by such a companionship. Just before he died, Matthew Henry said: "A life spent in the service of God, and in communion with him is the happiest life that anyone can live . . ."

God can speak to us in the stillness; he can speak in the busiest life. Sir Ernest Shackleton said: "I know that during that long and racking march of thirty-six hours over unnamed mountains and glaciers of South Georgia, it seemed to me often that we were four, and not three. I said nothing to my companions on the point, but afterwards, Worsley said to me, 'I had a curious feeling on the march that there was another person with us!'"

Usually, privileges are dependent on conditions. While God has given us many unconditional blessings, the fullest enjoyment of his companionship depends on our meeting the requirements. Enjoying God's companionship demands right conduct. We are to "walk in the light, as he is in the light." As God lives in the light constantly, only those who walk in the light can have fellowship with him.

The characteristics of light are clearness, openness, and transparency. It is never dirtied or spoiled by what it meets. It always preserves its own purity.

Walking in the light, Paul tells us, "is in all goodness and righteousness and truth" (Eph. 5:9, *ASV*). It is living "in the constant light of divine scrutiny, permitting nothing shady, shameful, or (what we would want) hidden from God, to retain a place in our interest, action, or affection."—*R. E. O. White.*

We walk in the light when we obey the Lord's command by watchful, observant obedience (1 John 2:3); when we keep his Word by doing his will (2:5); when we walk as Christ walked, trusting the Lord always (2:6); when we love our brother by caring for him (2:10).

It is a life of love which reflects the life of God, whose nature is love. The closer the fellowship that a man has with God, the stronger will be his ambition to lead a holy life.

Through this fellowship, all that is out of line with God's will for us will be revealed. Walking in the light will disclose the slightest stain or imperfection, and "the blood of Jesus Christ his Son" will remove all of the stains and imperfections of life.

Wrong attitudes toward sin can also spoil this fellowship. If a person says he has no sin, that is, denies having responsibility for it (cf. John 9:41), he has departed from the truth. To enjoy the constant companionship of the Lord, instead of denying responsibility for our sins, we must "confess" them. Knowing that God is holy urges us to get rid of any wrong that is in our lives.

Usually, our confessions are to God alone. Most of our sins are unknown to anyone but God. If our sin is public, and so widely known, a public confession is required. If our sin especially affects one person, then we need to confess our sins to that person. The sins that we confess to him, God forgives. Being faithful, he will never hold them against us.

The other wrong attitude is a denial that sin has come into our lives. When we

do this, we walk in darkness, while God walks in light. Companionship between us is obviously impossible.

To enjoy this fellowship with the Lord, we set aside a few minutes each day to spend with him. This communion is two-way. We speak to him in prayer. Any father worthy of the name wants his children to talk to him, even though he has provided a home for them, has plans for their future, and will give them their food and clothing without their making a specific request for them. God knows all of our thoughts, yet he wants us to talk to him. He will give us all that we need, yet he loves for us to ask him for it.

A good father delights to speak with his child, telling him of his love and what he is doing for his welfare. Our Heavenly Father does the same. We read his Word, the Bible, asking him to speak to us through it. Expecting God's response, we read it slowly, meditating on it. As we read, the Lord speaks, and gives us daily revelations of himself.

When we want to know someone well, we seek his companionship. We get to know the Lord better by spending time with him. He wants us to understand that he loves us and has the keenest interest in our welfare. He wants us to know that he can hear and answer our prayer; has power to help us in any situation; will never forsake us; and is making all things work together for our good.

Enjoying this fellowship with the Lord enabled Bishop Taylor to say: "I am a witness to the fact that the Lord Jesus is alive; that he is a person; and though invisible, accessible. I have been cultivating personal acquaintance with a personal Savior for more than forty-three years."

In our fellowship with the Lord, we receive fresh revelations of his will for us; forgiveness of our sins; renewed assurance of his faithfulness to us in keeping his promises; power to serve him; grace for the hour of special need; and courage to do our duty. In our fellowship, we can unstrap the burden of our fears and anxiety and hand it over to him.

Daily communion with God will give us deep satisfaction. We shall cultivate a strong trust in him, mature spiritually, and have a vital spiritual life. It is the secret of joy and peace, of a powerful life, and the recipe for having a song in the heart.

Vital fellowship with the Lord is not a privilege intended only for a select few. God wants it to be the normal spiritual life of the humblest Christian. As A. R. George has put it: "The communion of the mature saint is indeed richer and deeper, but is in its nature the same kind of communion with God which the sinner enjoys at the moment of his conversion." Like Enoch, we can walk with God each day; like Abraham, we can know him as our Friend.

Into each day's busy schedule, the wise Christian will insert a few moments for communion with the Lord. Cultivating the spiritual life is essential, if our lives are not to be squeezed into the world's mold.

The pearls of the former house of Austria periodically lost their luster through exposure to the air. The only cure was to return them to their natural element. After being sunk in the sea, they recovered their lost beauty. Through our exposure to the world, we can lose our spiritual luster. Yet, as we constantly immerse ourselves in communion with the Lord, we shall regain it. We shall have renewed strength, increased vitality, and a new hope.

Communion with the Lord can make an otherwise dull Christian life into one that is vibrant, strong, and mature. We shall rise from our knees refreshed, having a tremendous consciousness that the Lord is with us. With this assurance, we shall be able to live above all that seeks to crush our devotion to him, and be ready for our immediate duty. •

WITNESSING

By Shirley NcNew

TOO often, when we seek to witness to others concerning our faith, we seek to do so exclusively from the doctrinal point of view. We may forget something else that is equally as important. Our most effective witnessing is usually on a one-to-one basis. This puts it on a personal level, making it a private conversation between friends. We can tell this friend FIRST about the love that God had for us, loving us enough to send us his Son to pay the penalty for our sins (1 John 4:9; John 3:16). We will also want to tell him about the love of Christ, how he is the go-between for us and the Heavenly Father (1 Tim. 2:5; Heb. 9:15).

Your friend will be interested in knowing that when we cast our cares on him (1 Pet. 5:7) he is always there to help. Psalm 37:4, 5 tells us to delight, or be happy, in the Lord, and he will give us the desires of our heart. When we make Christ our personal Friend, and commit (yield) our ways to him, he never fails to be with us, to help us to overcome our temptations. When we exercise firm faith in him, he will keep us from being moved (Psa. 55:22). Psalm 37:24 assures us that even though we may stumble, when we look to the Lord, he will keep us safe and uphold us with his hand.

The first three words in Psalm 68:1 are "Let God arise." If we let God arise in our lives, we let Christ arise too. Their leadings become the first consideration of our lives. Our own wishes become secondary. Letting God arise is a sure way of drawing closer to him. Having faith in the Lord is most important. Our words and deeds strengthen each other, witnessing that we trust in the Lord.

Before a person can truly be converted, he must first be convinced that he *can* trust in the Lord, and that such trust will change his way of living. When we trust in man only, we experience nothing but fear. When we let God handle our problems, we know safety and confidence (Prov. 29:25). We must learn always to trust God (Psa. 62:8), not only when we are in trouble, but all of the time.

We are told in Psalm 33:20 that the Lord is our shield against the world. Ephesians 6:16 reveals that this is the shield of faith, used to quench the fiery darts of the wicked. These darts are commonly known by the name "sin." Proverbs 3:5, 6 shows that by trusting in the Lord, we live so that we consider his wishes in everything that we do. He will direct our paths. He will help us each day. We will find all of the strength that we need through trust in the Lord (Isa. 26:4; Psa. 62:8).

We are told to pray without ceasing. This is hard to do. The only way to accomplish this is to live each day with our thoughts centered on the Lord. Live prayerfully (Luke 21:36).

"Ask and it shall be given you." Just ask through prayer, and you will find a true friend in Christ Jesus. *(Turn to p. 19)*

SEEKERS of TRUTH

By Edward H. Goit, Sr.

Question:
What is Zion all about?
Answer:

The meaning of the word "Zion" is uncertain. Bible scholars prefer "citadel" as its meaning. There is much about Zion (Sion) in God's Word. Zion is many things. It is a city. In fact there is an earthly and a heavenly (new) Jerusalem. Zion is representative of the nation of Israel and, on occasion, the land that God has promised to the seed of Abraham. (See Gal. 4:24-26; Heb. 12:22.)

God's Word states, "Beautiful for situation, the joy of the whole earth, is mount Zion, . . . the city of the great King" (Psa. 48:2). Jerusalem is the city of the great King, and thus Zion is Jerusalem (Psa. 87:2, 5; 149:2; Isa. 33:14, 20; Jer. 9:19; Zech. 9:13).

Jerusalem has had various names throughout its stormy history. It was known as Salem (2000-1300 B.C.); Jebus (1300-1003 B.C.); and Jerusalem (1003 B.C. to the present). Many recognize it as the Holy City. (See Matt. 4:5; 27:53.) It is known as the city of peace, yet is has known little peace.

Zion has known glory and beauty as well as ruin and desolation. It has been besieged forty-six times and razed to the ground seventeen times. Throughout its history, Jerusalem has been the center of the world's greatest events. Today, Zion is the focal point of all nations as God's plan of the ages draws to a climactic close. This is a portion of what Zion is all about.

Question:
Why was Zion symbolized as a woman (Rev. 12:1)?
Answer:

The word "Zion" does not appear in Revelation 12. This chapter, as well as the entire Book of Revelation, is full of imagery and symbols. Revelation 12 is a prophecy concerning *a woman, a man child,* and *a great red dragon. This woman is a symbol of Israel, the estranged wife of God.* (See Isa. 54:1-8; Jer. 3; Hosea 2; 3). The man child is identified as the Messiah by the reference, "who was to rule all nations with a rod of iron" (Rev. 12:5; see Psa. 2:8, 9). John referred to the great red dragon as "that old serpent, called the Devil, and Satan" (Rev. 12:9). Red indicates his murderous nature of cruelty and bloodshed.

In the vision, a great wonder appeared in heaven, "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1). This woman was with child and she cried, travailing in birth. The agony of her labor brought forth a man child. I believe this scene includes the crucifixion, resurrection, and ascension of Jesus Christ. Notice that the great red dragon stood before the woman to devour her child as soon as it was born, and when she brought forth, her child was caught up to God, and to his throne. This prophecy was literally fulfilled by the Messiah. The tempter did not devour the Christ but did bruise his heel. (Gen. 3:15; Isa. 53:12; 1 Cor. 15:1-8; Acts 1:9-11.)

Isaiah, foretelling the restoration of the *nation* Israel, likened her to Zion. He wrote, "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" (Isa. 66:8). This exodus from all countries has begun in our time. May 15, 1948, saw the birth of the new nation of Israel. This birth initiated events well suited to bring God's people back to the promised land. The people who are returning to the homeland of Israel represent the woman of Revelation 12:1. The great red dragon will wage war against the "remnant of her seed" (Rev. 12:17; Jer. 23:5-8; Ezek. 37).

This seed now stands at the wailing wall of Jerusalem, mourning the destruction of Solomon's temple nearly 2800 years ago, and praying for the restoration of the temple of God. Its restoration is vital to the fulfillment of prophecy when the woman will flee to the wilderness, where she has a place prepared of God. The seventieth week of Israel's national history must begin. It is during this week that a covenant, previously confirmed, will be broken and the "abomination of desolation," spoken of by the Prophet Daniel, will come to pass. This period of great tribulation, predicted by Jesus, is also called "Jacob's trouble." (See Jer. 30:4; Matt. 24:15-22; Dan. 9:24-27; Rev. 12:6.) Although the word "Zion" does not appear in Revelation 12, the context teaches that the woman might well be Zion.

Question:
When did this woman flee or fly into the wilderness for a time and times, and half a time (Rev. 12:14)?
Answer

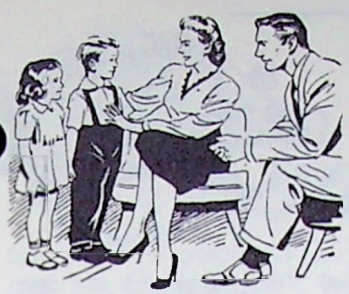
I believe that the woman of Revelation 12:1 has yet to flee, or fly, into the wilderness. God has prepared a place to feed her for a "thousand two hundred and threescore days" (v. 6). This period of time is the equivalent of forty-two months, three and one-half years, or "a time and times, and half a time." The latter expression appears in similar words in Daniel 7:25, and is used in the same sense in Daniel 4:25, where a "time" is the equivalent of a year. (See also Daniel 12:5-8.)

God's Word teaches that the seventieth week of Daniel's prophecy will be upon the holy city (Jerusalem) (Dan. 9:24-27; Rev. 11:2). This period of time is described as the time of Jacob's trouble (Jer. 30:7). It occurs at the time of the end, or during the latter days. During these days, the beast, after being mortally wounded and apparently miraculously healed, will have power for forty-two months (Rev. 13:3-8). Michael and his angels will fight the dragon and his angels (Rev. 12:7; Dan. 12:1, 2). The two witnesses will prophesy during this time (Rev. 11:3). Thus the holy city will be trodden down while the two witnesses prophesy, and the revived beast sits on his throne. The beginning of these events will cause the woman to flee into the wilderness for a time and times, and half a time.

There is no solution to the problem of this "burdensome stone" (Zech. 12:3) but the literal, physical return to this earth of the Man Child who will rule all nations (Rev. 12:5). Then, "the ransomed of the LORD shall return, and come to Zion . . . they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

Question:
Does Nehemiah 8:16 have reference to the Watergate situation of our day?
Answer:

The "water gate" of Nehemiah 8:16 was a flood control gate on the Euphrates River. •



STORIES FOR THE FAMILY ALTAR

By Ruth Lewis

A Fresh Start

Sammy enjoyed playing with his dog Tippy, but Tippy and Sandy were not the best of buddies.

Sammy fed Tippy every morning and evening, and took him for walks. He was careful that Tippy did not get onto the road where he could be hit by a car. They played together in the backyard.

One afternoon, Sammy was playing at the home of his friend Ray. Sandy had been playing at Polly's house, but they decided to get some of Sandy's dolls and play with them. Sandy and Polly climbed over the backyard fence. Just as Sandy got over the fence, Tippy nipped her heel.

"Get away from me, you mean old dog," cried Sandy. She and Polly ran into the house to show Mother what Tippy had done. "Look, Mother, see what Tippy did! I'm going to call him 'Growly' because he's a mean dog."

"Here, I'll put a bandage on it, Sandy. Tippy didn't do much more than break the skin. Perhaps you surprised him when you didn't use the gate in the fence," said Mother.

That evening, Daddy had an idea. "Sandy, I think Tippy ought to be your friend, too. Why don't you start feeding him in the morning and Sammy can feed him in the evening. That way, Tippy will understand that you care for him too."

"Someday no animals will hurt anyone, Sandy," said Mother. "When Jesus comes again the animals will be just as they were in the garden of Eden. They will have nothing to fear. Even formerly wild and dangerous animals will be gentle pals."

"One day I hit Tippy," whispered Sandy. "I'm sorry now. In the kingdom, people won't hurt the animals, will they?"

"No," said Daddy. "Animals and people will both be able to control their feelings. Won't that be a wonderful time to enjoy!"

Millennial Conditions

Not only will animals no longer fear, something that they learned to do after the flood when men were told that they could eat them (read Gen. 9:2, 3), but other things will be different during this period of time.

1. This will be a time of rulership for members of the church (Matt. 25:14-21). They will have jurisdiction over every phase of the lives of the people with whom they work. The people who have survived the end of this age, and there will be many who have, will need reassurance and rehabilitation. They will be the people who have not known and understood Jesus and God. The earth will have become a shambles. It will need physical reconstruction. When the people taste of Christ's justice, many will be won to his message.

2. It will be a time of worship. People will be required to travel to Jerusalem and to praise Christ. "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. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles" (Zech. 14:16-18).

It will also be a time of direct punishment. The person who sins will suffer for his own sin. He will be given an opportunity to change his ways and receive pardon.

3. Although there will still be death, it shall be brought under control. "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" (Isa. 65:20). All who are born will have an opportunity to make their own decisions about Christ. There will be no untimely deaths, no people who have suffered privation, and none who have not heard the gospel message.

It is clear, however, that not all people will decide to accept Christ. Near the end of the age there will again be a war, waged by those who seek to control the kingdoms of the earth. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them" (Rev. 20:7-9).

4. Preceding the kingdom age, there will also be the white-throne judgment. This will be the judgment of those who were not raised in the first resurrection, and those who lived and died during the millennium. "And I saw a great white throne . . . 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" (Rev. 20:11a, 12, 13).

Though this will be another time of transition, the saints, who will be immortal, will have nothing to fear. This warfare at the end of the millennium will be the last protest movement against God. Those who oppose him then will be permanently silenced. In Revelation 21 John records the joy, peace, and glory of the dawn of the kingdom age on the earth, when God himself will dwell with men.

The entire earth will be cleansed and beautified—restored to garden-of-Eden specifications. Heaven and earth will be one. Those who have opted for God will dwell with him forever. Oh, Lord Jesus, come quickly! •

NEWS AND PROPHECY

BY JAMES MATTISON

Israel to be All Alone

If we understand God's predictions aright, Israel shall be completely alone in the last days, with no help from any nation. At this present time we see Israel almost alone. This is one of the outstanding events that came out of the October, 1973, Arab-Israeli war. Arab oil was used as a weapon against the nations of the world to force them to abandon Israel.

Notice the scriptures which appear to indicate Israel shall be alone.

Objection but no Help

When the invasion of Israel from the north shall occur, according to Ezekiel 38, it is shown that Sheba, Dedan, and the merchants of Tarshish shall *object* to the invasion, but will do nothing about it. It will be just an objection: "Art thou come to take a spoil?"

No other nations are mentioned.

None to Plead Israel's Cause

Jeremiah 30 foretells the return of Israel to her land, the time of Jacob's trouble, and then God's blessing. Before God steps in and fights for Israel, however, there will be no one to help her. "There is *none to plead thy cause,*" said God. This will happen "in the latter days" (v. 24).

Though All Gather Against

In Zechariah 12, God said, "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, *though all the people of the earth* be gathered together against it."

Notice that: "though all the people of the earth be gathered together against it." The implication is that much of the earth will be against Israel. Zechariah 14:2 suggests that Israel shall be alone, when it says, "I will gather all nations against Jerusalem to battle."

Jesus did not suggest Israel would have much help from anyone when he said, "Behold, your house is left unto you desolate . . . till ye say, Blessed is he that cometh in the name of the Lord."

So it looks very probable to me that Israel will soon come to the place where she will stand all by herself in the midst of an unfriendly world. Israel may have to walk alone.

Thus, when God fights for her, as both Ezekiel (38:18-23) and Zechariah (14:3) show, her victory over the heathen shall be all the more glorious. If a small nation like Israel can overwhelm a mighty nation like Russia, all the world will sit up and take notice. They will ask, "How did this happen?" All the world will know that God fought for Israel, that God is in command, that God will establish his kingdom over earth through Jesus Christ our Lord.

Where is Christ's Coming?

We have wondered where, in Ezekiel 38 and 39, Christ's coming will occur.

It appears to me it will occur in connection with the destruction of Gog. God will fight against Gog "when Gog shall come against the land of Israel" (Ezek. 38:18 - 39:5). The heavenly weapons used will be man's sword, the pestilence, rain, great hailstones, fire, and brimstone. Gog shall "fall on the mountains of Israel," and God will give their dead bodies "unto the ravenous birds of every sort, and to the beasts of the field to be devoured."

God's Sacrifice

God's giving of the bodies of these dead wicked ones to the beasts and to the fowls to be devoured is called in Ezekiel 39:17-20, the "sacrifice" of God. "Ye shall eat the flesh of the mighty . . . my sacrifice which I have sacrificed for you."

It used to be that many animals and birds gave their lives as men's sacrifices to God. In this coming day, God will turn this around and men will be sacrifices to the birds and animals. We agree with God's justice. "Turn about is fair play."

The heathen, enemies of God, who are led by their own lust for temporary spoil, will not be allowed to overturn God's plan and purpose. God will "destroy all the nations that come against Jerusalem" (Zech. 12:9).

Christ's Coming

This sacrifice of God of Ezekiel 39 is described in Revelation 19:11-21 and there called "the supper of the great God." At Christ's coming, all the fowls will be filled with the flesh of the slain armies that followed the beast and fought against Christ.

This passage links Christ's coming to this supper or sacrifice of God.

It is Christ whom God has appointed Judge of all things (John 5:22; Acts 17:31). He will judge the quick and the dead at his coming and kingdom (2 Tim. 4:1).

Christ will be God's conquering King at Armageddon, in the "battle of that great day of God Almighty." Christ it is who will tread "the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15).

Therefore we understand Christ's coming in Ezekiel 38 and 39 will be in connection with God's attack on Gog, the northern force.

Israel, God's Battle Axe

Speaking of Israel, God said, "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. 51:20).

God will use the remnant of Israel to defeat the mighty nations of earth—with his help, of course.

In Zechariah 12 we are told that in the very end time, when Israel is besieged by the great armies of the world, that God will make her like a torch of fire among the sheaves of dry grain, and "they shall devour all the people round about." "He that is feeble among them at that day shall be as David; and the house of David shall be as God."

Two purposes will be accomplished then: 1) Israel shall know God and Christ; 2) the nations shall know God is the LORD.

Israel is almost alone today. How close the second coming of Christ appears to be! •

The Minister: The minister is to be a live man, a real man, a true man, a simple man, great in his love, great in his life, great in his work, great in his simplicity, great in his gentleness.—*John Hall.*

Brief Messages . . .

The Church of God

We find only one church mentioned in the Bible. Ephesians 4:4-6 says: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

This church is called the church of God. It is mentioned in 1 Timothy 3:15: "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Jesus is the head of the church. "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18).

Is Jesus said to be head of the churches or just of the church? The answer is, just the church. "Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23).

This church has members, so the question naturally arises, who are they? In reading 1 Corinthians 6:15 we learn that those who have studied the Word of God, believed his teachings, and been baptized in the name of the Lord (being buried with Christ unto death) are members of the church. "Know ye not that your bodies are members of Christ?"

As members of the body of Christ, the members of the church are expected to love each other. "I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults" (2 Cor. 12:20). "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 12:20).

Are faithful Christians permitted to speak according to individual whims, or should all speak the same truths? This question is answered in Philippians 3:16: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

In Galatians 6:15 we are told that we have only one rule to follow if we are to become new creatures in Christ Jesus. In verse 16 it says, "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

The church has officers. Ephesians 4:11 tells us that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

Elders in the church are mentioned in 1 Peter 5:1: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed."

First Timothy 3:13 speaks of deacons. "They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

In Ephesians 5:25 we learn that Christ loved the church so much that he gave himself for it.

Acts 20:28 tells us that we are to feed the church, which he has purchased with his own blood.

In conclusion, I shall remind all that we must live sacrificial lives, so that when Christ returns to establish his kingdom on earth, we will be qualified to receive our rewards, which he will bring with him from heaven.—*Hazel B. Adams.*

Incredible, I Call It

A man took his family into a restaurant. They sat down at a clean table, ordered a sumptuous meal, ate with satisfaction and delight. When the waitress brought the check, the man said, "Oh, I don't believe in paying for meals. Please give the check to that man over there. He will probably be glad to pay it." The waitress took the check to him and he paid it, even leaving a tip for the waitress. Incredible, I call it!

A woman went to the supermarket, where all manner of goodies which characterize American eating were spread out in long rows. She filled her cart with everything, from a case of ginger ale to a prime roast of beef and a large bag of out-of-season fruit. When she came to the check-out desk, the cashier rang up the bill and said, "Sixty-five dollars and fifty cents, please." The woman put on a horrified look and said, "But I'm going to take a trip to Europe next week, and I just don't have the money to pay for this food. I'll just let these folks behind me in the line pay for it." And, behold, the folks in line behind reached for their pocketbooks and pulled out the money and paid the bill. Incredible!

A family lived in Eden Valley. The children attended the public school, the family enjoyed the paved streets. They liked the town. But one day a tax bill arrived and they frowned, tore it up, and threw it away. Sometime later, a tax collector knocked at the door and announced himself. "Get away from here," shouted the father, "that's the trouble with this town, always asking for money. I don't believe in paying taxes. Let my neighbors pay it if they want to." The neighbors liked these people, and they got together and paid their taxes! Incredible!

Now there was a family that belonged to a wonderful church . . . Sorry, I just can't bear to tell this story . . . you tell it yourself. It is utterly incredible. And it's true!—*Eden Valley bulletin.*

New Laser Weapons

The basic element in this new family of weapons is a device that transmits energy in the form of intense, concentrated beams of light. Commercially, it is used for such profitable purposes as eye surgery, measuring distance, cutting metals, and communication.

Militarily, the laser beam is being used chiefly as part of a highly sophisticated system for guiding missiles of destruction to their targets, but other military uses for it are envisioned. A concentrated effort is being made to develop high-energy lasers, capable of fusing enemy missiles into harmless junk, knocking down aircraft, destroying tanks, and slicing through spaceships.

The word "laser" is an acronym (a word formed of the initial letters of a compound term) for "light amplification by stimulated emission of radiation." *U.S. News & World Report* explains that "the laser focuses the energy of light in much the same manner as a magnifying glass converts the sun's rays into heat enough to start a fire."

Though its full potential may not be developed for another ten to twenty years, its impact is already being felt in business, scientific, and military circles. Whether it proves to be a blessing or a curse for mankind depends upon the uses to which men put it. Neither history nor prophecy gives us any reason to expect that it will be confined to beneficial applications.

THE MIDDLE EAST

By Kenneth H. Meyers

WHAT is happening in the Middle East should make Bible believers of all of us, for what is taking place in our day was predicted in the Bible well over two thousand years ago. In Biblical times signs always played an important part in the life of the Jewish people. Sometimes signs constituted miracles. This fact is set forth with clarity in Exodus 4:2-5, 8, 20, 29.

There we read: "The LORD said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. . . . And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign . . . And Moses took his wife and his sons, and set them upon an ass, and returned to the land of Egypt: and Moses took the rod of God in his hand . . . And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him."

Later God gave a sign to Gideon–dew on the fleece and not on the ground. For further proof that the God of miracles was with him and Israel, God allowed dew on the ground and not on the fleece. Because our time is limited we must let these incidents be sufficient proof that signs to Israel at times constitute miracles.

Throughout the Old and New Covenants there is a certain phrase which is used. It is "the day of the Lord," "the latter days," "the latter times," or "time of the end." In these passages the prophet predicts what will happen just prior to the Lord's return and during his millennial reign on the earth. Beloved, in our day current events are shaping up for "the latter days" spoken of in the Bible. . . . I want to point out at least three of the many signs of the Middle East which are taking place in our day.

The Three Signs

According to the Bible, the Middle East will be the area where outstanding events of the latter days will take place. In our day the cradle of civilization is awaking from sleep. In time to come the initiative will no longer remain with the West. All eyes will be focused on, and with amazement will see, nations in the Middle East rising to great power.

The first sign is the *Surge of Nationalism.* Ever since the first World War, nationalism has stirred millions of people. Nations which not long ago were colonies have agitated for their freedom and obtained it. From Africa to the Philippines, new nations have sprung up. Yet along with their freedom justifiable fears have sprung up in these independent lands. One day they may find their independence has plunged them into such chaos that in the time of the Great Tribulation they will eagerly accept the dictatorship of the world ruler.

It is amazing to see the growing number of independent nations in the Middle East. Lebanon, 1944; Jordan, 1946; Pakistan, 1947; Israel, 1948. Now, what does this nationalism signify according to prophecy? The Book of Revelation seems to have the answer. Revelation 16:12 says: "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Here we see the nations of the world bearing full responsibility for their participation in Armageddon. The surge of nationalism means each nation is responsible for its own fate.

Next there is the *Prophecy of Arab Enmity.* This Arab enmity goes back to the inception of the Arab world. Genesis 16:11, 12 says that the Ishmaelites will be wild men in the midst of their brethren–we can literally say "in the midst of the Jews." The main intent of the Arab nations is revealed in Psalm 83:5-8: "They have consulted together with one consent: they are confederate against thee: the tabernacles of Edom, and the Ishmaelites; of Moab, and of the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them; they have holpen the children of Lot. Selah."

Verse 4 speaks of their aim: "that the name of Israel may be no more in remembrance." These are the very words that President Nasser said for several years. Verse 5 speaks of their confederation: "They are confederate against thee." In 1945 the Arab League was formed. As we well know, Jordan stayed aloof, but things were patched up between Egypt and Jordan. Today all are in the fold of the United Arab Republic. Verses 6-8 speak of the geographical areas where Israel's enemies live. This prophecy employs ancient names, but applies to the descendants of the people named who today inhabit the same lands as their forebears–east, south, and north of Israel. The prophecy points to Jordan, Iraq, Egypt, Saudi-Arabia, Yemen, Syria, and Lebanon. What we are seeing in our day is evidence of this sign of the Middle East, the *Prophecy of Arab Enmity.*

My last point for the signs of the Middle East I have called the *Great Attraction.* All of the Middle East is a great attraction to all countries of the West.

The Arab world provides 80% of Europe's oil. The Middle East oil reserves far exceed those of the United States. The Middle East is the second largest producer of oil. To its envious, backward peoples, oil promises material salvation–a standard of living such as the West enjoys plus a rise to greater power. As we well know from Psalm 83, the Arabs have a task to perform in the time of Jacob's Trouble. What we see taking place in our day is no doubt a preparation for that time.

In the midst of this preparation, the greatest focus of all is on the State of Israel. The rebirth of this nation is an-

other of the great and important signs of the Middle East. I want to call to your attention the discovery of natural resources in Israel such as copper, iron ores, peat, and oil. Each year Israel realizes its natural resources are greater than they were before. Israel now knows that the Dead Sea, a unique geographical feature, is an enormous storehouse of useful minerals.

The process of obtaining these valuable minerals is very simple. After drawing off the water into large pans and adding a chemical to help increase evaporation, the workers are able within 24 hours to rake off the minerals. The water lost from the Dead Sea is replaced at the rate of 6½ million tons every 24 hours as the waters of the Jordan River flow into it. The wealth of the Dead Sea is greater than the total wealth of the United States. It really is the Jewel Box of the world.

Preparation for Messiah's Return

What we are witnessing in our days are signs of great coming events which will occur before and in the time of Jacob's Trouble and are preparation for Messiah's return to the earth. Zechariah 8:3 says: "Thus saith the LORD; I am returned unto Zion." When did he come the first time?

Zechariah 9:9 says: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." This reference is also to Israel's Messiah.

He did come over 1900 years ago, according to Isaiah 53:2: "He shall grow up before him as a tender plant." According to the rest of this 53rd chapter of Isaiah he became our Sin-bearer. His first coming is in reference to his redemptive work to save us from our sins. Someday soon he is coming again. He will return! What we see stirring in the Middle East are signs in preparation for this return in the "latter days." Really, the Bible should make believers of all of us.

Dear Friend, today is the day of Messiah's grace. He wants to become your Savior. Won't you confess him, Yeshua, as your Messiah and Savior? Countless are the numbers of Jews and Gentiles who have trusted him. Won't you today be counted with that number? I trust his salvation will be your lot.—Reprinted by permission from *Message to Israel.* •

"Oh, Bert, Was It Worth It?"

By Allan Hayward

THE streets of London are desolate places on a winter evening. I hurried along the empty pavements of Whitehall toward my hotel, intent only on finding warmth, food, and rest. Then a sight such as I had not seen before stopped me in my tracks.

It was mid-November, and the Cenotaph, London's great war memorial, was decked with hundreds of poppy wreaths. I crossed the road for a closer look.

There was a magnificent wreath, nearly a yard wide, from Her Majesty the Queen. Close by it were half a dozen almost as grand, from the members of her family. Round the corner came the politicians' wreaths, with "The Prime Minister and his colleagues," and "Her Majesty's Loyal Opposition" taking pride of place.

Every Commonwealth country had sent its floral tribute, not only Canada, Australia, and New Zealand, but all of the little ones as well: Fiji, Tonga, Mauritius, Lesotho, Barbados, Botswana, and lots more. Even the outlawed Rhodesian government was permitted to honor its dead in this way.

Wreaths from wealthy individuals, famous regiments, clubs, and other organizations made up a total running into hundreds. Countless thousands of poppies covered the great white monument with red. And standing out conspicuously among them was a little bunch of fading yellow chrysanthemums. I stooped to read the shaky handwriting on the label attached to its stem:

"In loving memory of my dear husband, killed on the 11th of November, 1914. Oh, Bert, was it worth it?"

Tragedy of War

I pictured its writer, now in her sixtieth year of widowhood. Was she at that moment sitting all alone in some poor quarter of the great city, looking back over a ruined life and dreaming of what might have been? Was she cursing the folly of mankind, that twice in her lifetime had reddened the earth with the blood of millions in worldwide war?

Or was she thinking of Jesus Christ, "The Prince of Peace," as his Father called him? Did she know that he told his disciples to love their enemies, to turn the other cheek to them and do good to them (Matt. 5:38-45)? Was she thinking how different history would have been if all Christians, everywhere, always obeyed this gentle teaching of their Lord?

It grieved me that I could never know who she was. I yearned to reach out to her in her loneliness and comfort her. I wanted to tell her that the world will not always be cursed with war—that one day all men really will obey the Lord's commands. I wish that I could have sat beside her for an hour with an open Bible, and pointed out promises like these:

"After those days, saith the Lord; I will put my laws into their mind, and write them in their hearts . . . And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Heb. 8:10, 11).

"In the last days it shall come to pass that . . . many nations shall come, and say, Come, and let us go to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it" (Micah 4:1-4).

Wishful Thinking?

No, this is not just wishful thinking.

This is a solemn promise, made by God. It is repeated in different forms in dozens of places in the Bible. *And the Lord Jesus Christ is going to return to this earth soon, to make it come about.* He said so himself (Luke 17:22-29; 21:27). The angels of God said so on the day that Jesus left the earth (Acts 1:9-11). His apostles said so, time after time (Acts 3:19-21; Phil. 3:20; Col. 3:4; 1 Thes. 4:13-17; 2 Thes. 1:7-10; 2 Pet. 3:3-10; Rev. 22:20, 21).

Yes, Jesus Christ is certainly coming back. We can be sure of that! (And the world is doomed if he doesn't; that is getting plainer every day, isn't it?) There is only one question that really needs asking: *When he does return, will you be ready?* The Bible says: "Christ was once offered to bear the sins of many; and *unto them that look for him* shall he appear the second time, without sin unto salvation" (Heb. 9:28). •

The Road of Life

There are too many roads to choose
When walking on life's street,
And you never know if the road you take
Will make life bad or sweet.

But you keep on walking forward,
Though you stumble, slip, and fall,
You get back up and try again
Though your faith is getting small.

The days go by, you know you've tried,
But life just gets you down.
You feel that all of life's a circus
And you are the biggest clown.

But suddenly you see the Light
And you wonder where it's been.
You open the door a little more
And you've just let Jesus in!

—Renee Lamattina.

WHAT THE TRUTH MEANS

(Continued from page 9)

punishes disloyal citizens, so God's judgment of the universe results in salvation for the righteous and punishment for the wicked. God has always been King of the universe. In the world today, we hear that there are no absolutes, that everything is changing—our knowledge is changing every minute. But in Malachi 3:6, God says, "I change not." He is the one absolute in all of this universe. He is eternal. His statements, his truth, and his justice will stand forever. No matter what men may do, God will have his way with his universe.

Abraham Lincoln also said: "I recognize the sublime truth announced in the Holy Scriptures, and proven by all history that those nations only are blessed whose God is the Lord." We find this in Proverbs 14:34: "Righteousness exalteth a nation: but sin is a reproach to any people." Last fall, National Weather Service meteorologists predicted that we were in for a cooler than average winter. This prediction caused real concern about further drain on already low supplies of heating fuels. But during the January thaw, mystified meteorologists marveled about the mild winter that heavily populated areas of the country enjoyed. These weathermen have been baffled by the welcome change—what caused it? Perhaps further study of satellite and Skylab photographs will uncover plausible explanations. Possibly these discoveries will continue to help to ease the energy crisis. Perhaps all of these activities have come to pass at such a crucial moment in history because God is honoring the prayers and faith of a few righteous persons. Doesn't the truth of God mean something to us in the light of today's circumstances? The Psalmist stated that truth quite clearly: "Blessed is the nation whose God is the LORD" (Psa. 33:12).

Lincoln's next credal statement moves us to humble reliance on God. "I believe that it is the duty of men to own their dependence upon the overruling power of God and to invoke the influence of his Holy Spirit. To confess their sins and transgressions and humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon."

If God so greatly assisted faithful people in this nation's energy crisis, will he not also assist lives that are open to the filling of his power, the Holy Spirit? God wants to get personal with us in everyday living. But that is only possible if we humble ourselves, confess our sins, and receive his mercy and pardon. The prophetic call to humility and repentance still rings forth in our hearts today. "Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him: and to our God, for he will abundantly pardon" (Isa. 55:6, 7).

With our hearts right before God, we are prepared to receive Lincoln's next statement: "I believe that the Bible is the best gift that God has ever given to man. All the good from the Savior of the world is communicated to us through this book." Paul commended Timothy "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. 3:15). We need God's Word today. It tells us the truth about our need for salvation through faith in Jesus. Jesus admonished, and declared, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). The Bible points us to God through his Son Jesus. He is the one who satisfies every searching heart with truth about how God works in our lives now. Only through him does God get involved in our lives, and we get involved in his will.

With Christ in our hearts, we can say with Lincoln, "I believe God's will prevails. Without him, all human efforts are vain. Without the assistance of that Divine Being, I cannot succeed; with his assistance I cannot fail." Can the King of the universe assist finite beings to work out his will? If he demands of us that we prove his will in our lives (see Rom. 12:2), dare we question his ability to work in us for his glory?

Instead of questioning God's power, we need to follow Lincoln's example by submitting our lives to his will. "Being a humble instrument in the hands of our Heavenly Father, I give thanks to the Almighty, and seek his aid." Lincoln was ready to be used of God, under God's will. He was ready to submit to it.

When Lincoln faced serious trials in the White House, he did not make decisions on the basis of what he thought might be best. When he wrote the Emancipation Proclamation, I am sure that he spent a lot of time praying to discern God's will, that he might follow it fully. Hear him state it in his own words: "I have a solemn oath registered in heaven to finish the work I am in, in full view of my responsibility to my God, with malice toward none, with charity for all; with firmness in the right, as God gives me to see the right, commending those that love me to his care, as I hope in their prayers they will commend me." Like Lincoln, you can commit your everyday work to God's will and be ready for the Master to use you (2 Tim. 2:12). God is not concerned only about the universe, the lives of presidents, and of astronauts, he is also concerned about YOU!

Will you stand back, with Lincoln and the astronauts, to view the earth from a new perspective, and say, "I believe that

God's will prevails. His knowledge is past understanding, and he's the one who is going to have his way on this earth. God is in control all of the time." Does the truth of God mean something to you? Will you accept his will for your life today? •

WITNESSING

(Continued from page 11)

"Seek and ye shall find." Seek to really live for him. Seek to be a beautiful letter of recommendation for your friend Jesus (2 Cor. 3:2, 3).

"Knock and it shall be opened unto you." When Christ knocks at the door of our hearts, we have only to let him in and he will bring us perfect peace, the joy of serving, and the love of God.

As you do your witnessing, show FIRST the Lord Jesus Christ. Then tell the one to whom you are witnessing to ask for guidance as you join him in studying the Scriptures.

Another facet of sharing your faith is sharing the beliefs (doctrines) treasured by your church. Kindly and patiently go over these with him. Be sure to have the texts which teach these written down. Call them to his attention, and then encourage him to pray for guidance. You will find that it is not necessary for you to do the converting. The Lord will open eyes and hearts to the truth, and he will do the converting.

Many times, if your prospect is a member of another church, when he is first converted he will be reluctant to leave his church for yours. Don't be discouraged. That is a decision that he must make between himself and the Lord.

But PLEASE begin with the love of God as revealed to us through Christ. Just remember that they truly are the beginning and the end. •

DON'T BLAME IT ON GOD

(Continued from page 6)

"There is none righteous, no, not one" (Rom. 3:10). "All have sinned, and come short of the glory of God" (v. 23).

Jesus declared, and listen well, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

It is time that we took an honest look at ourselves. We are in the last days, and had best be ready when Jesus returns. It is important that our names shall be written in the Lamb's book of life. The choice is ours. Behold, he stands at the door and knocks. He will come to you and forgive you, but you hold the key to the door of your heart. Jesus loves you so much that he will never force his will upon you. He leaves you to make your own decision—eternity or total destruction. But remember that if he denies you, it will be because you have consistently denied him. YOU CAN'T BLAME IT ON GOD! •

THE MIRACLE OF PENTECOST

(Continued from page 5)

They were to carry on after he had ascended to the Father, and to introduce a new order. Until the New Testament had been written, they were to confirm the fact that Jesus was with them.

However, the work of the Spirit was not limited to the early church. Christ still works in the church today. The gifts of the Spirit which the apostles had were external and temporary; the gift of the Spirit is the Spirit itself. It abides today in each genuine believer. "For as many as are led by the Spirit of God, they are the sons of God . . . Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:14, 9b). •

CALENDAR OF EVENTS

June 6-9—Minnesota State Conference Centennial Celebration, Long Lake Campgrounds.

June 7-16—BYF Senior Caravan to Arlington, Tex.

June 20-22—Iowa State Berean Camp, Holiday Lake.

June 22, 23—Annual Illinois Conference at Lake Bloomington.

June 23-29—Indiana State Family Camp, Camp Mack.

June 23-29—Minnesota Senior Youth Camp, Long Lake Campgrounds.

June 23-30—Arkansas Youth Camp, Benny Mattison, guest speaker.

July 12-14—Arkansas-Oklahoma Conference at Little Rock. Vernis Wolfe, guest speaker.

July 14-20—Minnesota Junior Youth Camp, Long Lake Campgrounds.

July 21-27—International BYF Youth Conference.

July 27-Aug. 7—Junior Caravan, Southeast Youth Camp.

Aug. 7-11—Central High Plains Annual Conference at Holbrook, Neb.

Aug. 7-11—Iowa State Conference, Hollis Partlowe, Guest Speaker, Raymond and Doris Brown, Workers.

Aug. 12-17—General Conference at Riverview Park, Cedar Falls, Iowa.

Sept. 27-29—Minnesota Fall Conference, Long Lake Campgrounds.

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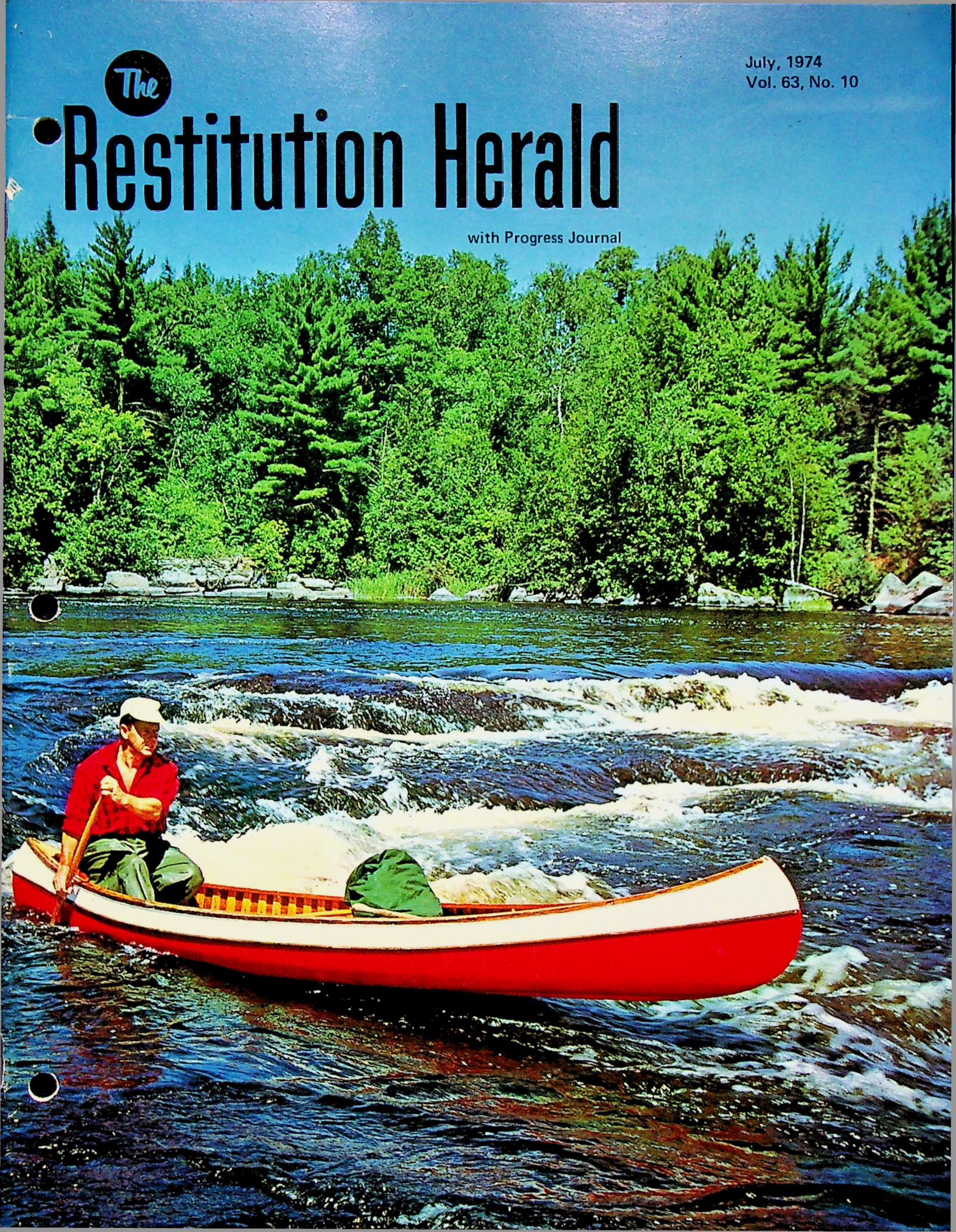

God's Word IN MAN'S WORLD

EDITORIALLY

Obey!

An old adage says in effect that before anyone is fit to command, he must first learn to obey. Presumably this maxim originated in military circles, but it is equally true in the realm of Christian service. No true Christian has any doubt as to the identity and authority of his Commanding Officer. He set the example for us, proving his qualification to command by being himself obedient to the wishes of his heavenly Father. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering" (Heb. 2:10). *Strong's Greek Dictionary of the New Testament* tells us that the word that appears here as "captain" comes from a Greek word which means "chief leader."

Before they became apostles, the twelve men that Jesus chose as part of the foundation of his church (see Eph. 2:19-22), had first to be disciples. A disciple is a learner, a pupil. An apostle is a delegate, a commissioner. To borrow again from the language of the military, an apostle is a commissioned officer in the army of Jesus. However high such an officer may rise in the chain of command, he must always be obedient to his Commander in Chief—in the United States, the President. In the army of Christ, it is of course Jesus himself, our Chief Leader.

No soldier was ever promoted because he became resentful of the authority of his superior officers, or because he promoted rebellion in the ranks. Such attitudes and activities may lead to a court-martial, with a possibility of a dishonorable discharge, imprisonment, or even death. The lives of others may depend upon his instant and unquestioning obedience. His personal feelings and preferences are distinctly secondary.

Even the Apostle Paul, who was especially chosen and commissioned by Jesus to be an apostle to the Gentiles, recognized the necessity for firm self-control in obedience to his Chief Leader. Hear him: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

Paul came from the ranks of highly educated and influential Pharisees. But he well understood that his education or former position in Jewish religious, social, or political circles provided no excuse for not keeping himself firmly under the guidance of his commanding officer.

This means, of course, that no officer of the church, regardless of his scholastic, social, or business attainments, is fit for his commission until he becomes habitually and unquestioningly obedient to Jesus. This is true whether or not other church members are equally obedient.

We suggest that it is wise for any congregation that is seeking a pastor to look beyond the prospective pastor's scholastic advantages and evident enthusiasm for his job, and try to learn something about his submission to the necessary restraints and disciplines inherent in positions of leadership. Is he able to obey? Has he gained control of himself and brought himself into subjection to the will of the Lord? Until he has, he is not a good choice as a spiritual leader. Only those who have learned to obey are fit for command!

Listen!

If it is true that no one is fit for command until he has first learned to obey, it is also true that no one is prepared to counsel others constructively until he has first learned the art of listening, and made a habit of it. This is especially true of the services of Christian teachers and preachers. It is utter folly to attempt to help others to solve their problems until we have first listened with enough concentration to enable us to identify and to understand their problems.

It seems highly probable that a great deal of time is wasted in private discussion, classes, and sermons by seeking to answer questions that no one is asking, simply because we have not listened carefully and thoughtfully to what others were saying. We hear a question, but fail to comprehend what is behind it—why it is being asked.

An example from the field of mathematics may help to understand what I mean. Suppose that I were to ask someone skilled in mathematics how I could find out how many square feet of roofing would be required to put a new roof on my house. He might answer my question by citing a mathematical formula from geometry, but unless I know something of geometry, his answer would do me no good. If he had listened to me, he would have known that my chief concern was to learn how much the new roof would cost me at so much per square foot. He could quickly and easily have given me the answer, without leaving me more confused and uncertain than I was before I asked the question. He might leave me with the suspicion that he is much more interested in displaying his knowledge than in helping me to solve my problem.

Some people of your acquaintance seem to have the knack of being good conversationalists. They can talk interestedly with almost anybody. If you will observe them carefully, it is highly probable that you will notice that they are good listeners. They are genuinely interested in other people, and able to meet them on their own grounds. They never attempt to answer a question, or help to solve a problem, until they have made sure that they understand the question or the nature of the problem. Their interest is not in displaying their knowledge, but in helping others.

Applied to the realm of Christian witnessing, this technique will open a great many doors. People with difficulties are not primarily interested in whether we are brilliant or dull. They do not care whether we are eloquent or slow of tongue. They are interested in whether or not we can help them to solve their problems.

Your editor is confident that the Church of God is in possession of the answers to many spiritual problems, but let us not be so zealous about giving answers that we offer them without being fully aware of the specific problem that we are trying to solve. We will do much more good if we listen, question, listen, consider carefully and prayerfully, and then offer a Christian solution to the problem. Let us do so humbly and simply. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called . . . that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. 1:26-31).

Listen! Listen!! Listen!!!

Forgive!

It sometimes seems that one of the most difficult abilities for Christians to acquire is that of forgiving brethren who have offended them. At the same time, it is absolutely essential that we must develop this ability if we are to be accounted as righteous in the eyes of our heavenly Father. Jesus does not even encourage us to ask God for forgiveness of our own sins while we are holding grudges against others.

It is highly significant that he included this principle in the sample prayer that he gave to his disciples in response to their request that he teach them to pray. "Forgive us our debts, as we forgive our debtors" (Matt. 6:12). That he was using the word "debts" primarily of unpaid spiritual or moral obligations is clear from the comment with which he immediately followed the prayer. "For if ye forgive men their trespasses [sideslips (lapses or deviations), i.e., (unintentional) errors or (willful) transgressions.–Strong], your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (vv. 14, 15). This contains no loophole or escape clause. Only those who forgive will be forgiven. No alternate route to forgiveness is acceptable.

In Mark 11:25, 26 we find the thought expressed in the form of a positive command, followed with a warning of what will happen if we ignore the command. "When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Nothing in the Scriptures suggests that our spiritual obligation to forgive those who offend us has any relationship to whether or not they deserve to be forgiven. Neither is there a limit placed on the number of times that the Lord expects us to forgive them. When Peter indirectly suggested that he thought that it would be going to a generous extreme to forgive the same person seven times, Jesus replied, "I say not unto thee, Until seven times; but, Until seventy times seven" (Matt. 18:22).

Are you expecting to be saved without having forgiven those that you feel have trespassed against you? As a precaution, it may be wise to make a long, thoughtful and prayerful appraisal of your attitude toward them.

The Apostle James pointed out an obvious but often-ignored truth when he wrote, "My beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God" (Jas. 1:19, 20). Wrath and forgiveness are not compatible. They simply cannot dwell in the same heart at the same time. It is impossible for them to agree on a course of action. Wrath says of its object: "Hurt, punish, humiliate, destroy!" Forgiveness says of the forgiven: "Comfort, strengthen, guide, save!"

Applying a pseudoscriptural euphemism to our anger in no way lessens its capacity to bring about evil results. Much that parades under the name of "righteous indignation" is only old-fashioned anger trying to make itself seem respectable in the Christian church. Indeed, your editor has thus far been unable to find the term "righteous indignation" anywhere in the Bible. The indignation of God is several times mentioned, and we know that he is always righteous in his ways. Unhappily the same cannot be said of the indignation of men. Indeed, when the word is used in connection with the emotions of men, it is accompanied by evil companions. "Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil" (Rom. 2:8). Indignation, wrath, anger, or vindictive acts never work the righteousness of God.

"Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil" (Eph. 4:26, 27).

"If you are angry, do not let anger lead you into sin; do not let sunset find you still nursing it; leave no loop-hole for the devil" (NEB).

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J. R. LeCrone, Editor

Paul C. Johnson, Associate Editor

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The MIRACLE of PENTECOST

UNREPEATED and UNREPEATABLE

By Pastor Hollis Partlowe

ANSWERS to questions about tongues are not to be found in the experiences of men, but in the Word of God. Three key passages deal with tongues:

1. Acts 2—Giving of tongues (languages) at Pentecost.
2. 1 Corinthians 12—Counsel concerning spiritual gifts.
3. 1 Corinthians 14—The misuse of gifts, especially tongues.

In this article, we will deal with 1 Corinthians 12.

Verses 1-3

Perhaps we should first define "spiritual gifts." Notice that "gifts" is in italics, which indicates that there is no word in the original Greek manuscript, but this word has been supplied by the translators. One authority has translated the term literally, "the spiritual things." Generally, it is understood to be the ability that God has given a believer for service.

Apparently, some of the Corinthians had carried elements of their heathen background into the church, and had failed to understand the operation of the Holy Spirit in the work of conversion, and in living the Christian life. Paul told them: "No man can say that Jesus is the Lord, but by the Holy Ghost" (v. 3). He then sought to put spiritual gifts in their proper perspective. In this epistle, he seems to be answering a series of questions that the Corinthians had asked. Consequently, he begins Chapter 12: "Now concerning spiritual gifts . . ."

Verses 4-7

Within a fellowship of people there is variety and also unity. The key is in verse 7. Each believer has some gift to be used for the benefit of the whole body. No believer has all of the gifts, and not all possess the same gifts. Those who feel that only people who speak in tongues have the Spirit fall into the very error that Paul was trying to avoid. In no sense is speaking in tongues a sign of spiritual attainment. It is a missionary tool, to be used for the furtherance of the gospel. We must recognize that the situation in our world today is quite different from that in which the early church lived and worked. We can reach people of other languages if we want to by using the modern tools at our fingertips.

Verses 8-11—Description of Gifts

Are all the gifts listed here given today? Some would answer "yes," and insist that we limit God if we do not believe that all of these gifts are operative today. Is it not equally true that we limit God if we insist that he *must* bestow all of the gifts in every age? Dare we attempt to tell God what to do?

Another question: Can one possess more than one gift? Yes! Every believer has at least one; some more than one; none has all of the gifts. In the human body there are eyes, ears, feet, and other members. So it is in the church—many members but one body.

Now the crux of the tongues controversy hinges on two questions and their answers. If we can answer them scripturally, we can solve the tongues problem:

1. What is "talking in tongues" in the light of the New Testament?

2. Is this gift operative in the church today?

As has been mentioned, the church is compared to a human body in this passage, but there is more. The church had its birthday on the Day of Pentecost, and will reach its full maturity when Jesus comes. It is also compared to a person as he develops from infancy to manhood. These special, spectacular gifts (like tongues) were necessary in the early stages of the church, when there was no New Testament to give light. These external gifts were the "baby talk" of the church. As Paul expressed it: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (1 Cor. 13:11). It seems evident to this writer that some gifts were permanent and some temporal.

The gift of tongues, furthermore, was never given to an individual, but to a whole company. Its obvious purpose was communication. It was a sign, which proves that it was temporary. The law was given with signs at Sinai, but they did not continue throughout the law dispensation. They called attention to what was being done. Likewise, the external gifts of the apostolic church were withdrawn when the Word was established and confirmed (Mark 16:20; Heb. 2:3, 4).

Some think that if they weep and get emotional when they talk about Christ, they are more spiritual. Often, unbelievers use profanity in an effort to be more emphatic. Profanity is a crutch for conversational cripples, and proves only that they lack the command of language necessary to express themselves emphatically without it. It is the "effort of a feeble mind to express itself forcefully." So also is talking in tongues, and shouting "amen" and "hallelujah" every other word, a crutch for people who lack understanding of God's plan, or are unable to express themselves well. They want to talk in tongues, but are unable to talk intelligently about God's program. The tongues movement has, in recent years, raised its head in the ritualistic churches, of all places. Such churches offer little meat, and almost no exposition of the Bible. As a result, the people cling to this movement because they are spiritually starving. A Christian life is really the most convincing manifestation of the Spirit of God in the life of an individual.

It would seem that these carnal Corinthians were imitating what happened at Pentecost. It also appears that people involved in the modern tongues movement are trying to imitate the Corinthians. They were not a very good example. Since they were "measuring themselves by themselves, and comparing themselves among themselves," Paul concluded that they "are not wise" (2 Cor. 10:12). A much better example would be the Bereans, who "searched the scriptures daily" (Acts 17:11).

The issue of tongues was treated as a problem in the church at Corinth. It was, in fact, one of many problems. Note some of the problems listed below: Contention between brethren, and their pride in man's wisdom (ch. 1); carnality and behaving like babes (chaps. 2, 3); immorality to the extent that a man had taken his father's wife–stepmother, perhaps (chap. 5); going to law with a brother before a heathen court (chap. 6); divorce and remarriage (chap. 7); drunkenness and judging connected with the Lord's Supper (chaps. 10, 11); pride and misuse of spiritual gifts (chaps. 12, 14); doubting the resurrection (chap. 15). It would stretch anyone's imagination to consider this a model church! I suppose that we should be thankful for the problems at Corinth, since they prompted Paul to write these sixteen chapters.

People who are involved in the tongues movement are, I feel, hung up on one passage–1 Corinthians 12; 14. Their eyes seem to glued to this passage. They need to back off and look at the whole book. The purpose of this epistle is to deal with a series of problems in this particular church. This Paul seeks to do by treating a problem in each chapter.

Regarding the working of God's Spirit, two extremes are observable: some limit it through their unbelief; others seek to direct it according to their own choosing. They decide that this or that should be done, and say, in effect: "God, let's get on with it." Why magnify one spiritual gift above others?

Did you know that heathen people have talked in tongues? For example, some Hindus. Did you know that drug addicts, while under the emotional strain of a psychedelic trip have talked in tongues? I am using the term here as it is used in Pentecostalism today. The point is that "talking in tongues" is not limited to the Christian community. Have the drug addicts and the heathens who have talked in tongues been baptized by the Spirit of God? I think not! You see, the "gift of tongues" is the easiest one to counterfeit. Incidentally, no one has ever received the gift of being able to read Hebrew and Greek, so they could read God's Word in its original form. All who have mastered these languages in our time have done so after long, patient study. Strange isn't it, if the gift of tongues as described in Acts 2 is operative today?

Verses 12, 13

The Real Baptism of the Spirit

Our relationship to other Christians is illustrated by the relationship of the members of the human body. To understand our relationship, we must understand a basic doctrinal truth. We have all been baptized (past tense) by the Spirit. The goal of this action is one body, which we have in the church.

As we have pointed out in this series of articles, the gifts of prophecy, knowledge, and tongues would cease and be replaced by the New Testament (1 Cor. 13:8). They were designed for special functions in the early church, until the inspired New Testament was given. The Bible doesn't describe for us the manner of inspiration. It simply states the fact and extent of it. No person living today has ever been used by God to produce an inspired writing. That gift, prophecy and knowledge, ceased with the writing of the Revelation. The canon of Scripture was closed. (Study Rev. 22:18, 19.) It is foolish to argue about it on the basis of our own reason and experience. The only authoritative statements of inspiration are in the Bible. All who claim this gift, since about 90-96 A.D., when the Revelation was written, are in error.

Verses 14-24–One Body

The human body couldn't function with only feet, ears, or eyes. Each part is indispensable. Each person in the body of Christ is needed, even if he feels that his role is insignificant.

Verses 25-27

Paul here indicates how we can minister to one another, by explaining what the outcome of our gifts should be. Gifts are to aid and unify believers, not to divide them. The negative: "That there should be no schism [division]." The positive: "The members should have the same care one for another."

Verse 28

The entire church dispensation is in view here, from its birth on the Day of

(Please turn to page 18)

The Family of God

By Virginia Henninger

GREETINGS to my brothers and sisters in Christ.

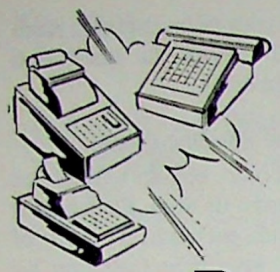
In Psalm 68:6 the Bible says, "God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land."

How wonderful a loving family is for a lonely person. Any Christian person loves the members of his immediate, blood-related family. We also have a spiritual family. The Church of God is made up of people, not buildings (Acts 17:24). We are also blood related to Christ, but in a different way. He has purchased us with his own blood (Acts 20:28). We love our earthly parents. How much more should we love our Lord, and our brothers and sisters in him.

Suppose that my sister decides that she no longer wants to be my sister, or to ever see me again in this world. Would that stop her from being my sister? No, we are sisters for life whether or not we would choose to have it so. We must learn to get along with each other.

There are people who think that by resigning from a church they can end their relationship with their brothers and sisters in Christ. But when we are all adopted as children of God through Jesus, it isn't that easy (Eph. 1:3-7). How are we showing the praise of the glory of his grace, wherein he has made us accepted in the beloved when we resign? If we still consider ourselves to be Christians, our brothers and sisters in Christ are still our brothers and sisters, whether we like it or not (1 Cor. 12:12-27). We must learn to get along with each other. If we are "kindly affectioned one to another with brotherly love; in honour preferring one another," we will not be trying to hurt each other. But if we cut off a hand, it hurts–it hurts the whole body. And when one member suffers, all of the members suffer with it (v. 27). Everyone who loves the severed member suffers. Fathers and mothers suffer when the members of their family do not get along with each other.

When we think of the death, burial, and resurrection of our Lord who died for us when he didn't even know us, do we want to pierce him again and break his heart anew by our refusal to love the brethren? (1 John 3:14). •



Does Two Plus Two Equal Five?

By Hazel Cramer

PICTURE in your mind a tranquil little suburban community. Practically everyone is employed by the town's huge canning factory. Anyone who wants to work can can, so to speak.

Marge and Eddy, with their three small children, moved to this quaint little town. They had been searching for a sense of peace and true value in their lives. Eddy found immediate employment at the cannery. Of course, the job wasn't quite what he had in mind. Still, a job was a job, and his new job did pay very well.

The children liked the school, too. It was different, though. It graded no work and sent home no report cards. The pupils were permitted to believe what they wanted to believe. They used the same high quality textbooks used by schools in other communities, but were not concerned about how the pupils interpreted and applied what the books contained. Some of the teachers conscientiously tried to teach the true text, but most did not.

Janie was Marge and Eddie's youngest. She sincerely believed that two plus two equal five. When Eddy had reached the point of utter exasperation with the academic errors in the education of his children, he determinedly set out to confront Janie's teacher. Miss Smith listened calmly as Eddy heatedly made known his dissatisfaction with his daughter's educational achievements. To his chagrin, Miss Smith remarked that she failed to see what was so earthshaking about a little thing like that. What if Janie never learned that two plus two equal four? As long as they remained within the community, it would never make the slightest difference. Absolutely nobody was ever refused work at the cannery. Janie would get by okay.

Leaving the interview with a feeling of utter frustration, Eddy called a family conference. They faced the fact that if they chose to live all of their lives in ignorance of certain fundamental facts, they must forever forfeit the chance to live constructively outside the town's government. Should they decide to leave later, what would be their academic future in another community?

Marge and Eddy concluded that truth *was* essential to their children's education. Indeed, *it was a must.* It mattered a great deal what the children believed. So, once again they packed their family's household goods to move back into a highly competetive community, which emphasized high scholastic attainments in its schools.

"A ridiculous story," you say? "Nobody would ever tolerate stuff like that!"

You want the very best educational system possible for your children. Right? About your children's formal education, you are a "choosy" father or mother. *Can you afford to be less "choosy" about their spiritual education?* Spiritual educations are definitely not all alike! Compare the various teachings. Taste the truth, and you will never want errors, distortions, or lies.

Good education is a prime requisite for this life. Yet this life is very short when compared to the life to come. Shouldn't adequate provision be made to prepare one for that greater fulfillment?

One frequently hears the assertion: "It doesn't make any difference what you believe, just as long as you are sincere." In other words, it is important in this life to have a correct understanding of things pertaining to this fleeting period, but for that life to come, which may last for eternity, sincerity is enough!

But are sincerity and living a good life enough? Let us see what the Holy Bible has to say on the subject. In Acts 17:30, the Apostle Paul, in point-blank terms states: "The times of ignorance God overlooked, but now he commands all men everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead" (RSV). This was in answer to the very sincere people of Athens who worshiped a multitude of gods–even an unknown god. According to Paul, *their sincerity was not enough.* True Christianity is not just one of many religions. It is the one, the only one, that is pleasing to the one true God!

Sincerity, apart from fact, is not sufficient. Our salvation is dependent upon our believing the gospel–the good news "concerning the kingdom of God, and the name of Jesus Christ." The Bible alone is the final and ultimate authority concerning the elements of which the gospel of salvation consists.

In writing to Timothy, Paul boldly criticized several who had erred concerning essential teachings. "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2:18). The apostle considered this *a very serious offense.*

The importance of believing the gospel is emphasized in Christ's missionary commission. "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).

Unless we believe wholeheartedly in the fundamental doctrines found in the Bible, how can we witness of these truths to others? How can one have a saving faith if the gospel preached to him is not factual –simply does not "add up"?

What one believes makes a tremendously important difference in his life. This difference cannot be exaggerated or overemphasized. In either the physical or the spiritual realm, two plus two never equal five! Sincerity is no substitute for, and never alters, facts. Make it your business to know what your Bible actually teaches! •

GLEANINGS . . .

What Bothers You?

Mark Twain once said: "Most people are bothered by those passages in Scripture which they cannot understand; but as for me, I always notice that the passages in Scripture which trouble me most are those that I *do* understand."

Too many people worry too much about those parts of the Bible that are difficult to understand. It would be far better to concern ourselves with the clear straightforward matters that the Bible presents. We want to discuss obscure matters of prophecy and tangled problems of text, and too often overlook the simple commandments to believe, repent, and be baptized, to love God and our neighbor, and to go into all the world and preach the gospel. First we must make sure we are being obedient to those parts of the Bible that we do understand before we can hope to comprehend those parts of the Bible that seem puzzling to us.—*Troy View Bulletin.*

A Lesson From Frogs

In a laboratory at Cornell University a live frog was thrown into a pot of boiling water. In a fraction of a second he leaped out and was safe. Then the frog was put into a pan of cool water which was slowly heated. He stayed there, very contented, making no effort to escape. He relaxed so completely that he ultimately boiled to death.

There are thousands of people like that frog. If they could see the lake of fire they would leap from the danger that surrounds them, but, being lulled by the lukewarmness of an average life of indifference they go on insensibly to their doom.

How are you doin'?—*Pennellwood Bulletin.*

The Glory of the Church

The church today has an awesome responsibility and opportunity. In addition to sharing with the community God's plan of salvation in a positive way, we have a definite obligation to correct mistaken theories about God and his plan of salvation. To do this, we recognize the necessity for personal study and prayer. We have the promise that as we allow God to fill our minds and lives with love *and* a knowledge of his Word, he will bless our efforts. The awesome task and responsibility that is ours is offset by the Spirit of God working in us. Let us heed the injunction of Paul in Galatians 6:9: "Let us not be weary in well doing; for in due season we shall reap, if we faint not." There is no better group of people than those at Brush Creek. Let us continue to work, that we may please God!—*Brush Creek, Ohio, Bulletin.*

A Modern Parable

The treasurer of a congregation resigned. The church asked another to take his position, a man who managed the local grain elevator. He agreed under two conditions:

1. That no report be necessary for one whole year.
2. That no one ask him any questions during this one-year period.

The church gulped, but finally agreed, since he was a trusted man in the community, and well-known, and because most of them did business with him as manager of the local elevator.

At the end of the year he gave this report:

The indebtedness of $25,000 on the church was paid.

The minister's salary had been increased.

The mission quota was paid 200 percent.

There were no outstanding bills, and there was a cash balance of $12,000.

Immediately a shocked congregation asked, "How come?" Quietly he answered, "Most of you bring your grain to my elevator. As you did business with me I simply withheld 10 percent on your behalf and gave it to the church in your name. You never missed it. Do you see what we could do for the Lord if we were willing to give the first tithe to God, who really owns it."—*Eden Valley Bulletin.*

The Solution

Religion holds the solution to all problems of human relationships, whether they are between parents and children or nation and nation. Sooner or later, man has always had to decide whether he worships his own power or the power of God. When threats force him to look at the limitations of his human power, he's often ready to seek his spiritual one."—*Toynbe.*

Vacation Bible School

My dishes went unwashed today,
I didn't make the bed,
I took God's hand and followed
Him to V.B.S. instead.

O, yes, we went adventuring,
The children and I,
Exploring the whole Bible,
For the truths we can't deny.

My house was sure neglected;
I didn't sweep the stairs.
In twenty years no one on earth
Will know or even care.

But if I've helped a boy or girl
To noble adulthood grow,
In twenty years the whole wide world
May look, and see, and know!

—*Fonthill Bulletin.*

Jews Eminent in History

There are approximately three billion people on this earth, of whom twelve million—less than one half of one percent—are classified as Jews. Statistically, they should hardly be heard of, like the Ainu tucked away in a corner of Asia, bystanders of history. But the Jews are heard of totally out of proportion to their small numbers. No less than 12 percent of all the Nobel prizes in physics, chemistry, and medicine have gone to Jews. The Jewish contribution to the world's list of great names in religion, science, literature, music, finance, and philosophy is staggering.—Max Dimont in *Jews, God, and History.*

Smokeless Breathing Air

I'm just a boy, not very high,
But I would know the reasons why
A dog or cat of pedigree
Should have advantage over me.
I saw a sign not long ago,
Just at the door of a dog show:
"Don't smoke in here, for don't you see
These dogs and cats of pedigree
Are injured by the poisoned stuff
You get in cigarettes and snuff,
Cigars and pipes, and all of that.
So with your poison now please "scat!"
For if it hurts a dog, you see,
I'd like to know what about me?
They tell me it will kill a cat,
And I'm more precious far than that.
Now I don't like the nasty smell;
When smoke gets thick I don't feel well.
If you must smoke, sir, please be fair
And give US smokeless breathing air.

—*Unknown.*

The Special Call

By Rick Williams

IN recent years, I have encountered the concept that in order for a person to become a pastor, it is essential that he have a special call from God. In Old Testament times, entrance into the office of priest, prophet, or judge without an appointment from God was punishable by death. Certain New Testament scriptures clarify the concept of the special call. Matthew 9:38 says, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into the harvest." In Galatians 1:1, Paul calls himself an apostle not of men, but of God. Also, in 1 Timothy 1:12, Paul thanks the Lord Jesus Christ for putting him into the ministry.

By examining these and other scriptures, it becomes evident that for a person to become a pastor, or a particular leader in the church, he must have a call from God. But whether or not a Christian has a special calling, there is no doubt that he receives four calls. Every Christian, whether a pastor, deacon, Sunday school teacher, factory worker, or janitor (it makes no difference), has received four calls. These are: a call from within, a call from without, a call from above, and a call from below.

A Call From Within

First of all, let us consider the call from within. I can remember that momentous day in my life, June 3, 1965, when I received Jesus as my personal Savior. He was in my heart. The following Sunday I was baptized, and I was on my walk down the straight and narrow way.

When a repentant sinner calls upon the Lord and asks him into his heart, he can be assured that Jesus will lead him on the road to eternal life (Rom. 10:9, 13). Eternal life is that fabulous gift, freely offered by God to everyone. One could not ask for anything better. I received this assurance, and I loved it (of course I still do). I wanted others to know about it.

The Lord changed the attitudes within me, and created in me a love for people such as I had never experienced before. Something within told me to share this joyous hope of eternal life; to give Jesus to another person. When one has heard exciting news, he does not wish to hold it in, he wants to tell it. The news is inside him, and he wants to let it out. We have a call from within to share Christ with others. We have a call from within.

A Call From Without

We also have a call from without. Look around you. What do you see? A plush building? Soft chairs? Friends?

Look further. Look into the world. Now what do you see? Some old lady being mugged on the streets of Chicago? a teen-age girl sliced up in Harlem?

Now walk into that theater and tell me what you see. Blood dripping down the screen? And look at that man and woman in bed. Did you notice how that policeman was killed?

Come on back outside, and watch an eleven-year-old boy stick a needle in his arm. Heroin! Look up and see his mother with ten children, each by a different father. How about your schoolmates who were out drinking last Friday night? Keep on walking.

Come here to this magazine rack. Here, read this magazine. What do you read? So and so divorced so and so? Gossip? Food prices jumped by sixteen percent last year? The Nixon Administration hopes that prices will not climb more than another sixteen percent this year. The Arab Israeli conflict is still simmering? The President may possibly be tried for various crimes? A governor from the South shot? Oil prices at an all-time high and still skyrocketing? Fifty thousand people being killed each year on United States highways? Homosexuals with their own businesses and churches?

What do you see? Do you know what I see? I see a world full of sin, sickness, immorality, and disease. I see people who are crying for help. I see people who want to get out of this mess, but are not able to. Out in the world, people are lost in sin. We have a call from without.

A Call From Above

We read in Acts 9:1-6 about a day in the land of Palestine. A man named Saul was on the road to Damascus, intent upon persecuting and imprisoning Christians. Not in his plans was a bright light that shone from heaven. Immediately he fell on the ground and heard a voice, saying, "Saul, Saul, why do you persecute me?"

Saul replied, "Who are you, Lord?"

"I am the Lord Jesus whom you persecute!"

Saul was trembling when he inquired, "What do you want me to do?" The Lord then told him to go into the city, where he would be given further instructions. Saul had received his call from above.

We also have received our call from above. It was given to us just a few minutes before Jesus went into heaven. Jesus commanded: "Go therefore and make all nations my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you" (Matt. 28:19, 20, *NEB*). Our answer to the call from above should be a daily and natural part of our lives. The task is ours. We have a call from above.

A Call From Below

I cannot keep from thinking of a friend that I had when I was in the tenth grade of high school. He was a nice guy, quiet and friendly. He did his school work well. I guess that you could call him an average Joe. I remember when we were returning to school following our Christmas vacation, I noticed that my friend's head was shaved. Obviously, something was wrong. I thought that he must have been sick or something. I really didn't know. But the shocking news finally came to me that Tom Bells (a fictitious name) had leukemia.

Often, we hear of people with fatal diseases, but we never think that one of our friends may be a victim. But sure enough, it was true. I saw Tom every day. I knew that he was going to die soon. I talked to him about our math class, about autos, about anything but the Lord.

Days passed. One day I went to geometry class and noticed that Tom was not there. I thought, "Maybe this is his final visit to the hospital."

During the next few days, I thought of all of the opportunities that I had had to tell Tom about salvation. A couple of weeks later, the whole school heard the news. Tom had just died! I had never told him of salvation. I had that responsibility and I had never discharged it. I do not

know whether or not Tom was in a saved condition. I never took the time to talk to him about the Lord. If he had accepted Christ, I never knew.

Presently, Tom is in his grave. Some day he will be raised again, but will it be to everlasting life? I don't know. But this I do know, that because of other people like Tom, I have a call from below. I cannot help thinking about Tom Bells, the guy I never bothered to tell about Jesus. There are hundreds, thousands, millions of people who are buried and someday will be raised for judgment and cast into the lake of fire. We have a call from below because of these people. We should tell others so they can know about eternal life. We have a call from below.

Four Calls

These are the four calls to which every Christian must take heed: A call from within; a call from without; a call from above; and a call from below. Four calls concerning the saving of souls. Won't you answer each one of these four calls? Do as they ask, as they command. Four calls! Listen! Can you hear them? •

The Everlasting Arms

By Paul M. Hatch

THE Great God of the Israelitish people has the unpronounceable name *YHWH*. To them, it is sacrilege, or blasphemy, to vocally attempt it. Still, according to their Torah, they believe that it is he who supports the tribes and the nation with everlasting arms (Ex. 6:6; 15:16).

When this God spoke to Moses in the desert of Midian, the angel of God appeared to him in a flaming bush. He revealed to Moses the memorial name of the God whom Abraham, Isaac, and Jacob worshiped under the name *El Shaddai* (Almighty God, or God Almighty). (See Gen. 17:1; 35:11; 48:3, 4; Ex. 6:3.) This memorial name was not *YHWH,* it was *EHYEH-ASHER-EHYEH.* Translated into the English tongue, it is "I AM THAT I AM" (Ex. 3:14, 15). This was the name of authority, to be used when dealing with the Pharaoh and the oppressed people of Israel who were in Egypt. This was to be a memorial name forever.

Since the high name *YHWH* is not used by Israelites, a substitute name, *ADONAI,* is used wherever the name *YHWH* occurs.

Another appellation is used of God in Scripture when the reference is to God as the Eternal Being. Such a reference appears in Deuteronomy 33:27, where the name is *ELOHIM* and is rendered *"The eternal God is thy* [Israel's] *refuge, and underneath are the everlasting arms."* Here, *the everlasting arms are the arms of an eternal being.* By implication, they support every creative act, covenant, and prediction throughout eternity.

Here is the mighty arm of sovereign power and authority. It will never fail or lose its power. Though man may falter, disobey, depart from, or spurn the eternal power belonging to God, it will never depart from its purpose. Whatever purposes to which God has committed himself shall be accomplished. We may be assured of this. He has always performed his will in times past. This is especially evident in the nation that he has selected and with which he has covenanted. In his integrity, he will do that which he has purposed.

The Arm of Substitution

We must now observe God's promise of a substitutionary arm of sovereign power and authority. This is revealed through Isaiah, the prophet of Judah. It is first mentioned in chapter 40 of his prophecy, where it is beautifully portrayed: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the LORD God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead them that are with young" (vv. 9-11).

Again, the same prophet, in chapter 53, portrays the arm of substitution. "Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; 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" (vv. 1-3).

This wonderful arm of the Lord, who is to bear rule in due time, came into the world as Jesus of Nazareth. He received the endorsement of the Almighty, and sovereign power was transferred to his (Jesus') hand. The voice from heaven proclaimed: "This is my beloved Son in whom I am well pleased" (Matt. 3:17; Mark 1:11; Luke 9:35). This was again repeated at the Mount of Transfiguration, with the addition of the words, "Hear ye him" (Matt. 17:5b; 2 Pet. 1:17, 18).

But alas, Israel did not know the time of her visitation (Luke 19:44). In their slothfulness and disbelief they rejected the great man who was among them. It was he whom God had endorsed, proclaimed, and endowed with the right to rule his people Israel, and the nations of the world. By rejecting him, they lost their sovereign right to share the rule with him. This right was to be given to a nation bringing forth the fruits thereof (Matt. 21:43; 8:11, 12). They rejected the one who is destined to become their Messiah, Savior, and King. They had him arrested, tried, and condemned to death. They said that he was a deceiver and a blasphemer. They had him crucified.

The disciple John, who had shared the ministry of the Lord Jesus, gave credence to prophecies in the Book of Isaiah concerning Israel's unbelief and rejection of Christ in John 12:37-41. "Though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they

could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him" (Cp. Isa. 53:1; 6:9, 10.)

The Spectacle of Sacrifice

Men look upon the spectacle of the Son of God suffering on the cross with varying emotions. The Roman centurion, who was a witness of the crucifixion, expressed one of these emotions as he saw the agony of the condemned Man on the cross. His feeling that a great injustice had been done prompted him to say, "Certainly this was a righteous man" (Luke 23:47). Matthew and Mark, in recording the same scene, remembered that the centurion had said, "Truly this was the Son of God" (Matt. 27:54; Mark 15:39).

By means of the testimony of these writers, we can visualize the spectacle of the suffering Lord, and hear his final words as he suffered. "When Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost [spirit]" (Luke 23:46).

As death took hold of this Man from Nazareth, he was a spectacle of frustration and death. His mission was apparently a failure. His head fell forward, his body sagged, and his knees buckled. A soldier impiously pierced his side.

This was also a spectacle of the *everlasting arms.* Although pinioned to the cross, he was still a spectacle of God's everlasting benevolence and mercy. The stretched-out arms were depicting the great love that he had for mankind–including his enemies. He had benevolent concern and mercy for all.

The resurrection of Jesus, three days later, confirmed God's love and mercy. What Israel could not, or would not, learn through God's mercy and love, they will have to learn through tribulation. The tribulation that the Lord will institute will bring upon Israel days of deep trouble, for the purpose of bringing them to repentance. Eventually, they will accept their Messiah, *the Arm of the Lord,* whom they caused to be crucified. Then will dawn a new day, glorious as a sunrising without clouds (2 Sam. 23:4). This will be a day of deep mourning, and at the same time a day of joy. They will experience the joy of God's mercy wrapped in his benevolent love (Zech. 12:9-14).

Taking Away the Veil

The day of tribulation will bring about the removing from their faces of the veil that has so long blinded them. This will be the *apo-klupsis* (revelation). It will also be a distressful day of correction (vengeance) but not of revenge (destruction) to the nation (1 Thes. 2:14-16; 2 Thes. 1:6-10). Wicked individuals will suffer destruction (2 Thes. 1:9). National blindness will afflict Israel from the day mentioned by the Apostle Paul until it pleases the Lord to take away the veil (2 Cor. 3:12-16).

Paul makes it plain that the veil is not over Gentile eyes, but that it effectively blocks the spiritual perception of the Chosen People. When the nation of Israel turns to the Lord Jesus, the veil will be taken away. The spirit which now possesses the minds of the nation of Israel is not the Spirit of the Lord (v. 17). After their day of sorrow is over, and they have accepted Jesus of Nazareth as their Messiah, Savior, and King, the benevolence of God will envelop them. After that event, they will have to go through a period of Christian training before God will live among them (Rev. 21:3; Lev. 26:9-12; Ezek. 43:7).

The merciful arms of the crucified Lord will still extend compassionate mercy to his executioners. This will cause them to smite their breasts in agony as they return (Luke 23:48). In contrast, a Roman centurion glorified God, and remarked, "Certainly this was a righteous man." The spectacle of Jesus' crucifixion and its connection with these events is plain. The despised Gentiles, to whom God was soon to turn with the message of salvation, gave immediate acceptance to the good news. From the unrepentant Israelites, God was soon to hide his face. Israel will remain in blindness until the dispensation of the gospel among the Gentiles is finished (Rom. 11:13-25; 2 Cor. 3:12-15; Isa. 6:10; Acts 28:25-28).

After the fullness of the Gentiles has come in, a sweeping rapture of the Lord's body (the out-calling, *ek-klesis, kuriousdome,* church, 1 Thes. 4:13-18) shall take place. They shall be caught up into the heavens to be ever with their Lord. God shall then turn again to a dispensation among the people of Israel, to tear away the veil of blindness that envelopes the nation. They will then be able to see plainly how great was their sin of vehement repudiation of Jesus as their king (Matt. 24:25, 26; Luke 19:11-27; John 19:12-15).

Nevertheless, the arms of God and his Son are outstretched still toward an unrepentant nation. The time of trouble yet to descend upon this nation will exert its refining and transforming power (Mal. 3:1-4; Jer. 30:5-7). The everlasting arms shall still undergird the nation of Israel in the day of their repentance and enlightenment.

Their Unrecoverable Loss

What could have been theirs when their Savior first appeared among them with the good news of *the kingdom at hand* was forever lost by their rejection and crucifixion of Jesus. The sovereign power to rule the world was abiding in their King, Jesus of Nazareth. In their intransigence, they lost the right which was to be passed to a nation bringing forth the fruits thereof (Matt. 22:23-43; 8:12). Nevertheless the covenant with Abraham, Isaac, Jacob, David, and others remains. When perfected, this nation will bloom again. God, their Covenantor and Savior, will dwell among them and be their God.

Is the Scripture Profitable?

Is the Scripture profitable, or shall it be laid aside and forgotten? This one-volume library of sixty-six books–is it worthy of being relegated to a dusty shelf? Is it, in truth, the Word of God, the sole authority for life and its practices? or is it just so many philosophical thoughts and inquiries collected from the thoughts of men?

God forbid that we should walk away from the power of God!

"His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him" (2 Pet. 1:3; cf. vv. 1-9). The Scriptures offer counsel and guidance for the ethical and social questions of today.

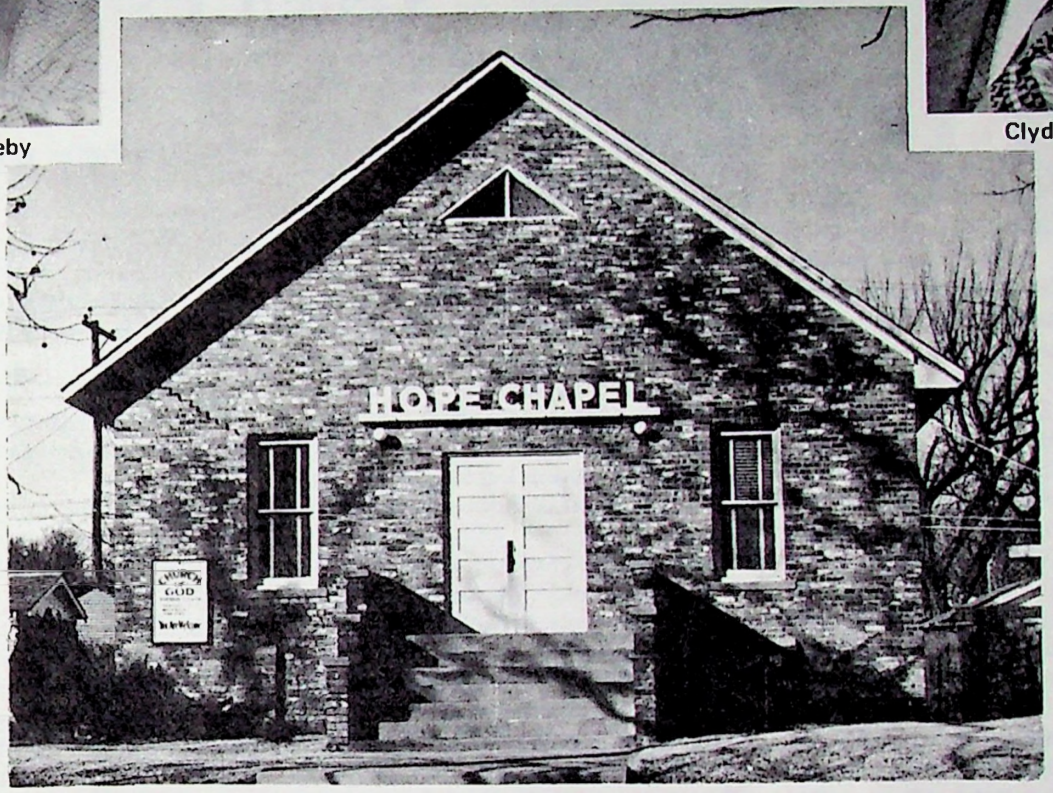
Prove the Scriptures' claim to relevancy by *using it aright* (Heb. 5:14; 2 Tim. 2:15)!–*Oaklawn Church Bulletin.*

Violence Comeback in America

Whether or not there is any connection between the increase of violence in what we view on television and the increase of violence on our streets, crimes of violence are increasing. About 18,500 murders were reported in 1972. This represented 8.9 victims for every 100,000 people. This was an increase of 5 percent over the murder rate of 1971 and almost double the rate of 4.5 per 100,000 in 1962. The odds that you may be slain are now double what they were ten years ago.

Lucille Appleby

Clyde M. Long



We are pleased to honor

Hope Chapel Church of God

Arkansas City, Kansas

A BRIEF HISTORY

By Dora C. Morgan, Secretary

The work of the Arkansas City, Kan., Church of God of the Abrahamic Faith was started in 1889, in the country, west of Arkansas City. Sunday school was held in schoolhouses. Traveling ministers came by occasionally for preaching services.

A church building was erected on the Ira Vickery farm, west of the city, in 1907. In a few years the doors were forced to close because all of the members had moved from the community. Beginning in 1920, Bible classes were held in various homes. District Conferences were held in Wilson Park in Arkansas City for several years.

The present church building, located at 709 North "A" Street, was erected in 1932.

The following ministers have served as pastors of the church: Lucille LeCrone; David Holquist; John Denchfield; Edward Goit; James McLain; Raymond Brown; Clyde Long, and others. The church is currently without a pastor.

Sunday school is conducted every Sunday. We welcome all who come to study the Word of God. We also welcome all to participate with us in all-day fellowship services which are held every second month. Guest ministers who are available at the time conduct worship services for us on those days. We appreciate this service.

Lord, Teach Us to Pray!

By Pastor James Rencontre

IT CAME to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples" (Luke 11:1).

"Lord, teach us to pray," seems like a simple request. The prayer that Jesus told them to pray seems simple also. We have memorized and repeated this prayer since childhood. Upon close consideration, we find in this prayer the key to effective prayer to God about our personal lives as well as about the needs of the world. Jesus, in this prayer, speaks to the heart of human needs.

Lord, teach us to pray. In the world, we live in need. Indeed, we live in need of many things that mankind cannot supply. The deepest needs of life can be met only on the spiritual level. Jesus speaks to us, and says, "When you pray, say, Our Father which art in heaven, Hallowed be thy name." A heavenly Father is our need—a Creator who cares for his creatures as a good father cares for his children. Our Heavenly Father is not limited by earthly bounds. He knows all and sees all. He is omnipotent. He is Spirit and he is life.

It is God, and God alone, whom as our Heavenly Father we can approach to find the means to fill the empty spaces in our lives, at a time when honor is treated lightly and a good name is hard to find. Jesus tells us to pray to his Father, "Hallowed be thy name." Let his name be hallowed by men. God is holy. He is hallowed when he is acknowledged, worshiped, and proclaimed for what he is. He is the Creator and Redeemer of all.

Lord, teach us to pray, "Thy kingdom come. Thy will be done, as in heaven, so in earth." The name of God will be honored in his kingdom. The only time that the whole world shall honor him is when, in his kingdom, his will shall be done on earth as it is in heaven. To pray for God's kingdom to come is to pray for unity and peace, since only God can grant these. Men are powerless to bring to earth the blessings that God's kingdom will bring.

Lord, teach us to pray, "Give us day by day our daily bread." Bread is the staff of life. Bread seems a little thing in our world of hamburger stands and supermarkets. This country boasts the most affluent society in the world. Because of man's wasteful use and abuse of the natural resources of the earth, we find ourselves in need of oil and of the products that it helps to supply. Wheat products, which we all take for granted, are becoming expensive because there is not enough for all. The continually rising costs of food cause us to wonder how much we really have. Studies of nutritional needs reveal that, in this country of plenty, many people suffer from malnutrition. This is not primarily from lack of foods, but from inadequate diets. When we keep this in mind, the petition, "Give us this day our daily bread," takes on new meaning.

Lord, teach us to pray. In a world that feels strongly the effects of bitter disagreements and wrongdoing, politically and personally, we need to learn forgiveness. "Forgive us our trespasses as we forgive those who trespass against us." Forgiveness is hard to learn and hard to practice. By his very nature, man is selfish. The gospel message is based on forgiveness. This is why it is so very important that we learn to forgive. When we pray, "Lord, forgive our trespasses as we forgive those who trespass against us," we are asking God to forgive us to the extent that we, personally, practice forgiving others. In the light of this, forgiveness takes on a new meaning in the lives of all Christians.

Lord, teach us to pray, "Lead us not into temptation." The world offers the Christian many seemingly justifiable reasons for not practicing Christianity to the full extent of our potential for doing so. How many of us have frequently sat in the church pew and wished that the minister would finish the sermon quickly, because there was something else that we feared that we might miss? When we agree that Jesus should be first in our lives, why do we let so many influences draw us away from the spiritual influence of God? To choose idle pleasure, or some other meaningless activity, when our place is in the house of God, is to deny our faith.

Many of the claims that society makes upon us are really temptations to neglect the things of God. Lead us not into temptation—the temptation to place our Lord anywhere but first in our lives. Keep us, Lord, from yielding to those influences that would keep us from your house. Lead us, Lord, into the straight gate and keep us on the narrow way.

Lord, teach us to pray with such deep and heartfelt sincerity that others will be helped to honor God as they should. Help us to pray for your kingdom to come and your will to be done, that men may see and feel your ruling presence upon earth. Teach us to be thankful for what we have and are, to ask you for our needs, and to

(Please turn to page 18)

SEEKERS of TRUTH

By Edward H. Goit, Sr.

Question:

When attending a social function, is it all right for a Christian to take a friendly drink?

Answer:

No! The wise man wrote, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). In our society it is popular to drink. Most dinners are preceded by a cocktail hour of social drinking. This is considered to be harmless, the proper thing to do, and a part of the good life. All media of advertising recommend it.

God's Book does not agree with this widely accepted attitude. God condemns strong drink. There are more than 100 verses in 70 Bible passages that deal with drinking and drunkenness. This condemnation is in 33 of the 66 books of the Bible. God's Word teaches that drunkards shall not enter the kingdom of God (1 Cor. 6:9, 10).

Paul, in writing to the Roman brethren, advised them, as he does us: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). One friendly drink can cause your brother to stumble, as well as plunge you into sin. *I believe that one drink is one too many.*

For further study consider the following: Prov. 23:20, 29-32; Rom. 13:13; Gal. 5:21.

Question:

Please explain Romans 5:12-17.

Answer:

These few verses of Scripture are among the most controversial passages in God's Word. Paul's theme, *Christ, the Atonement for sin,* is one of the great Bible doctrines. The argument for original sin (imputing of Adam's sin to the human race) is made, and the cure is presented.

Romans 5:12 begins with the word "wherefore," which relates back to Romans 3:19-23. It constitutes a continuation of the discussion of the universality of sin which Paul had interrupted to discuss justification. Adam's original sin plunged the race into a condition of sin and death. Death reaches every individual of Adam's race, as the penalty for Adam's sin. This is vividly demonstrated by the fact that all die, whether they be morally good or evil. We are born to die because sin reigns in our mortal bodies (Rom. 6:23).

In verse 13 Paul proceeds to digress to illustrate the important truth of verse 12. Sin and death did not begin with the law of Moses, but were present in the world for a period of 2,500 years from Adam to Moses. However, since there was no law, there was no personal guilt. Since death was the result of Adam's sin (v. 13), it follows that death was due to the universal sinful state. This sinful condition was man's inheritance from his forefather Adam.

Adam's sin was charged not only to his own account, but also to that of his posterity, because he broke an explicitly stated command of God (Gen. 2:17).

Elsewhere, Paul contrasts Adam and Christ, as alluded to in verse 14. He wrote: "The first Adam was made a living soul; the last Adam was made a quickening spirit . . . The first man is of the earth, earthy; the second man is the Lord from heaven" (2 Cor. 15:45-47).

Judgment unto condemnation came because of Adam. Justification unto life is by Christ. Through Jesus, we have justification from the guilt of many offenses. Jesus is God's gift to mankind. God's gift is available to whosoever will. As Adam was the cause of sin and death to all who were connected with him by natural birth, so Christ is the author of righteousness and life to all who are linked to him by spiritual begettal and birth.

Condemnation was for sin. Justification by Christ is an absolution, not only for guilt of that first sin attached to every descendant of Adam, but for the innumerable offenses (sins) that the individual commits himself. God's judgment for one man's sin condemned Adam's race, but God's grace provides forgiveness.

Paul contrasts the reign of death because of Adam's sin with the gift of righteousness that shall reign in life by one, Jesus Christ. *This gift, defined as righteousness,* is bestowed by God on the basis of FAITH. It is a bridge for mankind over the treacherous waters of sin. The one who accepts Jesus as his Savior crosses this bridge and is reconciled to God. This is God's plan for sinful man. It is God's mercy! It centers in Christ and his sacrificial death for us.

I note in this wonderful passage of God's Word that *just one sin* condemned the whole human race. I further observe that, just as truly as all men are lost in Adam's sin, they can be restored through the *atonement of Christ.* His redeeming death for man's sin is one of the great teachings of God's Word.

Question:

What is a sin unto death (1 John 5:16-18)?

Answer:

I believe the sin unto death is the sin committed by a Christian who crucifies the Son of God afresh, and puts him to open shame (Heb. 6:4-6). This scripture applies to a Christian who receives the first principles, tastes the good Word of God, has an experience with Jesus, and then rejects him and repudiates God's promises. In doing so, he casts Jesus from his heart and exposes him to be crucified anew. The gospel has lost its influence on his life, and there remains no other means to bring to repentance the one who has known and rejected him. Thus he becomes an enemy of Christ. He forfeits the salvation that is in him (see Gal. 6:14; Heb. 10:29; Mark 10:23-27).

A Bible example of Christians *who separated themselves* from the covering of Jesus' blood is found in 1 Corinthians 11:27-32. These carnal Christians, not properly discerning the Lord's body, died prematurely. They did not discriminate between partaking of the Lord's Supper and an ordinary meal. They did not show proper appreciation for his death, as represented in the ordinance of Communion. Paul wrote: "For this cause many are weak and sickly among you, and many sleep" (1 Cor. 11:30). They are *judged of God* because they failed to judge themselves. They thus despised the church of God (1 Cor. 11:22, 31).

The *unpardonable sin* (Matt. 12:31, 32) of denying Jesus as the Christ, the Son of God, applies to one who has never accepted Jesus as his Savior. He is condemned because he does not believe in the name of the only begotten Son of God (John 3:18). The *sin unto death* applies to one who has accepted Jesus as his Savior and then rejected him. *The end result is the same.* Neither individual is under the atoning, life-saving blood of Jesus Christ, and therefore is lost. (See Seekers of Truth Column, *Restitution Herald,* December, 1973.) •

STORIES FOR THE FAMILY ALTAR

By Ruth Lewis

But I Can't See

Parades are great fun. Sandy and Sammy could hardly wait because Aunt Jean had promised to take them to see a very special parade in a nearby town.

Sandy could be very pokey about getting dressed. That is, unless she had somewhere special to go. Then Sandy could get ready so fast that everybody was amazed.

"Hurry up, Sammy," Sandy called as she was standing by the front door. "We're going to be late. I want to be up front so I can see the parade."

"Aunt Jean isn't even here yet," mumbled Sammy, as he continued getting dressed at a leisurely pace.

"Here she comes now!" exclaimed the excited Sandy. She kept right on talking excitedly. All Aunt Jean and Sammy could do was to listen.

"I'll have to park back here. We can walk up to the parade route," explained Aunt Jean. "The streets are roped off, and I can't get any closer." There were many cars, and that disturbed Sandy. Many cars meant lots and lots of people.

Sandy almost ran down the street. "Wait for us, Sandy," admonished Aunt Jean. "You might get lost, you know, and that wouldn't be much fun."

As they approached the parade route, Sandy looked so disappointed. There were hundreds and hundreds of people standing along the curb. Some had brought lawn chairs, and they just took up too much room, at least, according to Sandy.

"I'll stand right here," said Aunt Jean. "I can see. There's room for one person up front."

Sammy knew that he would have to let Sandy have the spot along the curb. Now he was going to be the one who couldn't see! He leaned back against the trunk of a tree that was there; then he looked up. If Zacchaeus could, why couldn't Sammy? He whispered in Aunt Jean's ear, and she nodded "yes." She even gave Sammy a boost.

Sandy turned around just in time to see Sammy fling his leg over a convenient branch. She turned around to keep Aunt Jean from seeing the tear that trickled down her cheek. She'd been so anxious to get there early to get the best place. She knew that Sammy had really found the best place. When the parade started, all the clowns waved at Sammy. They threw him candy and balloons.

Sandy got some treats too, and she did enjoy the parade. But *next* year, well, maybe, they could find a tree that would hold them both.

Meet Zacchaeus

Zacchaeus was a Jewish man who cooperated and worked with the Roman rulers of Palestine. He was a chief publican. Some suggest that some other title may have gone with the position, such as "commissioner." Jewish people looked down on those of their number who worked directly for the Romans. Zacchaeus collected taxes. He lived in the town of Jericho. This town was favored by the wealthy Jews because it stayed warm there in the winter. Also, it was an import town, so Zacchaeus could collect a lot of money in import duties, part of which became his fee. The rest was passed on to the Roman government. This work made Zacchaeus a wealthy man.

Evidently Zacchaeus had heard about Jesus and wanted to see him, just as did others in Jericho.

Up a Tree

Yes, Jesus was visiting Jericho, and a regular welcoming procession went out to greet him. They didn't block the street, but they lined it. What miracles would this man work in Jericho?

Zacchaeus joined the crowd, but he had a problem. Even though he had an important job and great wealth, he couldn't get a front-row viewpoint. What could he do? He noticed which way Jesus was walking, and ran on ahead. He knew that he couldn't stand by the road and see Jesus. Someone taller than he would block his view. So he climbed a tree.

Boys often climb trees. Men sometimes do if they need to pick fruit or are planning to cut the tree down. However, distinguished men do not climb trees very often unless it is very important to them. It was very important to Zacchaeus that he should see Jesus.

Jesus saw this short, grown man sitting up in a tree. How would you have attracted the attention of Jesus? He didn't make appointments. People were always crowding around him, shoving, touching, and bumping him.

How did Jesus know everyone's name? He didn't have to be introduced to people. "Zacchaeus," he said. Jesus called him by name.

A Welcome Guest

Jesus traveled around with no advance reservations. He stayed only where he was welcome. Zacchaeus was delighted to have him as his guest. Of course, the people in town complained. This man was a sinner, and Jesus must not be very wise or he would know. Yet, after Jesus stayed at his home, Zacchaeus was a changed man.

Zacchaeus vowed to give half of what he had to the poor, and that was a lot. The law said that if you took money that he didn't owe you from a person, you had to pay it back plus twenty percent interest. Instead, Zacchaeus offered to pay back four times as much as he had wrongfully taken. That was what the law required for robbery, but Zacchaeus was no robber. He had learned a lesson from Jesus.

When you are a Christian you don't stop with doing the good works that the law requires you to do. When you have the gift of salvation and have learned to love, you do more. You show your faith by doing what you are not required to do, not by doing only what you *must* do. When Jesus came to Zacchaeus' home, Zacchaeus was a sinner. After this experience with Jesus, he found salvation. Jesus didn't tell him to quit his job. Apparently he said something like, "Just love those people Zacchaeus, like I do." •

NEWS AND PROPHECY

BY JAMES MATTISON

Ominous Change in World's Weather

The above heading in *Fortune Magazine,* February, 1974, calls attention to a sobering article which concerns massive tragedies ahead for mankind.

Climatologists believe that the present terrible droughts in Africa and India, recent floods in the United States, the Philippines, and Italy, and other severe outbursts of nature are the result of a global cooling trend. They see this as the beginning of another "Little Ice Age," part of a long series of balmy ages and ice ages.

For fifty years (1895-1945) the earth enjoyed a mild and balmy spell of weather, causing populations to flourish. Since then, the average world temperature has dropped by 2.7 degrees. This does not sound like much, but the effects have been quite drastic.

Icelandic fishing fleets must now range farther south than before. In England, the growing season is now two weeks shorter than it was before 1950. Armadillos that had ranged as far north as Nebraska are now beating a retreat southward. Even man must adjust, if possible, to the weather change. But man cannot live without water.

Monsoons Gone Forever?

The most telling effect of the falling temperature is the altering of the vast wind systems that sweep around this planet. The most sobering result of the new wind patterns has been the blocking, or shifting, of the vital monsoon rains upon which large sections of Africa, Asia, and Central America depend. Elsewhere in the world, more extreme and variable weather conditions have returned, bringing floods, tornadoes and great winter blizzards.

Reid Bryson, director of the Institute for Environmental Studies at the University of Wisconsin, says, "There is a very important climatic change going on right now. And it's not merely something of academic interest. It is something that, if it continues, will affect the whole human occupation of the earth—like a billion people starving. The effects are already showing up in rather drastic ways." Dr. Bryson believes that cooling will probably continue and, if it does, mass starvation will be the result.

The article says, "Bryson believes that monsoons will probably not return regularly to regions such as northern India during the remainder of this century." We wonder therefore, will the monsoons be seen again in these areas before Christ comes? Very possibly not. If not, this will almost certainly mean death to hundreds of millions of people in the drought zone.

The Circumpolar Vortex

There is a great cap of high altitude winds revolving around the earth's poles from west to east. Because of the global cooling trend, these winds, called the circumpolar vortex, have crept farther south, forcing earth's high pressure areas farther south too. The highs result from dry hot winds rising from the equator. They create the deserts and determine the northern limit of the rain-bearing monsoons. The whole system shifting south is causing the present-day famine situation, affecting about 600 million people.

Indian, African Outlook Grim

The majority of periodicals that come to our desk express their assessment of the outlook for the people of Africa and India as "grim."

James Grant, president of the Overseas Development Council, believes that "for about 40 countries with a total population of 1 billion, future prospects are dismal." He attributes much of the grave problem to higher prices for fuel, food, and fertilizer—the three F's—besides the drought. The poorer nations are priced out of the market, or there is not enough to go around.

It is worth noting that the people concerned are mostly followers of superstition and heathen idols, and not worshipers of the true God. We feel that we may bring some curses upon ourselves. However, that should not hinder us (the U.S.) from doing all in our power to help them in their time of desperate need. Yet, the indications are that because of mismanagement, greed, and outright lack of foodstuffs, not enough can be done to save millions from famine. The end result will be death.

Is this famine trend (a continuous famine from now until Jesus comes) an indication that the coming of our Savior and Lord draws near? We believe that it is.

Matthew 24:7, 8

Jesus said that famines, pestilences, and earthquakes would be just "the beginning of sorrows" on Jerusalem and on the whole world. If past famines, earthquakes, and plagues were just the beginning, *what terrible famines, plagues, earthquakes, and other terrors* must be endured in the days just preceding Jesus' second coming? Events which bring distress to the nations of the world will serve to increase the confident expectation of the soon return of Jesus held by those who know the prophecies.

Revelation 6:5-8

Before the great day of the wrath of the Lamb, a "black horse" condition will appear on earth's scene. A measure (approximately a quart) of wheat will sell for a day's wages. These coming food shortages are symbolized by a pair of balances in the hand of the rider of a black horse.

The black horse is to be followed by a pale horse, whose rider is death. The message is that a fourth of the earth's population is to die from the sword, famine, pestilence, and earth's beasts.

This is a picture to sober even the most frivolous person—a fourth of the earth's population to die, many from hunger. When? Before the wrath of the Lamb is revealed at earth's judgment.

The Day of No More Hunger

One of the blessings of Christ's coming day will be that "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb . . . shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:16, 17).

If the present global cooling trend continues, and there is reason to believe that it shall, present drought conditions will continue and become worse until the Christ returns.

May his day come soon! •

The Syrian Conflict

By Elaine Poole

THE nation of Israel will eventually spread its borders until all of the land that God promised long ago will again be in her possession.

Forty, or even fifty years ago, a few preachers predicted a conflict in the Middle East. People either laughed at them, or else ignored them completely. The predictions of these men were based on the Bible. Now, however, in the light of recent events in the Middle East, the following verses from Scripture sound as though they could have been taken from today's newspapers. The following verses were written by the Prophet Zechariah over two thousand years ago. They are quoted here by permission of the publishers of the paraphrased *Living Bible.*

"I will make Jerusalem and Judah like a cup of poison to all the nearby nations that send their armies to surround Jerusalem. Jerusalem will be a heavy stone burdening the world. And though all the nations of the earth unite in an attempt to move her, they will all be crushed. 'In that day,' says the Lord, 'I will bewilder the armies drawn up against her, and make fools of them, for I will watch over the people of Judah, but blind all her enemies' " (Zech. 12:2-4, 482 B.C.).

"The Lord will defend the people of Jerusalem; the weakest among them will be as mighty as King David! And the royal line will be as God, like the Angel of the Lord who goes before them! For my plan is to destroy all the nations that come against Jerusalem" (Zech. 12:8, 9, 487 B.C.). Israel cannot lose a war!

"The Lord of Glory has sent me against the nations that oppressed you, for he who harms you sticks his finger in Jehovah's eye!" (Zech. 2:8, 519 B.C.).

The Six-Day War?

The Six-Day War appears to have been predicted over two thousand years ago. The new nation of Israel occupied Judah and the new area of Jerusalem, but did not possess the old city of Jerusalem until after the Six-Day War.

"In that day I will make the clans of Judah like a little fire that sets the forest aflame—like a burning match among the sheaves; they will burn up all the neighboring nations right and left, while Jerusalem stands unmoved. The Lord will give victory to the *rest of Judah first,* before Jerusalem, so that the people of Jerusalem and the royal line of David won't be filled with pride at their success" (Zech. 12:6, 7, 487 B.C.).

Israel's Regathering Foretold

The persecution of the Jews, and their resettlement in Sinai was predicted centuries ago by a farmer prophet named Amos.

"I have commanded that Israel be sifted by other nations as grain is sifted in a sieve, yet not one true kernel will be lost. But all these sinners who say, 'God will not touch us,' will die by the sword.

"Then, at that time, I will rebuild the City of David, which is now lying in ruins, and return it to its former glory. And Israel will possess what is left of Edom [Sinai], and of all the nations that belong to me. For so the Lord, who plans it all, has said" (Amos. 9:9-11, 797 B.C.).

Obadiah was another prophet who predicted this resettlement: "Then my people who live in the Negeb [Sinai] shall occupy the hill country of Edom [Sinai]; those living in Judean lowlands shall possess the Philistine plains, and repossess the fields of Ephraim and Samaria [land west of the Jordan River]" (Obad. 19, 885 B.C.).

"Those exiled in Asia Minor shall return to their homeland and conquer the Negeb's [Sinai's] outlying villages. For deliverers shall come to Jerusalem and rule all Edom [Sinai]" (Obad. 20, 21, 885 B.C.).

Yom Kippur War?

The Yom Kippur War was predicted long ago. "The Israeli exiles shall return and occupy the Phoenician coastal strip as far north as Zarephath" (Obad. 20, 885 B.C.). Zarephath is an ancient city on the coast opposite Damascus.

The Syrian War?

Israel may repossess Syrian territory as far as the Euphrates River, a territory that she held centuries ago. The implication seems to be that the dams of the Euphrates and the Nile may be damaged. Some great catastrophe will afflict Syria and Egypt. "Dire distress shall come upon the Euphrates [north of Damascus] and shall beat down its turbulent waters; all the depths of the Nile shall run dry. The pride of Assyria shall be brought down, and the sceptre of Egypt shall pass away; but Israel's strength shall be in the LORD, and they shall march proudly in his name. This is the very word of the LORD" (Zech. 10:11, 12, NEB, 487 B.C.).

The Jordan War?

It seems evident that Israel will eventually possess the area east of the Jordan River, now held by Jordan. "The people of Benjamin [an area north of Jerusalem] shall possess Gilead [an area opposite Jerusalem on Jordan's side]" (Obad. 20, 885 B.C.). "I will bring them back from Egypt and Assyria, and resettle them in Israel—in Gilead and Lebanon [a mountain range northwest of Damascas]" (Zech. 10:6-12, 487 B.C.).

"They shall swoop down on the Philistine flank in the west and together they shall plunder the tribes of the east; Edom and Moab [southern Jordan] shall be within their grasp, and Amon [southern Jordan] shall obey them" (Isa. 11:14, NEB, 713 B.C.).

In short, the three areas of Lebanon, Moab, and Ammon on the eastern hilly side of the Jordan River, now held by Jordan, will be taken over by the Israeli

(Please turn to page 18)

None Other but One

By Pastor Dennis J. Baldwin

ONE of the major obstacles to the accepting of the Christian religion by Jews is the doctrine of the trinity. Any self-respecting Jew will cling to the most important truth that he has been taught from his youth. God said, "Hear, O Israel: The LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:4, 5). The command is to know that there is only one God, and to love that one God with all you have. God continues (v. 7): "Thou shalt teach them [these words] diligently unto thy children." This all-important doctrine is part of the Jew's life. I might also add that it is part of the life of every true child of God.

One of the reasons for the Jewish rejection of Christ was that they were under the impression that he "being a man made himself God" (John 10:33). Jesus went on to explain that he did not acclaim himself to be God, "Because I said, I am the Son of God" (v. 36). Jesus also prayed to the Father, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Life eternal comes through knowing the *only true God* and Jesus Christ, whom *he* sent.

Jesus again points us to the only true God in John 20:17. "I ascend unto my Father, and your Father; and to my God, and your God." Jesus said, "He is my God, too." On the cross Jesus cried, "My God, my God, why hast thou forsaken me?" (Mark 15:34).

No Foundation for Trinity

The primary reason for a Bible student to reject the doctrine of the trinity is simple. Search ever so diligently if you will, but you will never once find the word "trinity" in the Bible. Yet the term is adored in creed and song, and is fed to millions as a *meaty truth* of the Word. The only explanation of the doctrine that is commonly offered is that it is a great mystery, which cannot be understood by men:

"Three in one, and one in three;
Yet what that means I cannot see."

One Picture Worth a Thousand Words

If the teaching of the trinity were a true doctrine, one would expect to be given some sort of picture of the same in God's Word. Daniel had a vision of heaven and the throne of God: "The Ancient of days did sit . . . his throne was like the fiery flame . . . one like the Son of man came with the clouds of heaven, and came to the Ancient of days" (Dan. 7:9-13). Where, in this picture, is the third person of the trinity? Why would a first person of a trinity, co-equal and co-eternal, have to give a second person of the trinity anything?

John saw "a throne . . . one sat on the throne" (Rev. 4). Not two or three, but *one!* To this one was made the acknowledgment, "Thou hast created all things, and for thy pleasure they are and were created" (v. 11).

John continues, in chapter five, "I saw in the right hand of him that sat on the throne a book." Who prevailed to open the book? Was it not "the Lion of the tribe of Judah, the Root of David" (v. 7)? "He came and took the book out of the right hand of him that sat upon the throne." Where is the second person of the trinity?

Stephen's glimpse into heaven, recorded in Acts 7:55, 56, reveals "Jesus standing on the right hand of God." Here again, the third party of a trinity is not revealed. Why this neglect to reveal a truth held to be so important and profound in Christendom today? The neglect is on the part of Christendom. Many Christian organizations neglect to portray the one true God to people.

No Man Hath Seen God

Concerning the "times of restitution" (Acts 3:21), Paul said to Timothy, "Until the appearing of our Lord Jesus Christ; which in *his times* [times of restitution . . . all things under his feet] 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" (1 Tim. 6:14-16). Man cannot approach God or see him.

John affirmed, "No man hath seen God at any time" (1 John 4:12). Moses endured, "as seeing him who is invisible" (Heb. 11:27). God is not immaterial, but is presently invisible to the eye of man. If Jesus is God, these scriptures would seem to be contradictory, for we know that many men saw Jesus. As a matter of fact, over five hundred saw him at one time after his resurrection (1 Cor. 15:4-6).

Jesus the Man

Was Jesus born or incarnated? What says the Bible? He was born in the city of David. The idea of incarnation is of pagan origin, brought into Christianity by pressure from paganism.

Many creeds declare that Jesus was "not made." But the Bible declares that he was "made of a woman, made under the law" (Gal. 4:4). Paul declared himself to be called an apostle "concerning his Son, Jesus Christ our Lord, which was *made of the seed of David* according to the flesh" (Rom. 1:3).

Did the incarnate God utilize the body produced in Mary's womb while upon the earth, and then scrap it for the return trip to heaven? Not at all! Jesus was made "according to the flesh." "Remember that Jesus Christ *of the seed of David* was raised from the dead according to my gospel" (2 Tim. 2:8). Even after his ascension into heaven, Jesus proclaimed, "I am the root and the offspring of David" (Rev. 22:16).

"God is not a man, that he should lie; neither the son of man, that he should

repent" (Num. 23:19). God is not a man, but Jesus is. He is the Son of man, Jesus the Christ. "Know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

Is Jesus a man or God? Hear the Word of the Lord, "He hath appointed a day in the which he will judge the world in righteousness by that *man* whom he hath ordained" (Acts 17:31). "There is one God, and one mediator between God and men, the *man* Christ Jesus" (1 Tim. 2:5). "Hereafter shall ye see the *Son of man* sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). Moses said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me" (Acts 7:37). Jesus, after his ascension into heaven, still maintained, "I am the root and the offspring of David" (Rev. 22:16). God said, in Micah 5:2, "Out of thee [Bethlehem] shall he *come forth unto me* who is to be ruler of Israel."

Conclusion

In the light of these, and all scriptures, we must believe in *one* God. He *is* and is a rewarder of those who diligently seek him. One can, and must, seek *him that is.* To seek *them that are* leads one further from the truth. Believing that there is one God is part of the foundation. The belief in one God caused the devils to tremble. It still does (read Jas. 2:19). How does it affect you?

THE MIRACLE OF PENTECOST

(Continued from page 5)

Pentecost till the end of the age. In this period, we have apostles, prophets, tongues, etc. Quite obviously, the controversy arises over which are temporal and which are permanent.

Verses 29, 30

"Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" The obvious answer to all of these questions is a great big NO!

Notice too that Paul lists these gifts in order of their prominence, first, second, etc. First is apostleship, one requirement of which was to have seen the living Jesus (1 Cor. 9:1, 2). He then lists prophets and teachers, followed by five others. The gift of tongues is listed last, and this is the one that was receiving undue emphasis from the Corinthians. Their mistake in magnifying tongues is an error that is duplicated by some today. They say that it is a mark of spirituality, that all believers should speak in tongues. Paul's point is that this was not even true in the apostolic church. "Do all speak in tongues?" The expected answer is NO! Believers who do not speak in tongues are not second-rate Christians. Someone may ask, however: "Couldn't God do this today?" The answer to that is a great big YES, but God may not choose to do all that he can do at any given time. For example, he could strike dead all the wicked at this moment, but I doubt that he will.

Paul concluded this magnificent chapter by introducing "a more excellent way," the way of love which outshines all gifts. There is a logical reason for its appearance here. All gifts are worth nothing in the absence of love. Under this circumstance they are as worthless as chaff. The supreme motive for the use of any or all gifts is LOVE! •

LORD, TEACH US TO PRAY

(Continued from page 12)

live day by day for you. Teach us, when temptations come that would cause us to turn from you to things that are not spiritual, guide us in the way everlasting. Lord, teach us to pray that we may all come to the unity of faith and the bond of love. Lord, teach us to pray that every tongue may confess, to the glory of God, that Jesus Christ is Lord. When we, as Christians, can so pray, live, and serve the God of heaven, then we have truly learned to pray. *Lord, teach US to pray!*

THE SYRIAN CONFLICT

(Continued from page 16)

fighting forces. All of these events were foretold two thousand or more years ago!

God not only has a plan for Israel; he has a plan for you! Read your Bible and find out what a fantastic future he has promised for you. Do not wait. This good news offer will one day be withdrawn, then it will be too late. You have nothing to gain and everything to lose by procrastination. Those who adopt a wait-and-see attitude may see, but they will not benefit by what they see. Being sorry that they waited will not help. "Today is the day of salvation." •

WILL THE WORLD REPENT?

By Dale Ward

A HEADLINE in the *Beaumont Enterprise* said, "Teamsters Open Fire on AFL-CIO." The article told of increased competition among the labor unions, stating that the difficulties "could mean cross-raiding, counterpickets, cessation of construction, paralyzing of projects and old-fashioned bloody civil war inside labor."

Well? Couldn't we have expected something like this? Millions of dollars are involved. Power-mad and money-mad men will grab for it, even though their efforts to get it may wreck the nation.

A few years ago, greedy industrialists were exploiting the masses. The unions brought an end to part of that problem, only to bring new and increased problems. This attitude and these problems are part of the world in which we live today. No matter in which direction we turn our eyes, we see trouble, or the threat of trouble.

It would be a wonderful situation if leaders of government, management, and unions were really interested in helping people. Very few of them are. Their purpose is to get gains for themselves regardless of what happens to others. They will probably sink the ship. When they do they will go down with it. They do not seem to have enough understanding to recognize this vital truth.

The government talks of stopping inflation, but government officials do not really want it stopped. Without continued inflation, the government, as we now know it, cannot continue to exist. If inflation were halted there would be insufficient money to keep up the interest on the national debt, and the government would collapse. The majority of workers would not tolerate a reduction in their wages, but the same end is being accomplished by inflation.

Make no mistake, the troubles at home and abroad will continue to increase! It is God's way of warning people of the world of the outcome of their ungodly attitudes and acts.

The only remedy for the world's problems is the return of the Christ. He was offered to the world once before. Wicked men refused him. They will try to do it again, but they will not be able to. Jesus is coming "with power and great glory" (Matt. 24:30). He is coming "with all the holy angels" (25:31). According to the same verse, he is going to "sit upon the

throne of his glory." His rule will be forced upon this wicked world.

Wicked men will not want him, but they must have him. The next verses of Matthew 25 picture the nations being brought before him for judgment. They will not come willingly. They will be aware that his judgment is a judgment of condemnation for them. That is why the tribes of the earth "mourn" (Matt. 24:30) and "wail" (Rev. 1:7).

This world is not going to repent of its own choice. It is going to be brought kicking and struggling before the throne of judgment. Individuals, however, can repent. You and I can escape the judgment of condemnation by receiving Jesus as our Savior. God is going to plant a righteous kingdom on this earth. In Daniel 2:44 we are told of a kingdom that the God of heaven will set up. This kingdom will consume the worldly kingdoms.

That kingdom of God can be your kingdom, through faith in Christ. It is possible for you to hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

"In our dedication to the commendable objective of eliminating economic poverty, we have forgotten that a people may suffer even more from spiritual poverty." —*Herbert V. Prochnow.*

CALENDAR OF EVENTS

July 6, 7—Missouri Quarterly Conference, at Camp.

July 7-13—Missouri Senior Youth Camp.

July 7-14—Maritime Conference, Digby, Nova Scotia.

July 11-14—Arkansas-Oklahoma Conference at Little Rock. Vernis Wolfe, guest speaker.

July 14-20—Minnesota Junior Youth Camp, Long Lake Campgrounds.

July 21-27—International BYF Youth Conference.

July 27-Aug. 7—Junior Caravan, Southeast Youth Camp.

Aug. 7-11—Central High Plains Annual Conference at Holbrook, Neb.

Aug. 7-11—Iowa State Conference, Hollis Partlowe, Guest Speaker, Raymond and Doris Brown, Workers.

Aug. 8-11—Missouri State Conference, Morse Mill. Guest Speaker: Kent Ross.

Aug. 12-17—General Conference at Riverview Park, Cedar Falls, Iowa.

Sept. 27-29—Minnesota Fall Conference, Long Lake Campgrounds.

Oct. 4, 5—Women's Retreat, Epworth Forest Camp, N. Webster, Ind.

Nov. 8, 9—Men's Retreat, Epworth Forest Camp, N. Webster, Ind.

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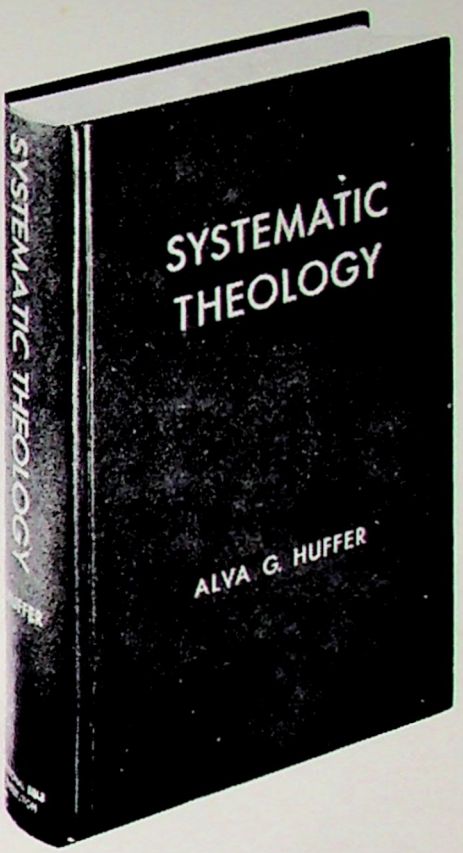

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The Restitution Herald

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EDITORIALLY

Only God Can Make a Tree

How Much is Enough?

Our affluent society may be on the verge of being forced to learn how to live without the superabundance of foodstuffs, many changes of clothing, easy and luxurious transportation, comfortable homes, and a multitude of mechanical and electronic servants to which we have become accustomed.

For those of us who live in America, the food shortage has thus far been reflected in steeply and continually rising prices at the supermarket. There seems to be little hope that food costs will be materially reduced in the immediately foreseeable future. Even though the Lord should grant us favorable weather for raising bumper crops, the price-wage spiral seems likely to continue. Mankind's greed for more and more money will keep prices climbing.

In the meantime, a severe and protracted drought is bringing starvation to thousands of people in Africa. In Ethiopia alone, nearly 100,000 people are said to have died of starvation. *Time* magazine reports that "if the leaders of relief agencies try to airlift emergency supplies, as they did very effectively last year, they will find that the 500% jump in the price of airplane fuel in Africa may make the cost prohibitive." It has even been suggested that the time may be near when governments will be forced to make unhappy decisions as to which segments of society shall live, and which shall be left to starve.

Though we in America are presently able to buy oil products (at inflated prices), we are assured that the energy crisis is far from over. The energy shortage not only affects our comfort and convenience, it is also reflected in the prices of many of the commodities that we buy. Many nations desperately need modern machines with which to till the soil, and so raise more food for their hungry people. But to obtain and operate these machines is becoming difficult or impossible for them, either because the fuel to run the machines is not available, or because both the machines and the fuel to operate them have been priced out of the local market.

Is Gain Godliness?

The Apostle Paul mentioned "men of corrupt minds . . . supposing that gain is godliness" (1 Tim. 6:5). Weymouth's translation calls them "people of depraved minds, who are lost to the truth and think of religion only as a means of gain."

In the verses that follow, the apostle points out that "godliness with contentment is great gain." He makes it clear, however, that he is not referring primarily to the gaining of material possessions. "For we brought nothing into this world, and it is certain we can carry nothing out." Believing this, his advice is: "Having food and raiment let us be therewith content" (vv. 6, 7).

This could quite conceivably prove to be a crucial test for all of us. Can we thank God for food and raiment when he provides just enough food to supply the needs of our bodies from day to day, and only sufficient raiment to protect us from the burning rays of the summer sun and the biting cold of winter? Are we capable of being content under such circumstances? Could we love and trust the Lord to that extent?

When You Move

Is your job taking you to live in a community where there is no Church of God? Have you considered the effect that this move will have upon your spiritual life, and that of your family? Your new location can be a real hindrance to your spiritual development and that of your family if you meekly conclude that there is nothing that you can do about it. It can also be the beginning of the most challenging, dynamic, and rewarding period of your Christian experience. The choice is yours!

We strongly urge that as soon as you learn that a move is in the offing, you immediately begin to make plans for providing sound spiritual training in your new location. There can be little doubt that this is what your heavenly Father would have you to do.

When the early Christians were scattered abroad as the result of persecution, "they that were scattered abroad went every where preaching the word" (Acts 8:4). Even though they may be scattered by enconomic necessity instead of by religious persecution, modern Christians face the same challenge. It is not necessary for any member of the Church of God to remain isolated any longer than he chooses to do so.

It may salve his conscience, but it will not solve his problem, to affiliate himself with a church with which he feels that he can reach an acceptable compromise with regard to essential Bible teachings. His only alternative, if he expects to actively serve his Lord, it to preach (teach) the true gospel.

If you are moving to a community where there is no Church of God, we urge that you first pray to God about it. If you feel that he approves of your move, assume that he is not merely indulging your wishes, but that he is leading you to that community for a purpose. He has a job in the spiritual realm for you to perform while you are there.

Next we suggest that you assume that your General Conference is interested and wants to help you to get firmly established spiritually in your new location. Your Conference will be glad to supply you with a list of the people now living in that general vicinity who have shown interest in learning and/or teaching vital biblical truths. Free literature will be supplied for your use and distribution. Advice and counsel from those who have been successful in similar projects will also be made available to you. A careful consideration of these well before you move may even influence the exact location of the neighborhood in which you wish to establish your new home.

An effort is being made to establish a

pool of willing and experienced Christian workers who would change their place of residence, at least temporarily, to help to get such a project "off the ground."

Your General Conference wants to help.

Death Education is Born

"A new topic is beginning to appear on the educational scene–death education." The above is from *Education U.S.A.,* a publication of National School Public Relations Association. The article points out that interest in the topic is increasing, and schools are beginning to realize that for the benefit of the students they must come to grips with this neglected topic. Ruth Collins, a former kindergarten teacher and a graduate of the University of Texas is quoted as saying: "A teacher can't avoid the subject. It comes into the classroom whether you want it or not. Children are very curious about death and are eager to explore a dead object. People get more upset about death the older they are."

Whether or not a study of death would be considered a religious or a secular subject for school study is open to question. No doubt science is capable of giving a very adequate definition of what constitutes death and how it comes to men as a natural process. Any suggestion, however, that it is the result of sin, or that there will be a resurrection from the dead would most certainly be classed as religious, and would be legally barred from the classrooms of public schools. This means that insofar as the schools are concerned, the students would be left with no hope for a future life beyond the grave. They would receive little or no compelling motivation to refrain from going after material wealth and worldly pleasure in any manner that comes to hand–even to the extent of taking the lives of others in order to get them!

After all, why not if everything comes to a permanent end for them at the time of their death? Even the Apostle Paul acknowledged the logic of this way of thinking if there is to be no resurrection of the dead. "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die" (1 Cor. 15:32).

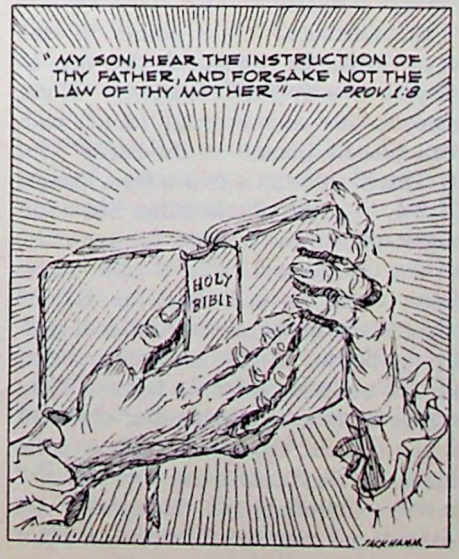
The fruits of teaching people to live by such a philosophy are described by Paul as phenomena to appear at the end of this age. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 3:1-5).

If this is not what we want for our children and other loved ones, each of us must assume personal responsibility for teaching them the truth concerning death, the resurrection to follow, and the judgment to come. They will not learn it at school, and they are not likely to learn it at home unless we, their parents, make it clear to them by our words and example that we consider understanding these truths a matter of the utmost importance. We must talk about these things at home, and *take,* not *send,* them to Sunday school and other services of a church where these truths are taught.

The church is most effective when conditions permit it to reemphasize and reinforce truths that have been taught in the home. Of course, it will not improve the situation to send our children to just any church. The best possible solution is to take them regularly to a church where we know that these truths are being taught.

If you live too far away from such a church to attend one regularly, establish one! It may sometimes be a tough uphill battle, but so also is providing our families with food, clothing, and shelter. Our children are well worth whatever effort it takes to guide them in the way of life everlasting! This is our precious privilege and solemn responsibility. We dare not risk sacrificing their eternity by default!

Her Book for Our Day



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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

J. R. LeCrone, Editor

Paul C. Johnson, Associate Editor

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The MIRACLE of PENTECOST

UNREPEATED and UNREPEATABLE

By Pastor Hollis Partlowe

THE use and misuse of tongues is as old as the New Testament. The Apostle Paul may be observed dealing with this problem in 1 Corinthians 14. In this chapter he seems to make two basic points: 1) prophecy is a superior gift, more edifying than tongues; 2) when the gift of tongues is manifest, certain guidelines are to be observed. These Paul seeks to expound.

What was the nature of the languages discussed in 1 Corinthians 14? Known languages? phenomenon? some sort of ecstatic speech? When we studied Acts 2 (first article of this series), we learned that "tongues" means known languages. The unlearned Galileans spoke and Jews present from all over the Mediterranean world heard and understood in their own language. This pastor affirms that "tongues" in 1 Corinthians 14, means the same thing. The word "unknown" is used six times in this chapter, and each time it is in italics, which designates that there is no word in the original Greek. So, strictly speaking, there is no such thing as an "unknown tongue" mentioned here or elsewhere in the Bible. For example, the Russian language is not unknown, but known. It is only unknown to people who are ignorant of it—including the writer.

The word "tongue" is normally used to mean language in the Bible. Why place an abnormal meaning upon the word in 1 Corinthians 14? Indeed, there is no reason to do so unless you want to put something into the passage that really is not there.

If we class the Corinthian passage as being unknown, and Acts 2 as being known, we may interpret the unknown by the known. This is always a sound hermeneutical principle. Without doubt, the word "tongues" in Acts 2 refers to known languages.

The "tongue" of Isaiah 28:11, quoted here in verse 21, was a known language in Isaiah's time. It referred to a language, or a tongue, other than Hebrew. In the Corinthian passage Paul is speaking of human languages not understood by the listeners. Consequently, an interpreter was needed. In this article let us study 1 Corinthians 14:1-24.

Verses 1-12

In these verses Paul is emphasizing the truth that prophecy (speaking for God), is more profitable than tongues. The gift of prophecy, "foretelling and forthtelling" new revelations from God, was temporary and would cease (1 Cor. 3:8). However, proclaiming and teaching the completed revelation of God as contained in the Bible is the task of the church today. The apostles and prophets spoke first for their own generation, and then for all the generations to follow. If this fact is recognized and applied consistently, it will clear up much of the current confusion about 1 Corinthians 12-14.

One who speaks in tongues may edify himself, Paul continues, but if there is no interpreter he doesn't help others. The basic principle which he seeks to establish is that a gift is to be used for the benefit of all of the church, not just for the one who has it. Consequently, prophecy is preferable because it edifies, exhorts, and comforts (v. 3). The only way that tongues could help, even then, was to have an interpreter present. Otherwise, one spoke mysteries (v. 2).

Paul illustrated these points in two ways. First, he compared the use of tongues to a musical instrument. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (v. 8). This illustration is drawn from Ezekiel 33:2-4. In battle, the Israelites had a certain sound on the trumpet for assembly, attack, withdrawal, etc. If the bugler didn't make his call clear, the soldiers might make ready to eat instead of girding for battle. So it is with tongues that are not understood by the hearers. They cannot bring the clear Word of the Lord to the church. The speaker fails to communicate. He "shall speak into the air" (v. 9). Therefore, no interpreter, no speaking in tongues. This is the point that Paul goes after, and he comes on strong!

Second, it is evident that Paul refers to earthly languages. He comments on their number and variety in verse 10. "There are, it may be, so many kinds of voices in the world, and none of them is without signification." Notice that these voices, or languages, are "in the world" not in heaven. They do not speak of some angelic language, as some erroneously believe. *The Living Bible* paraphrases this verse: "I suppose that there are hundreds of different languages in the world, and all are excellent for those who understand them." I am convinced that this is the correct thought. Furthermore, Paul says in verse 18: "I thank my God, I speak with tongues more than ye all," which is readily understandable in the light of his travels as the world's greatest missionary. No communication results if two people speak in two different languages. One must communicate with meaning. Paul illustrates this point with the world of music and the world of language (vv. 6-12). He further applies both illustrations to these Corinthians: "so likewise ye" (v. 9); "even so ye" (v. 12). An abundance of noise was creating nothing but chaos in their worship services. The saints are left confused if there is no clear word from God. Tongues do not convey a clear word.

Verses 14-20

Tongues are of no value if no one interprets. This is equally true of every part of the worship service. If one prays, sings, or pronounces a blessing, there must be understanding (vv. 15-17). Without it, there can be no edification. How can the unlearned say "Amen" at the end of a prayer if he does not know what was said (v. 16). Consequently, prayer is not to be in an "unknown tongue" (vv. 14-16).

Paul has said some things that might be interpreted as antagonistic in spirit, so he explains that he knows what he is talking about. He has spoken in tongues more than any of them, so he speaks from ex-

DEFINITIONS

When we are told that a house was destroyed by fire we are all agreed on what happened. But when God tells us that sinners will be destroyed by fire, men tell us that this means that they will live forever in torment.

If a horse dies, he is dead; but if a man dies we are asked to believe that he is more alive than before. If a man is said to have perished, we are assured that only his body is meant; the soul, they say, lives on.

Thus, the key to the whole question of human immortality is found in the definitions of the terms involved. Believers in conditional immortality arrive at their conclusions by taking Scriptures in their simplest and most literal sense. Believers in natural immortality arrive at their conclusions by placing new and foreign meanings upon words. The words are never used with these meanings in secular usage. Without doing this, they have no case for the natural immortality of all men.

These people will agree that the word "die" means "die" in Leviticus 11:39; but in 1 Corinthians 15:22 the same word is assumed to mean separation of the soul from the body. By the same explanation of meanings they will grant that "destroy" in Exodus 34:13; Deuteronomy 7:5; Ezekiel 26:12; 20:13 means what it says. But in Psalm 37:38; 145:20; Matthew 21:41; 2 Thessalonians 2:8 they insist that it means precisely the opposite, i.e., eternal life in misery! Again, in Genesis 6:7 and 7:4 (RV marg.) "blot out" is applied jointly to man and beast. In the case of the beast it is agreed that it means extinction, but in the case of men the meaning is forced to make it refer to consignment to everlasting torment in a continually burning hell!

This is a literary crime. If words cannot be taken to mean what they say, of what use are the Scriptures? Let us not attempt to interpret the words of Scripture to accommodate what men have told us, but believe them for what they say.

The doctrine of natural human immortality hinges entirely upon man's definition of Bible terms. Those who accept Bible statements for what they say are on much safer ground. A person's salvation could conceivably rest upon his definition of a vital word.—*Eden Valley Bulletin.* •

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perience. He concludes that he would rather speak five words with understanding than ten thousand words in a language that no one present could understand (v. 19).

The fact that these Corinthians insisted on using tongues in this way shows that they were spiritually children (v. 20). It is proper to imitate children with regard to malice. Children forget quickly. They do not hold grudges. When it comes to a worship service, adult Christians should act like adult Christians.

According to verse 17, the purpose of public worship is to edify the congregation. Now Paul had preached to people of various languages and dialects of the Graeco-Roman world as the apostle to the Gentiles. His conclusion was: "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an *unknown* tongue" (v. 19). Incidentally, the further we get from Pentecost, the less we hear about tongues. This suggests that they were already beginning to cease, even in New Testament times.

Verses 21-25
A Sign to Unbelievers

Paul quotes Isaiah 28:11 to show that God had a special purpose in using tongues. They were a sign to unbelieving Jews. In Isaiah, the Assyrians are prophesied to be coming upon Israel as a result of divine judgment. Hearing the strange speech of the Assyrians was to be a sign to them that God's judgment was falling because of their unbelief. In the same way, God used tongues centuries later as a sign to the Jews, who were unyielding in their unbelief. It was an unusual demonstration of God's power, to show that he was with this new group called Christians.

Furthermore, the failure of the Jews to heed this tongue sign and turn to Christianity also resulted in a judgment on the nation. Just as the Assyrians came down and devastated Israel years before, so the Romans in 70 A.D. destroyed Jersualem and the temple because the Jews continued in their unbelief. Can't you see why Paul put prophecy ahead of tongues as a gift? Both destructions could have been avoided, had God's people heard and heeded his prophetic Word.

Clearly, one purpose for tongues was to be a demonstration to unbelieving Jews. In Acts, wherever tongues were used, Jews were present, including Acts 10, which records the first Gentiles being added to the church. Tongues were designed for unbelievers. Prophecy is for believers (v. 22).

The apostle explained to the Corinthians that if an unbeliever came into one of their services when everyone was speaking in tongues, he would say, "Ye are MAD" (v. 23). However, it was different with prophecy. If this unbeliever heard God's Word expounded in a language that he could understand, he might come under conviction, repent of his sin, and say, "God is in you of a truth" (vv. 24, 25).

Once more, Paul is discussing tongues in a public meeting. Under no circumstance, he says, is everyone to speak at once in babbling confusion. We are not to give the impression that the Holy Spirit has made us insane. If there is no interpreter, keep quiet, the apostle says (v. 28). The ones who spoke in tongues were not to monopolize the meeting.

Verses 22, 23

Here is a strange section. It declares that tongues are a sign to unbelievers and then affirms that their effect on unbelievers is to make them think that the church is a crowd of madmen. That is a knotty one —a seeming contradiction! I'm not sure that I can unravel it, but let me suggest this. The tongues used at Pentecost were the tongues of those present. Everyone heard in his own language the wonderful works of God, but tongues practiced without respect for those present will have the opposite effect. At any rate, the clear, consistent testimony of the church will convict the sinner. This is what we need to emphasize. •

Christian Living in the Home

By Dean D. Urish

ESTABLISHING and maintaining a Christian home is the greatest contribution to the cause of Christianity that many will make in a lifetime. God himself instituted marriage and the home. He is the only one who knows all that there is to know about it. He is the only fully qualified marriage counselor. It was he who laid down the ground rules for marital happiness.

God purposed that married couples should be happy, and prescribed a successful formula for happiness. "Become useful and helpful and kind to one another, tenderhearted [compassionate, understanding, loving hearted], forgiving one another [readily and freely], as God through Christ forgave you" (Eph. 4:32, Amp. Bible). Each married couple that diligently practices this admonition can be assured of a wonderful measure of success in family living.

One of the most essential ingredients of successful family living is a good emotional climate. Love must be in evidence in the home. This is something that even one who is not a member of the family can soon discern. "In this life we have three lasting qualities–faith, hope, love. But the greatest of them is love" (1 Cor. 13:13, Phillips).

The story is told of a young poetess who, after going the rounds of the publishers, finally got the ear of an editor. "So you have some poetry that you would like to have me put in my magazine?" he queried. "What's it all about?"

"All about love," she answered.

The editor mumbled, "Well, tell me, what is love?"

Soulfully the poetess began, "Love is filling one's soul with the beauties of the night, by the shimmering moonbeams on the lily pond when . . ."

"Stop, stop," cried the editor. "You are wrong, very, very wrong. I'll tell you what love is. It's getting up cheerfully out of a warm bed in the middle of the night to fill hot water bottles for a sick child. That's real love. I'm sorry, but I don't think that we can use your poems."

Was the editor right? Is love more than fanciful dreams? Can we say that love is a manner of life that causes people to develop healthy, understanding, and appreciative attitudes toward others?

The love chapter of the Bible (1 Cor. 13) is, to me, one of the most practical sections of the New Testament. It tells about feeding the poor and cultivating right attitudes toward our fellowmen. It contains not one word about moonbeams. It tells all about the kind of love that will keep family life at the right temperature–the emotional climate that God intended us to enjoy.

No one is completely healthy emotionally all of the time. We have our "highs" and our "lows." This is pathological fact. When we accept this and make allowances for it, family problems are much easier to cope with.

In the business world today, a key phrase is "climate control." It helps to sell everything from refrigerators to apartments and automobiles. Are our homes "climate-controlled"? Is there quarreling, fighting, favoritism of children in your home? What would your "household barometer" show as a true reading? "Love one another with brotherly affection–as members of one family–giving precedence and showing honor to one another" (Rom. 12:10, Amp.).

All families sometimes have to weather stormy times and problems. Many serious misunderstandings, however, would never cloud the home if fathers, mothers, and children would only "talk things out." Silence is golden at times, but there are other times when silence is a great hindrance to harmony. Communication between wife, husband, and children is essential to a happy family relationship. To achieve good communication, certain rules must be applied. Among them are the following. Respect the right of each person to express his own opinion. Learn to listen attentively. Try to not interrupt; give the speaker the privilege of finishing what he has to say. My father once told me, "God gave you two ears and one mouth. Use them in the same proportion."

Avoid unpleasant discussions concerning topics that are of no real or vital interest to the other person. Be guided by the wisdom contained in your Bible. "A soft answer turneth away wrath" (Prov. 15:1).

As an additional ingredient to a favorable emotional climate in your household, we would add a "Who's Who" to guide the relationship between its members. The family imprint (image) is usually stamped by the father. It is the man who most influences the values that the family accepts as its own. Whether they are interested in books, travel, or sports is usually greatly influenced by his example. He may also lead the way to attempts at clever manipulation of family members in seeking to live by wits.

Every man is largely responsible for what his home becomes. The Bible clearly teaches this in 1 Corinthians 11:3: "I want you to know and realize that Christ is the head of every man, the head of a woman is her husband" (Amp.). There should be no contest between wife and husband as to which of them will lead. The problem, as I see it today, is not so much that of wives demanding to assert leadership as it is the refusal of husbands to assume their responsibilities.

The home is no place for a contest to determine who's who. Husbands and wives are equal before God. A Bible teacher once explained that "God did not create Eve from Adam's head, so that he could lord it over her. He did not create her from Adam's feet, so he could trample upon her. God took a rib from Adam's *side* that the two might walk side by side–partners." The husband should not expect to be dominant in everything in marriage. In the joining of two lives, there emerges one new life.

The image of themselves that parents project to their children should be that of partners. Our conversations should not focus on me or mine, but upon we and ours. Under these circumstances, the children come to understand who's who. It becomes Dad and Mom, of course.

When practiced within the family unit

(Please turn to page 18)

GLEANINGS . . .

Make Him Thirsty

A young salesman was disappointed. He had lost an important sale. In discussing the matter with the sales manager, the young man shrugged, "I guess," he said, "it just proves that you can lead a horse to water, but you can't make him drink."

"Son," said the sales manager, "let me give you a piece of advice: your job is not to make him drink. It's to make him *thirsty*."

The messages that you hear week after week in your church are designed to lead you to the "Living Water," and to make you so thirsty that you *will* drink deeply of eternal life! (Study John 4:10-15.)—Contributed to the *Dayton Bulletin* by Bro. Byron Jay.

One Talent

I have no voice for singing;
I cannot make a speech;
I have no gift for music;
I know I cannot teach.
I am no good at leading;
I cannot "organize";
And anything I write
Would never win a prize.
But at roll call in the meetings
I always answer, "Here."
When others are performing
I lend a listening ear.
After the program's over
I praise its every part.
My words are not to flatter;
I mean them from the heart.
It seems my only talent
Is neither big nor rare;
Just to listen and encourage,
And to fill a vacant chair.
But all the gifted people
Could not so brightly shine
Were it not for those who use
A talent such as mine.

—*Columbia Station Bulletin.*

Just Think of It

Peter W. Stoner lists thirteen steps of creation, as recorded in Genesis one, and comes to the conclusion that these events are not only accurately recorded, but are in an order acceptable to modern science. He estimates (as a mathematician) that Moses' chance of getting both the items and order correct, without Divine aid, are one in 31,135,104,000,000,000,000,000.

In order to visualize this, he suggests holding a drawing and printing this number of tickets. It would take 8,000,000 presses, printing 2,000 tickets per minute, running day and night for 5,000,000 years to produce this number. If one ticket were buried in the mass; the chance of finding the marked ticket would be better than Moses' chance of getting both the items and order of Genesis one right by accident!—*Minneapolis Bulletin.*

Superimposition of Force

One day visitors were touring a large manufacturing plant. As they passed through a research building, they noticed a strange sight. A huge steel beam was hanging on a single chain stretching down from the ceiling far above. And against the steel beam one tiny cork was being bounced again and again.

"What do you hope to prove by that?" one of the visitors asked the guide. "You are looking at an experiment in the superimposition of force," the guide replied. "We believe that the cork will be able to move the beam—in time."

The questioner was amazed. He requested permission to look at the cork and the beam during the afternoon. All through the afternoon the observer watched. He noticed that the beam was trembling ever so slightly. An hour later he could see the beam slowly swinging back and forth. And later still the observer saw the steel beam swinging through the air like a great pendulum—moved by the repeated pressure of a tiny cork.

Christians often feel unable to accomplish anything! Consider what repeated efforts can accomplish—regardless of how small one may feel.—*Tempe Bulletin.*

Dread Disease

Do *you* have it? The seriousness of the flu is second only to "cirrhosis of the giver." This disease was discovered in 34 A.D. by a husband and wife team, Ananias and Sapphira (see Acts 5). It is an acute nervous condition which renders the patient's hands immobile when he is called upon to move them in the direction of his billfold or purse and thence to the offering plate. Actually, this is a symptom of heart trouble. It is clinically observable that this condition does not occur in such surroundings as the golf club, supermarket, or restaurant. The best known preventive is an injection of empathy.—*Selected.*

When to be Alarmed

If you find yourself:
Coveting any pleasure more than your prayer times;
Enjoying a book more than your Bible;
Reading the newspapers for relaxation more than the Bible or some spiritual book;
Reverencing any house more than the House of God;
Satisfied with any table more than with our Lord's Table;
Loving any person more than the Lord Jesus Christ;
Seeking the fellowship of men more than that of the Holy Spirit;
Or delighted with any prospect more than that of the return of JESUS.

THEN TAKE ALARM!

—*Christian Endeavour Reporter.*

Proverbs on Peace and Health

"Be not wise in your own eyes; revere the Lord and depart from evil; it will be healing to your body and nourishment to your bones" (Prov. 3:7, 8).

"Some speak rashly like the piercing of a sword, but the tongue of the wise heals" (12:18).

"Deceit is in the heart of those who plan evil, but those who plan good have joy" (12:20).

"Anxiety in a man's heart weighs it down, but a kind word makes it glad" (12:25).

"Hope drawn out makes the heart sick, but a longing come true is a tree of life" (13:12).

"An unreliable messenger precipitates trouble, but a faithful envoy brings healing" (13:17).

"A soothing tongue is a tree of life, while perversity in it breaks down the spirit" (15:4).

"A happy heart makes the face look sunny; but in grief of heart the spirit is broken" (15:13).

"The light of the eyes rejoices the heart, and a good report nourishes the bones" (15:30).

"Pleasant words are as a honeycomb, sweet to the soul and healing to the bones" (17:22).

"A man's spirit will endure sickness, but a broken spirit who can carry?" (18:14).

"With the fruit of his mouth a man's stomach is filled; with the increase of his lips he will be satisfied. Death and life are in the power of the tongue, and those who love it will eat its fruit" (18:20, 21).

—The above are from the *Berkeley Translation* of the Bible.

The Truth About God

By Pastor Dale Ward

AS I take up the great subject of the truth about God, I am aware that I can only touch upon it in this short article. I can only stress some of the things that are revealed about God in the Bible. The entire Bible deals with this subject. It is, first of all, God's revelation of himself to mankind. This is the primary reason why God gave his Word to the human race.

We cannot understand our relationship to God and our responsibility to him until we know about him. We need to know of his wisdom, power, glory, love, and mercy. God has revealed these attributes as he has spoken to men, punished them, loved them, and blessed them. His generosity toward his faithful ones is revealed by the great and precious promises that he has given to them. "The blessing of the LORD, it maketh rich, and addeth no sorrow with it" (Prov. 10:22).

The Bible reveals ONE supreme God and Creator. There is only ONE self-existent and eternal God. Throughout its existence, the Church of God has stood upon the important truth of the oneness of God. The Bible is emphatically monotheistic. On the basis of the Scriptures, we have every right, yea, an obligation, to believe that it is a vital truth. God sought for centuries to impress upon the nation of Israel that God is one!

"Hear, O Israel: for the LORD our God is one LORD" (Deut. 6:4). This statement from the Scriptures has been repeated millions of times by Jewish people. It is equally important that it be as much emphasized by Christian people today. "Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself" (Isa. 44:24). This is an example from the inspired word of Isaiah the prophet. "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one" (1 Cor. 8:4). This was the inspired word of the Apostle Paul. "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). This is the testimony of Jesus, the Son of God.

"Ye shall not go after other gods, of the gods of the people which are around you; (for the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth" (Deut. 6:14, 15). This applies as much to God's people today as it did to the Israel of long ago. In the best sense of the word, God is a jealous God. He made us. It is right and proper that we should worship and serve him. He has every right to be angry when we neglect to worship him, or refuse to do so. Anyone or anything that replaces God in our worship becomes to us an idol.

Into this lofty and pure teaching concerning the truth about God were introduced the false traditions of men. A little over three hundred years after the ascension of Christ, the doctrine of the trinity was adopted by some who professed to be of the church. Briefly, this doctrine asserts that there are three Gods, coequal and coeternal. This teaching dilutes and dissipates the position and power of the one true and living God. It insists that the Holy Spirit and Jesus are equal with God in every way. (We believe the Holy Spirit to be the impersonal power, or influence, of God.) Some insist that we cannot be Christians unless we believe the doctrine of the trinity. Don't believe it! This doctrine is not biblical. Cast out the traditions of men that relate to this subject and remain true to the teaching of the Bible. A minority still stand for the truth as it is revealed in the Bible. Take your stand with them. The Church of God has always stood firm on the great truth of the oneness of God.

At the present time, many have come to believe that Jesus is God. The first step in this direction is to claim that Jesus is coequal and coeternal with God. The next step is to allow God to fade into the background of our thinking and worship.

Because Jesus walked and talked with men, he became very visible to humanity. Some wanted to believe that God had actually lived with men. This was not a problem with the men with whom Jesus had fellowshiped. They fully understood that he was the only begotten Son of God (John 3:16). It was much later that men advanced the idea that God became Christ. They believe that in Jesus God was masquerading as a man. Some, no doubt, thought that they were doing Jesus a favor to bestow upon him this honor. It is no favor to Jesus to make of him anything other than what he actually is. To say that Jesus is God is idolatry. It is to set someone else, however worthy he may be, in the place of God.

In modern religious circles, we hear the name of Jesus, Jesus Christ, and the Lord Jesus Christ mentioned much more often than we hear mention of God. This they think to be proper because of their wrong beliefs in this matter. We need to guard against this error. This detracts from the glory of God. Let us have other studies of this matter presented by Bible students of the Church of God.

Jesus is not at all responsible for this situation. In no way could he have made his subjection to God any more clear. He taught men to worship God only. He said, "My Father is greater than I" (John 14:28), and "My Father . . . is greater than all" (John 10:25). He made it plain that he could do nothing of himself, and that he came to do his Father's will (John 5:30; 4:34). Jesus recognized God as his God as well as his Father (John 20:17).

To his people Jesus said, "Ye believe in God, believe also in me" (John 14:1b). Perhaps an appropriate message for today would be, "You believe in Jesus, believe also in God." It needs to be made even stronger than this. Start with a faith in the ONE eternal God. Make this truth the center and foundation of your faith!

In Romans 1:25 Paul tells of the tendency of men to worship and serve the creature more than the Creator. Men have worshiped the sun, the moon, and the stars. They have also worshiped carved or

molded images. To worship Jesus as God is another way to worship the creature (creation) in the place of the Creator. Great and wonderful as Jesus is, he is a creation of God. He was "made of a woman, made under the law" (Gal. 4:4). He was "made a little lower than the angels for the suffering of death" (Heb. 2:9).

There exists between God and his Son a creature relationship. God could not die for your sins and mine. God is immortal, which means that he cannot die. If God could die, immortality would be only a myth. Jesus was made mortal for the express purpose of dying for the sins of the world. He lived without sin, a perfect man. This made it possible for him to be sacrificed for the sins of others. He was honored and glorified for his faithfulness, but he is not God. God raised Jesus from the dead (Rom. 10:9, 10). God gave Jesus all power in heaven and earth (Matt. 28:18). God committed all judgment unto the Son (John 5:22, 23). God, as Sovereign of the universe, has delegated these and other honors to his Son. When every knee shall bow, and every tongue confess that Jesus is Lord, it will be to the glory of God who caused it to happen (Phil. 2:11).

The whole universe as well as the earth is God's estate. He created it with his Son in mind. Those who would be faithful to God were also in God's mind. They will be heirs of God, and joint-heirs of God's creation with Jesus. This is revealed in Romans 8:17. Notice that both Jesus and the saints are heirs of God. It is the inheritance that God has ordained for them.

"I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa. 42:8). God has glorified his Son. God will glorify faithful humans in the future. We will be made sinless, like God. We will be made immortal, like God. But God has a unique glory that is his alone. No *one* or no *thing* will ever be completely like him. After Jesus has reigned in power and glory until he has subdued every enemy of God, he will acknowledge that God is all in all (1 Cor. 15:24-28). God is all in all. Sooner or later men will acknowledge this. I acknowledge it now of my own free will. I encourage you to do the same!

We are pleased to honor

Beaumont Church of God

Beaumont, Texas

Paul Shaw

Dale Ward

A BRIEF HISTORY

We started holding church services March 17, 1969. Bro. and Sr. Paul Shaw graciously invited the Walls, Sisks, Sprinkles, Wilsons, and Stephensons to Sunday school and church services in their home.

Bro. Paul Shaw was our first pastor. He served without pay.

At times others preached for us as they came by. Among those who served in this way were: Bros. Dean Moore, Richard Worley, Louis Kump, Dale Ward, John Humphreys, and Gordon Landry.

Members baptized into Christ since the work began are: Bill Shotwell; Bobbie, Bonnie, Kenneth, Charles, and Kathy Walls; and Greg Shaw. We have fourteen members. Seven children and some visitors meet with the group.

Bro. Dale Ward is our present pastor. Sr. Ward plays the piano for us. We are grateful to God and his Son for the service of the Wards.

Our contributions have been augmented by money from: Kokomo, Ind.; Sedro Wooley, Wash.; Glendora, Cal.; Diboll, Tex.; and perhaps other places. We want to thank the Lord for all who have helped, and for all who are interested in the work of the Lord.

We have appreciated the help and inspiration that we received from the four retreats at Camp Victory that we attended. These retreats included people from Louisiana, Arkansas, and other parts of Texas. They have been successful efforts to serve the Lord.

Since the Shaws have moved, Bro. and Sr. Robert Walls have invited us to meet in their home. Bro. Walls died about two years ago. We have continued to meet with Sr. Dorothy Walls. We are grateful for this opportunity to use the Walls home. The address is: 5140 Highland Ave., Beaumont, Tex. 77705.

The church purchased a new piano in 1969, and also has twenty-four chairs, twelve of them recently purchased.

Give God the credit for any good that we have done.

Mrs. (M. B.) Olive Stephenson,
Church treasurer.

Sr. Stephenson's address is: Rt. 1, Box 180, Vidor, Tex. 77662

Project Noah

By Hazel Cramer

IN THE last decade, several articles have appeared in newspapers and magazines concerning the preservation of invaluable and irreplaceable documents, scientific technology, and knowledge in every conceivable category. This to prevent their being forever lost to mankind in case of an all-out atomic confrontation.

This project, sometimes referred to as "Project Mole," involves many acres of immensely deep subterranean tunnels and rooms, some of which are lined with lead as protection against possible radiation. All ceilings and walls are structurally reinforced. Oxygen-producing equipment is in plentiful supply. Published articles and televised accounts of this project show giant computerized machines lining the walls of room after room. Into these has been fed all of the knowledge available concerning everything worthwhile or essential to a future civilization, in the event that any humans survive. Countless filing systems, containing microfilms and other materials, are to be preserved for the same purpose. The intricate and varied machines defy description. Those in control of them would have access to ample food, bedding, clothing, water, and, in fact, all of the comforts of home for many years.

Man has always sought ways to preserve his own knowledge and wisdom, even at the cost of heroic self-sacrifice. Sadly, he does not always appreciate the accumulated knowledge and wisdom of others. This is in evidence in our many wars, destructive not only of human life but of the works of humans as well. Apparently human life is the most expendable of commodities in all-out war.

Scientists have made many attempts to create life. All such attempts have failed miserably. One of the latest such efforts is known as "cloning." The assertion is made that when the proper formula is perfected, a portion of tissue taken from the body of a donor will be made to recreate the exact likeness of the donor. Supposedly, the resulting creation will be an exact duplicate of the donor in physical appearance and mentality. It is even thought that this recreation would possess all of the knowledge of the donor.

Another scientific fantasy is the idea of preserving the bodies of the dead by freezing them in certain chemicals, and keeping them frozen in airtight tube-like containers. The purpose of this is that they may be restored to life at a future designated time, if and when a method for doing this is discovered.

We, as Christians, have a solemn duty to actively support a project for the preservation of life and knowledge. We might title such as "Project Noah." 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). His exhortation was to "Watch therefore, for ye know not what hour your Lord doth come" (v. 42). And again: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (v. 44).

If we have received Christ as our Savior, we must follow the above admonition lest we become castaways. Said Paul: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

The New English Bible translates "castaway" as "rejected." Rejected by Christ. What an awesome and horrifying thought to contemplate.

We are told in no uncertain terms to "BE READY!" What constitutes readiness? Obviously, it includes believing in God, Jesus, and the things concerning the kingdom of God on earth. But there is much more. Merely having faith in the second coming of our Lord and Savior Jesus Christ to earth to set up a heavenly kingdom is not sufficient readiness. More, much more, is required. "Faith without works is dead" (Jas. 2:20). The term "works" includes many facets of a Christian life. It includes such intangibles as morality, wisdom, and knowledge. Also included is righteousness which is according to God's will, not our own.

Paul bluntly warned the Galatian brethren against committing such sins as "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:19-21). He clearly told them that "they which do such things shall not inherit the kingdom of God" (v. 21). He then went on to say that the fruits of the Spirit (what a Christlike character should portray) are these: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness" (vv. 22, 23).

Noah was termed "a just man and perfect in his generations" who walked with God (Gen. 6:9). He was called by Peter "a preacher of righteousness" (2 Pet. 2:5).

We cannot save ourselves and forget others. Such behavior is not according to the will of God (John 3:16). Just as Noah preached of the coming destruction in his day, so must we be living testimonies in word and deed, proclaiming the soon coming of the Lord and his judgment on the wicked.

Dare we ignore the command of our Lord and Savior: "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). Lest you consider it a matter of no great importance, think of the alternative. By living an unchristian life, one forfeits his chance to live and reign with Christ during his thousand-year reign upon the earth (Rev. 20:6; chaps. 21; 22). This period introduces an eternity when God himself shall dwell and reign on earth. He not only forfeits his chance to obtain the gift of eternal life, he also puts himself in danger of the great white throne judgment, when the second resurrection occurs. The rest of the dead are judged according to their works. They receive either eternal life or the second death. How dreadful to be resurrected, only to be cast alive into a lake of fire, if such is the verdict (Rev. 20:6-15).

Many people live their lives as though there were no tomorrow. Others as though they already have all eternity at their disposal. True Christians live "just for today," in hope of the soon coming of our Savior.

A gospel chorus begins: "With eternity's values in view . . . check your amusements, hobbies, against this thought. The world in you will become less dear, and Christ will occupy more of your heart."

Thou Shalt Not Exploit Thy Minister

THE average minister works 70 hours a week on pastoral and congregational duties, according to a recent survey. Members of the clergy are perhaps the only professionals today who aren't enjoying shorter and shorter work hours.

Most ministers are very dedicated people. Dedicated to God and their congregations. So dedicated, in fact, that they are often unable to find the time for every duty they feel obligated to fulfill.

Ministers are only human. They, too, are subjected to the stresses and strains we all face. Things like trying to do well in a demanding job, maintaining harmony at home and meeting the family's financial obligations.

These are things that few lay persons consider in their relationships with their ministers. That ministers work long and hard for their congregations and still must be parents and providers.

It is not an easy life. But ministers are doing their jobs well with few complaints.

You could make your own minister's life easier, though. You would want to do so if you stopped to consider all your minister must do.

Time is Precious

A minister is called upon to visit the sick, counsel parishioners, attend church social functions, work with youth, and preside at weddings and funerals. He or she must also prepare sermons and services, meet with church committees, represent the church to demoninational bodies, and find time for study and prayer. That's plenty to do to fill a job.

Time means a lot. Your minister has to budget time carefully, and still may find it necessary to put one demand in front of another.

After all, a person can't be two places at once—although sometimes the minister is made to feel that he can.

You can make things easier by placing fewer demands on your minister's time. Consider carefully before you ask for attendance at the next women's society tea, young people's picnic, men's club meeting, church basketball game, or to give the invocation at a banquet.

The minister can't do everything well. So the congregation should help to establish some priorities in view of the church's mission. Is the minister to be, first, a preacher and teacher? community leader? administrator? fund raiser? counselor?

Knowing what are the most important tasks will enable the minister and congregation to use pastoral time more effectively. The congregation can help the minister. Perhaps members of the laity can visit the less seriously ill. Someone else can be responsible to recruit church school teachers. Someone else can head the building fund committee.

Who's Running the Office?

With all that a minister has to do anyway, it's a shame that he must ever serve as an office clerk. Too often he is left to address envelopes or to run the mimeograph machine. Or answer the telephone.

A minister doesn't need those types of duties. They should be handled by trained administrative staff members or volunteer office help. Worrying about who is going to take care of such routine responsibilities can take away from your minister's effectiveness in his more important tasks.

Facing the Unexpected

A minister has enough to do with his regular duties. But often, pressing circumstances need his immediate attention. A parishioner is seriously injured in a traffic accident. A distraught mother is on the verge of suicide. No matter what time it is or what else he has to do, the minister must go right away.

It's the unexpected events which make it especially important that the minister not have too much to do otherwise. If he's feeling harried himself, it's difficult to be a source of comfort and reassurance to someone else.

The best way to insure your minister's being able to handle the unexpected is to ensure that the expected duties allow for it. Too full a schedule offers little leeway.

How are Things at Home?

Most ministers have families to consider too. They want to spend quiet times at home and also get out to do things with their spouses and children. Families want their time too.

The minister was hired to serve the congregation. But many ministers do so much serving they find it difficult to spend even two nights a week with their families. To be alone occasionally is something every family should enjoy.

If a minister doesn't have time for a full, normal family life, he will undoubtedly suffer. So will his family. A feeling of togetherness could be lacking. So could parental discipline. No one benefits, including the congregation.

Too often the family of a minister has too much more expected of it than the average parishioner's family. The minister is on call virtually 24 hours. The spouse is sometimes expected to be an assistant pastor as well as the most dependable member of the laity. The children are supposed to be models of good conduct. If the neighborhood kids get in trouble, it's the minister's children who should know better. The others are only growing up.

Ministers and their families know they are constantly under public scrutiny. They have come to accept it. But that doesn't mean they deserve any less time together. Or that they need feel as if they live in a glass house.

Your minister is only human. He, too, can become annoyed by constant visitors and phone calls. Don't make your minister wish that he and the family could go into hiding—far from the congregation he should feel so close to.

Money Isn't Evil

A minister is a spiritual person. He or she is not to be concerned with worldly things, many lay persons believe. Things like money are important.

Think about it. Should a minister be subjected to more financial doubt and insecurity than another professional person? Should a minister not worry whether the family can have important benefits of our society—such as college for the children? Or an adequate retirement income fund?

This expectation of denial develops a

(Please turn to page 18)

SEEKERS of TRUTH

By Edward H. Goit, Sr.

Question:

Is there a difference between the Lord's Supper and the Communion service? Was the Lord's Supper actually the celebration of Passover by our Lord and the apostles, or was it different than the Passover feast, as some assert?

Answer:

I believe that the Lord's Supper and the Communion service are the same ordinance, and I use the terms interchangeably. It was during the Passover service that Jesus instituted the ordinance of Communion, or the Lord's Supper. It was necessary for Jesus, as a good Jew, who was fulfilling the law and the commandments of God, to remember his heritage and relive the events of Israel's deliverance from Egypt under cover of the blood of the sacrificial Paschal lamb. In instituting the Lord's Supper, Jesus pointed to himself as the Passover lamb (1 Cor. 5:7), and to his death as the event which delivers "whosoever will" (the church) from the bondage of sin. His blood would be the sign under which God would remember his people. Jesus' Supper would be the Supper for the church of God (Rom. 11:12-25).

The Lord's Supper was not the celebration of Passover by our Lord and his apostles. It was a separate Supper, instituted by our Lord as he and his apostles celebrated the Passover. It was introduced to them as they were eating the Passover. It had not been a part of the Passover service in previous celebrations that they had observed. It was a new Supper, to be observed by Jesus' followers in his absence. Jesus, the Lamb of God, was to be the heart of the new Supper. Lambs of earthy sacrifice, used in the Passover feast, were to be a thing of the past for both Jews and Gentiles who were made one in Christ (Matt. 26:26-29; Mark 14:22-25; Luke 22:15-20; John 13; Heb. 9:10).

Question:

Is it necessary to hold a feast, or banquet, in connection with the Lord's Supper?

Answer:

I do not believe that it is necessary, or wise, to hold a feast or banquet prior to the ordinance of Communion. The love feasts held prior to the Lord's Supper in Corinth degenerated into drunken orgies, despising the church of God. Paul did not praise the Corinthians for this, but instructed them to eat and drink in their own homes before coming to the Lord's Supper (1 Cor. 11:17-22). He taught emphatically that the church was not the place for such actions. I believe that the Lord's Supper is supper enough at a Communion service.

Question:

Should we celebrate the Communion service with fermented wine or plain grape juice? Why, or why not?

Answer:

We should celebrate the Communion service with the "fruit of the vine" (grape juice). Fermented (intoxicating, alcoholic) wine has no place in the Lord's Supper. The Roman, Greek, and Angelican Churches have used fermented wine in their celebration of the Mass and Holy Communion for years, but this is not proof that Jesus and his apostles used fermented wine.

It is worthy of note that in each instance where this Supper is recorded, and the "cup" is mentioned, there is not one reference to wine. The only reference to the contents of the cup is the "fruit of the vine."

Jesus described the contents of the cup used in the upper room as the "fruit of the vine" (Matt. 26:29). The vine does not bear intoxicating juice. It is not alcohol! It is pure, life-giving fruit. Only when fermentation sets in does it become intoxicating wine.

The Greek word most frequently used for wine is *oinos. Oinos* can be either unfermented or fermented wine. It is never used in God's Word to describe the contents of the cup used in the Lord's Supper. Whenever the words "fruit of the vine" are used, they always refer to unfermented wine.

Furthermore, there is no authority for the use of either fermented or unfermented wine in the Passover feast. No one seems to know when the Jewish priests introduced wine into the Passover feast, or Seder service as it is now called. It was not so when Moses, at God's command, introduced this memorial service to Israel.

God absolutely forbade even the presence of *bharna* (yeast, ferment, leaven) in one's house during the Passover, or Feast of Unleavened Bread, because it was the cause of decay. It rots fruit and vegetables and signifies corruption, disease, and death (Ex. 12; 13; Luke 22:1).

God's Word teaches that Jesus is our High Priest (Heb. 7-9). Jesus sprang out of Judah, a priest after the manner of Melchisedec. He is of a better priesthood than Levi and his descendants, who were forbidden of God to use alcoholic liquor when ministering to God (Lev. 10:8-10). The priesthood was changed and undefiled. This High Priest, when he instituted the Lord's Supper, in fulfillment of the law, could not use fermented wine.

Question:

How often should Communion be observed?

Answer:

The frequency of Communion should be at the discretion of the members of the local body of Christ. Some practice Communion once a week, some once a month, and some only once a year. The Communion service may be observed on special days, such as Worldwide Communion Sunday, International Youth Communion Sunday, Easter, Christmas, New Year's Eve, etc.

Question:

Please explain, "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit" (Eccl. 1:13, 14).

Answer:

Solomon, writer of the Book of Ecclesiastes, made it his business to acquaint himself with all things. He diligently pursued knowledge. God-given wisdom was used in this search. It was not an easy quest, for God told man, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. 3:19a). All of Solomon's search was toilsome and a weariness to the mind. Likewise, in our own pursuit of living this is so. God sends trials to test, to refine, and to mold our characters.

The writer discovered that knowledge and learning are but vanity. They do not bring real happiness to man. He further realized that because all of man's ways are vain, all things are crooked, and cannot be made straight apart from God. God made man upright, but man sought out many inventions (Isa. 40:4; 45:2; Eccl. 7:25-29). The conclusion of Solomon's search was that all human activity, apart from God, is as fruitless an effort as chasing the wind. •

STORIES FOR THE FAMILY ALTAR

By Ruth Lewis

The Cookout

Sandy and Sammy were rushing around the house. They were helping Mother and Daddy clean up the place. Soon it would be time for Pastor Jennings and his family to come for a cookout.

"You made this mess," Sandy yelled at Sammy, "so you clean it up."

"You played with those building blocks, too," Sammy shouted back.

Dad walked into the room and scowled. "Ever hear the word 'cooperation'?" he asked. Dad started to pick up some of the blocks, and soon the twins joined him.

Sandy followed Mother all around the kitchen, helping her and getting in the way too. Sammy helped Dad set up the lawn chairs and the grill. Soon everything was ready.

The Jennings family soon arrived and the first thing the children did was to dump out the building blocks, right in the middle of the floor. Sandy and Sammy saw Dad laughing.

The smell of meat cooking soon drew everyone to the grill.

"Ooops!" said Dad. "A big piece of meat fell down onto the coals."

"Well, Joe, looks like you decided to make this a religious occasion and offer a burnt offering. Is there something you want to talk to me about?" laughed Pastor Jennings.

After everyone had left, Sandy asked her dad why Pastor Jennings had said what he did.

"In Bible times," said Dad, "people offered burnt offerings to God when they had sinned. The whole piece of meat would be burned up. At other times, they burned only a part of the meat and the priests ate the rest of the good meat. At still other times, the people who brought the offering ate the cooked meat."

"You mean that they barbecued too?" asked an excited Sammy.

"I guess you might call it that," laughed Mom, "but it was a religious ceremony. We don't need to do that today because Jesus was our sacrifice."

"Hey, come on," called Dad. "Help me pick up these blocks again!"

Some Questions About Leviticus

1. Just what is the Book of Leviticus about?

The Book of Leviticus is primarily about the Levites and priests, and tells us about their purpose and responsibilities.

2. What was so special about that?

Most nations have to work out their own form of government. The Israelites had their religious and secular life intertwined with direct orders from God about how things should be done. God also chose the land where they would live and the leaders who would advise his people.

3. Who wrote this book of the Bible?

Moses. He wrote the first five books of the Old Testament. He probably had plenty of time to do it while the people were in the wilderness those forty years.

4. Can the instructions that God gave by Moses be put in any special order?

Yes. The Book of Leviticus deals primarily with three things. They are: sacred persons; sacred seasons or times; and sacred things, including the tabernacle and the sacrifices offered there.

5. Just what happened to all those offerings that the people of Israel offered to God?

There were several different kinds of offerings. If anybody felt that he wanted to be consecrated to the Lord, he brought the priest an offering to completely burn.

If any sinned, and his sin was classified as a sin or trespass, he could offer a large or small animal. First, he placed his hands on the animal and his sins were transferred from him to the innocent, perfect animal. The priests ate these offerings.

For a trespass, the sinner could bring either birds to burn or flour, a handful of which was burned. The rest was given to the priests to eat.

The meal offering was of grain or fruits. A token of these was burned, with the rest going to the priests and their families.

In the case of peace offerings, both the priests and the people who offered the sacrifice shared in eating them. This symbolized their communion or fellowship with God.

So you see, all that food wasn't just burned up. Most of it was available for the priests to use.

6. How did the priests manage to keep their families separate and true to the Lord?

God gave very strict rules. See chapters 22 and 23. If anyone did not obey his rules he was punished. Remember Aaron's sons, who were killed because they offered strange fire on God's altar? God was very strict about the priests doing everything as he said to do it.

7. Why did God have so many religious observances instituted?

The more often you do something, the more apt you are to remember it. God wanted the people to remember him, so he had eight sacred times: Sabbath; Passover; Feast of Pentecost; Feast of Trumpets; Day of Atonement; Feast of Tabernacles; a Sabbatical year (every seventh year); and a Year of Jubilee (every fiftieth year).

8. Why should I read this book of the Bible?

It points up the value of Christ's sacrifice. He also is our high priest. Christians are someday to be priests of God. God *still* has sacred persons, times, and things. He still wants to be remembered!

NEWS AND PROPHECY

BY JAMES MATTISON

Coming World Economic Collapse

Delicious living! This is what the Bible calls the luxurious living of those who have every luxury, or are trying to get them, while at the same time forgetting God. This has happened from time to time through the centuries, but it will be exceedingly prevalent in the last days. We are in those days now, but the worship of the "almighty dollar" will be stopped. God will be supreme.

What is God going to do about this luxurious living and self-glorification? The world economic system is not only going to collapse, God is going to *destroy it*. This information is found in Revelation 18. Turn there and read it.

The Fall of Babylon

The prophetic portions of the Bible often designate the evil systems of the world by the name "Babylon." This may be traced back to the tower of Babel (Gen. 11:1-9), when men decided to make themselves a name by building a tower. They were worshiping themselves and their idols instead of seeking the Almighty.

There was a genuine, material Babylon. It was the third great empire, following Egypt and Assyria. Nebuchadnezzar was its greatest king. He was guilty of self-exaltation too. It was he who said, "Is not this great Babylon, that *I* have built for the house of the kingdom by the might of *my* power, and for the honour of *my* majesty?" (Dan. 4:30).

Isaiah and Jeremiah had a lot to say about Babylon too. (Read Isaiah 13; 14; 51; 52.)

In Revelation, the last book of the Bible, chapters 17 and 18, we are told that in the end of this age Babylon will finally come to an end. This term "Babylon" includes every wicked system that mankind has devised—religious, economic, and political. That is what is meant by "Babylon."

Won't that be wonderful?

When Babylon falls, the way will be cleared for Christ to replace it with God's glorious kingdom here on earth. Babylon's fall will cause much consternation to earth's monarchs and merchants.

Revelation 17

This chapter speaks of the spiritual adultery that men have been committing since the first idol was carved and a man-made religion was created to exalt mankind—to classify man's lust as religion!

What is Babylon? It is a wicked worship of things man-made and untrue.

When will this Babylon operate? John said, "There are seven kings: five are fallen, and one is, and the other is not yet come" (17:10). The Beast is the eighth and the last.

Five systems had already risen and fallen when John wrote this. They were false religious systems, existing in different world empires, but still representing the same Babylon, the evil system of worship. Those who followed this system were idol worshipers.

Some think that the system established by the Roman Empire is Babylon. Rome is only a part of Babylon, the part that existed when John said "one is."

The five kings, or kingdoms, that had fallen were Egypt, Assyria, Babylon, Persia, and Greece. All had their idolatrous systems of false religion. It seems that they readily worshiped anything except the true God. Man-made religion is usually self-glorification. One such system is yet to come, but it will be destroyed. After that, the crash of economic Babylon will follow.

Babylon of Revelation 18

This deals with a different system than that mentioned in chapter 17. Two aspects of the evil Babylonian system are presented here. Revelation shows the fall of the wicked *worship* system. Revelation 18 reveals the collapse of the evil *economic* system. It is also associated with the world's political system, for the "kings of the earth (v. 9) are involved. All nations have had relations (fornications) with evil (Babylon). The cry of sin has reached to heaven. God cannot tolerate sin. *Sin must go!*

This chapter describes how earth's evil trading system, governed by greed, graft, selfishness, and the *love* of money will be destroyed just before Christ's coming (ch. 19).

A Brief Outline

Revelation 18 may be briefly outlined as follows:

1. Babylon's fall announced (1-3).
2. God's call to separation (4).
3. God's charge of sin (5-8).
4. Kings, merchants, shipowners lament her destruction (9-19).
5. The righteous rejoice (20).
6. Babylon's utter destruction (21-24).

This clears the way for God's system to be established on earth through Christ. It will be the day when God's judgments are in the earth (Isa. 26:9).

Babylon's Problem

The basic sin of man in relationship to possessions is that he tends to worship material things instead of giving glory to the God who gives us all things needful. When man loves money instead of loving God, he is on the wrong track. This is explained in verse 7. Babylon (does this include you?) has "glorified herself" and "lived deliciously," having been given over to wantonness. God will reward these sins with "sorrow and torment," a *double* reward, including twice as much sorrow (plagues, death, famine, and mourning) "according to her works."

These Babylonish people will never admit that they were wrong and God is right. Their attitude is expressed in the words: "I sit a queen, and am no widow, and shall see no sorrow."

God's Solution

Because of this passion to "live deliciously," reveling in sin, God's judgment will come in "one day" (one hour, vv. 10, 17). His judgment will result in plagues, death, mourning, famines, and burning (v. 8).

Earth's Lamentation

First the kings, who have profited by trading in evil, will bewail the passing of their money system. They, like the merchants and seamen, will stand "afar off," fearing to go near the "city." Some think that Babylon will be a real, literal city, on the Euphrates, or at Rome—the capital of trade.

Next to weep are the merchants of the

(Please turn to page 18)

Efficient or Effective?

by H. Robert Cowles

THIS one thing I do," said Paul by inspiration: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

There is a difference between efficiency and effectiveness, as LeRoy N. Johnston, Personnel Secretary for the C&MA Foreign Department, observed in a recent communication to missionary candidates. "Efficiency is doing things well," he said; "effectiveness is doing the right things." There is a difference. Fortunate is the person who is doing well the right things.

As Dr. Johnston rightly went on to point out, the key is to distinguish between goals and programs. "Programs should not be our goals, but means to reach the goals."

Dr. John A. Howard, president of Rockford College, in an address given before the North Central Electric Association in Duluth, Minnesota, remarked on a study done by two researchers from the University of Minnesota. They had surveyed professors and administrators at sixty-eight universities, public and private, to ascertain what, in the thinking of these men and women, were the objectives of the American university and—on a second list—what they believed should be the objectives.

Significantly, the number-one objective on both lists among the more than 7,000 respondents was, "To protect the academic freedom of the faculty."

"The means have become the end," Dr. Howard lamented. "The fact that the student is at the other end of the process has become incidental—very incidental, as a matter of fact, for the survey made no mention of the student in any of the first ten objectives on either list except as a unit of intellectual raw material."

Before we condemn the educators for a warped concept of their goal—a charge, incidentally, that cannot be leveled against most teachers in most Christian colleges, where concern for the student and his development is very evident—we ought to look at the church.

When Sunday morning comes around, do you say, "I shall go to church this morning"? or do you say, "I shall get together with fellow believers this morning"?

Does the word "church" evoke a mental image of a building at the corner of Main and Maple, or does it activate an image of people assembled for mutual encouragement as they see the Day of the Lord approaching (see Heb. 10:25).

Church was never meant to be a building. In the Scriptures it is always conceived of as people—called-out ones who had named the Name, whom God had redeemed. The building, whether upper room or house or temple porch, was quite incidental.

This is not to say that church buildings today are unimportant. In our context they serve a useful function. Their attractiveness can influence those whom the congregation is seeking to reach for Christ.

But church buildings are not the goal. The church is people. Paul preached Christ, "warning every man, and teaching every man in all wisdom, that [he might] present every man perfect in Christ Jesus" (Col. 1:28). For this he labored.

Efficiency is commendable. We all ought to strive to be efficient. But if we in our church work are efficiently doing something that does not contribute to the real goals of the church we are like a well-lubricated motor that is not propelling anything.

Real achievement in the Christian life, as one of my friends once observed, is something like age: those who have attained it are the last to talk about it.

Maybe some of the rest of us can do a self-evaluation by asking and answering these questions:

1. What are my specfic assignments in the congregation I belong to?

2. If no specific assignment, is it because I have shunned involvement with my fellow believers? Has the congregation overlooked abilities I have which they need? Have I volunteered my services?

3. How does what I am doing contribute to the building up of the Christians or to their outreach to others?

4. If it seems to have no direct relation to that goal, am I willing to discuss this frankly with my pastor?

5. Am I suited to and capable of other jobs that *are* related to the true scriptural objectives of the local church? Are there openings for me?

In the last part of Matthew 25, Jesus makes some statements concerning the judging of the nations at his return. The fate of the nations is to be determined by their attitude toward *people:* the hungry, the thirsty, the stranger, the naked, the sick, the prisoners. I suspect that on that day when we all appear before the judgment seat of Christ, our Lord will not be terribly impressed by whether we were president of the ladies missionary society or superintendent of the Sunday school or editor of *The Alliance Witness.* He will want to know what kind of a ministry we had to the hungry, the stranger, the sick, the imprisoned.

Efficiency? Yes. But let us be sure our efficiency is brought to bear on activities relating to our true business as the people of God.—Reprinted by permission from *The Alliance Witness.*

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Ministering Spirits

By James Corlis

IN HIS Letter to the Hebrews the Apostle Paul, in referring to angels, says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14). These ministering spirits are much more in evidence in the early part of the Bible than in later pages. At the present time they are never visible, though there can be little doubt that they are very active behind the scenes. Not only are they ministering spirits, but they have a further work. Paul says, "Unto the angels hath he not put in subjection the world to come" (Heb. 2:5). Inferentially, this can mean that the present world is under the guidance of, and is subject to, angels.

Back near the time of the foundation of the world, Abel offered "of the firstlings of his flock and the fat thereof" (Gen. 4:4). This statement is so precise that it strongly suggests that Abel had received instruction on this point. We read in Revelation 13 that Jesus was "the Lamb slain from the foundation of the world" (v. 8). If Abel's offering was intended to serve as a type, or pattern of the sacrificial death of Jesus, it was important that Abel should receive detailed instruction concerning it. Presumably, this instruction was delivered by an angel.

After the flood, we are introduced to Abraham in Genesis 11. In Genesis 12:1 we read, "Now the LORD had said unto Abram." This would be by means of an angel, for we must recognize that when an angel speaks, he speaks as God; when a prophet speaks, he says, "Thus saith the Lord." To illustrate this point, let us anticipate. Exodus 3:2 says, "the angel of the LORD." But when this angel speaks, in verse 6, he says, "I am the God of thy father."

Angels played a major role in the life of Abram. When we read, "The LORD appeared unto Abram," or, "The LORD spake unto Abram," it was not the Creator who spoke and appeared, but one of the angels. They are defined as messengers of God who do his pleasure. Repeatedly it was these messengers who spoke to Abram when we read, "The LORD spake" (e.g., Gen. 12:7; 13:14; 15:1, 13). Angels guided his domestic life. An angel spoke to Hagar after she fled from Sarai (Gen. 16:7). In this chapter, angelic guidance is quite complete.

Paul says in Hebrews 13:2, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." An outstanding example of this is in Genesis 18, where three "men" are said to have appeared to Abram. We note Abram's energy: "He *ran* to meet them"; Abram *hasted* and told Sarah to "Make ready *quickly*." He *ran* to the herd and the servant *hasted*.

The angels told Abram and Sarah that they were to have a son. All of these years Abram had been "hoping against hope." Now his hope was to be justified. It would appear that one of the three angels was superior to the other two. He told Abram that Sodom was to be destroyed. Abram's nephew Lot lived in Sodom. Hence Abram's pleading: "If there be fifty . . . forty . . . thirty . . . twenty . . . ten righteous men, will the city be destroyed?"

The speaker went his way, but the other two went to Sodom, where they found abundant evidence of the wickedness of those cities of the plain.

One angel took charge of Lot and his wife, and the other of the two daughters. They hurried them out of the city. Four cities (Sodom, Gomorrah, Admah, and Zeboim) were destroyed. Zoar, the fifth, was spared that they might have a place to which to flee.

The Lord visited Sarah, the miracle was wrought, and Isaac was born. When Isaac was grown, God tested Abraham, telling him to offer Isaac as a burnt offering. Abraham's hand was stayed at the crucial moment when "the angel of the LORD called to Abraham" (v. 11). "The angel of the LORD called to Abraham a second time" (v. 15), and confirmed and amplified the great and precious promises previously given to Abraham.

When Isaac was approaching forty years of age, Abraham sent his steward Eleazar of Damascus to the city of Nahor to bring Isaac a wife from among his kindred there. Abraham assured Eleazar that "the LORD God of heaven . . . shall send his angel before thee" (Gen. 24:7). And so it came to pass. The faithful steward could report that "The LORD hath prospered my way" (Gen. 24:56). In Genesis 24:12-14 is recorded the wonderful prayer of faith offered up by the faithful servant. "O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master." Later he said, "Before I had done speaking in mine heart, behold Rebekah came forth with her pitcher on her shoulder." She spoke to him in exactly the words that he had requested as a sign. (Note that the prayer of the servant was "in his heart." There is no necessity for prayer to be vocal before God hears and answers!)

In later days, Gideon, when called by God, suggested the sign that should be given to him, instead of waiting for God to do it. Such an action requires tremendous faith. It also demands a strong will to keep on should the suggested sign not be given.

It appears that angels played a greater part in Abraham's life than in the lives of Isaac and Jacob. Angelic appearances and guidance must, however, have greatly influenced their lives. At the end of his life, Jacob could request, "The Angel which redeemed me from all evil, bless the lads" (Gen. 48:16).

A further point must be emphasized. God often influences other people because of his love for his chosen ones. In

the incident when Abimelech took Sarah into his house (with the understanding that she was Abraham's sister), we read that God said to Abimelech, "I also withheld thee from sinning . . . for he is a prophet" (Gen. 20:6-8).

Many other instances of angelic guidance and protection could be cited. The question arises: How does this affect us in our day? Have we the same guidance, help, and protection that they had in days of old?

Before we attempt to answer that question, let us glance briefly at the New Testament records. Angels were very much in evidence all the way through Jesus' life. They appeared at the annunciation, at his birth, at his baptism, his temptation, in Gethsemane, at the sepulcher, and at his resurrection and ascension. During all of the major events of his life, they were there. They were angels of the highest status, as we should expect. But what of others? We are told that they were with both Peter and Paul; also Mary Magdalene, John the apostle, and presumably in the lives of others, of whom we are not given specific details (like Ananias, who was sent to Saul the Pharisee in Damascus).

In the lives of the Israelites, particularly in the lives of Moses and Joshua, the presence of angels is evident. Exodus 23:20, 21 tells us that God said to Moses, "Behold, I send an Angel before thee . . . obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." It is quite possible that this angel was Michael. It seems that he has been in evidence in the affairs of Israel, particularly in 1897, 1914, 1917, 1948, 1967, and other dates which will occur to the reader.

Certain promises of God are timeless. We read in the Psalms that "The angel of the LORD encampeth round about them that fear him" (34:7). In Asa's earlier days, he was particularly blessed with angelic assistance, especially when the land was invaded by 1,000,000 Lubims and Ethiopians (2 Chron. 14:9-12). When his actions were not so commendable in later days, God reminded him that "The eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9). The angels are the eyes of the Lord and they are ever vigilant on behalf of those whom God loves. Remember how, when Daniel's three friends were cast into the burning fiery furnace, God's angel went in with them and prevented even the smell of fire passing on their garments. When Daniel was in the lions' den, God sent his angel to shut the mouths of the lions. (See Dan. 3:22-27; 6:16-22.)

Jude tells us that Michael was there protecting Israel from the evil plottings of Tobias, Sanballat, and company (Jude 9). If these promises of God are timeless, they apply as much to ourselves as they did to Israel of old. Speaking of his "little ones," Jesus said, "Their angels do always behold the face of my Father in heaven." Guardian angels are much more than a beautiful thought; they are a marvelous reality.

We know that the angels are guiding present-day affairs, for they are all coming to pass exactly as the Word of God said that they would. In no age has there been greater evidence of this guidance than there is at the present time. World affairs are bad; they will get worse. In view of the fact that we are Christ's little ones, we can rest fully assured that, if in all our ways we acknowledge him, he will direct our paths. Let us put all of our affairs in his hands. He can guide them far better than we. Jesus is now superior to the angels, and he has said to us, "I am with you always." The angels are *his ministers* too, to do his pleasure. Just as the angel told Noah to "come into the ark"; as they protected Lot when Sodom was engulfed, and a place of refuge was provided at Zoar, the Lord still says, "Come."

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isa. 26:20). Finally, may we be invited to "the marriage supper of the Lamb," for "his wife hath made herself ready" (Rev. 19:7-9).

Dark days? Yes, very! But we are children of light. Of all people on the earth, none are as greatly blessed as we. This is an amazing position to occupy! Our acceptance by the Lord will depend on the way in which we respond to his stupendous love. It is our Father's good pleasure to give us his kingdom. He is desirous that all come to repentance. In the longsuffering of God lies our salvation. We can rest well assured and be content in God's repetition of the old promise that he made to Jacob, Moses, Joshua, David, and Solomon, which was repeated by Paul in Hebrews 13, "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (v. 6). •

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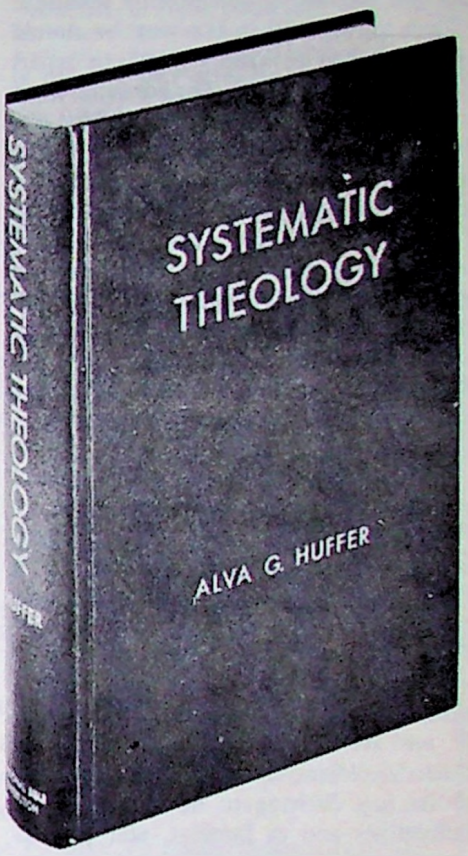

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CHRISTIAN LIVING

(Continued from page 6)

and applied with love, reason, and understanding, the things mentioned here will produce good results, though the results are not necessarily consistently identical. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). The admonition to parents is clear: "Train up a child." Nobody should misinterpret this. "When he is old, he will not depart from it." This also seems clear. What about the years between—the "terrible teens"? Can we assume that some of our children and young people may depart from the narrow way of righteousness? Our prayers should be that God will guide our relationship with them and spare their lives until they are older and reach greater spiritual maturity.

For the best and most complete results, we must accept and apply the words of Peter: "The word of God, which liveth and abideth for ever" (1 Pet. 1:23). The Bible must be paramount, holding first place in our homes. It is the Word of God, to be used to guide our lives, to give us comfort, and to keep us from temptation. The Word is the Sword of the Spirit. If we are to accomplish anything as Christ's soldiers, we must become skillful in its use. Striving to do this, both as individuals and as families, will give to our homes a proper emotional climate. The household barometer will clearly reveal who's who, and the place that each holds in our hearts and lives. With the Bible at the top, all things fit into their rightful place in God's plan for a successful Christian home.

THOU SHALT NOT EXPLOIT THY MINISTER

(Continued from page 11)

contradiction within ministers. They are caught between the traditional religious value of forbearance and the contemporary materialistic value of attainment. Although ministers are humble servants of God, they are also educated and skilled. They have aspirations, as you do. Not only for themselves but for their families.

It's important that the minister receive a salary large enough to support a family adequately. And be covered financially for professional expenses. A minister with money problems cannot be as effective in serving God and the congregation.

Learning Keeps On

A minister should never stop learning. After all, you wouldn't want to be served by a physician who didn't keep studying medicine. Continuing education is important to your minister. The minister feels an obligation to keep on learning, and of course wants to.

But education requires time and money. The cost is actually a professional expense because it is also for the benefit of the congregation. Therefore your congregation would do well to see that the minister has an allowance to continue an education. And see that the minister has an allowance of time to pursue it.

Take a Look

Is your minister being exploited? Does he or she have the support and understanding of the congregation in performing designated tasks? Does your minister have time to take care of the unexpected?

Does the minister's family have the opportunity for a private home life? Does he or she have time to be a husband or wife? Time for leisure? Are the minister's salary and allowances enough to keep the family free of major financial worries?

The effective minister is one who can enjoy pastoral duties, the congregation, a family, an adequate income, and time alone.

—Reprinted by permission of *Ministers Life and Casualty Union,* Minneapolis, Minnesota.

NEWS & PROPHECY

(Continued from page 14)

earth, who have become rich by dealing in the earth's finest merchandise. This is listed as: 1) costly metals; 2) precious stones; 3) fine fabrics; 4) rich home furnishings; 5) expensive perfumes and spices; 6) abundance of fine foods; 7) fine transportation; and 8) control over other men. Finally, the shipowners will cast dust on their heads in grief.

Articles Men Lust After—Gone

"The fruits that thy soul lusted after are departed from thee . . . thou shalt find them no more at all."

"Love of money" is not "truth." Money is not real security; a good relationship with God is! Jesus warned us about trusting in money. He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also" (Matt. 6:19-21).

Heaven's Rejoicing

Not all will lament. Heaven will rejoice at the fall of sin. So will all of heaven's subjects, the righteous. She who killed the prophets and saints shall perish. God's people shall remain! Forever!

Babylon Gone Forever

Babylon's complete extinction is advertised in verses 21-23. As a stone cast into the sea is lost forever, so the love of money will perish, with those who love it. Then Jesus can set up his kingdom.

Won't that be great!

18 Arab States and 1 Jewish State

(Quotes from the reply of Abba Eban in the Knesset to a motion concerning the government's stand on the "legitimate rights of the Palestinian people.")

The term "legitimate rights" of the Palestinian people is a vague and equivocal concept. It is open to various interpretations. And, indeed, there are, and have been, different interpretations of the term.

What is the Arab interpretation? Most Arab spokesmen who use it, and especially the organizations which define themselves as Palestinians, mean one thing clearly; the absolute abolition of Israel's independence and sovereignty, and its replacement by a state with an Arab majority, which would be added to the eighteen existing Arab States.

According to this concept, the Arab people throughout the world are to enjoy the right to a hundred percent self-determination and the Jewish nation to zero percent.

Preservation of the independence and security of the State of Israel is a historic, moral, and international imperative of the highest order, which ranks above any claim to raise the number of Arab states from eighteen to nineteen.

The situation so far is that, between the desert and the sea, there have been two states, one Israel and one Jordanian-Palestinian. We have no reason to commit ourselves to change this basic arrangement. What must be done is to define the border, the peace terms, and the conditions of coexistence between Israel and the Arab state east of it.—*Israel Digest.*

RADIO LOG

Don Needham
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Dennis Baldwin
WEBQ 1240 AM Harrisburg, Ill. 9:45 a.m. Sundays, "Words of Life"

James Graham
WSBT 960 AM South Bend, Ind. 10:10 a.m. Sundays "Chapel Time"

WHME 103.1 FM South Bend, Ind. 7 a.m. Sundays, "Chapel Time"

Darrell Maddock
WTCA 1050 AM 94.3 FM Plymouth, Ind. 9 a.m. Sundays, "Pathway of Light"

James Mattison
WSIG 790, Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

John Carr
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

John Railton
KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

Z. B. Duncan
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AN INVITATION

Anyone arriving for the General Conference on Sunday, August 11, is invited to attend services at the Conger Street Church of God, 1050 Conger Street, in Waterloo. The phone number is 233-8573.

CORRECTIONS

In the article, "The Everlasting Arms" published in the July issue of *The Restitution Herald,* in the very last paragraph under the subheading "Their Unrecoverable Loss," the first reference given is Matthew 22:23-43. Please correct this to read Matthew 21:23-43.

In the *Progress Journal* for the same month, on page 4 change the address of The Tape Ministry Library to read 4105 Annapolis Ave., Dayton, Ohio 45416.

CALENDAR OF EVENTS

Aug. 7-11—Central High Plains Annual Conference at Holbrook, Neb. John Carr, guest speaker.

Aug. 7-11—Iowa State Conference, Hollis Partlowe. Guest Speaker, Raymond and Doris Brown, Workers.

Aug. 8-11—Missouri State Conference, Morse Mill. Guest Speaker: Kent Ross.

Aug. 12-17—General Conference at Riverview Park, Cedar Falls, Iowa.

Sept. 27-29—Minnesota Fall Conference, Long Lake Campgrounds.

Sept. 27-29—Northeast Conference, Lawrenceville, Ohio. Emphasis on Sunday school work.

Oct. 4, 5—Women's Retreat, Epworth Forest Camp, N. Webster, Ind.

Nov. 8, 9—Men's Retreat, Epworth Forest Camp, N. Webster, Ind.

Nov. 30-Dec. 1—Minnesota Missionary Conference, Minneapolis. Mission Board, Guest Workers.

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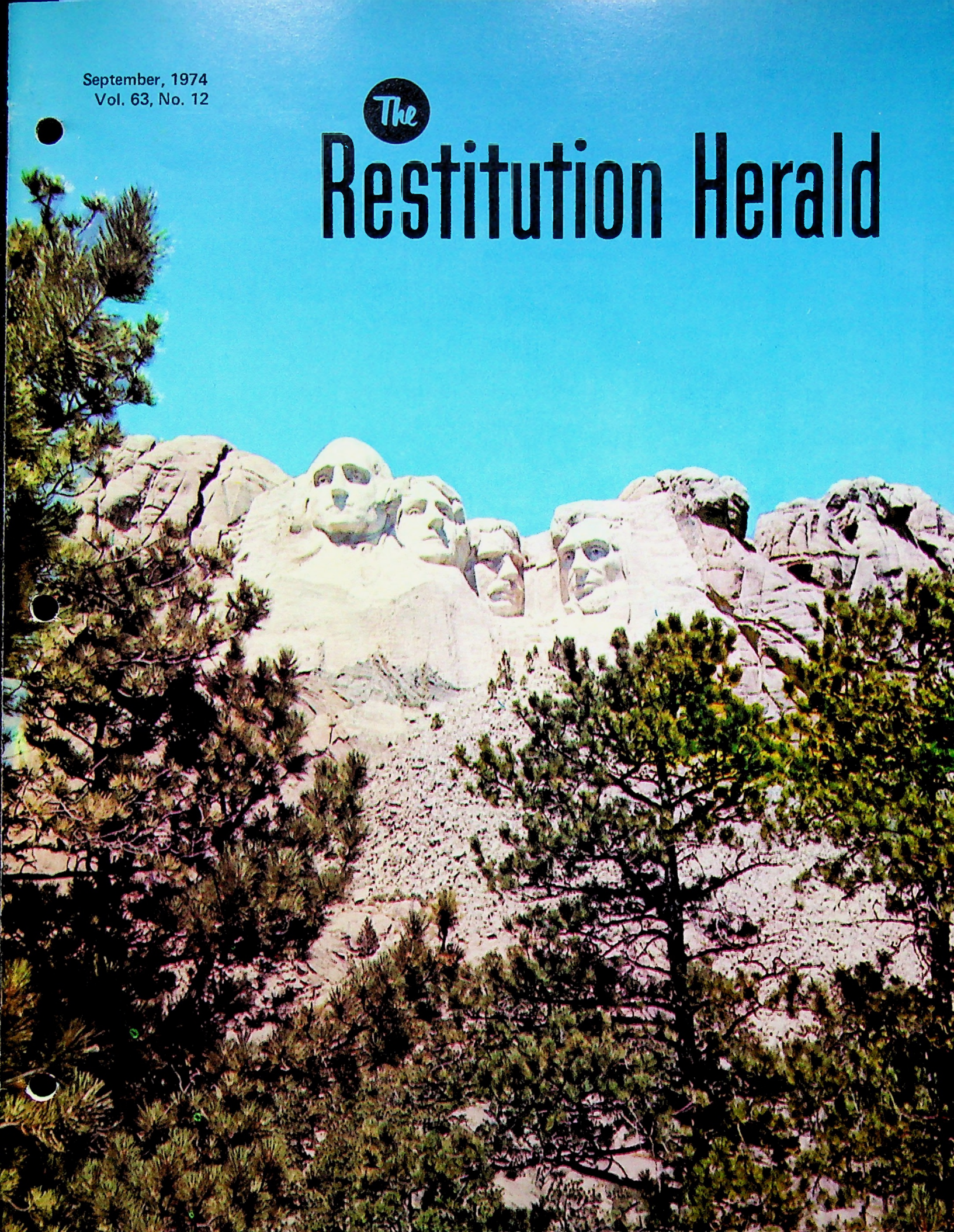

EDITORIALLY

Good Book Badly Needed

"This year we need the Good Book in a very bad way." This is the catchy and thought-provoking slogan selected by the Laymen's National Bible Committee, Inc., sponsor of National Bible Week, November 24 - December 1, 1974. A folder mailed by the sponsoring organization calls attention to "The kidnappings, the arson. The energy crisis—tangible and spiritual. Crimes without punishment," and asks the question, "How do you explain it all to your kids? What can prevail when everything seems to have slumped?"

The opinion is expressed that though the Bible has been a best seller for years, maybe it has gone unread for a few years too many. The publication says of the Bible: "The advice is honest, the moral direction is unquestionably right. Taken together, its books are a profile of humanity in the best and worst of times."

"In a year like 1974, its perspective endures."

To all of this, I am sure that all our readers can join in a hearty "Amen." As a huge, interfaith effort, it is most impressive. Last year nineteen national magazines, one hundred fifty radio stations, and numerous television stations throughout the country carried the National Bible Week Campaign. It is claimed that "millions of younger people heard and saw the potential of the Bible as a moral and spiritual resource." Hopefully, this is true.

Yet we could not help noticing that the Bible is not mentioned as other than a "moral and spiritual resource," which it most certainly is. Yet this noble undertaking partakes of the inevitable weakness of all interfaith campaigns. The Bible and its message must be spoken of in terms so general that they cannot possibly offend anyone. Neither God, Jesus, sin, nor salvation is mentioned in the brochure.

Our purpose is not to condemn this highly commendable project. We simply wish to use it as an illustration of what may be expected among the churches as the ecumenical movement continues to gain momentum. When denominations unite organically with others who have cherished spiritual, doctrinal, and traditional values that differ from those of the group that they are joining, one of two types of adjustment is demanded. The contracting parties must declare such differences to be unimportant, and agree to not emphasize them. Or else they must throw wide the doors for their membership to believe and practice their religion according to their individual desires. In either case, organizational unity is purchased at the cost of doctrinal conviction and practical guidance. This is the condition that we find so strongly deplored in Judges 21:25: "In those days there was no king in Israel: every man did that which was right in his own eyes."

It is rapidly becoming evident that keeping alive an interest in the Bible as a guide to salvation from sin and death will not be accomplished by combining all denominations in one huge organization. If the Church of God takes the Word of God seriously, holding its teachings to be essential to salvation, it *must* resist the ecumenical movement. It is our responsibility to teach these truths!

Emancipation Struggle of Homosexuals

Couched in terms similar to the headline above (taken from the *Detroit Free Press*), the "emancipation" of homosexuals is made to appear as a highly desirable and righteous goal. After all, isn't America the Land of the Free? Didn't we fight a bitter battle among ourselves over the emancipation of slaves?

Vote-conscious politicans are hastening to amend or eliminate laws that forbid the practice of homosexuality, or in any way discriminate against the homosexual person. It is not our purpose to discuss whether or not laws that penalize homosexuality are advantageous. Admittedly, they will not end homosexuality any more effectively than the eighteenth amendment eliminated alcoholism. Laws cannot deal with the roots of such problems, since they concern the inner convictions of men.

We are content to let the legislators, the lawyers, and the homosexuals deal with the laws themselves. But when we see the attendance- and popularity-conscious churches embracing the cause of homosexuality, defending the "gay" way of life from the pulpit, and even ordaining these people to their ministry, we find cause for grave concern. A sympathetic desire to help a homosexual to overcome his problem is a working of the Christian spirit. Defending his way of life as natural and right and encouraging him in it is rebellion against the commandments of God.

The Apostle Paul met the problem headon, and minced no words in dealing with it. Hear him: "Professing themselves to be wise, they became fools . . . Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which is meet. 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" (Rom. 1:22-28). The term "vile affections," which Paul used of the motivation of lesbians and homosexuals, means literally, "dishonorable passions," and no amount of sympathetic understanding is ever going to make them honorable love. These

Cover photo by Robert E. Ennis—Mt. Rushmore National Monument, South Dakota.

things Paul declared to be "not convenient," i.e., falling short of the purity to be expected of a Christian.

Some other translations are even more blunt in their wording. The New English Bible is an example: "God has given them up to shameful passions. Their women have exchanged natural intercourse for unnatural, and their men in turn, giving up natural relations with women, burn with lust for one another; males behave indecently with males, and are paid in their own persons the fitting wage of such perversion. Thus, because they have not seen fit to acknowledge God, he has given them up to their depraved reason."

Here is a sobering example of one of the evils that may develop when men arbitrarily select those truths of the Bible that they wish to believe, and ignore or deny the rest. Paul classified such as those "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. 1:32).

Bible-Oriented Education

"One of the bitterest ironies of our time is the disparity between our material progress and our moral degeneration! On the one hand we are witnessing a technological advance unsurpassed in the history of the world; on the other, we find ourselves helplessly entangled in the worst crime wave and most depraved profligacy of our national existence."—Charles A. Stotsenburg, in *Applied Christianity*.

For too long, we have looked to secular education and its accompanying technology for the solution of all our problems. Though easier, if not better, ways of doing many things have been found, no pronounced improvement in the overall welfare of men can be observed. The same technology that has brought into being the electronic and mechanical marvels of business and industry has also provided criminals with more dangerous and refined methods of preying upon society.

Increasingly larger and better equipped police forces have not proven to be the answer. Unfortunately, training a man to be a police officer does not instill into his heart a love for the people he is hired to protect. Cases of corruption within law enforcement agencies are reported almost daily. The same may be said of our legislative, judicial, and executive bodies. This is not to accuse all public servants of abusing the trust placed in them. But it happens often enough to make us wary of placing too much trust in any. It is not their education that we doubt. It is their spiritual and moral integrity. In too many cases, they have knowledge without wisdom, education without understanding.

"The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments" (Psa. 111:10). Regardless of how much knowledge they may possess, those who do not know and reverence the Lord lack even the beginning of wisdom. And those who know, but do not obey his commandments, have no understanding.

Unhappily, the instilling of the fear of the Lord into students of our public schools is forbidden by law!

In some cases, privately supported Christian schools are attempting to fill this void. Chiefly, however, it is left to local churches and Sunday schools to accomplish this. As is always the case with things spiritual, this comes right back to individuals—you and me! Our Sunday schools and churches are making a valiant effort to plant this beginning of true wisdom in the hearts and minds of others. We must not forget, however, that they are dependent upon our hearty and unstinting interest and support. When we stop to think about it, we realize that adequate Christian education cannot be carried forward by lackadaisical, wishful thinking. Success can only be attained by much devoted and sacrificial effort, combined with constant prayer on the part of faithful men and women.

When Clare Booth Luce was asked whether she believed that spiritual resources are still available to our nation, she replied: "They are there, any time we choose to call on them. They are like the unlimited mountains of coal we are sitting on. We have to dig for them—and pay the price for doing so."

Let's dig, and keep digging until Jesus returns!

A Clear Point

"In a culture that continually urges 'Buy! Buy more things, costlier things!' the Christian's use of his money makes a particularly clear point about the depth of his Christian commitment."—*Christianity Today*.

In 1971, of all the churches in the U.S. that claim 400,000 or more members, only the Seventh-day Adventists came close to receiving a tithe from each member. What about the Church of God? your congregation? you? What would your landlord do if you deliberately withheld a part of your rent? What do you think God will do?

The Restitution Herald

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The Restitution Herald advocates: the oneness of God (1 Cor. 8:6); the Holy Spirit is God's power (Acts 1:8); Jesus Christ is God's only begotten Son (Matt. 16:16), and is our Mediator (1 Tim. 2:5); the Bible is the inspired Word of God (2 Tim. 3:16); the mortality of man (Job 4:17); the near return of Christ (Acts 1:11), and life only through him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

J. R. LeCrone, Editor

Paul C. Johnson, Associate Editor

* * *

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The MIRACLE of PENTECOST

UNREPEATED and UNREPEATABLE

By Pastor Hollis Partlowe

THIS is the final part of this series. In Part Four, we studied the first twenty-four verses of 1 Corinthians 14. We now consider the rest of the chapter.

1 Corinthians 14:25-30
Tongues Must be Regulated

Paul had already pointed out that tongues would cease with the completion of the New Testament (13:8). In the meantime, they did serve a purpose in the early church because it lacked a complete written New Testament. Even then it was necessary to regulate tongues, so Paul gave some guiding principles.

In verses 26-33 he gives us a window through which we may look in on a worship service at Corinth. Each church member comes with a psalm, a doctrine, a revelation by direct inspiration, a message in a tongue, an interpretation, etc. This is in keeping with the gifts of the Spirit listed in 12:10.

Let us make a few observations concerning the worship services of this infant church. There was a spontaneity in the worship which made it possible for many to participate. There was no rigid formality. People were more directly involved in the services than they generally are today. But let us remember that this chapter is a discussion of tongues in the apostolic church, not a regulation for a present-day church service. The Bible must always be understood in the context of the time in which it was written. There should be no competition among worshipers. Consequently, Paul gave instructions concerning tongues with the purpose of making the services more edifying. To edify is the true purpose of all worship.

1. At the most, two or three should be allowed to speak in tongues at any service. The gift was not to be magnified out of proportion. This was to guard against permitting an inferior gift to monopolize the worship service.

2. These two or three were to speak in turn. Many speaking at once only added to the confusion.

3. There must be an interpreter. If there was none, no foreign tongue was to be heard. Many who advocate tongues today do not observe these simple rules.

Verses 29-32
The Place of Prophecy

Prophecy was to have its rules also. There was to be no interruption by others while one was speaking. If one felt that he had a gift of prophecy while another was speaking, he was to control the impulse until the other had finished. Why? Confusion and chaos would otherwise result. "God is not the author of confusion, but of peace" (v. 33). Because of the exciting character of tongues, they tend to disorder more than other gifts. The spirit of prophecy was more easily controlled than tongues. "Remember that a person who has a message from God has the power to stop himself or wait his turn" (v. 32, *Living Bible*). One who has the urge to speak in tongues finds it hard to refrain, but tongues out of their proper context make for bedlam instead of the order that becomes the house of God. Small wonder that the Apostle Paul laid down some rules.

A certain theological student participated in a tongues meeting. He claimed the gift of interpretation. After a dramatic but fictitious interpretation, he told the gathering that he had simply recited part of John 1 in Greek. You see, it pays to put God's Word first and human experience second. Furthermore, those who make tongues a badge of spirituality, or a status symbol of the saints, must remember that tongues and their interpretations are not peculiar to Christianity. They are found in pagan religions and spiritism, both ancient and modern. Heathens, such as Hindus, drug addicts while under the emotional strain of a psychedelic trip, Muslims, and spirit mediums have spoken in tongues. The admonition of 1 John 4:1 would seem appropriate: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

It is a fact that the apostles were miraculously endowed with the ability to speak foreign languages, but this gift was not permanent equipment for missionary service; it was temporary equipment for a special service. It was one of the miracles that marked the age of the apostles. Too many are trying to copy and demonstrate Pentecost when they should be following the teachings given that day. It was unique in history. Pentecost is a day, not an experience. Moreover, the disciples did not pray it down gradually, it came "suddenly" (Acts 2:2) and unbidden to the apostles. There is no evidence that they asked for it or expected it.

True, a certain amount of emotion may accompany one's Christian experience, depending upon the individual. But emotions are not a witness. Joy *should* flow from the facts and promises of God. But when the emotion subsides and the yelling stops, a solid and lasting foundation of Scriptural knowledge and practice must take over.

Verses 34-40
The Place of Women in the Church

Some of the confusion in the Corinthian church arose because women were interrupting the worship service. Women were to maintain a modest silence, to demonstrate their obedience in compliance with the Old Testament principle of Genesis 3:16. If a woman had a genuine inquiry, she wasn't to interrupt the worship service, but to ask her husband later at home. Paul insisted that women should "keep silence in the churches . . . for it is a shame for women to speak in the church."

If one does not realize that Paul is dealing with a specific problem in a specific church at a specific time, he can get some bad theology out of that. Some have! Further, one could turn to 1 Timothy 2:11, 12 for more support. "Let the women learn in silence with all subjection. But I suffer not a woman to teach . . . but to be in silence."

In spite of all this, Paul was not a wom-

an hater, as some erroneously believe. He spoke out against women because they were in the wrong here. He also corrected Peter when he was wrong (Gal. 2:11-14). Female publicity of the first century suggests loose morals.

In the tongues movement, alleged experiences are placed above the Word. Here is where it is seriously astray. The Word is construed to fit the experience rather than the experience tested by the Bible. The apostle assures the church at Corinth that he is writing the commandments of God. "But if any man be ignorant, let him be ignorant" (vv. 37, 38).

Verses 39, 40

Paul concludes that tongues were not forbidden in the apostolic age, IF the rules of this chapter were observed. "Let all things be done decently and in order."

Should we seek to speak in tongues today? In the light of what we have learned in this series, I believe that we should not. To seek the gift of tongues today is not necessary because the conditions under which tongues were needed no longer exist. Our edification today comes from a completed Book. For this reason, tongues were to cease (13:8). Incidentally, Paul does not mention tongues in later epistles in which gifts of the spirit are listed. This suggests that this gift was already passing away. (Cp. Rom. 12:4-8; Eph. 4:11-13.)

It was only to the Corinthian church, which had earned a reputation for carnality, that he gave detailed instructions concerning tongues. He said that even there it would be better to prophesy. Putting all of the evidence together, we conclude that no situation is apt to arise today that will make tongues a necessity.

Dangers of Tongues

1. Tongues may obscure the gospel. In the tongues movement, the focal point of interest is tongues, not the gospel. The writer has seen individuals become so wrapped up in tongues experiences that they ceased completely to grow in the understanding of God's truth. Often the conditions of verses 23 and 24 are repeated today.

2. Tongues foster spiritual pride.

3. They become a substitute for the normal Christian life. There is always the grave danger of substituting the spectacular for the normal. It is easier to rely on an experience, such as tongues, than to walk quietly day by day with God. Besides, little faith and understanding are required to speak with tongues.

How do we explain the current activity in tongues? Our final court of appeal is the Bible, not someone's experience. An experience can be real, yet still unhealthy. Three factors should get serious consideration in answering this question.

1. The Psychological Factor

A person is psychologically affected by the atmosphere created in many tongues meetings. Emotions reach a fever pitch. The music and tone of the preacher create an atmosphere that is conducive to tongues speaking.

The book, *The Psychology of Speaking in Tongues,* was written by two men—one a psychiatrist and one a pyschotherapist. Both are Bible-believing Christians. They spent ten years in researching the tongues movement. They found that people of the glossolalia movement are more submissive, suggestible, and dependent in the presence of authority figures than non-tongues speakers. Tongues speakers cannot exercise their skills unless they have complete confidence in some leader who also speaks in tongues, according to these authors. While distinguishing between tongues speaking and hypnotism, the authors insist that if a person can be hypnotized he can, under the right conditions, learn to speak in tongues. They also learned that there is no consistency of interpretation for the same taped message when interpreted by different persons who claim the gift of interpretation.

2. Spiritual Starvation

A man who is starving is likely to grasp at anything that appears to be food. People who have not experienced normal Christian growth for many years may see tongues as the answer to their spiritual ills. This pastor has seen this happen in the lives of many Christians. It is easy to understand how tongues may appear as an attractive alternative to the dead, sterile type of Christianity so prevalent today.

3. Imitators

Some have been taught that tongues are the mark of a true Christian, or at least that they are a highly desirable goal. Consequently, they seek to reproduce certain sounds in order to achieve the status symbol, or badge of spirituality recognized by an exclusive group. It appears that the Corinthians were imitating Pentecost, while people involved in the modern tongues movement are trying to imitate the Corinthians. They do this because their leaders have told them that this is the way to unquestioned and unquestionable spirituality.

Now a word about our own attitudes: We need to exercise real discernment in the area of tongues. We also need to show love to Christians who have a different viewpoint. It is important to emphasize that which unites us rather than to constantly stress that which divides us. •

DON'T COMPLAIN—GO TO WORK!

Said the little red rooster, "Believe me, things are tough.
Seems that worms are scarcer, and I cannot find enough;
What's become of all those fat ones is a mystery to me;
There were thousands through that rainy spell—but now where can they be?"

Then the old black hen who heard him, didn't grumble or complain—
She had gone through lots of dry spells; she had lived through floods and rain.
So she flew up on the grindstone, and she gave her claws a whet,
As she said, "I've never seen the time there weren't worms to get."

She picked a new and undug spot; the earth was hard and firm.
The little rooster jeered, "New ground! That's no place for a worm."
The old black hen just spread her feet—she dug both fast and free.
"I must go to the worms," she said; "the worms won't come to me."

The rooster vainly spent his day, through habit, by the ways
Where fat, round worms had passed in squads back in the rainy days.
When nightfall found him supperless, he growled in accents rough:
"I'm hungry as a fowl can be. Conditions sure are tough."

He turned then to the old black hen, and said, "It's worse with you:
For you're not only hungry, but must be tired, too.
I rested while I watched for worms, so I feel fairly perk.
But how are you? Without worms, too, and after all that work?"

The old black hen hopped to her perch and dropped her eyes to sleep,
And murmured in a drowsy tone, "Young man, hear this and weep:
I'm full of worms and happy, for I've eaten like a pig.
The worms are there as always—but, boy, I had to dig!" —*Think.*

Introduction to

COLOSSIANS

By Linda Whaley

THE city of Colosse is about 100 miles east of Ephesus (in the Lycus Valley), in Phrygia. It is near the cities of Laodicea and Hierapolis. At one time this area had been a very populous place. Paul may have passed through here on his travels, but nothing is mentioned about it in the letter. Gentiles were a majority in the Colossian church. Paul had experienced no personal contact with the Colossian people. The man responsible for taking the gospel to these people was probably Epaphras (who may have been the founder of this church). Some believe that the Colossian church was possibly a result of Paul's work at Ephesus.

Among the early writers, Marcion, Muratorian, Irenaeus, and Clement of Alexandria refer to Paul as the author of this epistle. Some scholars, such as C. F. Baur, do not believe that Paul wrote the Colossian letter because it reflects gnosticism and therefore, this would place the letter later than the time of Paul. Many also question the vocabulary and style of this letter because there are over 28 words in it that are not in Paul's other writings. Other objections to Paul's authorship of this epistle are: 1) The thought and emphasis of this letter does not follow that of Romans, Corinthians, or Galatians. 2) The Colossian heresy could not have developed so soon. I am convinced that more believe that Paul wrote this letter than believe that he did not.

Together with the books of Ephesians, Philippians, and Philemon, Colossians is a prison epistle. Most believe that it was written from Rome in 61-63 A.D. Others suggest an earlier imprisonment—either in Caesarea (58-60 A.D.) or in Ephesus (55, 56 A.D.). More people are beginning to accept the Ephesian imprisonment theory for many reasons. Some of these are: Paul was in prison here at one time; the visit of Epaphras and Onesimus would have been more likely to have been at Ephesus. Paul was in prison in Rome from 61-63 A.D. Epaphras came to Rome to tell Paul about a dangerous heresy that was making headway in the church. It seems that Epaphras was also imprisoned, according to Philemon 23. This letter was sent by Tychicus and Onesimus (Col. 4:7-9).

There is a marked similarity between Colossians and Ephesians. Most scholars believe that the Colossian epistle was written at about the same time. Both of these letters put stress on the terms "fulness" and "mystery." "Wisdom" and "knowledge" also play an important part in the thought of this letter. Principalities and powers, both good and evil, are introduced.

Some of the differences between these two books are: Colossians was directed against the false teaching in a local situation, whereas Ephesians could be applicable anywhere; Colossians is polemic (to combat evil) while Ephesians is irenic (to promote peace); one exhibits concern and the other is characterized by calm, praise, and thanksgiving; Colossians is basically concerned with Christ as the head of all, while Ephesians magnifies Christ as the head of the church. Colossians is to Ephesians as Galatians is to Romans.

The Colossian church was being threatened with a type of propaganda that is damaging to the Christian faith. Paul warned the people against being taken in by philosophy, which he calls "empty deceit." A religion known as gnosticism was beginning to come in at this time.

There was a Colossian heresy. This was a mixture of Greek, Jewish, and oriental religions. It was a sort of "higher thought" cult that was being propagated under the title of "philosophy." It called for the worship of angels as intermediaries between God and men. It also insisted on strict observance of certain Jewish requirements, almost to the point of asceticism (extreme self-restraint or self-denial).

The heretical movement in Colosse was known as gnosticism. This heresy combined Jewish and Hellenistic elements. Some Jewish beliefs were: dietary and Sabbath observances; circumcision rites; and mediatorial function of angels. Some of the Greek beliefs were: emphasis on wisdom and knowledge; and abasement of the body. Gnosticism is the belief that all matter is evil. It is concerned with the origin of the universe and the nature of evil. The gnostics tried to make the gospel appear as mere philosophy. Knowledge was emphasized more than faith. They taught that Christ was just an ordinary man until his baptism, and then an aeonian Christ came on him and stayed with him until just before he died.

Paul's characteristic pattern may be seen in the structure of this letter. He wrote a doctrinal section (what to believe) which is followed by exhortation (how to act). Paul exalts Christ in this epistle, in opposition to the false teachings. Christ is emphasized as Lord, Redeemer, and head of the church.

The origin and purpose of Christ are also pointed out in this epistle. Paul demonstrated that divine personality, power, and purpose are centered in Christ. He wanted to warn the people against intellectualism. He did not want their faith to be spoiled by philosophy or nonsense. He desired to demolish the idea that Christianity had anything to gain from rules, regulations, fastings, or bodily punishments.

In the closing chapters of this epistle, Paul turned toward the practical issues. He discussed the proper belief in the proper behavior. Since a Christian is "risen with Christ," he is expected to set his affection on things above and to manifest the life of Christ in every situation in which he finds himself in an evil world. Our personal lives are to be characterized by purity and love. The believer is to be an example of Christ in everything that he does.

Paul ended his letter by naming a dozen believers who were known to him and to the Colossians.

GLEANINGS . . .

I Believe in Missions

Because the greatest mission ever known was when God sent his only begotten Son into the world to save it;

Because the world will never be brought to Christ until men bring Christ to the world;

Because Jesus himself taught us that missions is the only way to make disciples;

Because I am a disobedient lover of Jesus if I do not obey his command when he says, "Go";

Because if salvation means everything to me, I cannot be happy unless I share it with others;

Because a Christian who does not believe in missions always gets narrow and loses his world vision;

Because the missionary is the greatest hope of the world in its present historical crisis.—*Dayton Bulletin.*

The Magic Ingredient

Love is the magic ingredient which sparks mental, physical, and social growth. It is the cord that binds humanity together in meaningful relationships.

The high cost of anger—anger is the antithesis of love, its fruits are warfare, unhappy relationships, and destructive living.

The awesome power of love—its fruits are peace, happy relationships, and productive living.—*Tempe Bulletin.*

Prayer Answered

I asked for strength that I might achieve;
He made me weak that I might obey.

I asked for health that I might do greater things;
I was given grace that I might do better things.

I asked for riches that I might be happy;
I was given poverty that I might be wise.

I asked for power that I might have the praise of men;
I was given weakness that I might feel the need of God.

I asked for all things that I might enjoy life;
I was given life that I might enjoy all things.

I received nothing that I asked for, all that I hoped for.

My prayer was answered.

—*Blanchard bulletin.*

What You Make It

1. If your church is a *Growing Church,* it is because you come regularly with your children, together to learn.

2. If it is an *Active Church,* it is because you will settle for nothing less.

3. If it is a *Friendly Church,* it is because you are a friendly Christian and make it so.

4. If it is a *Giving Church,* it is because you freely give of the fruits of your labor.

5. If it is a *Missionary-Minded Church,* it is because you believe that the church is responsible for sending forth the message of Christ to others.

6. If it is a *Christian Education Church,* it is because your pastor and leaders have taught that Christian education is important for the training of ministers and laymen.

7. If it is a *Soul-Winning Church,* it is because you are a soul winner in your daily life.

Our church will be exactly what you and I as members make it!—Selected.

Six Mischievous Misses

Six young ladies are the cause of most difficulties. Individuals fall into all kinds of trouble because of them. So do families, neighborhoods, churches, nations, and businesses. Do you know their names? Surely you have met them—not once, but many times.

The first is *Miss Understanding.* We thought we understood what was expected, or what was meant, but we didn't. So we got in trouble.

Next is *Miss Information.* The facts got snarled, and we tripped and fell.

Miss Interpretation is the third culprit. We took information out of its context, and misread it, and missed the point altogether.

A fourth cause of trouble is *Miss Representation.* Unfortunately, this is often done deliberately, so we really have no one to blame but ourselves.

Fifth is *Miss Conception.* Again the problem is one of insight. Values and directions become distorted. The picture is hazy and out of focus.

Last is *Miss Behavior.* We knew what was right, but our actions did not match our conscience or our ideals. At this point we often blame others, because pride prevents us from acknowledging we could ever make a mistake or do wrong.

Having trouble around your place? Look for *six Misses.* Any one of them can snatch the rug out from under you. All six can tear the whole house down.—*The Truth.*

My Old Bible

Though the cover is worn,
And the pages are torn,
And though places bear traces of tears,
Yet more precious than gold
Is this Book worn and old,
That can shatter and scatter my fears.
This old Book is my guide,
'Tis a friend by my side;
It will brighten and lighten my way;
And each promise I find
Soothes and gladdens the mind,
As I read it and heed it each day.
To this Book I will cling,
Of its worth I will sing,
Though great losses and crosses be mine;
For I cannot despair,
Though surrounded by care,
While possessing this blessing divine.

—*Dayton Bulletin.*

To Make a Rainbow

There is nothing more beautiful than a rainbow, but it takes both rain and sunshine to create one. If life is to be rounded and many-colored like a rainbow, both joy and sorrow must come to it. Those who have never known anything but prosperity and pleasure become hard and shallow, but those whose prosperity has been mixed with adversity become kind and gracious.—*Blanchard Bulletin.*

Dare to be Happy

Dare to be happy—don't shy away,
Reach out and capture the joy of Today!
Life is for living! Give it a try;
Open your heart to that sun in the sky.
Dare to be loving, and trusting, and true.
Treasure the hours with those dear to you.
Dare to be kind—it's more fun than you know;
Give joy to others, and watch your own grow.
Dare to admit all your blessings, and then
Every day count them all over again.
Dare to be happy, don't be afraid—
This is the day which the Lord has made!

—*Helen Lowrie Marshall.*

Guidance Still Vital

"Why not replace religion with science?" asked the young man.

"Science elevates man with the machinery of his invention, but does not guide," replied the wise man. "It teaches him how to make a living, but not how to make a life. It illuminates the night but sheds no light on his fears and doubts. It guides man to the moon but cannot direct his heart."—*East Oregon Bulletin.*

The Unjust Steward

By Pastor Arnold Johns

JESUS said to his disciples, "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

"Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

"So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

"Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

"And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light" (Luke 16:1-8).

I believe that the foregoing text is one of a series of parables that Jesus gave to the Pharisees for the purpose of showing them how hypocritical they really were. I also believe that it contains a valuable lesson for people of our day.

The four main elements of this parable are: 1) the rich man; 2) the unjust steward; 3) the debtors; and 4) the bills. I believe that each of these elements represents a truth relative to our own salvation.

In the parable, who is represented by the rich man? It seems clear to me that he represents God himself. "Every beast of the forest is mine, and the cattle on a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Psa. 50:10-12). "The silver is mine, and the gold is mine, saith the LORD of hosts" (Hag. 2:8). Yes, God is rich!

Who is represented by the steward? Before we answer, let us try to get a better view of the situation. A steward is a supervisor of an estate or a household. The office of steward must be filled by one who is highly regarded and trusted completely by the one who employs him for the job. He is often put in complete charge of his employer's affairs and handles all of his money and assets. This trusted position affords many opportunities for embezzlement.

In this particular case, the accused steward had granted extensive credit to his lord's debtors, more than could ever be repaid. The rich man heard of this extended credit, and asked the steward to give an account of the missing money. In order to cover up the crime, the steward called each of his lord's debtors and asked how much each owed. When the full amount of the bill was disclosed, the steward unjustly told each debtor to write in a much lower amount than the original bill.

The steward reasoned that, since he had already lost his job as steward, he could still be held in honor among his lord's debtors. It was beneath the dignity of the former steward to go begging, dig ditches, or do any common labor. But by reducing the debtor's bills, he could still have a comfortable income and enjoy their respect. Is it any wonder that he was commended as being "wiser than the children of light"?

Who are the debtors? It is certain that all sinners are debtors, for "all have sinned and come short of the glory of God." We are bought with a price. The purchase price of our redemption was the death of God's only begotten Son, inflicted on the cross of Calvary. The bills are the conditions that God requires of us for our salvation.

Who does the unjust steward represent? The Apostle Paul said in 1 Corinthians 4:1, 2: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." The Apostle Peter said, as recorded in 1 Peter 4:10: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Each minister or teacher of the gospel is entrusted by God with the stewardship of the word of truth. The unjust stewards are the preachers and teachers who cut the sinner's bill by changing God's requirements for salvation!

As an instance, Jesus commissioned his apostles by saying, "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). It is certain that we cannot be saved without baptism. Thus it is a requirement for salvation. Yet many preachers and teachers are saying that it is not necessary, but that the only requirement is that one must confess Christ. Now isn't that altering the bill?

Other changes with relationship to baptism that are contrary to the teachings of God's Word are: the practices of infant baptism, pouring, sprinkling, or declaring that "just one drop of water is sufficient for baptism." When Jesus was himself baptized, he "went up straightway out of the water." When Philip baptized the eunuch, "they went down both into the water." Baptism is a burial in water. It is evident that total immersion was the proper Scriptural method. Nor is there any Biblical record of babies or little children ever being baptized.

Jesus said, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). He went on to explain, "Verily, verily, I say unto you, I am the door of the sheep." Some will try to get into the elect body of Christ's disciples by bypassing his death on the cross. They refuse to accept Jesus' shed blood as a covering for their sins by being baptized. They are trying to climb up some other

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Ellsworth Routson

We are pleased to honor

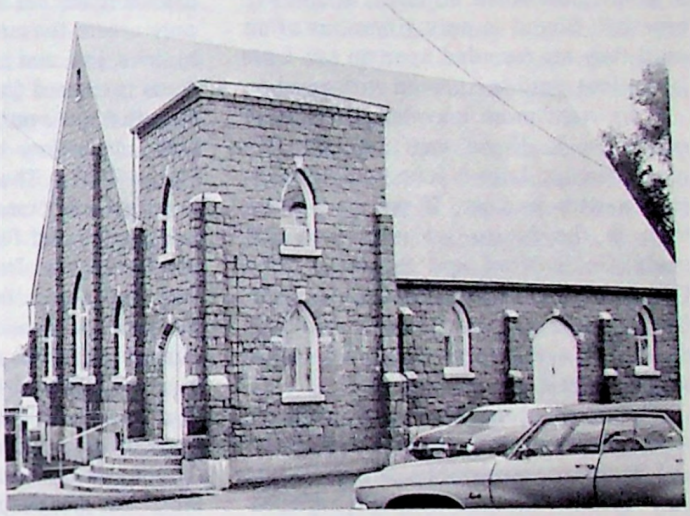
Fredericktown Church of God

(Faith of Abraham)

Arnold Johns

Fredericktown, Missouri

The first church building



The present church building

A BRIEF HISTORY

By Mrs. Marvin H. Cooper, Secretary

In 1937 several members of the Blush Church of God who were living in Fredericktown felt that they could support another church.

On November 26, 1937, Elders Steward Cooper, Henry Cooper, and Marvin Cooper, together with other faithful members, bought the building that had formerly belonged to the Episcopal Church, located on East College Street in Fredericktown. They started conducting Sunday school and Bible classes weekly. Preaching services were conducted once every third Sunday, with Bro. Roy Graham filling the pulpit. Others who served as part-time pastors were: Bros. Loyd Cooper and C. E. Lapp. Bro. Ellsworth Routson became our first full-time pastor in 1942.

In a few years, our Church membership had grown sufficiently to cause the congregation to feel the need of a larger structure in which to hold services. The building on East College Street was sold to the Seventh Day Adventist church. A lot at 403 South Maple Avenue was purchased as the site on which to erect the new church.

Bro. Roy Graham drew the plans and, with the help and prayers of faithful members, the red granite structure was completed in 1946. Its sanctuary provides seating capacity for two hundred people. The building also includes a fellowship hall, a kitchen, a pastor's study, and five classrooms.

The first parsonage owned by the church was at 301 West College Street. This was sold and a new three bedroom parsonage was built on the church lot at 403 South Maple Avenue. This is now owned and maintained by the church.

Bro. Roy Graham became the first pastor to serve in our new edifice. Other pastors who served were: Bros. Weldon McCoy, William Dick, Kirby Davis, Richard LeCrone, and Robin Hayse. Bro. Arnold Johns is our present pastor.

We consider the work of our church as successful because we are a growing church and a member of the Church of God General Conference, with headquarters at Oregon, Illinois. Many of our ministers, laymen, and laywomen have been educated and trained at Oregon Bible College.

We feel the success that we have enjoyed has been due to our prayers, and the help that God has granted to us in answer to them. •

People Need the Communion Service

By Pastor Emory Macy

NORMAL people experience love, joy, faith, and truth. The degree to which they experience these is determined by their relationship to other people and to things. Love, joy, and faith can be felt while one is isolated in a prison cell, but they cannot be effective until they are related to people and to God. It is a bit like the question that is sometimes asked: "Does your telephone ring noisily in your house when no one is at home to hear it?" Sound is only vibrations of air until they are recorded upon an ear. Love is not love until it is shared with another.

If we want more knowledge, we must search for it. If we want more joy, we must create it. Love is found only in association with another. If we want more faith in the future, we must read and study God's Word and partake of the Communion service. Fellowship with God's people will strengthen us, but only direct fellowship with God will bring supernatural strength to our aid.

It is important that the church maintain a program that will supply the spiritual and emotional needs of its people. People may spend a lifetime in fortifying their system of belief about life without ever reaching out to replenish their faith, hope, and love. All constantly struggle within themselves as they seek to protect the happiness they already possess. We must constantly work to gain more happiness from love, joy, faith, and truth. Paul wrote of his own battle in life when he said: "I don't understand myself at all, for I really want to do what is right, but I can't. I do what I don't want to do–what I hate" (Rom. 7:15, NLB). Later he wrote: "So then with the mind I myself serve the law of God" (v. 25).

When a disease strikes our bodies we expect the doctor to remove the cause and restore our health. When sin dwells within us we expect God to restore our righteousness just because we have said, "I believe in God." Is it truly that simple? Are there no stipulated conditions? Each is aware of the promise that the Lord "will never leave thee, nor forsake thee" (Heb. 13:5). Should we expect God to call us back when we are never near the phone? The church program becomes of great value to us when we attend the services that are provided for *us*.

The love, joy, peace, and happiness that we contain must be related to other people and things. Animals, trees, and people cannot make us happy. They create the environment that releases the happiness that we already have within us. A wife cannot make her husband happy. She can only create the circumstances that release his love, joy, and happiness. Your love for Jesus is created from your belief in Jesus. "He that believeth on me . . . out of his belly shall flow rivers of living water" (John 7:38). Thus, our behavior, conduct, and happiness depend upon the circumstances and fellowship that we allow to surround us. Don't look for a pond of love and faith, but keep searching for every situation and opportunity to pour out the happiness and faith that you have in store. The services provided by the church are of great value in providing vents for your faith and joy.

Communication is a sharing of minds. It must be meaningful. Meaningfulness is the key to the Communion service. This meaningfulness is expressed in the response of people. The meaningfulness of the Communion service may be explained as the sum of the attitude, opinion, or behavior of every individual in attendance. For example: one may ask, "Sir, how was the dinner?" The response might be, "The meat was tough, the service was lousy, and the room was crummy." Another might say of the same dinner, "The food was good and the fellowship was great." Both could be right. Such statements do not describe the dinner, they reveal the character of the diner.

It is possible for an individual to sit through a Communion service and later comment, "The service was noisy, even the elders wiggled, and the deacons wore no neckties." Of the same service, another could comment, "I prayed for a friend and felt the nearness of the Lord. I feel better for attending and now my day is complete."

A meaningful Communion service is one that leads people nearer to God. It should change our thoughts and behavior as it restores our hope. It should provide assurance for those who are seeking righteousness. Meaningfulness in a Communion service is the result of what the worshiper sees, feels, and wants it to mean.

It is the duty and privilege of pastors and elders to conduct meaningful services for those who come seeking religious experience. Every church service should: 1) meet the needs of the people; 2) uplift the weak; 3) bind broken hearts and heal broken homes; 4) bring again the absentees; 5) seek the lost; 6) provide meaningful answers to all questions, a closeness of fellowship, and a blessed Communion service.

The Bible tells us that Jesus was appointed to preach the gospel to the poor, heal the broken hearted, and "announce that captives shall be released and the blind shall see, that the downtrodden shall be freed from their oppressors, and that God is ready to give blessings to all who come to him" (Luke 4:18, NLB).

Keeping the following scriptures in mind will help to truly share the Communion service.

1. "Support the weak, be patient toward all men" (1 Thes. 5:14).

2. "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" (Matt. 11:28, 29).

3. "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).

4. "The Son of man is come to seek and to save that which was lost" (Luke 19:10).

5. "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

The Communion service must bear a message from the Lord. Here is how Jesus accomplished it. The message of the Last

Supper caused each of the disciples to ask, "Is it I?" (Matt. 26:26-29.) *"He took bread . . . blessed it . . . brake it . . . and gave it."* We feel that every Communion service should allow the Lord to do all four for each participant. It should: 1) take something *from* us; 2) do something *for* us; 3) do something *to* us; 4) *give* us something to take home.

Every person must examine himself on these four points. When we are physically ill, we run to the doctor. We tell him of our pains, take his medicine, give him his fee, and go home believing that we will be healed in a few days.

While waiting to be served, each worshiper should do these four things: 1) Leave some pride behind; confess a sin; dismiss a habit; leave a tithe. (God wants these things. He has paid you for them.) You will feel better and happier for having done this. Leave a "Thank you" because you are in Christ. 2) Do something: draw closer to God; say a prayer; examine yourself. 3) Expect God to do something for you. You have every right to expect it. "God is our refuge and strength, a very present help in trouble" (Psa. 46:1). David prayed, "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10). 4) Carry something home: a renewed hope; a rededicated life; an assurance that God is concerned about you. Feel satisfied that you have obeyed the Lord's commandments. Feel joy in your heart for having served the Lord.

The Communion service is the time and place to take your burdens to the Lord and leave them there. As the Psalmist says: "Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psa. 55:22). We may present our bodies as living sacrifices at the Communion service. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

"The LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1). If trouble arises and the worshiper finds it difficult to meet the Lord on the above terms, he should reexamine his life and prayerfully consider the direction in which he is moving. "Your iniquities have separated between you and your God" (v. 2). Isaiah was standing in the temple, watching the sacrifice being consumed upon the altar when he found himself crying, "Woe is me! for I am undone" (6:5). "Here am I; send me" (v. 8).

The meaning and application of the Communion service differ with each worshiper in the pew. One thing is common to all, however. Each is searching for some assurance that his life is acceptable to God. Many of the worshipers present at a Communion service may be "sick unto death." Others are faced with an unhappy future. Even our Lord Jesus Christ said, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour" (John 12:27).

The concept of salvation began in the mind of God. The work of salvation was accomplished in Christ on the cross. The forgiveness of our sins became a reality in the waters of baptism. This always gives rise to the questions: "Am I satisfied with my life since my baptism? Have I kept my baptismal vows?" If not, use the Communion service to restore your relationship with God.

Acceptance of Communion is a token that the worshiper has accepted God's plan of salvation. He has availed himself of forgiveness through baptism. Now he is reasonably assured that God is personally concerned about each sin. The measure of doubt in any individual's mind is a special reason why every believer should be present at every Communion service. Isaiah referred to "iniquities" as something that can stand between us and God (59:2). John wrote, "All unrighteousness is sin" (1 John 5:17). Every day, unintentional sins induce in us a feeling of uncertainty. These can be corrected and forgiven at the Communion service.

The Communion service incorporates the whole gospel. Opinions differ about what constitutes the gospel. Some use such phrases as "the gospel of God," "the gospel of Jesus Christ," "the gospel of peace." To these I like to add "the gospel of the Communion." The gospel is God's message about things to come. It is written for all men who are morally unworthy to enjoy the glorious kingdom until restitution has been made. Many hours could be spent in sermonizing every detail of the gospel, but the Communion service portrays it all in an extremely condensed form.

A full study course of the gospel would include much information about the future age, but Jesus confined his remarks to a promise—"Until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). Paul said simply, "till he come" (1 Cor. 11:26).

To explain the necessity of death for forgiveness of sins may be a long process. Jesus summarized the whole gospel when he said, "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28).

When one realizes that one of only two eternal destinies awaits every man or woman, it is frightening. These destinies are eternal life and eternal death. This should cause everyone to think seriously about what must be done to be saved from death and accounted worthy of life. Jesus freely offers, "Take, eat" and "Drink ye all of it." Paul instructs, "This do in remembrance of me."

Partaking of Communion is an act of dedication. It is a renewal of the individual's baptismal pledge. Sharing the symbols is an act of obedience to the commandments of the Lord. Jesus said in John 6:53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life *[zoe]* in you." "I am that bread of life . . . I am the living *[zoe]* bread" (vv. 48, 51). The Greek word *zoe* means "eternal." It makes the phrase very important to us.

Partaking of the Communion is not optional, nor is it a devotion that can wait until some more convenient time. Obedience to these commandments is necessary for health's sake. It clears the passageway to a good relationship with God. Obedience in baptism was the remedy offered to sin-controlled people on the Day of Pentecost (Acts 2:38). Obedience in the Communion service is likened to obedience in baptism. It is "the answer of a good conscience toward God" (1 Pet. 3:21).

Jesus and Paul both mentioned that the cup is the "new testament" or "new covenant." A covenant is an agreement of friendship between two parties. The Old Testament contains many rules to govern the relationship between God and his people. Only one thing separated the people from God—man's lack of desire to worship God and communicate with him. The Old Testament required both the "in people" and the "stranger" to appear before the tabernacle for the burning of sacrifice (see Lev. 17:8, 9). The Old Testament was signed and sealed in the sacrifice. The New Testament is made possible in the sacrificial life and death of Jesus. Drinking the New Testament cup, which represents the blood of our sacrifice, is very difficult for Jews to understand. They have been taught that the drinking of blood is sin (Lev. 17:11-14). Of course, the content of the cup is not blood. We understand that it represents

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SEEKERS of TRUTH

By Edward H. Goit, Sr.

Question:

Did God have a specific place for the erection of the temple? Could you give me a history of God's temples?

Answer:

When delivering the statutes and judgments to Israel, Moses prophesied that Israel would cross over Jordan to dwell in the Promised Land. He spoke of a time when Israel would be at rest from all of her enemies, dwelling in safety. He admonished Israel: "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee" (Deut. 12:13, 14). *The place of burnt offerings was the LORD'S choice.* There was no doubt as to the location of the temple.

Moses' prophecy was fulfilled when Israel crossed Jordan to dwell in the Promised Land. After many years of rule by judges, there followed the establishment of a dynasty of kings. King David sinned against the Lord. "David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done; and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly" (2 Sam. 24:10).

Upon hearing this confession, God sent the Prophet Gad to offer King David a choice of punishments. David chose to place his trust in God rather than in man. A plague was sent upon Israel and 70,000 died. When the angel of the Lord stretched out his hand upon Jerusalem to destroy it, the Lord stayed his hand, and said, "It is enough: stay now thou thine hand. And the angel of the LORD was by the threshing place of Araunah the Jebusite" (2 Sam. 24:16). On that day, Gad the prophet came to King David and said, "Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite" (v. 18; see also 1 Chron. 21). There David built an altar and the plague was stopped. *It was there King David offered burnt sacrifices, and the temple was built to the glory of Almighty God.* Moses' prophecy was fulfilled, for the Lord chose this place for Israel to offer their burnt offerings.

King David's son Solomon built this great temple. It was a complex, with the main building 90 feet long, 35 feet wide, and four stories high. It was made of cedar overlaid with pure gold inside and outside. The porch rose a majestic twenty courses of huge blocks of solid stone. One hundred fifty thousand laborers labored seven years as this edifice went together without the sound of a hammer. With great humility King Solomon dedicated it to the glory of Almighty God. (See 2 Chron. 5; 6.)

Four hundred years later, this temple was sacked and burned to the ground by King Nebuchadnezzar's Babylonian armies. (See 2 Chron. 36:16-19; 2 Kings 24:7; Jer. 27:6.) In fulfillment of other prophecies, King Cyrus and the Medes and Persians conquered Babylon and permitted the Jews to return to their land to rebuild the wall and temple of God at Jerusalem. Although Zerubbabel built a more modest temple than Solomon, it knew a longer history of peace. (Dan. 2; 2 Chron. 36:22, 23; Ezra 1-6; Isa. 44:28; 45:1-4; Hag. 2:3-9.)

Herod the Great proposed to replace this house of God with the excuse that Zerubbabel's temple was too small. He passed the project off as remodeling, but in reality it was a complete rebuilding. The main structure was completed in about eight years while the rest of the temple took another seventy years. John 2:20 does not mean the rebuilding had been completed. It was finished shortly before Jerusalem was destroyed in 70 A.D.

Jesus prophesied its destruction, "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:2). Titus and his Roman legions burned this temple and not one stone was left upon another, thus fulfilling Jesus' prophecy.

Question:

Will the Jewish temple be rebuilt at Jerusalem?

Answer:

God's house of prayer was originally built in Jerusalem. It was rebuilt in Jerusalem after its first removal. God's Word tells us it will once more be rebuilt on this same site.

Jesus not only prophesied of the destruction of the temple, but foretold the establishment of another temple and confirmed the prophecy of Daniel. Jesus said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . . then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:15, 21; see Dan. 9:24-27). The "holy place" is one of the two sacred parts of God's house. Its rebuilding is a necessity for the realization of the "abomination of desolation" spoken of by the Prophet Daniel, and confirmed by Jesus.

Since 691 A.D. the Moslem-controlled Dome of the Rock has barred this realization. Its removal is no small matter. It, and nearby El Aksa Mosque, stand squarely on the 34-acre temple site. Since June 7, 1967, Israel has had control of the western wall of the former temples. All prophecies necessary for the erection of the next Jerusalem temple have been fulfilled. This temple, which shall play so vital a part in Jacob's trouble, will be built at Jerusalem. The Lord God has chosen this site and the temple will be rebuilt! (See Jer. 30:7; 2 Thes. 2:4; Rev. 11; 13.)

As we conclude this column, startling news has come to my attention via the Associated Press. Construction is due to begin soon on the first large, central Jewish place of worship in Jerusalem since the destruction of the temple 1904 years ago. "No one is suggesting that this means the restoration of the temple," says Rabbi Dr. Maurice A. Jaffee, president of the Union of Israel Synagogue which is sponsoring the project. "But there are parallels." It is planned as a central, representative sanctuary to which Jews from all over the world may come.

The new house of worship is to be built of special radiant stone like that of the ancient temple, and is to be built next to Israel's rabbinic headquarters, as was the historic temple. "There are many analogies, but we're wary of drawing comparisons," Dr. Jaffee said.

Dr. Jaffee, an attorney and philosopher as well as religious scholar, said that according to Jewish law there are no definite obstacles now to restoring the temple. As students of prophecy, we can well ponder this statement. The proposed new house of Jewish worship will be an intriguing inkling of the temple to come. •

STORIES FOR THE FAMILY ALTAR

By Ruth Lewis

A Story by the Sea

"Daddy, read us a Bible story, will you?" pleaded Sammy.

"Soon as I help Mom put away these last few dishes, I'll be happy to. How about a story that Jesus told some people one warm day when he went down and sat by the seaside?"

Soon the twins were snuggled up with their dad and mom listening to the Parable of the Sower (Matt. 13:1-8, ASB).

"On that day Jesus went out of the house, and was sitting by the sea. And great multitudes gathered about him, so he got into a boat and sat down. The multitude was standing on the beach.

"And he spoke many things to them in parables, saying, 'Behold, the sower went out to sow; and as he sowed, some seeds fell beside the road, and the birds came and devoured them.

" 'And others fell upon the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. But when the sun had risen, they were scorched; and because they had no root, they withered away.

" 'And others fell among the thorns, and the thorns came up and choked them out. And others fell on the good soil, and yielded a crop, some a hundredfold, some sixty, and some thirty.' "

"Was the sower a farmer?" asked Sammy.

"Ha, ha, ha," laughed Sandy. "That was a funny story, Daddy."

"It was?" asked Sandy's startled mother.

"Sure. Grandpa's a farmer and he wouldn't be so dumb as to plant his seed in the road or on the rocks. Sammy and I help him pile up the rocks."

"And Grandpa gets rid of the weeds before he plants his seeds," chimed in Sammy. "You're right, Sandy. It is a funny story."

Precious Seed

When the sower went out to sow, what he had in his grain sack was very important to him. In fact, it meant the difference between life and death.

People who lived in Palestine in Jesus' day lived primarily from their own labors; it was an agrarian economy. Some artisans lived in towns, but their wares had to be traded for food, man's most essential physical need.

So, as this man is about to sow, the future of the nation depends on him. From his storehouse he has grain which he must plant.

In the parable, or story that Jesus told, he intended for the grain to represent his word. He was telling a story about spreading the news of the gospel of the Kingdom of God.

This word should grow and spread because it, too, means the difference between life and death. The part that people play in the future also depends on the growth of this word. A need to understand God's Word is the most essential spiritual need man has.

Knowing the value of this grain, that it is essential to the prolongation of life and without it there would be only death, can you possibly see this sower going out and throwing the valuable grain nonchalantly around? What farmer friend of yours has planted a crop in a road or thistle patch lately? More, what friend of yours (certainly not you!) has spread the Word of God hither and yon and then sat back and exclaimed what a good work he has done?

Before You Can Sow

In the early spring many people get an urge, a drive to plant. The birds sing and the flowers start to unfold. But they can't. Not yet. You see, before they sow they have to make preparations.

A farmer who is ill cannot work the soil. A Christian cannot witness unless he, too, is well. Like the farmer, he has to understand what he is about to do. How can you, as a Christian, answer questions people in the world ask you if you have only faith and have not tried to diligently study God's Word? Must you then wait until you know it all? Of course not. But you must know enough basic material to let others know that you know what you're doing!

Then there's the field that must be prepared. Of course you can't enter everyone's heart and life. Jesus told us what to do to prepare the field.

Teach for Understanding

Matthew 13:19 specifically tells us why people are not converted. They don't understand what we're saying. It would be nice if we could just blame them, but we can't—because sometimes we can't understand ourselves! As a people, we need to tell the truth clearly, simply, and in an orderly manner, avoiding words and phrases that are unfamiliar to people who have never opened a Bible.

Quite obviously, this failure is with us rather than with the seed, because (v. 23) when the same seed is sown *with understandability,* it produces grain.

Seed sown among the stones and thistles may reflect a lack of sufficient preparation of the soil, or lack of care on the part of the sower. Hearers of the Word should also be taught to anticipate problems in their lives, and to realize they must remain faithful, even though they may find hindrances in the way.

Sandy was right. A conscientious farmer might find this story amusing. He would also quickly recognize its tragic implications. Because of the farmer's failure to conserve the precious seed by rightly preparing the seedbed, his family, and others as well, may have gone hungry. We need to learn to prepare the hearts of others to receive the gospel, and to communicate it to them clearly and understandably. •

NEWS AND PROPHECY

BY JAMES MATTISON

The Jerusalem Great Synagogue

"Construction is due to begin in the next few days on the first large, central Jewish house of worship in the Holy City since the destruction of the temple 1,904 years ago," writes George W. Cornell, AP religion writer, in the Freeport (Ill.) *Journal-Standard,* for June 26, 1974. Our thanks to Sr. Shirley Urish for sending the article entitled, "Jewish Temple to be Restored."

The Union of Israel Synagogues is sponsoring the project. Rabbi Dr. Maurice A. Jaffee is its president. He says, "No one is suggesting that this means the restoration of the temple."

"Doing so," says Mr. Cornell, "to many Christians who interpret the Bible literally, would be a prophetic indication of the imminent return of Christ. Many Jews also link restoration of the temple to a coming Messiah."

Care is being taken not to compare this proposed Great Synagogue, which will be situated near the Israel rabbinic headquarters ("as was the historic temple"–Cornell), to Israel's ancient temples of God.

Similarities

Yet there are three similarities between the planned Great Synagogue and Israel's temples of God.

First, the new Jerusalem Great Synagogue is planned to be "a central, representative sanctuary to which Jewish pilgrims from all over the world may come to pray." This was the purpose of Solomon's temple, Zerubbabel's temple, and Herod's temple.

Second, "Every Jew everywhere is being encouraged to contribute something to building of the new edifice, even if only a half shekel." In Exodus 30:13 we learn that this was the amount each one was to give to the Lord as a ransom for his soul.

Third, the exterior of the new house of worship is to be built of Jerusalem golden stone, "whose color," says Mr. Cornell, "changes in the course of a day from gray to white to gold as struck by the changing angles of the sun."

Not the Temple

Rabbi Dr. Jaffee emphasizes that this new house of worship is definitely not the temple many prophetic students look for. "One gets in hot water even to hint at such a thing. Conditions are out of the question for reestablishing the temple." There would be political and social overtones.

It appears that something is happening in Jerusalem regarding a large, worldwide place of worship for the Jews. This is very interesting.

The Temple of Revelation 11

We accept Revelation 11 as a true prophetic utterance and interpret it normally, that is, literally, unless a symbol is obviously meant. We understand the great city of verse 8 to be literal Jerusalem, the time periods to be literal time periods, the two witnesses to be two literal last-day prophets, the earthquake to be a real earthquake, and the seven thousand who die from it to be seven thousand actual people.

Hence we understand the temple of God in verse one to be a literal temple. A voice was heard from heaven, saying to John, "Rise, and measure the temple of God, and the altar, and them that worship therein." Not only are the temple and altar to be measured, but also the worshipers. God is the judge of man's worship and character and men will give account to him.

The temple that John was to measure undoubtedly refers to the holy place and the most holy place, for it is contrasted, in verse two, to the court outside. In the references in which God has had his prophets measure his temples and Jerusalem (Zech. 2; Ezek. 40; and Rev. 21), it appears to signify that this area belongs to God in some special way. "It is an evaluation of his property."–*Walvoord.*

The Gentiles are to have control of the outer court and the city (for three and a half years), which suggests that the Jews will control this temple. The very fact that the Gentiles are to control the holy city for only forty-two months suggests strongly that their dominion over the holy city will be ended by the coming of Christ (see v. 15). If so, then this temple would undoubtedly refer to a temple in existence in Jerusalem at the coming of Christ.

Daniel's Record

Daniel, in chapter 8, speaks of a "sanctuary" that shall be cleansed after a certain period of time. The angel then told him, "At the time of the end shall be the vision." This is repeated in verse 19.

In verse 25, the Prince of princes is mentioned. The king of fierce countenance shall stand up against the Prince of princes. Is this Jesus Christ? If it is, then we would think Daniel's "sanctuary" would probably be the same as the "temple" of Revelation 11.

Christ's Coming Near

Whether the coming Jerusalem Great Synagogue is the same as the Jewish tribulation temple for which many look, we do not know.

One thing that we do know is that Christ's coming is as near as our death, and may occur before. When we die, and sleep in the grave, the next thing we will know will be the resurrection day. Christ's coming, therefore, is as near as our death.

How many more years do you have? Are you really ready for Jesus' coming?

"Be . . . ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). The time for preparation grows shorter and shorter!

A Warning to be Heeded

On October 22, 1973, the United Nations passed a cease-fire resolution concerning the Arab-Israeli fourth desert war. Israel was on the west bank of the Suez Canal.

On October 23, Israel resumed her advance toward Cairo, Egypt. Russia immediately sent out a message to the world–either the United Nations or the United States must stop the Israelis *or we will send Russian troops to stop them.* The war stopped the next day, October 24.

On this occasion, the United States put her troops on a worldwide alert, alarming nations everywhere. Next time, Bible indications are that the United States will not be in a position to interfere–Russia will invade the Middle East.

Let us heed the warning! See how quickly prophecy can come to pass? Are you ready for the speedy end of this age?

The Seed Within Us

By Linda Hollenback

Bright, beautiful colors, and pleasant fragrances come from the gardener's masterpiece. Many hard, laborious hours are spent in the garden planting the seeds, nourishing them, and making it easy for each new sprout to push its way to the sunlight. Unwanted weeds are eliminated. The gardener anxiously watches as summer rains beat blossoms into the dark soil, or they are exposed to the blistering summer sun as their struggle for life continues. Which is the more important: the seed, the sun, the soil, or the rain? All are equally important, for without the soil and the seeds, the sun and the rain, they could not form their beautiful flowers.

A brown bulb placed in the earth grows to be an Easter lily. How lifeless the bulb looked when it was planted. Despite this humble beginning, it eventually produced beautiful, pure white blossoms, which seemed untouched by the soil from which they sprang.

You and I are like seeds, or bulbs of Easter lilies. Spiritually, we are naturally worthless and without beauty. But when our worth is recognized, and we are touched by rays of sunshine, we have the potential for blooming into beautiful people.

What is our worth? our sunshine? "I need you." These are words that we all like to hear. They may have come from our mothers at a time when we thought we were old enough to run away from home. Perhaps she said, "Johnny, I need you! What would I do without you?" Or you may have heard it from a dear friend. Every day we search for assurance that we are needed.

"Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?" (Matt. 6:26, NAS). We have been told by the Lord that we are worth much more than the birds. We are needed! He wants us to do our best for him, and to have abundant life.

The joy of creation,
A gardener knows,
Holds more than the beauty of
lily and rose.
For he feels a warm blessing,
Like sunshine in May,
of working together
With God day by day.

The joy of each person
Who shares the glad sight
of blossoming glory
Is more than delight.
For always in gardens
The soul is aware
Of God's living presence
And walks with him there.

—Gail Brook Burket.

Our Sunshine

Jesus said: "I am the light of the world; he who follows me shall not walk in the darkness, but shall have the light of life" (John 8:12, ASA).

A seed, while it is in the earth, breaks through its outer shell and pushes its way upward to sunlight, upon which it then depends for growth and development. Eliminate the sunlight, and the plant will cease to grow.

Just as the plant's survival hinges upon the sunlight, we are dependent upon Christ. We must search for, and make use of, the light that is radiated toward us. When we do not diligently seek Jesus, our spiritual life fades and dies. Said he: "I am the vine, and you are the branches; he who abides in me, and I in him, he bears much fruit; for apart from me you can do nothing" (John 15:5, NAS).

Just as the seed takes full advantage of the soil, the rain, and the sun, we should take advantage of the wonderful gifts that the Lord has provided for us. A potted Easter lily is nourished and cared for so it can be transplanted in the fall. Without this nourishment it would not survive. It needs to be cared for by the gardener. Christ is our Gardener. He has transplanted us. When we hear the gospel, a seed is planted inside each of us. This seed is capable of growing and causing us to bloom into beautiful children of God. To be adequately nourished and bear the fruits of the spirit, we must constantly seek Jesus, our source of light and life! •

THE UNJUST STEWARD

(Continued from page 8)

way. Jesus called all who do not enter in by the door thieves and robbers. They are enemies of the sheep.

Jesus warned, in Revelation 22:18, 19: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, 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." Severe penalties and judgments await those who handle the Word of God deceitfully, seeking to change the divine purpose and intent. To do so makes one an unjust steward of God's Word. This is precisely the lesson that Jesus meant to teach by this parable. It is exactly what the unjust stewards of the gospel have done and are doing in our present day. They have changed, or reduced, the Bible requirements for salvation. They have lowered the bills of the debtors who are seeking salvation! •

Answers to Questions on Baptism

By David L. Wilsterman

WHAT is baptism? Is baptism a qualification for salvation? Has Biblical baptism changed in form over the last two thousand years? These are three of the many questions to which anyone who is considering the prospect of eternal life must find answers. Over the comparatively short span of the past two millenniums, the church's emblem of baptism has undergone many radical changes. These changes run the gamut from the introduction of the practice of sprinkling to the expression of the belief that baptism, regardless of what form it takes, is not a necessary part of God's program of salvation for mankind. In this short study we will explore some of these philosophies, and by so doing seek to discover the answers to the three questions above.

The English word "baptism" is a transliteration of the original Greek word *baptizo,* which means "to immerse or to dip." When anything is immersed, or submerged in water, it is totally covered by the water. We may lose sight of the object in the water. There can be little doubt as to the meaning of "baptism" as the word was used by John the Baptist, Jesus, or any of his disciples. They meant for the candidate to be completely covered by the waters of baptism. If these New Testament men had meant "pour" or "sprinkle" they would have used different words–not *baptizo.* The symbolism of baptism is a convincing evidence that immersion is required. In fulfilling this command of Jesus, we figuratively go through the death, burial, and resurrection that he experienced on the cross and in the tomb. As he was covered by the earth, we are covered by the water. As he rose to new life, we are raised to a new life.

By means of the Bible's accounts of the new church's doctrines and practices, we can see that baptism was considered a very important doctrine, and that the only mode of baptism employed was immersion. It was the only method that they knew and/or recognized as true. The Roman Catholic Church was the first to permit sprinkling. It declared that sprinkling would be acceptable as a substitute for immersion in emergency cases, such as illness or imminent death. Even as late as the ninth century A.D., sprinkling was the exception rather than the rule.

We can now put together enough information to answer two of the three original questions. First, true baptism has not changed in form over the past two thousand years, because the meaning of the word has remained constant in the original language. Only when it is transliterated into the English text do scholars feel justified in altering the Biblical meaning of this ancient Greek word. The Roman Catholic Church felt qualified to make this change on behalf of the Scriptures. Since then, others have felt qualified to alter this ordinance further, even to the point of disregarding it entirely.

It is clear that baptism was an ordinance of the early church, commanded by Jesus to be carried out by *all* believers of *all* times. It was, and is, an outward expression by the candidate of his belief that the Lord Jesus is God's Son, that he died for each of us, and that he was raised from death.

Baptism also indicates our trust that in his perfect sacrifice we can find forgiveness. In it, the believer finds remission of sins. We find salvation through repentance. When we recognize our position before God, we regret the fact that we are sinners by nature. When we are led to renounce that sin and accept baptism, God, through the cleansing blood of Jesus and the working of the Holy Spirit, can and will forgive us of our sins.

Jesus declared, "He that believeth and is baptized shall be saved." When a man realizes that God can save him from his sins, and that there is no other way to be saved than through God's Son, he must be baptized as a visual expression of his faith. By this means, man is saved.

Many modern philosophers argue that baptism is not essential to salvation. They often quote Bible verses which they interpret as teaching that all we need do is to believe. Of these philosophers I would ask, "What shall I believe?" If I am to believe in Jesus, I must believe what he taught concerning the practice of baptism. He told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

To the former question, I would add: "Why did Jesus desire John to baptize him?" Jesus said that he desired to be buried in the waters of Jordan "to fulfill all righteousness." He knew that this expression of his own faith in the Father was good in the eyes of God. The result gives evidence that this baptism was in accordance with the will of God. The Holy Spirit, in form like a dove, descended from heaven, and a voice said, "This is my beloved Son, in whom I am well pleased."

Baptism is one of only two ordinances given to the church. It should be kept sacred to the church as an emblem commanded by our Lord and Savior Jesus. It remains an act of faith that must be considered as an authenticated necessity to Christian life. •

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Who'll Accept the Buck?

By Michele Gaspar

RESPONSIBILITY is like the weather. Everyone talks about it, but nobody does anything about it. Responsibility is constantly evaded, even by those who know that it is right and necessary. This is not merely a religious or spiritual disease. It is a cancerous growth that spreads into every department of our lives.

Students sometimes refuse to accept responsibility for their own work, or lack of it. To rationalize their lack of self-discipline and laziness, they may seek to direct the blame toward their instructors. Workers blame working conditions if their production is low or their product inferior. Husbands blame wives and wives blame husbands when their marriages falter. Criminals blame society for forming their criminal attitudes and actions. Politicians refuse to accept blame for governmental failure.

Our whole society is caught up in the game called "Passing the Buck." No one is excluded from this game. The object of the game? When the buck (responsibility) is passed to a player, he must immediately pass it to someone else before he is caught with it. If he is caught with it in his possession, the penalty is devastating —he is held to be *responsible!*

This is not a new game. It is ancient. In fact, it is old as the Garden of Eden. It was easy for Adam to pass the buck to Eve, and for Eve in turn to pass it right on to the serpent. The point is that no one wanted to be held responsible for his own weakness and lack of character. And this was only the beginning. Cain soon caught onto the game. When Cain killed Abel, he denied his responsibility by asking God, "Am I my brother's keeper?" This game has been continued through countless generations.

The most climactic round of this game occurred during a very special week in history. This week began with Christ's triumphal entry into Jerusalem, and ended with his triumphal exit from the tomb. Never before or since has responsibility been passed around like it was during that week. It was passed until someone stopped it, and took the full load of all responsibility—past, present, and future—on his own shoulders, and refused to pass it on.

The week had a very exciting beginning. Christ, the promised king, rode triumphantly into the city of Jerusalem. Pressing crowds lined the path that he traveled. Shouts of "Hosanna; Blessed is he that cometh in the name of the Lord" rang in the air. As acts of worship, palm branches were placed beneath the feet of his donkey. Joy filled the air and unified the crowd with a common bond. Little did these people suspect that within a few days the cries of "Hosanna" would turn to shouts of "Crucify him." On that Sunday, little did these people anticipate that they would be crucifying their king before the week was out. In just a few short days, the cries died down and silence filled the air. The streets were empty and still. The palm branches were withered and dead.

Soon another crowd was assembled. This crowd probably consisted of many of the same people who were part of the first crowd. But love and worship did not reign in this mob. It was characterized by hatred and death. These people were not ordinary rabble-rousers. Ordinarily, they were not violent people. They were people with whom Jesus had come into contact during his ministry. They probably had seen some of the miracles that he had performed. The blind man that Jesus healed may have been their neighbor. Possibly they had heard the shouts of the dumb that he had made to speak. They may have known of the transformed life of Mary Magdalene. But suddenly, they no longer remembered these things. At the moment, these miraculous events had no importance to them. Each lost his individual identity in that of the crowd. Each found comfort as one of the mob. Mass action minimizes individual responsibility.

If any of the people in the mob had been asked their part in the crucifixion, the immediate response would no doubt have been, "I had no part. I am in no way responsible. I was just an innocent bystander who happened along. It was the mob! They did it!" So the responsibility came to rest upon something as ambiguous as a crowd.

Pontius Pilate, in an attempt to avoid his responsibility in the affair, publicly washed his hands of the matter. All that he really washed away was whatever dirt may have accumulated on his hands. Nothing could excuse him from the responsibility of his office. A thousand and one excuses were probably given, when only one excuse would have been too many!

Many of the characters of whom Jesus spoke in his parables were portrayed during the week of his crucifixion. Remember the ten virgins, five of whom would not accept the responsibility of preparing for the possible late arrival of the bridegroom. Remember the parable of the ten talents, which illustrated a servant's attempt to avoid responsibility by not investing the money with which his master had entrusted him.

Look around you. You may be able to identify characters who seem to be right out of one of these parables. Each is the counterpart of one or more of these, as is evident by his attitudes and actions. That special week did not represent a response that is unique in history. It is enacted in our lives daily. The responsibility for Jesus' crucifixion lies constantly on our hands.

We began by comparing responsibility with the weather. One thing is wrong with this analogy. Nothing can be done about the weather, but a great deal can be done about your responsibility and mine. There were some at the crucifixion who chose to take responsibility. Simon of Cyrene stood out from the crowd when he helped the Christ by carrying his cross. Joseph of Arimathea begged for Christ's body, that it might receive a proper burial. This responsibility and the willingness to accept and act upon it was not limited to the day of the crucifixion. It may be

observed in the daily lives of those who accept responsibility toward themselves, others, and God. To really win in this vicious game, we must boldly announce, "I quit! I'll not seek to pass my responsibility on to others. I will accept and discharge it!"

Emil Brunner says that "responsibility is the definitive characteristic of a human being. It's more than a mere aspect, quality, or a possession. It is the very essence of humanity. Life is an interwoven, interdependent, complex activity. Every member and aspect of it is related to and dependent upon every other." We are all familiar with the expressions, "No man liveth unto himself, and no man dieth unto himself"; and, "No man is an island, entire of himself." Rational people recognize the interplay of the various elements of our society. Analyses of the causes of failure very often lead to the verdict, "Lack of responsibility is the prime factor."

"Responsibility" is derived from the word "response." It is our response to the recognition of our own capabilities. We respond to them, even when it means sacrificing time and effort, and may involve a tremendous amount of risk. Responsibility is responding to the needs and individual personalities of those around us. Ultimately, responsibility is responding to God and the opportunities that he has offered to us.

These responses become bonds between us. When we realize the need for our response to those around us, bonds are formed, and we become like the characters of the following parable:

"Once there was a church where the ushers had no bulletins.
Instead, they had pieces of rope which they used to tie the people up—two-by-two.
As one stood, the other stood.
As one walked, the other walked.
Together they confessed, knelt, prayed, stood, sang, and took Communion.
After it was all over the pile of rope beside the ushers became a sign of a very extraordinary hour of communal life.
Some debated the technique.
Some had nothing to say.
For others, there was nothing left to say.
The person to whom I was tied will never be forgotten."

Christ took the responsibility of being nailed down for us. Let us respond by being tied down to him! •

Horse Sense

By D. B. Watkins

EVERY person since time immemorial to this very day has followed a creed. This is true even though the word "creed" may not even have been in his vocabulary. Each person has a set of fundamental beliefs of some sort, which determines his attitudes and behavior with regard to any given area of his life. These convictions cause him to be pro or con, to confess or deny.

Even a man who impugns the existence of God has adopted this as part of his "faith." He has confidence in his erroneous conviction that there is no God. He chooses to build his life around this belief. In following his personal set of attitudes, beliefs, and practices, he has established his own religion. He is living according to his own creed. He is, in every sense of the word, a believer, even though he puts his faith in foolishness (Psa. 14:1; 10:4). He is given to vain imaginations (Rom. 1:21; Gen. 6:5), and wickedness (Jude 10).

No atheist would be so simpleminded as to say, when looking at a tractor in a field, that it just appeared there without any help or guidance from an intelligent being, that over a period of thousands of years it simply evolved into what it now is. He would not suggest that the elements that comprise the tractor were attracted to each other, adding gradually to its structure until it finally reached its present form. He would readily concede that its design is the product of an intelligent mind, and that it was made in a factory by skilled workmen who followed that design.

If he were shown a carved figure, he would not declare it to be the product of a mindless evolutionary process. Rather, he would affirm that it was created by someone who possessed both intelligence and skill. His conclusion in both the case of the tractor and the carved figure would be based upon assumption. Neither the factory where the tractor was made nor its designer are at that moment visible to him. He may never see them. Neither is the maker of the carved figure known to him. He acknowledges that their form and existence are conclusive proof that a designer planned each.

Marvelous! The atheist believes that things that are seen constitute proof of the existence of other things that are not seen (Heb. 11:3). Yet this same atheist will deny his own faith (his own religion), and throw that portion of his creed out the window when he must consider the existence of a tree, a bird, a flower, a man, or God.

Consider for a moment. The atheist will insist upon the obvious truth that it takes a being possessing life and intelligence to create objects that have no life, such as typewriters, guns, tractors, and carved figures. In almost the same breath, he will insist that entities which display both design and life—such as a tree, a fish, a dog, or a man—just happened. He asserts that in such cases, and in such cases only, no being possessing life and intelligence was needed to bring them into existence. Incredible! Unbelievable! *Unreasonable!*

Oh vain man, try as you will, you cannot give the breath of life to a tractor, an automobile, or a lawn mower. You have created much, but you have not even begun to equal the work of the Designer of heaven and earth, who is able to give life. The simple lichen (which is, in fact, far from simple) has greater majesty than the finest computer you have ever made.

No! It is not *reason* that turns men from God to fables, but the *lack of reason.* It is not *knowledge* that makes a man an atheist, but *vain imaginations.* It is not *ignorance* that makes a man a fool; it is *the spirit that denys God* (2 Tim. 3:7).

"The heavens declare the glory of God; and the firmament sheweth his handywork" (Psa. 19:1). "That which may be known of God is manifest . . . For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:19, 20). •

PEOPLE NEED

(Continued from page 11)

the "price" that was paid for the New Testament.

In the Old Testament, the friendship between God and man depended upon the price that each party was willing to pay. God promised to make of Abraham a "great nation." Later, God promised to bless Israel if they would obey his commandments (Deut. 28:1). Every worshiper who appeared before the tabernacle with an offering had the right to expect a blessing from God. By the same token, the worshiper was expected to leave something at the altar. If anyone committed a sin, he was to bring an animal sacrifice (Lev. 1:2). When the sinner appeared before the tabernacle with his sacrifice, it was promised that "it shall be forgiven him" (Lev. 4:20, 26, 31; 5:6, 10, 15, 18).

According to the New Testament, God and the worshiper find friendship when they meet at the Communion table. The Communion service is associated with sin. The "Old Testament" was for sinners. The "New Testament" is for people who have committed sin. The Communion service is a source of strength for the weak. It is the time and place for the worshiper to be in fellowship with God. Forgiveness is considered to be one of the very necessary benefits of the Communion service. Search the benefits of the Communion service and find peace with God. •

Blame Me Not

Ye call me Master and obey me not.
Ye call me Light and seek me not.
Ye call me Way and walk me not.
Ye call me wise and follow me not.
Ye call me fair and love me not,
Ye call me rich and ask me not.
Ye call me eternal and seek me not.
Ye call me gracious and trust me not.
Ye call me noble and serve me not.
Ye call me mighty and honor me not.
Ye call me just and fear me not.
If I condemn ye, blame me not

—Engraved on a slab in the Cathedral of Lubeck, Germany.

TAPE LIBRARY

A recent newspaper article reports that Roman Catholic Churches are holding special services for homosexuals, and the Unitarian Church in California is holding "gay" services. False doctrines are being taught in the churches. Rex Cain, pastor of Dayton's Glad Tidings Church, presents a very good sermon entitled "Jude Tells it Straight!" Order tape CR-1 7106A27 from: Tape Library, 4105 Annapolis Ave., Dayton, Ohio 45416. The cost is $3.00.

RADIO LOG

Don Needham
WCEN 1150 AM; 94.5 FM Mt. Pleasant, Mich. 9:30 a.m. Sundays, "Words of Life"

Dennis Baldwin
WEBQ 1240 AM Harrisburg, Ill. 9:45 a.m. Sundays, "Words of Life"

James Graham
WSBT 960 AM South Bend, Ind. 10:10 a.m. Sundays "Chapel Time"

WHME 103.1 FM South Bend, Ind. 7 a.m. Sundays, "Chapel Time"

Darrell Maddock
WTCA 1050 AM 94.3 FM Plymouth, Ind. 9 a.m. Sundays, "Pathway of Light"

James Mattison
WSIG 790, Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

John Carr
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

John Railton
KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

Z. B. Duncan
WPEG 97.9 FM Concord, N.C. 7:45 a.m. Sundays "Now"
WZKY 1580 AM Albermarle, N.C. 8:00 a.m. Sundays "Now"
WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays "Now"
WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays "Now"
WJJJ 1260 AM Christianburg, Va. 9:30 a.m. Sundays "Now"
WHHV 1400 AM Hillsville, Va. 12:15 p.m. Sundays "Now"
WEGO 1410 AM Concord, N.C. 12:45 p.m. Sundays "Now"
WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays "Now"
WNNC 1230 AM Newton, N.C. 6:00 a.m. Sundays "Now"

Paul Holden, James Minyon, Paul Duncan
WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

Roger Denchfield, Z. B. Duncan
WILO 1570 AM; 99.7 FM Frankfort, Ind. 8:00 a.m. Sundays

Ronald Macy
WOHN 1440 AM Herndon, Va. 9:15 a.m. Sundays "Messages of Eternal Hope"

C. E. Lapp
WRHL 1060 AM Rochelle, Ill. 12:30 p.m. Sundays "The Bible Speaks"

Rex Cain
WQMS 96.5 FM Hamilton, OH 9:30 p.m. Tuesdays, "Bread of Life"

Richard Worley
WPTW 1570 AM; 95.7 FM. 9:00 a.m. Sundays, "Amazing Truths"

CALENDAR OF EVENTS

Sept. 27-29—Minnesota Fall Conference, Long Lake Campgrounds.

Sept. 27-29—Northeast Conference, Lawrenceville, Ohio. Emphasis on Sunday school work.

Oct. 4, 5—Women's Retreat, Epworth Forest Camp, N. Webster, Ind.

Nov. 2-4—Missionary Conference. Glad Tidings Church of God, Fonthill, Ont. Pastor Kent Ross, guest speaker. Reservations on request.

Nov. 8, 9—Men's Retreat, Epworth Forest Camp, N. Webster, Ind.

Nov. 30-Dec. 1—Minnesota Missionary Conference at Minneapolis; Mission Board Guest Workers.

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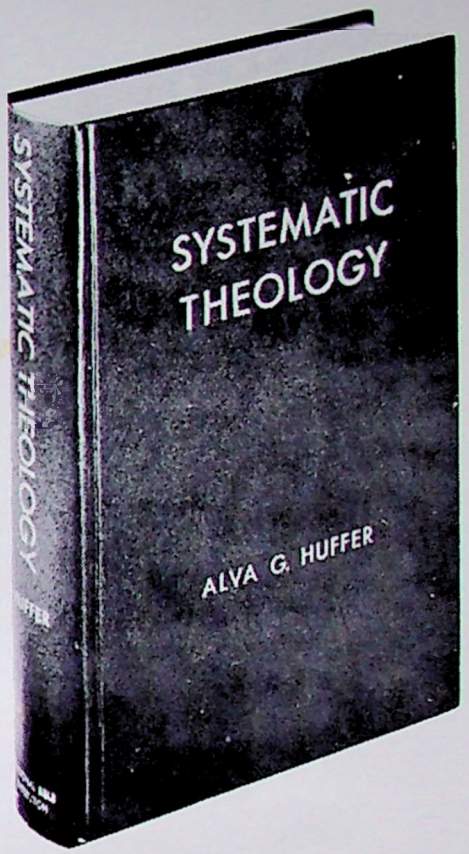

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